

Mehmet Kutalmış 

Bolu Abant Izzet Baysal University, Turkey, Bolu
e-mail: mehmetkutalmis@gmail.com

THE INFLUENCES ON A POET AND POET'S INFLUENCES: CASE OF NIZAMI

Nizami, who was born in 1141 in Ganja which is situated on the territory of modern Azerbaijan and died approximately in 1204. He wrote his works in Persian although his native language was Oghuz Turkish. There was a very high civilization in Central Asian cities such as Nishapur, Merv, Khorasan, Isfahan, Farab, Otrar, Bukhara, Fergana, Samarkand, Termez, Balkh, Kashgar in ancient and medieval eras. This high civilization in Central Asia spread to the Caucasus, the Middle East, Anatolia, and Europe starting from the 9th century. Nizami trained himself very well in Ganja, which has diverse ethnicity and culture. He learned and internalized different languages, cultures, and produced many works. Nizami became a great example and a resource of inspiration for many poets and literary figures who came after him. In the era in which Nizami lived, most of the Turkic writers wrote their literary works in Persian and their scientific works in Arabic. Nizami's works have been translated into many languages. In this article, the origins of Nizami's worldview, philosophy and poetry are examined.

Key words: Nizami, Central Asia, Turkic, Persian, Philosophy, Greek Culture.

М. Куталмыш

Болу Абант Иззет Байсал университеті, Түркия, Болу қ.
e-mail: mehmetkutalmis@gmail.com

Ақынға әсері және ақынның басқаларға әсері: Низами мысалында

1141 жылы қазіргі Әзірбайжан территориясында орналасқан Гянджа уәлаятында туып, шамамен 1204 жылы қайтыс болған Низами ана тілі Оғыз түрік тілі болса да шығармаларын парсы тілінде жазған. Орта Азияның Нишапур, Мерв, Хорасан, Фараб, Отырар, Бұхара, Ферғана, Самарқанд, Термез, Балх, Қашқар сияқты қалаларында ежелгі және ортағасырлық дәуірде өте жоғары өркениет болған. Бұл биік өркениет 9 ғасырдан бастап Кавказға, Таяу Шығысқа, Анадолыға және Еуропаға тарады. Низами көп ұлтты және көп мәдениетті аймақ, әртүрлі тілдер мен мәдениеттерден нәр алған Гянджада өте жақсы білім алып, көптеген шығармалар тудырды. Низами өзінен кейінгі көптеген ақындар мен әдебиет қайраткерлеріне үлгі болды. Низами өмір сүрген дәуірде түрік жазушыларының көпшілігі әдеби шығармаларын парсы тілінде, ғылыми еңбектерін араб тілінде жазған. Низами шығармалары көптеген тілдерге аударылған. Бұл мақалада Низами поэзиясы, дүниетанымы мен философиясының негіздері қарастырылады.

Түйін сөздер: Низами, Орталық Азия, түрік, парсы, философия, грек мәдениеті.

М. Куталмыш

Университет Болу Абант Иззет Байсал, Түрция, г. Болу
e-mail: mehmetkutalmis@gmail.com

Влияние на поэта и поэтическое влияние: Низами

Низами родился в 1141 году в Гяндже, располагавшемся на территории современного Азербайджана, и умер приблизительно в 1204 году. Он писал свои произведения на персидском языке, хотя его родным языком был огузский турецкий. В таких городах Центральной Азии, как Нишапур, Мерв, Хорасан, Фараб, Оtrar, Бухара, Фергана, Самарканд, Термез, Балх, Кашгар, в древности и средневековье существовала очень высокая цивилизация. Эта высокая цивилизация в Центральной Азии распространилась на Кавказ, Ближний Восток, Анатолию и Европу, начиная с 9 века. Низами получил очень хорошее образование в Гяндже, многоэтническом и многокультурном регионе, питаемом разными языками и культурами, и создал множество произведений. Низами стал примером и источником вдохновения для многих поэтов и

литературных деятелей, пришедших после него. В эпоху Низами большинство турецких писателей писали свои литературные произведения на персидском языке, а научные – на арабском. Произведения Низами переводились на многие языки. В данной статье рассматриваются основы поэзии, мировоззрение и философии Низами.

Ключевые слова: Низами, Центральная Азия, тюркский, персидский, философия, греческая культура.

Introduction

The aim of this article is to determine and analyze the origins of worldview, poetry and philosophy of Nizami, who is a great pioneer poet and philosopher of the Islam and Turkic World. While searching for a poet or philosopher, it is necessary to begin defining where the poet / philosopher was born, his living conditions, set of beliefs, norms, values and social-economic background. It is common idea that mature people were grown in a great era in all respects. For example, the Magnificent lived in the great era of Ottoman in all respects from his childhood on. Alexander the Great was the governmental and military symbol of Greek Civilization which was at the peak in the antique era in all respects. Important artists and figures can mark an era when they serve for the community they have grown in. All humanity emerged by growing even under very difficult conditions and stressful times.

The basic features of artists as Nizami are universal. They are not only nurtured by fundamental sources, but they also play a pioneer role with their marvelous features. It is not right to expect that people who leave masterpieces to the history of humanity and mark an era, emerged absolutely in a brilliant era and civilization in all respects. The things that make them rise to the peak are the intelligence and talent they have inborn and the growing styles peculiar to them, and most of them are genius personalities growing themselves. The majority may have received various support but being genius and peak personality come true substantially with the help of their own effort and labor even if they are under difficult circumstances. Nizami, whose original name is Ilyas, was born in 1141, died approximately in 1204, in Ganja, the state of Azerbaijan. He wrote his works in Persian though his native language was Oghuz Turkish. Nizami had a peak personality whose influence continues until today. He was a great philosopher, leader of morality and a writer of great quality and original peculiarities. There is his great intelligence on the basis of his work that comes largely inborn. From his birth on he had the spirit of being a poet, he was keen on scholarship, literature and contemplation. Nizami's Works have been

translated into many languages (Akalin 1994, 30). Johann Wolfgang von Goethe (1749-1832) writes these for him: "Ein zarter, hochbegabter Geist, der, wenn Firdusi die sämtlichen Heldenüberlieferungen erschöpfte, nunmehr die lieblichsten Wechselwirkungen innigster Liebe zum Stoffe seiner Gedichte wählt. Medschnun und Leila, Chosru und Schirin, Liebespaare, führt er vor; durch Ahnung, Geschick, Natur, Gewohnheit, Neigung, Leidenschaft für einander bestimmt, sich entschieden gewogen" (1958, 145). In this article the main characteristics of Nizami, upbringing, general condition of Oghuz Turkish and Islam world in his time and the sources he used will be briefly emphasized on.

Cultural Background

Nizami lost his parents when he was a child and there were not enough relatives to support him. Nizami led a financially poor life and brought up himself. These characteristic conditions are seen in many writers and philosophers who have got masterpieces. It is understood by his works and contemporaries' statements that Nizami received training very well and in high-level. He knew Arabic apart from Oghuz Turkish, his native language, and Persian, which he wrote poems in, like many Muslim intellectuals in that period. Besides, as far as can be seen by his works it is said that he knew or familiarized Pahlavi, Syriac and Hebrew. Azerbaijani and Armenian works write that Nizami also knew Armenian (Seyidov 1963).

He had shy, frugal, contented and independent personality. He was an extremely merciful, fair and kind man towards women and people, a compassionate father towards children. Nizami tells about the relationship between poet and sultan; "Let alone the salary sultan gives, the things that come from this are evil and idleness. Abstain from carrying on with the sultan; because this seems like the relationship between cotton and fire. Despite how bright the fire is, survival is being away from it" (Resulzade 1951, 53). But it cannot be said that he was completely independent of rulers and sultans of the reign because there must be gentlemen and princes to whom he can present his works to survive, while he didn't

say glowing terms and scratch his era's rich rulers' back. However, he used detailed descriptions of bars and drinks, he never drank alcohol in his life, he stayed away from the things forbidden by Islam. He was thoughtful, wise and had a distinctive personality. Resultzade stats these features: "Although it is a controversial issue that Nizami lived a materially secure and approving life, there is no doubt about his being morally of high standing and influential among his contemporaries. While he was in life and relatively young, his works passed out many people by copying" (1951, 71).

Ganja and its districts were always in high levels in terms of economy, agriculture, culture, and art. As far as can be understood from his statements Nizami was Muslim. He proved his being a very big poet when he was just so young, for example he wrote Makhzanu'l-Asrar when was just twenty years old. It is seen in his works that he complimented his own poems and mastery, but it should be appreciated that lots of people were proud of artistry and predominance over rivals in old times. Nizami attracted many poets like Emir Husrev-i Dehlevi, Katibi, Djami, Hâtifi, Ali Shîr Nevaî, Sadi-i Shirazî and Feriduddin-i Attar who came after him with his art and personality and also he was known by non-Muslim minorities in the area; Fuzuli regarded himself as a student of Nizami. Resultzade noted down Nizami's originality as: "Nizami has a world of ideas that any poets haven't got in the East. This adjustment, in plain terms, is composed of a harmonic ideology and point of view of world until its details" (1951, 32).

Ancient Greek philosophy was followed closely in the Islam world from the 9th century, Nizami benefited from cultural cumulation. This subject will be dealt with in detail again below. Apart from these, it is seen that Nizami was aware of music, astronomy, the data of the ancient world, partially medicine, the Quran, Hadis, Commentary, Siyer and other Islamic data. Resultzade noted down about Nizami's growing surrounding and its basic features like that; "His subjects are searched, Nizami is an Azerbaijan poet being away from Persian nationalism, full of Oghuz Turkish love, related to Caucasian environment circumstances, anxious about his homeland's historical fatality and geopolitics" (1951, 31).

Why Did Nizami Write His Works in Persian?

It is clear that he is from Ganja and Ganja is a city in Azerbaijan, its native language is Oghuz Turkish, but he wrote in Persian because of many reasons that will be explained in detail below. There are the traces of the verbal and legendary culture of Azerbaijan, Oghuz Turkish and its literature in his

all works. In contemplation of Resultzade "There is no doubt about Turkish origin of the poet who says beautiful and great are Turkish, beauty and greatness are Turkishness, beautiful and great saying are Turkish and beauty and greatness are Turkestan" (1951, 34). Nizami says in one of his poems: "Devlet-i Türkân ke bulendî gerift / Memleket-i ez dâd pesendî gerift", "the state and cities of Turks always advanced thanks to justice and ornamented." <https://ganjoor.net/nezami/5ganj/makhzanolasrar/sh27>

There was lots of public writing in Latin, many writers who were not French, wrote in French in the 18th century. Many Muslim writers wrote their works in Arabic from the beginnings of Islam. A lot of writers not being Russian like Aytmatov wrote in Russian in the Soviet period. English is an apparent example of this, many writers all over the world (music, language, literature, art, technics and newspaper, etc.) write in English in all fields. Similarly, both the Iranian started to write from the beginning of the Turk coming to Iran especially Sheyname of Firdevsi and many Turks wrote their works in Persian. Famous Persian poets; Firdusi, Omer Hayyam, Djami rose with the support of Turkish managers after Islam and from the beginning of the 11th century. There are lots of reasons for why the Turk wrote in Persian in Iran and Anatolia. First of all at that time, Persian language and culture expanded and were written in the Turkish and literature. Iranian literature always raced against Turkish literature. The Iran, as their native language, wrote in Persian which progressed in the same geography in centuries and acquired by inheritance, Iran became a new homeland and big culture center for the Turk as they went ahead to the west and south, therefore they generally wrote in Persian although they were outnumbered and the rulers of Iran, leadingly Nesimi, Nizami, Jelâleddîn Rûmî and Fuzuli came.

The influence of Persian on Turkish is not just limited to Turkish; on the contrary Persian influenced (with the Turk's becoming Muslim) all the Muslim societies. Also, this influence is more dominant in Chagatay, today's North and South Azerbaijani Turkish, Uzbek, especially in terms of pronunciation and vocabulary rather than Turkish. If it is mentioned about a relationship, this relationship is mutual; the more the Turk were influenced by the Persian people and Persian in the field of language and literature, the more Persian people and Persian got influenced by the Turk and Turkish.

Jelâleddîn Rûmî in Anatolia wrote in Persian like Nizami. Johanson describes this case like that; "We may suppose that Jelâleddîn Rûmî brought

Persian (P) and East Oghuzic (Khorasan) Turkic (TE) with him, and that he acquired knowledge of West Oghuzic, Anatolian Turkish (TW) and even Greek (G) in Qonya. /.../ First, it must have been natural for Rûmî to use Persian. Born in Balkh, he had, while still a young man, escaped the Mongol invasion by fleeing to Qonya together with his father Behâ'eddîn Veled. In the 13th century, the capital of the Seljuk Turkish Empire of Rûm was to a great extent Persian-speaking. The stream of fugitives from the East further reinforced the Persian influence in Anatolia. It is, however, equally probable that Rûmî to some degree mastered Turkic, both the Khorasan Turkic variety spoken in Balkh at that time and "Turkish" proper, i.e., the everyday speech of the Seljuk Turks already living in Qonya. In fact, Rûmî spent the mature part of his life in a naturally multilingual environment, in which even demotic Greek was one component" (1993, 24).

Rûmî was a great philosopher, Islam scholar and artist; at that time he wrote his poems and thoughts in Persian which had more advanced and old literature tradition and accumulation in respect of Turkish. Turkish came into being the language of literature and philosophy in Anatolia from the 14th century. Furthermore there were not only Arabian, Persian and Turkish Muslims around Rûmî as an intellectual clan but also there were Rum, Hebrew, Armenian, Assyrian societies. Rûmî didn't try to compose Turkish as the language of literature and philosophy, he wrote his works in existing Persian; consequently he didn't have difficulty, didn't waste time, he wrote many works in more advanced level, produced much more, addressed to rather different sections. Johanson notes down: "Turkish was not yet a literary medium, elaborated as a functional dialect in the sense of a TW+lit variety; it was no equivalent poetic tool which Rûmî or other poets could have used immediately and adequately for their purposes. /.../ In Rûmî's case it was not necessary to develop a TW+lit variety. A new literary language is not likely to emerge if there is already one which meets all requirements" (1993, 26-27).

Most of the Seljuk and Ottoman sultans and rulers in Anatolia knew and wrote Persian. The palace of Mehmed II was the meeting place of Iranian poets and writers. As can be seen from both Nizami and Yavuz Sultan Selim wrote many great artistry and literary works due to many reasons like religious, geographical, literary, cultural etc. and also many poets and artists who were Turkish origin leaving masterpieces wrote in Persian (Ateş 1945; Aydın 2004; Riyahi 1995). Persian held a high level-position in Seljuk and Ottoman palace, school and ma-

drasah, literature and press during about one thousand years namely the Republican Era in 1929 until the time of Persian education was forbidden.

The Turkic and Islamic World in the Era of Nizami

First of all, the region where Nizami was born and grown up, became one of the civilization center during the history of mankind; became multi-religion (Manichaeism, Christianity, Jewishness, Islam), multi-ethnic (The Persian, Ossetians, Tats, Lezgi, Armenians, Arabians, Turks, the Caucasus) and a multicultural region (Açıkgenç 2003; Seyidov 1976). Between 3500 B.C. and 1400 A.D., Central Asia was the center of high civilization. Science, philosophy, agricultural techniques, astronomy, medicine, music, art, papermaking, literature, etc. in Central Asia moved from the beginning of the 9th century to the Caucasus, the Middle East, Anatolia and Europe (Starr 2015).

Great civilization and masterpieces came out of societies that were much more composed of many factors. Islam civilization, which came into existence between 9th and 14th centuries, was constituted in the geography where antique high-level civilization arose like Assyrian, Babylon, Persian and Egypt and the Arabian, Persian, Turk even Berber and Syrian took role in this great civilization's construction.

As it is known that the majority of works in Latin and Greek remaining from the antique era about wisdom and philosophy were destroyed in the first three centuries of Christianity in the government of Rum or banned. The culture before Christianity and Latin and Greek works were mainly banned and wiped out. The translations from Greek and Syriac to Arabic, started at the end of the Umayyad Dynasty, continued increasing in the first periods of the Abbasids and the translation of the works from Greek about wisdom and philosophy was given more importance, Baghdad, Kufe, Basra became a new culture center. Arabic language studies had developed largely before those works were translated, because this was regarded as mandatory for the Quran's being understood very well, Arabic was taught easily and regularly to the people who weren't Arabian and Islam's being become widespread, the centers of this are the cities like Kufe, Basra, Damascus. It is necessary to specify that the translated works are not only Greek and philosophy works; among these there were Persian, Syriac, the language of India and the books about machine, medicine, physical, agriculture, astronomy and religion were translated to Arabic (Sezgin 2023; Sunar 2004), it is obvious that these developments aroused Islam idea and civiliza-

tion and made a contribution, because all of these sciences are the subjects that the Quran provoked. Greek writer Gutas sums up this process; "The Muslims, by contradistinction, in addition to being superior because of Islam, were also superior because they appreciated ancient Greek science and wisdom and had translated their books into Arabic. This superiority is even transferred to Islam itself as a religion; the Byzantines turned their back on ancient science because of Christianity, while the Muslims had welcomed it because of Islam" (Gutas 1998, 84-85).

A great civilization was formed in the Middle East, Iran, Anatolia and Caucasian and all the regions of Andalusia in the period from in the middle of 8th century to the invasion of Mongol, as you see Nizami was such a person that he was like Avicenna, Farabi, al-Ghazali, Averroes, Ibn Arabi, Jelâleddîn Rûmî and Nesimi but in the field of poem he reached out climax. The basics that raised Nizami's art and poem at the same time feed him; these basics are intelligence, philosophy, Islam thought, the culture of public, knowledge, literature, new ways and intense study. The time of Nizami was the period, without any doubt, the highest civilization level of mankind when the conditions and levels of the past and that era's other publics were taken into consideration; the three big founders of great Islam Civilization at this period were the Arab, Turk and Persian. One of the issues that is still being argued nowadays is that; why didn't this high civilization level in the time of Nizami continue rising from the 14th century? First of all, none of civilization is timeless, civilizations are born like the states, develop, grow, stop once in a while and vanish. This era became the peak of Islam Civilization and this peak underwent a power vacuum from that century, later West Civilization, whose influence and power continue from the past to the present, took its place (Hunke 1991; Runciman 1959).

Conclusion

As can be seen in his works, many people express that Nizami was very intelligent and a skillful person in terms of art and literature. He trained well from his childhood and this training was on his own. We can sum up Nizami's essences on which his worldview and art is based as he took Islam training in accordance with his era. Islam education is taught in madrasah at that period and learning to read the Quran is memorizing the Quran, learning the life of Muhammed and memorizing some hadiths, learning basic and advanced science like canon, comment,

morals. This phase is the basic education that many Muslim men of science and art took at that period. It is necessary to state that the period of Nizami is the era when Islam civilization, whose basis leans upon the Quran at the same time, is at the peak and Nizami perceived and assimilated all written and verbal blessings and products at that period.

Nizami assimilated works written in Persian which are the real materials for Persian culture and civilization after he laid these foundations. Persian is the carrier of great written civilization both in antique and middle era (even at the present) and it didn't influence only the Turks, on the contrary it is a great language that affected the language and the culture of Muslim publics in Anatolia, the Balkans, Caucasian, India, Iraq and even to the middle of China mainly. Nizami could not be ignorant of such a great language and culture. Nizami assimilated Manichaeism, Mazdekizm that form the basics of Persian culture and the works of other religions and cultures in Iran by means of Persian, as it is known he wrote his works in this great language namely in Persian.

He assimilated the Holy Koran, the book of Psalms, the Torah and the Bible in other words the basic works and products of religions, Jewishness and Christianity that a major part of those (the relationship between the prophet Moses and the pharaoh, miraculous nativity of Jesus, Virgin, the stories of Prophets Joseph and Solomon and etc.) are also in Islam. Some elements of the religion and culture of Christianity and Jewishness entered Islam belief and sources by two ways. The former is that Muslims have to accept revelation products (the book of Psalms, the Torah and the Bible) and the prophets (Adam, Noah, Jesus etc.) that come before them, thus it is necessary to accept the subjects in Islam (first man and prophet Adam, heaven, hell, resurrection etc.). The second one is that the subjects which were put intentionally or unintentionally by Christian or Jewish becoming Muslim afterwards are seen also in the works of Muslims.

Mysticism movement in Islam became one of the basic fields of the Islamic world from the 8th century and man's becoming mature carried some aims like getting close to the God, enlightenment, advancement of humanistic value, reached at the peak with Nesimi, Mansur al-Hallaj, Ibn-i Arabi and Jelâleddîn Rûmî. Nizami assimilated the mysticism and performed this in his works. There is no need to focus on the history of mysticism and its roots but it is expressed that there are traces of ancient Greek culture, Christianity, Jewishness and Buddhism in the roots of Islamic mysticism.

As it is expressed above the philosophy of ancient Greek was followed closely from the 9th century in the Islamic world and although it was denied and even destroyed in the lands where knowledge and culture accumulation of the ancient era were born (Greece) and in all the Christianity world, it was carried to the Islamic world by means of Arabic and developed and even became one of the basics of Islamic civilization (language, literature, medicine, mathematics, astronomy, etc.) Nizami made use of this cultural accumulation by means of Arabic interpretations and other works.

In the end Nizami assimilated all sorts of verbal accumulations of the geography where he was born and grew up as we say public culture. As it is expressed above Nizami was born in a multiethnic and cultural area. Therefore, he assimilated not only

Oghuz Turkish, Persian, Caucasian public's written and verbal cultural elements like epic, mythology, poem, rhetoric but also he did all the public he lived in, there are the traces of religion and cultures like Shamanism and Buddhism whose roots based on very old centuries and ancient written and big civilizations like Sumer and Assyria on the bases of these.

Nizami, who stands both on the basic works of Islam and all the written and verbal works of East and West, ancient era and his age, is a sophisticated and equipped poet as in the example of Jelâleddin Rûmî. He is not only the philosopher and artist of Turks and Muslims, at the same time he is a common philosopher and artist of all humankind, because the idea and worldview he had is a joint cultural heritage and this multi-accumulation reflects on his works, art and personality.

References

- Açıkgöç, A., (2003) "Intellectual Traditions in Islam", İslam Araştırmaları Dergisi, Nr. 10, p. 121-138. İstanbul.
- Akalın, N., (1994) Nizami-yi Gencevi'nin Hayatı, Edebi Kişiliği, Eserleri ve Leyli u Mecnun Mesnevisinin Tahkiye Unsurları Açısından Tahlili. (M.A.) <https://tez.yok.gov.tr>
- Ateş, A., (1945) "Hicrî VI.-VIII. (XII.-XIV.) Asırlarda Anadolu'da Farsça Eserler", Türkiyat Mecmuası, V. VII- VIII, p. 94-135. İstanbul.
- Aydın, Ş., (2004) "Türk Edebiyatı'nda Farsça Divân ve Divânçeler", Nüsha, Nr. 15, p. 31-40. Ankara.
- Goethe, J. W., (1958) West-östlicher Diwan. München.
- Gutas, D., (1998) Greek thought, Arabic Culture. The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbasid Society (2nd-4th/8th-10th centuries). New York.
- Hunke, S., (1991) Allahs Sonne über dem Abendland, Unser arabisches Erbe. Stuttgart.
- Johanson, L., (1993) "Rûmî and the Birth of Turkish Poetry", Journal of Turkology, Summer 1993, V. 1. Nr. 1, p. 23-37. Wiesbaden.
- Resultzade, M. E., (1951) Azerbaycan Şairi Nizami. Ankara.
- Resultzade, M. E., (1993) İran Türkleri. (1919- Türk Yurdu, ed: Yavuz Akpınar). İstanbul.
- Riyahî, M. E., (1995) Osmanlı Topraklarında Fars Dili ve Edebiyatı. İstanbul.
- Runciman, S., (1959) "Muslim Influences On The Development of European Civilization", Şarkiyat Mecmuası, Nr. 3, p.13-24. İstanbul.
- Sezgin, F., (2023) Wissenschaft und Technik im Islam. Ankara.
- Seyidov, M., (1963) Iz istorii azerbayjansko-armyanskich literaturnykh svyazey (Nasimi i Miran). Yerevan.
- Seyidov, M. (1976) Azerbaycan-ermeni edebi elaqeleri (orta esrlər). Baku.
- Starr, S. F., (2015) Lost Enlightenment: Central Asia's Golden Age from the Arab Conquest to Tamerlane. Princeton University Press.
- Sunar, C., (2004) İslamda Felsefe ve Farabi I. İstanbul.

Information about authors:

Mehmet Kutalmış (corresponding author) – Dr., Professor at Bolu Abant İzzet Baysal University, Turkey, Bolu, e-mail: mehmetkutalmis@gmail.com

Авторлар туралы мәлімет:

Куталмыш Мехмет – Болу Абант Иззет Байсал университети доктор, профессоры, Түркия, Болу, e-mail: mehmetkutalmis@gmail.com

Received December 26, 2023

Accepted February 27, 2024