



Karakök, T. (2023). "Diseases Seen in Anatolian Seljuk Geography and Their Treatment Methods (According to al-Evamiru'l-Ala'iyе fi'l-Umuri'l-Ala'iyе and Menākībā'l-Ārifin)", *Pamukkale Social Sciences Institute Journal*, Issue 54, Denizli, pp. 391-401.

DISEASES SEEN IN ANATOLIAN SELJUK GEOGRAPHY AND THEIR TREATMENT METHODS

(According to al-Evamiru'l-Ala'iyе fi'l-Umuri'l-Ala'iyе and Menākībā'l-Ārifin)

Tunay KARAKÖK*

Abstract

Starting from the first years of the XIth century, Anatolia was the scene of the raids of the Seljuk Turks, and after the victory of Manzikert, it became one of the development areas of Muslim Turkish culture. In the period following the first years when Turkish culture began to flourish in the Anatolian field, this culture could be made permanent thanks to the Turkish states that emerged in this geography. At this point, the Anatolian Seljuk State is at the forefront of the states that we see making the greatest contribution. When we consider the social elements that have taken an important place in this culture, we encounter an element that we have determined that is not included in the sources and studies about geography very often. This element, which we refer to as diseases and forms of treatment, is discussed in this study. Throughout history, people have continued to live with diseases. While some of the people who suffered from diseases became disabled, some of them lost their lives. Mankind, who has always struggled with diseases, did not fall behind in this struggle in this period as well. In this study *al-Evâmîrû'l-Alâiyye fi'l-umûri'l-Alâiyye*, which is one of the important sources for the nearly one-century period of the Anatolian Seljuk State, and although most of it is in the nature of a compilation, based on the information obtained from *Menākîbâ'l-Ārifîn*, which is known to give very important information about Mawlânâ and his entourage, as well as the historical, religious, social and economic situation of Anatolia at that time, the geography dominated by the Anatolian Seljuk State is viewed from a different perspective. So much so that diseases that are a social issue in this geography and the treatment methods of these diseases are discussed. Malaria, flu-cold, leprosy, insomnia, boils, tuberculosis, nikris, rheumatism, ulcer, stroke or paralysis, which are mentioned in the sources of the mentioned period and found in the works that constitute the main source of the study, are among the diseases in question. Information on the treatment modalities and findings of these diseases are also discussed in this study. In order to understand the social life and structure, this subject, which constitutes an important part of cultural life, has been tried to be evaluated within the framework of the works of Ibn Bibi and Ahmed Eflaki.

Key Words: *Anatolian Seljuk State, al-Evamiru'l-Ala'iyе fi'l-Umuri'l-Ala'iyе, Menākîbâ'l-Ārifîn, Diseases, Treatments.*

ANADOLU SELÇUKLU COĞRAFYASINDA GÖRÜLEN HASTALIKLAR VE TEDAVİ YÖNTEMLERİ

(el-Evâmîrû'l-Alâiyye fi'l-umûri'l-Alâiyye ve Menākîbü'l-Ārifîn'e Göre)

Öz

Anadolu, XI. yüzyılın ilk yıllarından başlayarak Selçuklu Türklerinin akınlarına sahne olmuş, Malazgirt zaferinin ardından Müslüman Türk kültürünün gelişim sahaslarından biri haline gelmiştir. Türk kültürünün Anadolu sahasında yeşermeye başladığı ilk yılları izleyen dönemde, bu coğrafyada ortaya çıkan Türk devletleri sayesinde bu kültür kalıcı hale getirilebilmiştir. Bu noktada en büyük katkıyı verdiğini gördüğümüz devletlerin başında Anadolu Selçuklu devleti gelmektedir. Bu kültürün içinde önemli bir yer edinmiş olan toplumsal unsurları göz önünde bulundurduğumuzda karşımıza kaynaklarda ve coğrafya hakkında yapılan çalışmalarda çok sık yer verilmediğini tespit ettiğimiz bir unsur karşımıza çıkmaktadır. Hastalıklar ve tedavi şekilleri olarak tabir ettiğimiz bu unsur bu çalışmada ele alınmıştır. Tarih boyunca insanlar hastalıklarla beraber yaşamaya devam etmişlerdir. Hastalıklar sebebiyle sıkıntı yaşayan insanların bir kısmı engelli durumuna düşerken bir kısmı da yaşamlarını

*Dr. Öğr. Üyesi, Bartın Üniversitesi, Edebiyat Fakültesi, Tarih Bölümü, BARTIN.
e-posta: tkarakok@bartin.edu.tr, (<https://orcid.org/0000-0003-4028-2148>)

ytirmişlerdir. Hastalıklarla her dönem mücadele eden insanoğlu, bu dönemde de bu mücadelesinden geri kalmamıştır. Bu çalışmada, Anadolu Selçuklu Devleti'nin yaklaşık bir asırlık dönemi için en önemli kaynaklardan biri olan **el-El-evâmirü'l-Alâiyye fi'l-umûri'l-Alâiyye** ve büyük bir kısmı derleme niteliğinde olmasına rağmen Hz. Mawlânâ ve etrafındakiler hakkında olduğu kadar Anadolu'nun o dönemdeki tarihî, dinî, içtimâî ve iktisadî durumuna dair çok önemli bilgilerin verildiği bilinen **Menâkibü'l-Ârifin**'den elde edilen bilgilerden yola çıkarak Anadolu Selçuklu Devleti'nin hâkim oldukları coğrafyaya farklı bir açıdan bakılmıştır. Öyle ki söz konusu bu coğrafyada toplumsal bir mesele olan hastalıklar ve bu hastalıkların tedavi şekilleri konusu ele alınmıştır. Özellikle söz konusu döneme ait kaynaklarda geçen ve çalışmaya ana kaynaklık teşkil eden eserlerde rastlanılmış olan sıtma, nezle-soğuk algınlığı, cüzzam, uykusuzluk, çıban, tüberküloz, nikris, romatizma, kulunç, ülser ve inme yahut felç hastalıkları bahse konu hastalıklardandır. Bu hastalıkların tedavi şekilleri ve bulgularına dair bilgilerde yine bu çalışmada ele alınmışlardır. Toplum hayatını ve yapısını anlamak adına kültürel hayatın önemli bir kısmını teşkil eden bu konu İbn Bibi ve Ahmed Eflakî'nin eserleri çerçevesinde değerlendirilmeye çalışılmıştır.

Anahtar Kelimeler: *Anadolu Selçuklu Devleti, el-Evâmirü'l-Alâiyye fi'l-umûri'l-Alâiyye, Menâkibü'l-Ârifin, Hastalıklar, Tedaviler.*

Introduction

When we look at the history of Anatolia from the earliest times, we encounter the efforts of many nations to make this homeland. Anatolia, which has great historical, social, cultural and commercial importance, has always been a field of struggle due to these features (Grousset, 1980: 12). Since the Xth century, the Islamic world has been exposed to severe depressions and Byzantine attacks. Meanwhile, while Islam was spreading rapidly among the Karluks and Oghuzs, the Oghuz tribes, who had to leave their homeland due to political and economic concerns, started the great Turkish migration based in the Near East since the XIth century (Turan, 1980: 163). In the XIth century, the Seljuk Empire was founded by the Oghuz Turks (Kafesoğlu, 1992: 18). The Great Seljuks, as the patrons and sultans of Islam, were sending flocks of people to the west, to Anatolia, due to the fact that they had to find a place and home for their kin and at the same time protect them. Thanks to the conquest movements they made in Anatolia, they managed to take as far as Iznik. With the Myriokephalon victory in 1176, Anatolia became known as Turkey. The Anatolian Seljuk State, founded by Ruknal-Din Suleiman Shah, the son of Suleiman Shah ibn Qutulmish, the grandson of Seljuk Beg, had become a state that included Anatolia, Northern Iraq and Syria with its widest borders towards 1242 (Turan, 1980: 164-165). This political structure that the Seljuks established and the socio-economic structure they managed to create made the Anatolian geography one of the richest, most influential, livable and most powerful countries in the World (Öztuna, 1990: 29).

History has witnessed many deaths caused by diseases since the existence of humanity. Sometimes these diseases have caused human beings to experience more of the loss that even wars could not do. Diseases have not only caused people to lose their lives, but also caused sudden population losses, disruption of social life, cessation of production and the collapse of economies. In the historical process, diseases are one of the biggest problems of people and societies that have continued their effects from the first ages to the present day. Historically, it has been seen to be effective in many parts of the world and has negatively affected nations economically, politically, militarily and socially. Unhealthy environments, hunger caused by famines, wars, natural disasters have made societies vulnerable to diseases and have left people helpless against diseases that cause mass deaths and especially epidemics. Fear, panic and anxiety experienced during the disease periods caused people to migrate to other places, and these migrations paved the way for the spread of diseases to large geographies.

In this study, **al-Evâmirü'l-Alâiyye fi'l-umûri'l-Alâiyye**, which is one of the important sources for the nearly one-century period of the Anatolian Seljuk State, and although most of it is in the nature of a compilation, based on the information obtained from **Menâkibü'l-Ârifin**, who is known to give very important information about Mawlânâ and his entourage, as well as the historical, religious, social and economic situation of Anatolia at that time, the geography dominated by the Anatolian Seljuk State is viewed from a different perspective. So much so that diseases that are a social issue in this geography and the treatment methods of these diseases are discussed. The state we are dealing with within the scope of the subject is the XIIIth century state in general and the geography of this state in all its dimensions, based on primary-hand information, is one of the important sources of İbn Bibi's **al-Evâmirü'l-Alâiyye fi'l-umûri'l-Alâiyye** and **Menâkibü'l-Ârifin** are main sources of this study.

The work named **al-Evâmirü'l-Alâiyye fi'l-umûri'l-Alâiyye** was translated into modern Turkish for the first time by Mürsel Öztürk. In our study, the translation of Mürsel Öztürk, which was published for the second time by the

Turkish Historical Society in 2014, was used. The other work is named *Menākībā'l-Ârifîn*. Ahmed Eflaki who is the writer of this work, started to write the work *Menākībā'l-Ârifîn* in 1318, by the order of Sheikh Ulu Arif Çelebi. The work, which was completed in 1353, is the product of 36 years of work. Besides what the author saw and knew, it is almost a compilation work. Persian style is quite fluent and simple. The diseases seen in the Anatolian period of the period and their treatment methods were examined.

1. About The Main Sources of the Study

There is very limited information about the diseases seen in XIIIth century Anatolia and the treatment methods developed for these diseases, especially due to the lack of evidence and documentation. For this reason, doing research on this subject is full of difficulties, and research works examining this field also complain about this situation. The information about the diseases and their treatment methods in the rural areas of Anatolia of the period is almost non-existent compared to the ones in the cities. This situation results in conducting research on this subject in a limited area, generalizing the exact information obtained in one region to other regions with similar conditions, and being content with superficial evaluations. Period chronicles and *menākıbs* provide the most valuable information in terms of the subject we are examining. These studies, which generally give information about XIIIth century Anatolia, are also a source for the period we examined, although they are limited, as they show parallelism with some information from earlier or later periods.

1.1. About Al-Evâmirü'l-Alâiyye Fî'l-Umûri'l-Alâiyye

Ibn Bibi Husayn b. Muhammed el-Rugadî el-Caferî is known with the Persian document named *al-Evâmirü'l-Alâiyye fî'l-Umûri'l-Alâiyye*, which is one of the main sources of the history of the Anatolian Seljuks and talks about the events between 1192 and 1280 years. The work, also known as *Selçuk-name* or *Tarih-i İbn Bibî*, was completed by the author in 1281 and presented to 'Ala al-Din Ata Melik Cüveynî, one of the statesmen of the period, the governor of Baghdad of the Mongols (Ibn Bîbî, 2014: 7; Köprülü, 1943: 388-389). Ibn Bibi was appointed as the head of the *divan-i tugra* instead of his father who died during the reign of Giyath al-Din Kaykhusraw III (1265-1282). The reason for the writing of the work is that 'Ala al-Din Ata Melik Cüveynî wanted to write the history of the Anatolian Seljuks starting from the conquest. However, he started his work with the death of 'Izz al-Din Kilij Arslan II (1156-1192) and ended with the reign of Giyath al-Din Masud II (1282-1284), and he reserved the largest mention for 'Ala al-Din Kayqubad I (1220-1237) (Ibn Bibi, 2014: 8). Ibn Bibi explains the reason why he started his work from the period of Giyath al-Din Kaykhusraw I as the books about the periods of Suleiman ibn Qutulmish, Mengüjek Gazi, Emir Artukh, Emir Danishmend are very difficult to understand and the oral narrations from ancient times are inconsistent. However, considering the content in his work, it can be seen that Ibn Bibi also had a desire to convey the histories of Mengüjek, Artuks and Danishmends. In his work, he writes that he gave detailed information, made careful observation and was based on reliable news (Duda, 1958: 8; İbn Bibi, 2014: 38-39, Erzi, 1993: 712). *Al-Evâmirü'l-Alâiyye Fî'l-Umûri'l-Alâiyye* begins right after Giyath al-Din Kaykhusraw I 's appointment as heir in 1192 and Giyath al-Din Masud II's transition to Anatolia in 1280 was carried out by Abaka. It ends with the mention of the giving of Harput, Malatya and Sivas to Giyath al-Din Masud. Ibn Bibi completed his work in 1281 and presented it to 'Ala al-Din Ata Melik Juveyni. Although Ibn Bibi did not refer to any written source while writing his work, it is thought that he used Kan'i-yi Tusi's *Seljukname* for the periods of Kaykhusraw I, Kayka'us I and Kayqubad I (Ibn Bibi, 2014: 40; Duda, 1958: 5; Erzi, 1993: 713; Özgüdenli, 2013: 266).

In the work, Ibn Bibi does not give any information about the Armenian expedition of aykhusraw I in 1208-1209, and tells stories that are hard to believe from time to time. The absence of a clearly stated chronology in this part of the work prevented it from having the feature of a proxy. Due to such situations, the most important part of the work, which covers the 90-years period between 1192 and 1280, is the part after 1232, when it entered the service of the Seljuk State and saw the events in person. It constitutes the most important domestic source in terms of Anatolian Turkish history from Kayqubad I to 1280 (Erzi, 1993: 714; Özyayın, 1999: 380-381). In his work, Ibn Bibi often does not give the history of events, and occasionally makes chronological mistakes. These errors can be attributed to the fact that he wrote that the Hattiroğlu revolt, which took place in 1276-1277, took place in 1266-1267. Instead of revealing historical events in detail, Ibn Bibi used a literary style and preferred to tell the stories known in Eastern-Islamic literature rather than giving a chronology. The point he attaches importance to is not conveying the events in the historical process, but conveying them to the reader in a literary guise. For

this reason, it is neither a chronicle nor a historical work written as utilitarian. It is possible to evaluate the work as a memoir rather than a history book. Although 'Ala al-Din Ata Melik Cüveynî's *Târîh-i Cihângüşâ* was taken as an example in the work, the level of this work could not be reached (Özaydın, 1999: 380-381; Erzi, 1993: 714; Duda, 1958: 1). There are more than 1400 poems in the work. Among the prose works written in Persian, it has a special place due to the weight of its style and its literary character. Including rarely used and incomprehensible idioms, getting away from the meaning with the exaggerations it frequently resorts to, quoting Arabic proverbs or Arabic and Persian poems that do not fit the subject in order to show their thoughts as witnesses or to add beauty to the meaning are tiring for the reader and make the meaning difficult. Of the 1400 couplets in the work, the ones about the Cüveynî family belong to Ibn Bibî, the others are Zahirüddin Ebü'l-Fazl Tahir b. It belongs to poets such as Muhammed Firâbî, Nizâmeddin Ahmed Erzincânî, Kânî-yi Tûsî and other poets whose names are not mentioned. Zebîhullah Safâ says that all parts of Kaykhusraw I, Kayka'us I and Kayqubad I belong to Kanî-yi Tûsî (Özaydın, 1999: 380).

Ibn Bibî's work has survived to the present day, in Persian, the original copy is in the form of *Al-Evâmirü'l-Alâiyye Fi'l-Umûri'l-Alâiyye*, in three ways, including the free translation from Persian to Turkish (Duda, 1958: 4). The only original copy of the work, which has 744 pages, is located in Süleymaniye Library, Hagia Sophia 2985 (Özaydın, 1999: 380). This copy is Kaykhusraw III by Ibn Bibî and Ibrahim b. Ismail b. Abu Bakr al-Kayseri was copied this work (Erzi, 1993: 714). One of the copies copied from this copy is in the Nation Library with the number 819 and the other is in the Paris Bibliotheque (Özaydın, 1999: 380). *Al-Evâmirü'l-Alâiyye Fi'l-Umûri'l-Alâiyye*, the part from 'Izz al-Din Kiliç Arslan II's death in 1192 until Kayqubad I's ascension to the throne in 1220 was first published by Adnan Sadik Erzi and Necati Lugal by comparing it with the translation of Yazıcızade Ali in Paris. This work was published in Ankara in 1957.¹ *Al-Evâmirü'l-Alâiyye Fi'l-Umûri'l-Alâiyye*, for the first time translated by Mürsel Öztürk. This work was published in 1996 in two volumes by the Ministry of Culture.² The work translated by Mürsel Öztürk was published for the second time by the Turkish Historical Society in a single volume in 2014.³ There is a concise copy of *Al-Evâmirü'l-Alâiyye Fi'l-Umûri'l-Alâiyye*, also in Persian, written by an unknown person while Ibn Bibî was alive. The person who prepared this summary preserved the content of the work, took the chapter titles almost the same, and wrote about the events given by Ibn Bibî without a date. He gave dates to some of them and removed the parts about 'Ala al-Din Ata Melik Juveynî. While Adnan Sadik Erzi says that it can be 13 August 1281 at the earliest and 1288 at the latest, Herbert W. Duda writes that it was completed between October 1284 and December 1285 (Erzi, 1993: 714-715). Concise in Paris Bibliotheque Nationale was first published in 1902 by M. Th. Houtsma (Özgüdenli, 2013: 267). Mükrimin Halil Yinanç translated the work into Turkish in 1921, but the work was published under the name "*Selçukname*" after a very long time.⁴ Hasan Fehmi Turgal, M. Th. based on the publication of Houtsma, published the work in serials between 1936-1938 in the Konya Magazine published by the Community Center. M. Nuri Gençosman and Nafiz Uzluk translated the Persian concise by M. Th. Houtsma and published it in 1941.⁵ The work was published in German by Herbert W. Duda in 1959 in Copenhagen, by Muhammed Cevad Meşkur in 1971 in Tehran (Özgüdenli, 2013: 267). While Adnan Sadik Erzi and Herbert W. Duda state that the only original copy of the concise is in Paris, Mükrimin Halil Yinanç states that there is another copy in the library of Medina Şeyhülislam Arif Hikmet Bey (Erzi, 1993: 1958: 6). The third version of *Al-Evâmirü'l-Alâiyye Fi'l-Umûri'l-Alâiyye*, which has survived to the present day, is written by Yazıcızade Ali during the Sultan Murad II period. This translation of *Al-Evâmirü'l-Alâiyye Fi'l-Umûri'l-Alâiyye*, which includes the third part of the work known as "*Tevarih-i Ali Selçuk*", is registered at the Topkapı Palace Revan Mansion Library with the number 1391 (Erzi, 1993: 716). As a result; with the help of this work, which is one of the few important works we have today, about the Anatolian Seljuk State, which occupied an important part of Turkish history between 1075 to 1306, enabled the Turks to keep Anatolia and had great services in the reconstruction of Anatolia, one of the cultural elements of the Anatolian period.

1 İbn Bibî (1957), *Al-Evâmirü'l-Alâiyye fi'l-umuri'l-Alâiyye*, I. Cilt, Necati Lugal, Adnan Sadik Erzi, Ankara Üniversitesi İlahiyat Fakültesi Yayınları, Ankara: TTK Basımevi.

2 İbn Bibî el Hüseyin b. Muhammed b. Ali el-Ca'ferî er-Rugadî (1996), *Al-Evâmirü'l-Alâiyye fi'l-Umuri'l-Alâiyye (Selçukname) I-II*, Çeviren: Mürsel Öztürk, Ankara: Kültür Bakanlığı Millî Kütüphane Başkanlığı Basımevi.

3 İbn Bibî el Hüseyin b. Muhammed b. Ali el-Ca'ferî er-Rugadî (2014), *Al-Evâmirü'l-Alâiyye fi'l-Umuri'l-Alâiyye Selçukname II. Tercüme*, Çeviren: Mürsel Öztürk, Ankara: TTK Yayınları.

4 İbn Bibî (2010), *Selçukname*, Çeviren: Mükrimin Halil Yinanç, Hazırlayanlar: Refet Yinanç, Ömer Özkan, Ankara: Kitabevi Yayınları.

5 İbn Bibî (1941), *Anadolu Selçukî Devleti Tarihi*, Çeviren M. Nuri Gençosman, Notlar İlave Eden: F. N. Uzluk, Ankara: Uzluk Basımevi.

1.2. About Menākībā'l-Ârifin

Menākībā'l-Ârifin, written by Shemseddin Ahmed el Eflakî, consists of 10 chapters, describes the life of Mawlānā and his circle, and represents the result of the writer's 36- year work. Unfortunately, the information about Şemseddin Ahmed El Eflākî, who wrote Menākībā'l-Ârifin, which is one of the main works applied by many authors about Mawlānā Jalāl al-Dīn Muḥammad Rūmī and those around him, as well as about the Mawlawī Sect, is unfortunately based only on the information in his own work. Ahmed Eflākî learned many sciences of his time, especially he had a great reputation in the science of stars and was also known by the pseudonym Eflākî among the people. When Geyhatu, one of the Mongolian rulers who made many trips, came to Konya (1291), he also came here and visited Sultan Veled, and later on, he was called Arifi because he was affiliated with Ulu Arif Çelebi (Ahmed Eflakî, I, 2011: 7). There is no information about his name, place of birth, family and date in any of the sources. Information about his life consists of indirect information about himself in Menākībā'l-Ârifin. Since he saw Sultan Veled (1312) and died in 1360, it can be estimated that he was born between 1286-1291 (Yazıcı, 1989: 62).

Menākīb which covers the events in which Mawlānā Celaleddin and his successors were heroes, is written in a fluent style. Eflakî, who is understood to be fluent in Turkish, Arabic and Persian; He compiled his work mainly from Risale-i Sipehsalar der Menākīb-i Hazeret i Hudavendigar⁶, apart from the events he personally witnessed (Turan, 1993: 497; Cebecioglu, 2007: 7; Taneri, 1978: 21). The work consists of ten chapters after a short introduction. In each chapter, the story of a person who was close to and around Mawlānā is given. Eflākî, who is a member of the Mawlawī order and met many of the notables of the Mawlawī order after Mevlana, such as Sultan Veled and Ulu Arif Çelebi; He used all the works of Mawlānā and Sultan Veled as a source. In addition, Feridun b. Ahmed-i Sipehsâlâr's Risale, Şems-i Tebrizî's Makâlât⁷ and Burhaneddin Veled's Ma'ârif⁸ have important places among these sources. In the meantime, although it is known that some of what Eflākî tells in Menākībā'l-Ârifin is based on what he saw, at the same time; It is seen that mostly the transfers and transfers that he makes by saying "Hikaye" and "Derler ki" are included. In this respect, it can be stated that the work is almost entirely a compilation, apart from the parts that the author tells based on his own manners and knowledge (Ahmed Eflakî, I, 2011: 9; Şeker, 2010: 364). Menākībā'l-Ârifin, which is shown as one of the most beautiful examples of its kind, is undoubtedly one of the most studied and emphasized works among the books on Muslim parents.

It is a fact that Ahmed Eflakî's work Menākībā'l-Ârifin is an important work that describes the relations of Mawlānā Celaleddin with the Seljuk Sultans, women and subjects in Konya, the capital of the Anatolian Seljuk State. Written by Eflakî on the orders of Ulu Arif Çelebi, the grandson of Mawlānā Jalāl al-Dīn, Menākībā'l-Ârifin provides very important information about the social and cultural life of the Turkish Seljuk State in the second half of the XIIIth century and the first half of the XIVth century. In his work, Eflakî not only touches on the political events of the Turkish Seljuk State, but also gives information about the social and economic structure. Within the scope of our study, we used the 2011 translation of this work, which tells about Mawlānā 's life and those around her, by Tahsin Yazıcı.⁹

2. Diseases Seen in Anatolian Seljuk Geography and Their Treatment Methods

When we examine the works of Mawlānā and Ibn Bibi, first of all, it seems that the belief that the way to be healthy in the Anatolian period is possible with cleanliness first. Particular attention is paid to body cleansing, and this is primarily evident from the abundance of baths in cities. Based on these two sources and other sources that give information about the period, when the Anatolian geography is examined, fever, phlegm, blood disease, plague, malaria, cold, jaundice, leprosy, tuberculosis, rheumatism, hemorrhoids, smallpox, malaria and meningitis are the most common diseases. But in the works that are the main sources of our work; malaria, cold, leprosy, sleeping Sickness, tuberculosis, boil, rheumatism, podogra and gripes are given as diseases seen in the geography of the period. The symptoms and treatment methods of the aforementioned diseases are also stated in the same studies.

6 Feridun b. Ahmed-i Sipehsâlâr, Risale (Mevlâna ve Etrafindakiler), Çev. Tahsin Yazıcı, İstanbul, 1977.

7 M. Ali Muvahhid, Şems-i Tebrizî, Tahran 1996

8 Hüsravoğlu, Mehmed (2018). Ma'ârif-i Mecmuat Mevâizü Kelimati Seyyid Burhaneddin Muhakkık-ı Tirmizi, Ankara: Kültür Bakanlığı Yay.

9 Ahmed Eflakî (2011). Menākībū'l-Ârifin (Ariflerin Menkibeleri), I-II, Çev. Tahsin Yazıcı. İstanbul: Kabalıcı Yayıncılık.

The Seljuks, who were the dominant political authority in the period under consideration, gave great importance to the treatment of diseases with medical education, as well as their military and political successes, and they excelled in this field. Seljuk sultans have started to make investments in the field of health since the establishment of the state. The state, which provides education in the field of health in institutions such as Bîmaristan, darü's-şifas and caravanserais, has paid attention to the health issue both in accordance with the principles of the social state understanding and against the risk of epidemics caused by being at the intersection of many geographies. Treatment methods beyond the era were applied against diseases such as leprosy, boils, smallpox, paralysis, plague and tuberculosis, which were common in the period and geography. There were mobile hospitals, caravanserai hospitals and palace darü's-şifas in the Seljuk geography. There were mobile hospitals carried on camels with the armies that went on the expedition. In the Seljuk country, passengers were given free health services for a certain period of time in the caravanserais. In addition, the Sultans also had personal doctors. Apart from the rulers and statesmen, philanthropists also had darü's-şifas built. Cities such as Nishapur, Isfahan, Baghdad, Aleppo, Amasya, Çankırı, Konya, Kayseri, Malatya and Erzurum were also important health centers. Some of the health institutions in these areas have survived to the present day with their inscriptions. In the light of these inscriptions, it is seen that the Seljuk State took all kinds of precautions regarding health and did not avoid any expense. In addition, many famous doctors who grew up in the Seljuk period have guided the Ottoman civilization for years and their works have been taught in Europe for years (Uyumuza, 2020:115-117; Kesik, 2021: 514-525).

2. 1. Malaria (Sıtma)

Malaria; It is a dangerous and often long-lasting disease that has caused deaths in epidemics since the beginning of history. It is transmitted to humans by the bite of a mosquito carrying the malaria parasite. The "plasmodium" parasite, which is the causative agent of malaria, progresses with a fever that varies according to the type of "anopheles" mosquitoes that are the carriers and rises with chills (Sağlık Ansiklopedisi, IV: 1281). There are various terms related to malaria in Divan ü Lûgati't-Türk. Of these, "**bezgek (bezig)**" means shivering, shivering malaria. Another is "**yubakula**", which is used in the **Yabaku** and **Yemek** languages in exchange for shivering from malaria. Again, the word "**kezik**" in the work means malaria, seizure that makes people tremble. The word "**Yılıtti**" means malaria; "**kişi yılıtti**" = **the man got malaria**, it is understood as his body was warmed from malaria. When malaria weakens a patient, it is called "**sızgurdu**". The Arabic equivalent of the disease, which is also frequently used in Turkish, is "**humma**" (DLT, I, 391; DLTİ III, 56; Altıntaş, 1988: 68).

There is a record about this disease in Ahmed Eflaki's work: "*One day, while I was going to Ladik, a musk mistake had struck. Thereupon, Çelebi looked at me. Right at that moment, my mood changed and I had severe malaria with shivering. I turned into a dream. I came to such a state that it seemed impossible for me to live*" (Ahmed Eflaki, II, 2011: 312-313). "*One day, one of the muhyps fell ill with malaria. He came to Mawlânâ and complained about malaria*" (Ahmed Eflaki, I, 2011: 293). "*Fahreddin-i Sivasi caught a high fever and dangerous malaria, was bedridden for a while and burned like a moth. All the doctors were incapable of treatment*" (Ahmed Eflaki, I, 2011: 334). While there is no record of this disease in Ibn Bibi, important information about the treatment of the disease is given in Eflaki's work. Eflaki, one of the sources of the period, tells how he caught malaria and how it was treated.

"One day, while I was going to Ladik, had a mistake due to Eflaki's sluggishness. Upon this, Çelebi suddenly looked at me. In that instant, my mood changed and I also had severe malaria with chills. I'm back in a dream. I have come to such a state that it seems impossible for me to live. No matter how much I begged and pleaded, Çelebi never complimented me and did not ask me about my condition. For forty days I was afflicted with that relentless trouble. All of a sudden, I saw Çelebi standing by my bedside smiling and waving the look of grace at me. He said to me, "Get up, hold both your ears, jump up three times and read this poem! said. He handed me a pomegranate and said, "Read the masnavi and engage in the sema." At that moment, I saw that the disease had completely passed from me, that I had never seen such a disease, and that I was resurrected" (Ahmed Eflaki, II, 2011: 312-313).

We see that Mawlânâ cured another malaria patient as follows. "*One day, one of the muhyps fell ill with malaria. He came to Mevlana and complained about malaria. Mawlânâ said, "Write it and throw it into the water and give it to the malaria so that it can be healed by the grace of God" and had the following written. If you have*

believed in the almighty God, do not get a headache, do not spoil your mouth, do not eat the flesh, do not drink the blood. Go to the one who left me or anyone else and associate partners with God, because there is no God but God, Muhammad is the servant and messenger of God” (Ahmed Eflaki, I, 2011: 293). The treatment of malaria with garlic was as follows. *“Mawlānā wrote on three cloves of garlic, and when he couldn’t eat it, three almonds and gave it to the malaria, he got well in three days. On the garlic or almond is written: “Azan, permission, food”* (Ahmed Eflaki, I, 2011: 293).

2. 2. Cold (Soğuk Algınlığı-Nezle)

In his work, Eflaki gives information about the cold: *“One day, Mawlānā had a cold in the winter. The cold cuts the vein of leprosy. They encouraged him to make unjust use, like a flu epidemic mixed with pepper, hot boil and eye pain.”* (Ahmed Eflaki, I, 2011: 387-388). In Ibn Bibi, on the other hand, there is no information about the aforementioned disease, and no record has been found about the treatment method.

2. 3. Leprosy (Cüzzam)

It is a specific skin and nervous system disease caused by Mycobacterium leprae (Hansen Basil). The gateway to the disease is the skin. It does not give any clinical signs in other organs. It is an infection that is acquired especially in childhood. The disease usually begins with a dark, light or red patch on the skin. In this stain, the feelings of contact, pain and heat have disappeared. These are specific symptoms of the disease. If left untreated, it results in various deformities. It is a disease that is difficult to transmit (Ural, 1972: 207; Onul, 1980: 260). The word leprosy is derived from the Arabic root *“cezem”*, which means *“cutting the hand, falling of the fingers”*. In Turkish, it is more pronounced as *“leprosy”*. *“Meczum”*, on the other hand, is derived from the same root and means *“a person with leprosy, crippled, fallen fingers”*. The fact that the word was known among Arabs before Islam in this sense indicates that the disease has been known in Arabia since ancient times (Palalı, 1993: 150-151). While a brief record is found in Eflaki’s work on leprosy, Ibn Bibi does not include any information about this disease, like Malaria.

“Once Mawlānā went to the spa. Friends went before Mawlānā, washed and steamed the bath, took out all the customers, and went back to meet Mawlānā. Until the arrival of Mawlānā, the bath was again filled with all the lepers and those suffering from other diseases. Friends hurt them and drove them away from the water. Seeing this, Mawlānā angrily shouted at his friends and undressed and went into the water, went to these patients and poured the water in which they were bathed on himself. All those present were astonished by his high morals and his common generosity” (Ahmed Eflaki, I, 2011: 387-388). As it can be understood from this information, although it is not clear, there is a record in Eflaki’s work about lepers going to the bathhouse in order to find healing. Based on this information, while we understood that leprosy was in the mentioned period, no information was given about its treatment.

2. 4. Sleeping Sickness (Uyku Hastalığı)

Although sleeping in the modern sense is not accepted as a disease, the following record is not included in Eflaki’s work for this disease, which is seen as a health problem caused by a situation such as being sleepy for a long time. *“Çelebi Celaledin, in my youth, a heavy sleep was giving me trouble. I always feel heavy”* (Ahmed Eflaki, I, 2011: 403-404). Based on this information, sleep is given as a disease that causes headaches. If it is related to the method or form of treatment, only the following record is available in Eflaki’s work for this disease. *“We see that Mawlānā also treated with poppy. The event is described as follows. When Çelebi Celaledin was young, a heavy sleep gave me trouble, I always felt heavy. I complained to Mawlānā about my sleepiness. Mawlānā said, they brought a lot of poppy. They took his milk and made me drink it on an empty stomach. That day, today, there is no trace of that weight on me”* (Ahmed Eflaki, I, 2011: 403-404).

2. 5. Boil (Çıban)

Boils or Cutaneous leishmaniasis (CL), as it is called in Latin, is a group of protozoan diseases caused by Leishmanias, causing deformity in the skin and sometimes affecting the internal organs. It is most common on open body areas such as the face, eyelids, forehead, hands, wrists, and sometimes legs (Yılmaz, Metin, Delice,

1999: 40-41). There is only a record for this disease in Eflaki's work. The record in question is as follows: "When Sultan Veled, Emir Arif was seven months old, suddenly a large skewer appeared in his throat. He did not suck milk for seven days and nights and did not drink sherbet. He moaned all night. Doctors were unable to find a cure for him" (Ahmed Eflaki, II, 2011: 234). Important information is given about the treatment method of this disease in Ibn Bibi's work. "We see that boils were treated as follows by the physicians of the period. "During the journey, a boil appeared on the neck of the sultan. That's why he suffered greatly. Doctors present in Malatya, if the scalpel tip touches the boil, there is a great danger; hopefully it will be able to be treated with dressings and drugs, they commented. The Sultan ordered them to call the surgeon Vasil. When Vasil saw that the boil had matured, he put his head in danger and stuck his scalpel into a wound, and immediately the pus and yellow waters began to drain. Emir Karatay prepared a basin, and as the pus flowed, the Sultan was relieved. When he was completely cleansed, sleep prevailed, and he spent the night in complete rest. The people were apprehensive about this situation, they thought that a harm had been done to the sultan. When the sultan woke up, he asked for the surgeon again. Vasil stuffed cotton around the sultan's chin and made him feel more relaxed" (Ibn Bibi, 2014: 116-117). For the same disease, there is the following record in Eflaki. "A boil in the throat of a baby was treated as follows. When Sultan Veled, Emir Arif was seven months old, suddenly a big skewer appeared in his throat. He did not suck milk for seven days and nights and did not drink sherbet. He moaned all night. Doctors were unable to find a cure for him. I took it in my hand and took it to the roof of the madrasa. I willingly put Arif at his feet. My father ordered them to bring pen and ink. He took the pen in his blessed hand and drew seven lines longitudinally and seven lines widened around his neck. At the end he wrote, "A sign is enough for the wise. Immediately that boil burst and flowed out of his throat hole. Thereupon, Arif immediately opened his eyes and searched for his mother's milk. Some friends said that he would live seven years from these lines, while others interpreted these lines as he would live seventy years and accepted each line as ten years. When Emir Arif died at the age of 49, virtuous people and friends understood that the lines drawn longitudinally and broadly were seven times seven, that is 49" (Ahmed Eflaki, II, 2011: 234).

2. 6. Tuberculosis (Tüberküloz)

Tuberculosis (tuberculosis) is an infectious disease caused by the organism called Myobacterium tuberculosis or tuberculosis bacillus. Although tuberculosis can affect many organs of the body, the most harmful part is the lungs. Perforation of the lungs causes bleeding and sputum becomes bloody. The first reason for patients to go to the doctor is usually spitting blood. It is said that patients who sweat, lose weight and have a fever because TB has started in their lungs are more fortunate than patients who do not show such symptoms. Because as long as the progression of the disease is not detected, there is a risk of major destruction of the lungs. Constant coughing and sputum spitting can be considered a sign of tuberculosis and can be useful in diagnosis. In adults, the disease often does not spread to other parts of the body. However, the same cannot be said for children and young people. Spread is usually towards the bones, kidneys, uterus and skin. Until recent years, patients had been diagnosed with tuberculosis at a very young age. Tuberculosis is considered a dangerous disease because the organisms that cause tuberculosis spread around with the patient's cough (Sağlık Ansiklopedisi, 2008: IV, 1465-1466). We find the record about this disease in Ibn Bibi's work. In the work in question, there is information that "Sultan 'Izz al-Din Kayka'us II, who was under the influence and anxiety of his terrific dream, was invaded by tuberculosis attacks" (Ibn Bibi, 2014: 83). This information indicates to us the existence of this disease in Anatolia of the period. In the same work, spa treatment is pointed out for the treatment of this disease. The record on the subject is as follows: In another source, "we see that 'Izz al-Din Kayka'us II was also offered spa treatment, but it did not help. So much so that the doctors said that Sivas water would not suit the Sultan's temperament, so they took him to Viranşehir. Euphrates water was brought from hand to hand from Malatya every day. Finally, he could not find a cure, and he was taken to Darü's-Şifa, which he had built in his own time in Sivas" (Ibn Bibi, 2014: 83). As seen above, the physicians of the period used the spa treatment, which is still used today, at that time. However, the sources of the period do not give much information about the treatment of the disease.

2. 7. Podagra (Nikris)

Podagra or Nikris disease was actually a disease that was seen in almost all early Ottoman sultans and appeared in the form of inflammation of urea acid in the blood by crystallizing in some joints, especially in the

knee and foot joints. Nikris was also known as the disease of the nobility, as it is a disease that afflicts rich people who drink a lot and are fond of fatty and rich protein meals. Although not fatal, it was an incurable disease that did not leave the patient who fell into its grip until death. These tiny crystals accumulating in the blood condensed in the feet, causing unbearable pain, and sometimes it was seen that they pierced the skin and hit the outside. At these times, leakage from the split skin of the legs and feet was formed, and these leaks appeared in the form of seizures. When Nikris seizures came, he was not ill, he could not even walk, stand, and lie down. He could not bear the slightest weight, pressure or even the touch of light clothes on his aching joints (Kunt, 2007: 94-96). The only information about the aforementioned disease is given in Ibn Bibi. *“Emir Şemseddin fell ill with the pretext of nikris disease before he reached the border of Ahlat. Based on the record that he wore made-up ointments on his body”* (İbn Bibi, 2014: 83), it was stated that this kind of disease was seen in Anatolia of the period. If it is about the treatment method or form, there is no information for this disease in both works.

2. 8. Rheumatism (Romatizma)

Rheumatic diseases are painful conditions that affect the entire musculoskeletal system, including the joints, muscles, connective tissues, and soft tissues such as the bursa and tendons around the joints and muscles. Since other organs and systems in the body are also affected, they are called multisystemic diseases. Although the exact etiology is not known, it is accepted that environmental factors play a role in addition to immunogenetic mechanisms in the formation processes (Yeşiltepe, Miloğlu, Sarıca, Törenek, 2018: 574). Based on the information in Ibn Bibi's work that *“the ‘Izz al-Din Kayka’us II complained about the disease in his feet and the weakness in his body, this war that wore out his life showed compassion like mountains”* (İbn Bibi, 2014: 258), we see that rheumatism disease existed in Anatolia of the period. In the same work, *“they call that source Ayn-ı Selvan, Selvan source as a treatment method for these and similar joint disorders. They built many buildings there. This water goes to a village. There are many buildings, vineyards and gardens there. Emphasis was placed on the spa treatment by including the information that they say that whoever washes his head and body with that water, his ingrained pains and aches will go away”* (İbn Bibi, 2014: 258-259).

2. 9. Gripes (Kuluç)

It is a kind of pain caused by constipation and gas accumulation in the intestines. The disease is called “topulgak” in Divan-ü Lûgati't-Türk (Altıntaş, 1988: 66). Ibn Bibi has a record for this disease in question. *“According to the event, which is estimated to have taken place in 1221, the sultan wanted to take over the Alara castle on the way back to Antalya after the conquest of Alanya by ‘Ala al-Din Kayqubad I and when he arrived in front of the castle, he sent his envoys to the castle commander. The commander, who is in fear and distress, suddenly suffers from pain and dies in a short time. The notables of the castle, who witnessed this situation, handed over the castle to the sultan’s ambassadors under the influence of fear. Ibn Bibi describes the incident experienced by the castle commander as follows: When they conveyed this edict of the sultan and revealed the hidden secret, the eyes of the castle manager, who were afraid of his majesty and zeal, darkened. He fell into distress in great fear and horror. By a heavenly coincidence and a divine appreciation, he was caught in the disease of the disease. He surrendered his life and soul to the Creator in astonishment and fear”* (İbn Bibi, 2014: 99). However, there is no information about the treatment or treatment of the disease in both works.

In addition to the above-mentioned diseases and treatment methods, another treatment method frequently used in Anatolia is to ask for help or request from the divine power. During this period, it is very common to expect help from the divine power in sicknesses. If it is thought that even today, some diseases are expected to be treated by waiting for help from sheikhs and hodjas, the extent of the influence of sheikhs and hodjas in the treatment of diseases can be brought into view. As it is known, Turks were under the influence of shamanism before Islam and sought treatment for diseases from clergy called shamans or kam. The habit of hoping for cure for diseases from these clergy was not forgotten after Islam, and it has been kept alive until today.

CONCLUSION

Diseases are of vital importance not only for the life of individuals, but also for the life of society. This situation is even more important for the Middle Ages, both for the individual and the society. In this study, which deals with the diseases in Anatolia and its surroundings in the XIIIth century, attention was drawn to this issue. Muslims paid more attention to fulfilling their religious obligations during illness than on other days. In order to get rid of the epidemic, they were fasting, praying and reading the Qur'an. In addition, at such times, entertainment venues were closed, drinks were spilled, and musical instruments were broken. The helplessness of people in the face of epidemics led them to try some superstitious ways in the treatment of these diseases, so many methods such as talismans, incense and amulets were also used. In the said period, other diseases were definitely detected. However, in this study, late diseases in the works of Ibn Bibi and Ahmed Eflaki were discussed, and the point of view of the period was tried to be conveyed about those that are mentioned more frequently in the sources. First of all, the definition and diagnosis of the disease according to the medical understanding of the period were given, and then information about its treatment was given. The remarkable thing about these treatment methods and drugs is that the information in the medical books written in Turkish, in which they are mentioned, is based on the experiences of the authors as well as the past information. In addition to the drugs experienced in the treatment of incurable diseases with a high mortality rate, non-scientific methods such as various prayers, amulets, talismans and incense are also recommended. In addition, in this section, quotations are made from the sources about the places where the examined diseases are mentioned in historical events and, if any, how they are practiced about their treatment in the historical process.

As a result; When we examine the works of both Ibn Bibi and Ahmed Eflaki, as diseases common in Anatolia of the mentioned period; Diseases such as malaria, cold, leprosy, sleep, boils, tuberculosis, nikris, rheumatism, ulcers and paralysis are given as common and treatable diseases. Apart from these, when the sources of the period are examined; We see that they are common in diseases such as fever, limpness, anemia, plague, jaundice, istiska, stomach diseases, eye diseases, hemorrhoids, scabies, meningitis, smallpox, diarrhea and epilepsy. In the main sources of our study, we discussed the diseases that we have mentioned and explained above.

REFERENCES

- Ahmed El Eflakî (2011). *Menâkibü'l-Ârifîn (Ariflerin Menkıbeleri), I-II*, Çev. Tahsin Yazıcı. İstanbul: Kabalıcı Yayıncılık
- Altıntaş, Ayten (1988). "Divân-ü Lügat it-Türk'teki Tıp Terimleri", *Tıp Tarihi Araştırmaları 2*, İstanbul.
- Anonim (2008), *Sağlık Ansiklopedisi, "Sıtma"*, IV, Ankara: Güneş Tıp Kitabevleri, 1281-1282.
- Anonim (2008). *Sağlık Ansiklopedisi, "Verem"*, IV, Ankara: Güneş Tıp Kitapevleri, 1465-1466.
- Kâşgarlı Mahmud (1333-1335/1911-1913), *Dîvânü lügâti't-Türk*, Nşr. Kilisli Muallim Rifat, I-III, İstanbul.
- Duda, Herbet W. (1958), "İbn Bibi'nin Selçuk Tarihi", İstanbul Üniversitesi Edebiyat Fakültesi Şarkiyat Mecmuası, Sayı 2, s. 2
- Erzi, Adnan Sadık (1993), "İbn Bibi", İA, Cilt 5/2, s. 712
- Ethem Cebecioğlu, "Hz. Mawlânâ üzerine Genel Bir Değerlendirme", *Tasavvuf*, Ankara, 20, s. 7.
- Grousset, R. (1980). *Bozkır İmparatorluğu*, Çev. R. Uzman, İstanbul, s. 12
- İbn Bibi El-Hüseyin B. Muhammed B. Ali El-Ca'feri Er-Rugadi (2014), *El-Evamirü'l-Ala'iyeyfi'lUmuril-Ala'iyye Selçukname II*. Tercüme, Çeviren: Mürsel Öztürk, Ankara: TTK Yayınları.
- Kafesoğlu, İbrahim (1992). *Selçuklu Tarihi*, İstanbul: MEB Yay., s. 18.
- Kesik, Muharrem (2021). *Selçuklu Müesseseleri ve Medeniyeti*, İstanbul: Bige-Kültür Sanat.
- Kunt, Metin (2007). *Sultan Süleyman ve Nikris: Muhteşem Süleyman*, ed. Özlem Kumrular, Kitap Yayınevi, İstanbul, s. 94-96;
- Onul, Behiç (1980). *Enfeksiyon Hastalıkları*, Ankara.
- Özaydın, Abdülkerim (1999). "İbn Bibi", *DİA*, 19, s. 379
- Özgüdenli, Osman G. (2013), *XII-XIV. Yüzyıllarda Anadolu'da Tarih Yazıcılığı, Erdoğan Merçil'e Armağan*, Bilge Kültür Sanat Yayınları, İstanbul, s. 265

- Öztuna, Yılmaz (1990). *Devletler ve Hanedanlar, III*, Ankara, s. 29.
- Palalı (1993), M. Zeki. "Cüzzam", *DİA*, VIII, s. 150-152.
- Şeker, Mehmet (2010). *Menâkıbu'l Ârifin'e Göre Anadolu'ya Gelenlere Genel Bir bakış: Dünya'da Mevlana izleri*, 5/2, Ankara: Sümam Yay., s. 361-372.
- Taneri, Aydın (1978). *Türkiye Selçukluları Kültür Hayatı*, Konya, s. 21.
- Turan, Osman (1980). *Tarihi Akış İçinde Din ve Medeniyet*, İstanbul, s. 163.
- Turan, Osman (1993). *Selçuklular Tarihi ve Türk-İslam Medeniyeti*, İstanbul, s. 497.
- Ural, Refet (1972). *Bulaşıcı Hastalıklar*, İstanbul.
- Uyumaz, Emine (2013), "XI. Yüzyılın Sonlarından XIV. Yüzyılın Başlarına Kadar Anadolu'da Bilinen Hastalıklar ve Uygulanan Tedavi Yöntemlerine Dair", *Prof. Dr. Erdoğan Merçil'e Armağan*, ed. Emine UyumazMuharrem Kesik-Aydın Usta-Cihan Piyadeoğlu, İstanbul, s. 211-225.
- Yazıcı, Tahsin (1989). "Ahmed Eflâki". *DİA*. C. 2. 62.
- Yeşiltepe, Selin, Miloğlu, Özkan, Sarıca, İrfan, Törenek, Kübra (2018). Rheumatic Diseases And Dentist Approach, *Atatürk Üniv. Diğ Hek. Fak. Derg.*, 28, 4, s. 574-582.
- Yılmaz, Hasan, Metin, Ahmet, Delice, İbrahim (1999). Van'da Türkmenistan Kaynaklı Bir Cutaneous Leishmaniasis Olgusu, *Van Tıp Dergisi*: 6 (1), s. 40-43.
- Yinanç, M. H. (2013), *Türkiye Tarihi Selçuklular Devri, I. Cilt*, Yayına Hazırlayan: Refet Yinanç, Ankara: TTK Yayınları.

Beyan ve Açıklamalar (Disclosure Statements)

1. Bu çalışmanın yazarları, araştırma ve yayın etiği ilkelerine uyduklarını kabul etmektedirler (The authors of this article confirm that their work complies with the principles of research and publication ethics).
2. Yazarlar tarafından herhangi bir çıkar çatışması beyan edilmemiştir (No potential conflict of interest was reported by the authors).
3. Bu çalışma, intihal tarama programı kullanılarak intihal taramasından geçirilmiştir (This article was screened for potential plagiarism using a plagiarism screening program).