

PREVENTIVE MEDICINE IN ISLAM

Mehmet SOYSALDI

Fırat University
Elazığ / TURKEY
msoysaldi@hotmail.com

ABSTRACT

Islam gives great importance to health, cleanliness, beauty and brightness of the body and incorporates all protective and healthful measures into the daily activity program via duties it imposes on believers. Human beings are great entities both materially and spiritually. The most important task of the believers is to protect their spiritual body in accordance with Islamic beliefs and worships and their physical body in accordance with protective and developmental principles accepted and encouraged by religion.

Key Words: Bodily Cleanliness, Healthy Nutrition, Harmful Drinks

İSLAMDA KORUYUCU HEKİMLİK (TIP)

ÖZET

İslam bedenın sađlıđına, temizliđine, gzellik ve canlılıđına (parlaklıđına) byk nem veriyor. İnananların yapması gereken vazifeler vasıtasıyla gnlk aktivasyon programlarına koru-yucu ve sađlıklı ller meydana getirir. İnsan varlıkları madde ve ruh olarak iki byk nvanı vardır. İnananların en önemli vazifesi ruhi vücudunu islami inançlar ve ibadetler ile ve fiziksel vücudunu dinle teşvik edilmiş ve kabul edilmiş koruyucu ve geliřtirici prensiplerle korumaktır.

Anahtar Kelimeler: Vucut Temizliđi, Sađlıklı Beslenme, Zararlı İecekler

INTRODUCTION

Human beings are great entities both materially and spiritually. The most important task of the believers is to protect their spiritual body in accordance with Islamic beliefs and worships and their physical body in accordance with protective and developmental principles accepted and encouraged by religion. Qur'an with the topics it includes commands religious practice and refines morality. Therefore, it is a mistake to expect from Qur'an medical information in the wider sense. However, Qur'an does provide brief information on the development of human beings, progeny, anatomy, physiology, pathology, "diseases", body, psychological diseases, science of treatment and lastly, death.¹

Health, which is defined as the maintenance of the vitality of body parts in perfect order, is the greatest blessing of God to human beings. Each of our organs functions in an impressive way. God admonishes us to think about our existence in order to conceive the loftiness of our health as a blessing:

"And also in your ownelves. Will you not then see?"²

It is for the reason that humans do not heed to this admonishment carefully that they are in negligence of their health. The Prophet was pointing out to that fact when he stated that:

"There are two blessings that most of the people neglect: Health and spare time."³ Another statement of the same topic is "Pray for forgiveness and health. Since there is no other blessing greater than health, except for religious faith."

¹ Kırca, Celal, **Qur'an-ı Kerim ve Modern İlimler**, (Istanbul: Marifet Publications, ?), p. 171.

² Qur'an, Zariyat, 51/21

Health is so important a blessing that we will explain to God how we did or did not protect it on doomsday: “Then on that Day you shall be asked about the delights (you indulged in, in this world).”⁴ The Prophet also states that “The first thing that shall be asked on doomsday is the blessing and the human shall be asked ‘Did not I endow health to your body, did not I make you drink cold water?’”⁵

As can be understood from the verses of Qur’an and words of the Prophet above, protecting our health is a religious duty. In order to fulfill this duty, we should first turn to God and pray to God to protect our health that He bestowed us as a great blessing. That is because, protecting one’s health is sometimes beyond the will and power of the human being. Diseases, reasons of which are not known, or diseases reasons of which are known but which cannot be prevented are demonstrative of this fact. In fact the Prophet said “Listen Abbas! Ask for health both in this world and in the world beyond this! Pray for forgiveness and health.”⁶

In order to protect our health we should pray to God who creates and maintains our health and follow closely the preventive measures that God and the Prophet state and consider protecting our health worship. In order to protect our health religion Commands cleanness of body⁷, clothes⁸ and residence⁹;

Forbids taking alcohol¹⁰, drinking blood, eating pork, predatory animals and strangled and murdered animals¹¹;

Allows eating permissible food¹², but forbids eating or drinking too much, which can be harmful for our health¹³;

Forbids adultery¹⁴, sexual intercourse in menstrual period, anal intercourse¹⁵, having close contact with disease-stricken people¹⁶, marrying one godmother (the woman who breast-fed the person) or one’s godmother’s children¹⁷ because of the medical problems associated with such practices.

In order to make the human body resistant and to prevent diseases that could result from malnourishment, Qur’an mentions and attracts our attention to nutrients like meat¹⁸, fish¹⁹ and milk²⁰, which contain protein and vegetables and fruit like date, grapes²¹, wheat, pomegranate²², garlic, gherkin, onion, lentil²³, fig and olive²⁴. Vegetable oil²⁵ and healing honey²⁶ are also mentioned in the Qur’an.

³ Buhârî, Rikak, 1; Tirmizî, Zühd, el-Cevziyye, Ibn Kayyim, **et-Tıbbu’n-Nebeviy**, (Riyad: 1986), p. 215; Canan, Ibrahim, **Kutubu Sitte Tercume ve Şerhi**, (Ankara: Akçag Publications, 1995), XI, 241.

⁴ Qur’an, Tekâsur, 102/8.

⁵ el-Cevziyye, **et-Tıbbu’n-Nebeviy**, p.215; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 241.

⁶ el-Cevziyye, **et-Tıbbu’n-Nebeviy**, p.215; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 241.

⁷ Qur’an, Mâide, 5/6.

⁸ Qur’an, Muddesir, 74/4.

⁹ Canan, **Kutubu Sitte Tercume ve Şerhi**, X, 314.

¹⁰ Qur’an, Mâide, 5/90.

¹¹ Qur’an, Bakara, 2/173.

¹² Qur’an, Bakara 2/168, 172.

¹³ Qur’an, Araf, 7/31.

¹⁴ See Qur’an, En’am, 6/151; Isra, 17/32.

¹⁵ Qur’an, Bakara, 2/222.

¹⁶ Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 363.

¹⁷ Qur’an, Nisa, 4/22.

¹⁸ Qur’an, Yasin, 36/71-72.

¹⁹ Qur’an, Fatır, 35/12.

²⁰ Qur’an, Yasin, 36/73.

²¹ Qur’an, Nahl, 16/67.

²² Qur’an, En’am, 6/99.

²³ Qur’an, Bakara, 2/61.

²⁴ Qur’an, Tin, 95/1.

²⁵ Qur’an, Mü’minun, 23/20.

²⁶ Qur’an, Nahl, 16/68-69.

As causes of diseases, Qur'an attaches importance to spiritual reasons and accepts sorrow and mental problems as causes of disease.²⁷ The presence of external factors like magic, spell, being pestered by evil spirits and demons are also acknowledged by the Qur'an.²⁸

One of the most important aspects of modern medicine is undoubtedly preventive medicine. Preventive medicine puts forth the principles of protecting one's health and preventing diseases. The most important tool of preventive medicine is vaccination. Basic principles of preventive medicine include taking the necessary measures to prevent contamination and attaching due importance to cleanness and nutrition. Qur'an had indicated these principles 14 centuries ago.²⁹

In order to protect our health we should certainly obey the measures put forth by Islam. Since these are validated by the commands and of prohibitions of God and the Prophet, their fulfillment is a form of worship as well. In case of their abandonment consequences must be suffered.

1. BODILY CLEANLINESS AND HEALTH

Islam gives great importance to health, cleanliness, beauty and brightness of the body and incorporates all protective and healthful measures into the daily activity program via duties it imposes on believers. In Islam it is mandatory to have bodily cleanliness for prayer and prayer as a religious duty is required five times a day. The following statements from Qur'an clearly indicate the importance attached to cleanliness:

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body) ..."³⁰

"And Allah loves those who make themselves clean and pure."³¹

"And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself."³² Cleanliness in Islam covers both physical and spiritual cleanliness.³³

Ablution has not only religious but also medical benefits. Regarding this topic, Abdürrezaak Nevfel recounts the following opinions of Dr. Mufik Eşşafî in his book "İslam ve Modern İlim" (Islam and Modern Science):

"Ablution is such a local bathing that in its use of cold water makes capillaries contract and when they go back to their original position, the body benefits from that. First of all dullness of the blood is eliminated, heartbeats increase, number of erythrocytes in the blood increases, changes in the body accelerate, respiration gains strength. The amount of inhaled oxygen and the amount of exhaled carbon dioxide increases. Bathing the organs that are in the open pose such benefits to the body as urine secretion, excretion of toxic substances, having a better appetite, facilitating digestion, stimulating mental and kinetic nerves. This stimulation affects all vessels in the neck, lungs and stomach and then passes to all organs and glands."³⁴

In Islam, bathing is not limited only to situations where bathing is compulsory. The Prophet advises us to have a bath once a week and to perform whole body ablution before going to Friday prayers:

²⁷ See Qur'an, Yusuf, 12/48, 85; Fatır, 35/9.

²⁸ See Qur'an, Felak, 113/1-5; Nâs, 114/1-6; Sâd, 38/41; Sebe, 34/8,46.

²⁹ Kırca, **Modern İlimler**, p. 178.

³⁰ Qur'an, Maide, 5/6.

³¹ Qur'an, Tevbe, 9/108.

³² Qur'an, Fâtır, 35/18.

³³ Kırca, **Modern İlimler**, p. 185.

³⁴ Kırca, **Modern İlimler**, p. 186.

“All Muslims should have a bath once a week on Fridays.”³⁵ “Muslims! This (Friday) is such a day that Allah made it a festivity for you, so bathe yourselves. Those who have a pleasant smell (perfume) may wear it. I also advise you misvak (brushing your teeth).”³⁶

“Having whole body ablution on Fridays is a duty on all of those who have reaches puberty. So is brushing their teeth and wearing pleasant scents.”³⁷

Friday is the weekly meeting day for Muslims. The place where the people will meet must be clean, as well as those who will meet there. If not, bad scents would spread and bother the individuals there and also harmful germs would find an appropriate place for themselves and communication of the diseases would be facilitated. The above mentioned advice by the Prophet emphasizes that cleanliness of the society depends on cleanliness on individuals. A society whose members are clean is clean.

Cairo University Health and Preventive Medicine professor Prof. Dr. Abdülvâhid Elvekîl states that:

“Skin makes an important job for the body. This job is the secretion of sweat from thousands of glands. Perspiration includes oily and salty substances. When the water evaporates, the remaining oily salts accumulate on the skin. When these substances accumulate on the body, perspiration pores are blocked. As a result perspiration happens duly. Undoubtedly, cleanliness of the skin and nails are among the most important necessities of bodily health.

Therefore hands and face should be washed several times a day, particularly before going to bed and after waking up. In addition, hands should certainly be washed before and after meals, after going to the toilet, after shaking hands with someone who has a communicable or dermatological disease or someone who does not obey sanitation rules. Similarly, excretion sites should be washed properly. Cleanliness of the mouth is of utmost importance. Because when the cleaning of the mouth is neglected germs reproduce in the mouth because of food residues and the gums are impaired; the pus of the teeth and gums pose a severe threat to the body. Therefore teeth should be brushed at least twice a day.”³⁸

Islam stresses teeth health as well. The Prophet says that:

“If I did not have reservations in terms of creating problems for my community, I would command brushing one’s teeth before each prayer.”³⁹ “Brush your teeth. Thus, you will not only protect your mouth but also please your God. Cebrail advised me to brush my teeth on each of his visits. So much so that I was afraid it would be made mandatory to me and my community.” He also states “The thing that annoys angels most is someone they own performing prayer with crumbs of food in their teeth.” The Prophet says that performing prayer after brushing one’s teeth is 70 times better than that performed with unbrushed teeth.”⁴⁰

The mouth is one of the routes through which diseases enter the body. Therefore care of the mouth and the teeth is very important in preventing diseases and protecting health. There are germs and chemical substances which are taken by the mouth and cause diseases in the internal organs. These can be small creatures like bacterium, virus, fungus and parasite, as well as thousands of chemical substances like cigarette, alcohol, dyes etc. Microbes have different characters according to their structures. Some harm the tissues and reproduce quickly; others begin to reproduce after becoming pathogens. When the mouth is not cleaned, it becomes an

³⁵ Nesâî, Cuma, 8; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 23.

³⁶ Muvatta, Tahâret, 113; Ibn Mâce, İkâmetü’s-Salât, 83; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 14.

³⁷ Buhârî, Cuma, 2,3,12; Ezan, 161; Şehadât, 18; Muslim, Cuma, 5; Muvatta, Cuma, 4; Ebû Dâvud, Tahâret, 129; Nesâî, Cuma, 6,8; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 13.

³⁸ Kırca, **Modern İlimler**, p. 187.

³⁹ Buhârî, Cuma, 8; Temenni, 9; Muslim, Tahâret, 42; Muvatta, Tahâret, 115; Ebu Dâvud, Tahâret, 115; Tirmizî, Tahâret, 18; Nesâî, Tahâret, 7.

⁴⁰ Canan, **Kutubu Sitte Tercume ve Şerhi**, X, 312-313; Dalgın, Nihat, Macit, Yunus, **Kulturumuzun Sekillendiren Hadisler**, (Samsun: Sonmez Publications, 1992), s.80.

appropriate place for even the weakest germs to reproduce. When the mouth is not cleaned, remnants of food accumulate on teeth and bacteria plaques are formed. Bacteria produce acid on the plaques using glucose. Acid causes teeth decays and gum injuries.⁴¹ If we want to have a healthy smile and teeth, we should be sensitive to the warnings of the Prophet. Because everything he does has wisdom. Us, Muslims must know that and obey the practices and advises of the Prophet. Likewise, he says that:

“I brush my teeth so often that I am (sometimes) afraid that my front teeth may be uprooted.”⁴²

Islam does not reserve the washing of organs that are important for the protection of health, like hands and the mouth, to prayer times only. Islam attracts attention to the washing of hands after waking up and before ablution; and says “You cannot know where the hands passed the night.”⁴³ The Prophet also states that hands must be necessarily washed before and after meals and before going to bed:

“If someone who sleeps with contaminated hands catches a disease, he should hold no one but only himself responsible.”⁴⁴

Islam also attaches importance to the cleanliness of clothes. Allah (c.c.) says “And purify your garments!”⁴⁵ This covers not only the cleanliness of the clothes and the body but also physical and spiritual cleanliness.⁴⁶ Dirty clothes play an important role in the communication of diseases. By this route, fungi skin disease like ringworm, and baldness and louse and diseases communicated by louse, typhus etc. are transmitted.⁴⁷

Nobel medicine award winner and president of Rockefeller Research Commission in United States of America, Dr. Alexis Carrel says on the topic of prayer that:

“Prayer ensures vitality in the bodily system and organs. So much so that, it is the most magnificent source of fitness known to the present day. As a doctor I have seen many patients who could not be treated by specialist doctors. When medicine withdrew in despair, prayer intervened and saved them from their diseases. Prayer, like radium ore, is a source of light and life.

We must understand that Prayer is not a mechanical chanting of the prayers. It bestows human beings purity; there the human feels the God in the same way he feels the warmth of the sun and before God the human being is like the canvas of a painter or a piece of marble before the sculptor.

Prayer undoubtedly creates weird signs that give way to miracles.”⁴⁸

Fasting also has huge benefits in terms of preventive medicine. Late Dr. Abdulaziz Ismail explains,

“It is known that fasting has medical benefits. Wisdom of many of the religious duties could not have been illuminated yet. But with the advance of sciences, they will be learnt. It is revealed that fasting has many medical benefits and is the only method of treatment in various conditions. It is used for the treatment of chronic intestinal problems caused by acids. It is also used in case of constipation.”⁴⁹

⁴¹ Mayda, Arslan, “**Agız Bakımı**”, Sızıntı, Volume 250, (Izmir: November 1999), p.464.

⁴² Canan, **Kutubu Sitte Tercume ve Şerhi**, X, 312.

⁴³ Buhârî, Vudu, 26; Muslim, Tahâret, 87.

⁴⁴ Canan, **Kutubu Sitte Tercume ve Şerhi**, X, 312.

⁴⁵ Qur’an, Müddesir, 74/4.

⁴⁶ Elmalılı, Muhammed Hamdi Yazır, **Hak Dini Kur’an Dili**, (Istanbul: 1935), VII, 5450; Kırca, **Modern İlimler**, p.185.

⁴⁷ Kırca, **Modern İlimler**, p. 185.

⁴⁸ Kırca, **Modern İlimler**, p. 190.

⁴⁹ Kırca, **Modern İlimler**, p. 191.

Among the benefits of fasting are treatment of some dermatological diseases, resting stomach and intestines for a definite period of time and strengthening human will. Hospitals that treat diseases with fasting are founded in various places around the world. One of these is the one founded by Dr. Henri Lahman in Saxony, Dresden.⁵⁰

2. HEALTHY NUTRITION

Islam gives a wide place to healthy nutrition. It is one of the tasks of preventive medicine to ensure protection of health by adequate and balanced nutrition and prevention of diseases in this way. The following quotation from the Qur'an illustrates this point: "... and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)."⁵¹

Qur'an attracts attention to essential food types and mentions meat⁵², fish⁵³ and milk⁵⁴ as protein-containing nutrients, the importance of which has been understood recently, as well as vegetables and fruits like date, grape⁵⁵, wheat, pomegranate⁵⁶, garlic, gherkin, onion, lentil⁵⁷, fig and olive⁵⁸. Qur'an also points out to vegetable oil⁵⁹ and healing honey⁶⁰, focusing particularly on the significance of honey in nutrition and treatment.

These nutrients mentioned in the Qur'an contain the protein, carbohydrates and oils necessary for human health. The reason why Qur'an points out to these nutrients is to attract attention to them and to show people the necessity of consuming them. Present nutritionists also talk about the importance of these nutrients for human health.⁶¹

In Nahl 16/67 our God mentions grapes. Today's nutritionists say the following about grapes: "It is known that grapes include an abundant amount of glucose and glucose is the fuel for brain. Lack of glucose brings about boredom, over-sensitivity, bad temper, unwillingness and forgetfulness. Glucose, when gets into blood after being taken from grapes, not only gives us energy but also eliminates these symptoms by being the fuel for brain. Grape also contains vitamin B, iron, calcium and phosphorus. These feed and reinforce the nerves.

Recently, a substance called resueatrol has been discovered in grapes. Resueatrol activates an enzyme that ensures that nerve cells connect with each other. It functions as a bridge between nerve cells and strengthens the links between nerve cells, which weaken or even break in old age. Resueatrol also prevents cancer. The Prophet says with regard to grapes "Eat grapes. Because grapes eliminate tiredness, reinforce the nerves and stop rage." "Continue consuming dry grapes. Because they open the bile, stop sputum, reinforce the nerves, takes away fatigue and refines morality. They make the breath pleasant, eliminate worries and beautifies the face."⁶²

In Qur'an the God says:

"And your Lord inspired the bees, saying: 'Take your habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made

⁵⁰ Kırca, **Modern İlimler**, p. 191.

⁵¹ Qur'an, Araf, 7/31.

⁵² See Qur'an, Bakara, 2/57; Hüd, 11/69; Yâsin, 36/71-72.

⁵³ See Qur'an, Fâtır, 35/12; Kehf, 18/61,63.

⁵⁴ See Qur'an, Nahl, 16/66; Yâsin, 36/73.

⁵⁵ Qur'an, Nahl, 16/67.

⁵⁶ Qur'an, En'am, 6/99.

⁵⁷ Qur'an, Bakara, 2/61.

⁵⁸ Qur'an, Tîn, 95/1.

⁵⁹ Qur'an, Mu'minûn, 23/20.

⁶⁰ Qur'an, Nahl, 16/68-69.

⁶¹ Kırca, **Modern İlimler**, p. 192.

⁶² Saygılı, Sefa, "Sağlık Tavsiyeleri" Zafer İlimi Araştırma Dergisi, February 1999, Volume 266, p.10.

easy (for you).’ There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think.”⁶³

The Prophet also stated that honey was a healing food and personally used honey for healing and recovery.⁶⁴ He said “I recommend you these two cures: honey and the Qur’an.”⁶⁵

“Honey has cures for humans.” Latest scientific and medical experiences are proof of this. Prophet Omer treated incurable injuries by honey. He both smeared blood on wounds and made people drink it. Today the same treatment procedure is still used and gives positive results 90% of the time.⁶⁶

Seyyid Kutub interprets the verse “Honey has cures for humans” by the following statement of the Prophet:

“Imam Muhari and Muslim relate from the recounts of Ebu Said el-Hudrî. A man came to the Prophet and said ‘My brother’s belly swelled.’ The Prophet replied: ‘Make him drink honey.’ The man made his brother drink blood and then came to the Prophet and said ‘I made him drink honey and his belly swelled more.’ The Prophet once more replied ‘Go and make him drink honey.’ The man came back and told the Prophet ‘I made him drink honey but this only swelled his stomach more.’ Upon this, the Prophet replied: ‘Certainly the God says the truth. What is untrue is your brother’s stomach. Go and make him drink honey.’ The man went and made his brother drink honey and this time came back to say that his brother was well.”⁶⁷

Here we quote an analysis, about the above statement of the Prophet, of Ibnu Hacer, which we find useful:

“Some unbelievers disparage the statement by saying ‘Honey is laxative; how can honey be recommended to those who have diarrhea?’ This shows the ignorance of those who say so. Their attitude is covered by the following verse: “They belied what they could not have conceived and the interpretation of what has not been revealed to them ...”⁶⁸ It is known that doctors agree that the cure of the same disease varies according to age, tradition, time, usual nutrition, precautions, bodily strength of the individual and that there are various types of diarrhea. One of these types for example is a severe form of diarrhea, which is caused by indigestion and accompanied by vomiting. Doctors are also in agreement that the treatment of this type of diarrhea is through the abandonment of one’s nature and its function; therefore if the human’s nature needs a certain laxative the patient is helped in this respect as much as his constitution allows. It seems that the aforementioned patient needed the diarrhea which was caused by indigestion. Therefore the Prophet recommended him honey to enable him to excrete the unnecessary materials which accumulated in the stomach and intestines. Because honey has the property of emptying the unnecessary materials which were formed from adhesive mixtures that bother the stomach. The stomach has hairs like the fuzz on a towel. If adhesive materials stick to these hairs, troubles the stomach and make the food in the stomach bad. Under these conditions, the treatment is possible by taking a substance that can take the adhesive materials away from the stomach. The most effective substance to be used then is honey, particularly if the honey is mixed with hot water. In the application of the Prophet the honey was useless at first; this is because treatment is dependent on a certain period of time and a certain amount of cure according to the disease. If the concerned period is too short, the unnecessary materials cannot be taken away; if the period is too long, then the body weakens and another harm is caused. It seems that the man did not drink enough honey to reduce the resistance of the disease. Thus the Prophet commands him to drink

⁶³ Qur’an, Nahl, 16/68-69.

⁶⁴ Canan, *Kutubu Sitte Tercume ve Şerhi*, XI, 266-268.

⁶⁵ el-Cevziyye, *et-Tıbbu’n-Nebeviy*, s.34; Canan, *Kutubu Sitte Tercume ve Şerhi*, XVII, 442.

⁶⁶ Çantay, Hasan Basri, *Qur’an-ı Hakim ve Meal-i Kerim*, (Istanbul: 1990), II, 495.

⁶⁷ el-Cevziyye, *et-Tıbbu’n-Nebeviy*, s.35; Kutup, Seyyid, *Fi Zilâli’l-Kur’an*, Terc: M. Emin Saraç vd., (Istanbul: ?), IX, 212.

⁶⁸ Qur’an, Yunus, 10/39.

more. As the man went on drinking honey as is necessary for the treatment of the disease, he recovered by the will of the God.

When the Prophet says that “The stomach of your brother is untrue”, he means that the cure is useful, but the reason why the disease continues is not the uselessness of the cure but the abundance of the unnecessary materials in the stomach. Therefore the Prophet orders the man to go on drinking honey for the materials to be emptied. That is what happened and the man recovered by the will of the God.”⁶⁹

Honey contains about 25-40% saccharose, 30-45% fructose, 15-25% water and various amounts of protein, acid, organic and mineral substances. Therefore the honey heals and protects human health.⁷⁰

Medical authorities offer several explanations of the divine command that says honey is curing. These explanations, which provide technical aspects, only point out what the verse of the Qur’an states briefly.⁷¹

3. PROTECTION FROM HARMFUL FOOD

The Qur’an informs us about the harmful food and absolutely forbids their consumption. Islam makes a call to the entire humanity in this respect:

“O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.”⁷²

Then the Qur’an turns to the believers and explains what should not be eaten as follows:

“O you who believe (in the Oneness of Allah – Islamic Monotheism)! Eat of the lawful things that We have provided you with; and be grateful to Allah, if it is indeed He Whom you worship. He has forbidden you only the Maith (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah’s Name has not been mentioned while slaughtering) ...”⁷³

Mâide sura of the Qur’an announces these forbidden foods in more detail:

“Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allah’s Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nusub (stone altars) ...”⁷⁴

This verse that mentions ten forbidden foods and the previous one that mentioned forbidden foods in four parts are not inconsistent. The third verse of Mâide sura in a sense interprets 172-173rd verses of Bakara sura and 145th verse of En’âm sura.

The first forbidden food mentioned in the verses is “carcass”. An animal that dies naturally has died due to a communicable disease, a poisonous weed or a similar cause. Germs in the mouth, throat and intestines of an animal that died naturally or died in agony invade the tissues and reproduce there, thereby lead to the stinking and decaying of the animal. If humans eat such animals, they may be stricken by various diseases or may even die.⁷⁵

⁶⁹ Buhârî, Tıbb, 4,24; Muslim, Selam, 91; Tirmizî, Tıbb, 31; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 267.

⁷⁰ Kırca, **Modern İlimler**, p. 194.

⁷¹ Kutup, **Fi Zilâli'l-Kur’an**, IX, 212.

⁷² Qur’an, Bakara, 2/168.

⁷³ Qur’an, Bakara, 2/172-173.

⁷⁴ Qur’an, Mâide, 5/3.

⁷⁵ Kırca, **Modern İlimler**, p. 180.

The second forbidden food is the flowing blood. “Blood contains various germs in even healthy creatures. Also in slaughtering blood is contaminated by various germs. This phenomenon is present even in tooth extraction. It is known that animal feed made from blood lead to epidemics among animals and these diseases may pass on to humans from animals.”⁷⁶

In addition, blood contains substances called immunoglobulins that become manifest in allergic diseases.⁷⁷ Blood also includes uric acid that is harmful for human health.⁷⁸

The third food that is forbidden is pork. In ancient times some nations like Egyptians and Phoenicians found pork reprehensible and did not consume it.⁷⁹ In Islamic resources Ebu Tufayl quotes this verse depending on the recount of Ibn Ebî Hatem: “Four things are forbidden to prophet Adam: Dead body, blood, pork and any animal slaughtered for someone other than God.”⁸⁰

Holy book of Jews, The Old Testament, forbids eating pork. “... and pork, because it is prong and split nailed, does not ruminate, it is filthy and you should not eat it, you should not touch their dead.”⁸¹ Although pork is forbidden in the Old Testament, there is no such prohibition in the Bible, but the Bible states that it is a filthy animal: “...filthy souls went into pigs ...”⁸²

In Islam nothing of the pig is permissible. Imameyn and Imam Şâfîî said that it was acceptable to make whitewash brush and shoes from the hairs of the pig. But according to Imam Yusuf this is a permission given in case of absolute necessity.⁸³

German physician Recheweg explains the following harms of pork in his book titled “Pork and Human Health”: Recheweg calls the poisonous infection agents in the pork as “cutoxin” and holds them responsible for the diseases that infect people who eat pork. He says that people who consume pork may have gall bladder inflammation and stones, joint calcification, stenosis, high blood pressure, cardiac angina and infarction. Recheweg also states that pork may be harmful for human health in the following respects:

1. Cholesterin and fatty acids that are abundant in pork cause stenosis, high blood pressure, infarction and other vascular diseases.
2. Fatty tissue that is abundant in pork consists of mucopolysaccharides that are rich in sulfur. This substance settles in cartilages, muscles and nerves in the human body and lead to various rheumatism diseases like joint inflammation, joint calcification and hernia.
3. Pigs have a high level of growth hormone. Therefore a piglet that is born several hundred grams has a weight over hundred kilograms in six months. This growth hormone found highly in pork leads to cancer in humans.
4. Humans may be infected with influenza from pork. Influenza virus lives in the lungs of pigs. The virus may pass to pork and also to salami and sausages produced from pork.
5. Pork has a high amount of substances like histamine and imidazole, which may cause in humans such allergic diseases as eczema, urticaria, asthma, vasomotor rhinitis.⁸⁴

The animal that has the highest amount of uric acid is pig. Animals other than pigs continuously excrete this substance via urine. Human body also expels 90% of this substance

⁷⁶ Kırca, **Modern İlimler**, p.180; Muhammed Ali Sabuni, **Ruhu'l-Beyân Fî Tefsiri Âyâtî'l-Ahkâm**, (Istanbul: Dersaadet Dağıtım, ?), I, 154.

⁷⁷ Nurbaki, Haluk, **Sonsuz Nur**, (Istanbul: Damla Publications, ?), p.36.

⁷⁸ Kırca, **Modern İlimler**, p. 181.

⁷⁹ Akten, Haluk, **Bilim Adamalarına Bas Egdiren Kitap Qur'an**, (Konya: Uysal Publications, 1998), p.185.

⁸⁰ Akten, **Bilim Adamalarına Bas Egdiren Kitap Qur'an**, p.185.

⁸¹ Bible, The Old Testament, **Leviticus**, 11/7, 110.

⁸² Bible, Marcus, 5/13,39.

⁸³ Akten, **Bilim Adamalarına Bas Egdiren Kitap Qur'an**, p.187.

⁸⁴ Akten, **Bilim Adamalarına Bas Egdiren Kitap Qur'an**, p.190.

through urine. Pigs, however, cannot excrete more than 2% of this substance. The rest of the substance stays in the pig's body as a part of the blood.⁸⁵

“Some people claim that by the use of today's advanced cooking tools and by boiling meat at high temperatures the harmful larva die and no longer pose a danger. These people forget that science could discover only one harmful effect as a result of hundreds of years of research. Who can say for certain that there are not many more undiscovered harmful effects of pork? Isn't the God's Book that is hundreds of years ahead of human sciences more reliable and more worthy of dependance?”⁸⁶

4. PROTECTION FROM HARMFUL DRINKS

Anything forbidden by Islam is harmful for human health. Qur'an has forbidden harmful drinks as well as harmful food. The first of these drinks is undoubtedly alcohol. Qur'an states in this respect: “O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.”⁸⁷

In Islam all intoxicants are regarded as alcoholic drink and all are forbidden. The Prophet says that: “Anything that intoxicates is wine. And intoxicating thing is wine. Whoever drinks wine in this world and dies addicted to it cannot drink wine in the next world.”⁸⁸ The Prophet says as recounted by Hz. Enes that: “The God condemns ten people in relation to wine. Those who make juice or have it made (to make wine from raw material), those who drink and those who serve, those who transport it or have it transported (from factory or store, wholesaler to the retailer or consumer), those who sell it and those who buy it, those who donate it and those who live on the money gained from it.”⁸⁹

Islam forbids alcohol because it is very harmful for human health. Harms of alcohol may be listed as follows:

1. “Its effect on the nervous system: In chemical terms, alcohol is defined as a substance that dissolves lipids and lipoids. Brain and nerve cells contain mainly lipids and lipoids in their structure and membranes. When alcohol is taken, it goes to cells via blood; there it dissolves the cell membrane that filters all substances and penetrates into the cell. Thus the cell is poisoned. This poisoning manifests itself as numbness and malfunction in the cell. It is seen that alcohol enters into brain and nerve cells by force and disables them for a certain period of time. If this effect is continuous, as in the case of alcoholics, then, structurally, the cell will be unable to fulfill its function properly.”⁹⁰

2. Alcohol demonstrates its second harmful effect on the heart, kidneys and circulation. Alcohol reduces the contraction capacity of the heart and dilates peripheral veins. In this case, blood pressure decreases. When extra effort is spent, oxygen consumption of the heart increases. Blood pressure increases depending on the amount of alcohol taken. Only after several weeks after stopping taking alcohol can blood pressure return to normal values, however there is a significant loss in the contraction capacity of cardiac muscles. In addition, after stopping taking alcohol, severe cardiac failure, which is irreversible and can lead to death, develops.⁹¹

⁸⁵ Kırca, **Modern İlimler**, p. 181.

⁸⁶ Kutup, **Fi Zilâli'l-Kur'an**, I, 325.

⁸⁷ Qur'an, Maide, 5/90.

⁸⁸ Buhârî, Eşribe, 1; Muslim, Eşribe, 73; Muvatta, Eşribe, 11; Ebû Dâvud, Eşribe, 5; Tirmizî, Eşribe, 1; Nesâî, Eşribe, 22, 46; Canan, **Kutubu Sitte Tercume ve Şerhi**, VIII, 132.

⁸⁹ Tirmizî, Buyu', 59; Ibn Mâce, Eşribe, 6; Ahmed b.Hanbel, **el-Musned**, II, 25; Canan, **Kutubu Sitte Tercume ve Şerhi**, VIII, 135.

⁹⁰ Nurbaki, **Sonsuz Nur**, p.29.

⁹¹ Akten, **Bilim Adamalarına Bas Egdiren Kitap Qur'an**, p.175.

Alcohol leads to a severe destruction in renal tubes of the human body. Alcohol penetrates into the membranes of renal cells and impairs their capacity of filtering blood. Alcohol also causes nephritis, a condition that is extremely hard to treat and that tends to become chronic and lead to death. This condition is called “alcohol nephritis”.⁹²

3. “Taking alcohol during pregnancy may cause miscarriage as well as to retardation in the bodily development of the fetus⁹³ before birth and the infant after birth. Consuming alcohol in pregnancy also lead to deformities in the face, nervous system disorders including mental retardation, congenital cardiac perforation and many other disorders in various organs. All organs in the process of development are affected negatively from alcohol.

Effects of alcohol on the development of the fetus:

1. The fetus’ being lower than the normal weight according to its intra-uterine development age.
2. The fetus’ cranium and brain being smaller than normal and affection of the intelligence.
3. Changes in behavioral patterns, reduction in bodily effects, delay in the opening of eyelids, uneasiness in infancy.
4. Slight congenital deformities fissures and hernia in particularly the mouth, reproduction and excretion systems.
5. Developmental disorders seen particularly in the median line of the face that are called alcoholic fetus syndrome and that are seen together with mental retardation.
6. Decline in fertility, stillbirth and death immediately after birth.
7. Perforation between ventricles or atria.
8. Restriction of joint movements.”⁹⁴

5. PROTECTION FROM COMMUNICABLE DISEASES

One of the major sins that Islam forbids is illegal sexual intercourse. The God forbids this evil act and ordered humans to avoid this immoral action and protect themselves against it.

“come not near to Al-Fawahish (shameful sins, illegal sexual intercourse) whether committed openly or secretly.”⁹⁵

“And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah (i.e. anything that transgresses its limits: a great sin) and an evil way (that leads one to Hell unless Allah forgives him).”⁹⁶

Illegal sexual intercourse is an offense committed against humans’ chastity and honor and against society. Islamic religion has forbidden illegal sexual intercourse in order to preserve the existence and peace of the society and humans individually and humankind as a whole. This evil act destroys not only the social order but also the human beings’ health. Illegal sexual intercourse causes some diseases to emerge and to spread quickly. Such diseases have been identified by modern medicine. Sexually transmitting diseases are called venereal diseases. Among these are syphilis, gonorrhea and herpes.⁹⁷

Children who have unlawful sexual intercourse come of age earlier than normal, have health problems and many disorders, both nervous and psychological. Many hospitals are opened

⁹² Nurbaki, **Sonsuz Nur**, p.29.

⁹³ This is the term used to explain the state of the baby after the fourth week of the fetus’ life, i. e. after the external structural characteristics specific to human kind are acquired; in this period the head, the neck, the body, arms and legs are observed in three parts. The body develops rapidly, various organs and tissues begin to become mature.

⁹⁴ Akten, **Bilim Adamalarına Bas Egdiren Kitap Qur’an**, p.179.

⁹⁵ Qur’an, En’am, 6/151.

⁹⁶ Qur’an, Isrâ, 17/32.

⁹⁷ Uysal, Asım, **Evlilik ve Cinsel Hayat**, (Konya: Uysal Publications, 1998), p.500.

and considerable expenses are made in order to correct those who have illegal sexual intercourse and to enable those who have had sexually transmitted diseases to adapt to the society.⁹⁸

Homosexuality is also strictly forbidden both in Qur'an and in the statements of the Prophet.

“Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).”⁹⁹

Homosexuality impairs physical health and lead to such diseases as AIDS, fissure, syphilis and gonorrhea.

The Prophet says in relation to homosexuality that “There three persons whose testimony of faith is not accepted by the God: Men who practise their lusts on men; women who practise their lusts on women and oppressive rulers.”¹⁰⁰

Masturbation is another forbidden act in Islam. Masturbation leads to immoderacy in humans. In fact masturbation does not satisfy the person; on the contrary it intensifies libidinal desires. Although it does not directly cause diseases, masturbation, if becomes a habit, leads to problems like incontinence, forgetfulness, palliating, weakness of will power, regression of memory, sorrow and distress. It also has effects like nervous disorders, trembling of the hands and arms, dizziness, insomnia, weakening of hip and legs and fatigue. Girls who masturbate by putting objects into their vagina may suffer such consequences as hymen's being torn, vaginal inflammation and even infertility due to inflammation.¹⁰¹

As stated in the Qur'an and the Prophet's statements, it is prohibited to have intercourse with women who have menses and women recovering from childbirth. On this topic the God says:

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).”¹⁰²

According to a recount by Ummu Seleme: “I was under the sheets by the Prophet. It was then that I saw the menstruation blood that women have. I immediately slipped away from under the sheets. The Prophet asked if “Are you having menses?” I said that “I saw the menstruation blood that women have.” The Prophet answered: “That is destiny determined by the God for Adam's daughters.”

Ummu Seleme continues as follows: “After I slipped away from under the sheets I tidied myself up and went back. The Prophet told me “Come and lie down with me.” I did as the Prophet said.¹⁰³

The Prophet states in another statement by him that “Do not have sexual intercourse with your women during their menstruation. However, you can have all kinds of contacts with them, including making love, except for sexual intercourse.”¹⁰⁴

In another statement the Prophet says: “Whoever touches the vagina or bottom of a woman having menstruation has nothing to do with that revealed to Muhammed.”¹⁰⁵

⁹⁸ Dogan, Lutfu, **Toplumun Temelini Sarsan Belli Bash Problemler**, (Ankara: Diyanet Publications, 1995), p.245.

⁹⁹ Qur'an, Araf, 7/81.

¹⁰⁰ Uysal, **Evlilik ve Cinsel Hayat**, p.362.

¹⁰¹ Uysal, **Evlilik ve Cinsel Hayat**, p. 86-87.

¹⁰² Qur'an, Bakara, 2/222.

¹⁰³ Canan, **Kutubu Sittte Tercume ve Şerhi**, XVI, 614.

¹⁰⁴ Uysal, **Evlilik ve Cinsel Hayat**, p. 125.

Harms of having sexual intercourse with women who have menses or who are recovering from childbirth are as follows:

- Due to the effect of menstruation blood, vagina of the woman is more susceptible to germs that could come from outside. In case of sexual intercourse during menstruation period, germs easily pass from vagina to uterus, and to ovary channels and ovaries, leading to an inflammation at these sites and even sometimes resulting in infertility.
- If there is sexual intercourse during menstruation the woman may have pains in the vagina. These pains may lead to inflammation in uterus, ovaries or pool and may cause infertility.
- If menstruation blood spreads to the genital organ of the man, a purulent inflammation like syphilis may appear. It may pass to testes of the man, causing great pain and even infertility.¹⁰⁶

Islam also forbids anal intercourse (intercourse from the bottom) and strictly commands avoiding this type of intercourse:

“therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).”¹⁰⁷

The Prophet also prohibits this kind of intercourse:

“Anyone who approaches the woman from the bottom (contacts with her from the bottom) is cursed.”¹⁰⁸

In another statement he says:

“The lofty God does not look (with mercy) at the man who contacts with his wife from the buttocks.”¹⁰⁹

Intercourse via anus has many medical dangers. If after anal intercourse, penis is put into the vagina without being washed, then many bacteria like E. coli, living in the buttocks, are carried into the vagina, where they cause inflammation. If this goes untreated severe adhesions in uterus and ovaries and even infertility may be seen. Anal intercourse also leads to fissures and rips around anus and loosening and tearing of anal muscles.¹¹⁰

Islam forbids getting in contact with sick people who do not take the necessary precautions and carry germs of communicable diseases.

Commanding that “Those (animals and humans) who have germs of communicable diseases should not come near healthy ones”¹¹¹, the Prophet tries to ensure that diseases are not transmitted to healthy people. It is even known that when a disease-stricken person went to him to state his devotion, the Prophet sent a message to him as “I accepted your devotion. Now you go back.” Thus the Prophet avoided contact with the disease-stricken person and advised his aides to do the same.

Islam places due importance to the health of not only individuals but also societies. It is due to this reason that the Prophet stated as follows:

¹⁰⁵ Ibn Mâce, Taharât, 122; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 44.

¹⁰⁶ Uysal, **Evlilik ve Cinsel Hayat**, p. 128.

¹⁰⁷ Qur'an, Bakara, 2/222.

¹⁰⁸ Uysal, **Evlilik ve Cinsel Hayat**, p. 342.

¹⁰⁹ Uysal, **Evlilik ve Cinsel Hayat**, p. 342.

¹¹⁰ Uysal, **Evlilik ve Cinsel Hayat**, p. 344.

¹¹¹ Demircan, Ali Rıza, **İslam Nizamı**, (Istanbul: Eymen Publications, 1984), I, 231.

“If you hear that there is plague somewhere, do not go there; if there is plague at where you are do not leave that place.”¹¹² The Prophet considers how personal attempts of running away and saving oneself may endanger the society and tells to the people living in the concerned region that “Those residing in the place where the plague hits are like martyrs and those who run away from there are like those running away from the battle.” In another statement the Prophet says: “Running away from plague is like running away from battle; those who do not persist in case of plague are like those persisting in the battle”¹¹³ and gives the following good news: “Whoever persists in a place of plague, hopes for compensation in the next world and knows that nothing will hit him, unless written by the God, shall be rewarded as a martyr.”¹¹⁴

“Some inconsiderate people claim that protection against communicable diseases is an escape from destiny and a proof of weakness of faith and thus they try to go to places stricken by plague. This is a major mistake. When caliph Omer learned that there was a plague in Damascus, he prohibited military expeditions to that place. And when he was asked “Are you trying to escape from the God’s destiny, he answered “We are escaping to another destiny of the God.” Believing in causes is righteous. As caliph Omer stated the God’s will includes all. Islam considers protection against communicable diseases lawful.”¹¹⁵

Islam strictly forbids intercourse with animals. Such behavior is against laws of life and ethical rules. In addition the concerned relationships may cause some diseases to be transmitted to humans. In this respect the Prophet stated:

“There are four kinds of people who are in aguish, day and night, inflicted by God.

When His aides asked who these people were the Prophet answered as follows:

“They are those men who want to be like women; those women who want to resemble men, homosexual people and those having intercourse with animals.”¹¹⁶

Another thing forbidden by the Prophet is keeping a dog in the house, although it is not needed. On this topic the Prophet says:

“There will be two “kirat” measures¹¹⁷ of reduction from the rewards of those who keep dogs other than the hunting dog and the watchdog.”¹¹⁸

But this prohibition does not entail maltreatment of dogs. Because it is stated in the Qur’an that:

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you.”¹¹⁹

Upon this, the Prophet said that: “If dogs were not one of the communities, then I would order them to be killed all.”¹²⁰

Dogs may sometimes threaten human health. In this respect German philosopher Dr. Cırtartentesmer says the following in one of his articles published in the German periodical “Kozmos”:

“In the face of some people’s love of keeping dogs in recent years, I had to attract everyone’s attention to the possible dangers of this practice. Because in this era dogs are not only

¹¹² Buhâri, Tıb, 30; Enbiyâ, 50; Hiyel, 13; Muslim, Selam, 92; Muvatta, Câmi, 23; Tirmizî, Cenâiz, 66; Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 361.

¹¹³ Canan, **Kutubu Sitte Tercume ve Şerhi**, XI, 363.

¹¹⁴ Gazâlî, Muhammed, **Musulmanın Ahlakı**, Terc: Abdülcelil Candan, (Konya: Ribat Publications,), p.185.

¹¹⁵ Gazâlî, **Musulmanın Ahlakı**, p.185.

¹¹⁶ Uysal, **Evlilik ve Cinsel Hayat**, p. 363.

¹¹⁷ The literal meanings of the measure “kirat” are the weight of five barleys, half “danik” or one twenty fourths of something.

¹¹⁸ Buhâri, Sayt, 6; Muslim, Müsâkât, 50; Muvatta, İsti’zân, 12; Tirmizî, Ahkam, 4; Nesâi, Sayt, 12-14; Canan, **Kutubu Sitte Tercume ve Şerhi**, X, 280.

¹¹⁹ Qur’an, En’am, 6/38.

¹²⁰ Canan, **Kutubu Sitte Tercume ve Şerhi**, X, 281.

fed, but also played with and loved. They are allowed to lick the hands of humans, adults and children alike. At times they are even allowed to eat remnants of food from the plates that humans use.

All these are not only a shame for strong, just and honest people and are against general code of conduct, but also are a violation of rules of health and cleanliness. In this scientific article we want to refer these aspects of the matter to pedagogues, psychologists and educators.

As for the health and medical aspect (this is what interests us), dangers posed to human health because of keeping and playing with dogs cannot be neglected. Many people have paid high amounts of money just to destroy themselves. Because the tapeworm living in dogs cause chronic diseases and may even result in death.

This tapeworm appears in humans as pimples. It is found in dogs and in other animals, particularly in pigs. However, the most suitable environments for its development are bodies of dogs, predacious animals, jackals and wolves. It is seldom found in cats. However, the tapeworm in the dog is different from others in that it is invisible to the naked eye. Only in recent years have people gained information on this tapeworm.

As veterinarians know very well, development of the tapeworm in the dog has many specialties. From each of these tapeworms many tapeworm heads are born and develop in the form of ulcers. Various pimples emerge from these worms. When ulcers also develop, the growing tapeworm heads become powerful and complete tapeworms in the intestines of the dog. However, other types of worms found in humans and other animals are very different from tapeworms in that they make only new pimples and ulcers. These ulcers in dogs (with exceptions) are in the size of an apple at most and the weight of the heart increases ten folds of the normal weight. In humans, heart becomes as big as a fist or a child's head and its inside is filled with ten to twenty liters of yellow liquid.

In humans these worms are found most commonly in the heart. They have various forms and they look different from each other. Sometimes they are transmitted to the lungs, intestines, spleen, kidneys and even skull, which organs they change to such an extent that even experts may not understand.

Undoubtedly, wherever this ulcer is found, it is a great danger to those who are afflicted. Although we know how these worms live, form and develop, we do not know how to get rid of them by treatment. But we know that some of these die naturally. This is because of some substances secreted by the body. It has been recently found that human body secretes an antidote for the poison of these worms. However, to tell the truth, to what extent it may be sorrowful to do so, these worms give many harms to the body before they die. Admittedly, chemical modes of treatment are of no use under these conditions and the only solution seems to be operation without taking any medication.

Therefore, it is necessary to take all the precautions to resist to this ailment and to get people rid of these disastrous hazards.

Great medical specialist Dr. Noller found as a result of the operations he performed in Germany that rate of people who are afflicted with dog tapeworm in Germany is not less than 1%. Countries where a higher number of people are afflicted with dog tapeworm northern areas of low-population countries, Dalmatia, Crimea, Iceland, southeastern part of Australia and Friesland region of Netherlands. In these places dogs are also used by beggars and thus rate of people afflicted with dog tapeworm is 12%. In Iceland this rate increases up to 43%.

If we consider the harms that these animals, which threaten human health and which spread these dangers around like an epidemic by harboring the tapeworm, give to human food, it is certain that nobody would hesitate to avoid these perils in order to protect health and purify food. Since otherwise, other countries that are not afflicted with that epidemic today will become face to face with the same threat.

The best way to combat with this epidemic is to keep the tapeworm in the dog and prevent its transmission to elsewhere. This is so because, it not possible to altogether prohibit keeping dogs.

It is wrong to neglect the necessary treatment in dogs which are definitely known to carry such illnesses. Besides treating these dogs, it may be useful to occasionally apply a similar treatment to watchdogs.

In order to protect one's health and life, one should try as much as possible to avoid touching dogs and getting near them. Dogs should not be allowed to lick the hands of children and to enter children's playgrounds ...¹²¹

I think that now it became clearer why the Prophet asked not to get near dogs unless it is necessary to do so and why He stated that "If a dog licks one's dish, you should clean the dish seven times, one cleaning being with soil."¹²²

CONCLUSION

Two of the topics that Qur'an emphasizes and sometimes gives information about are medicine and preventive medicine. Islam states that health is a great blessing and asks all believers through duties imposed on them to take necessary preventive measures to protect their health.

Islam attaches such a high amount of importance to protecting our health that it recommends us to avoid any behavior that could give harm to our health even if they are intended as worship. The God allowed travelers and sick people to perform their fasts at a later time, to have cleansing with sand instead of washing the whole body in case of a medical necessity and considered sins permissible in fatal cases.¹²³

Diseases may be seen as a testing of faith, instead of an imperfection of humans. This, God states as follows:

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirûn (the patient)."¹²⁴ This verse of Qur'an is for diseases which appear despite taking all preventive measures and the causes of which cannot be grasped.

But diseases may also develop because of the faults we have in protecting our health in the way required by religion. Anyone who becomes ill because of not protecting his health is undoubtedly a sinner. However those diseases which emerge as a testing of faith or those that develop because of the individual's fault do not necessarily have something evil.

Qur'an's provisions not only regarding preventive medicine but also on other topics aim at protecting human health and humankind. Because Qur'an is addressed to human beings. Therefore Qur'an asks all individuals to protect themselves against all kinds of physical and mental diseases and puts forth strong principles to ensure that. The primary aim of the concerned principles is to ensure that people are not afflicted with physical and mental ailments. But in case of a disease, Qur'an also points out ways and methods of treatment. Principles and rules stated by Qur'an on the topic of preventive medicine are valid not in its own era, but to all eras alike. Worth and content of many of these principles and rules could be understood only after centuries, when the level of knowledge in the concerned fields have increased.

¹²¹ el-Kardâvî, Yusuf, **İslamda Helal ve Haram**, Terc: Ramazan Nazlı, (Istanbul: Hilal Publications, ?), p.125-127.

¹²² el-Kardâvî, **İslamda Helal ve Haram**, p.123.

¹²³ See Qur'an, Bakara, 2/173, Mâide, 5/6.

¹²⁴ Qur'an, Bakara, 2/155.

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