

Review Article

The Concept of Temperament in Traditional Medicine and its Importance in Treatment

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Abstract

Traditional medicine is a collection of plant, animal, and mineral-based health practices aimed at diagnosing and treating illnesses or maintaining health. Its method is a complex of manual techniques and exercises. Many people complain about the sheer number and tediousness of modern medicine's diagnostic procedures. Patients prefer physicians who diagnose and treat patients manually, avoiding chemotherapy and surgery. A common characteristic of traditional treatments is their holistic approach to the body and their positive approach to temperament theory. In the paper, examples from practices in Türkiye and our observations were given and comments were made.

The science of temperament (Mizaç in Turkish) is a medical theory. It holds a significant place in the medical understanding of Hippocrates, Galenos, and Ibn Sina. According to this theory, human is a small sample of the universe. In other words, human is a small universe, while the universe is a larger human being. Body fluids (blood, phlegm, black bile, and yellow bile) are considered the fundamental building blocks of humans, and these are called "4 body fluids (ahlât-ı erbaa' in Turkish)." Each of these fluids exists in a specific proportion and balance within the body. An imbalance between these fluids is the cause of health problems. The treatment is to restore the disturbed humoral balance by a physician.

The temperament of living beings is greatly influenced by environmental conditions. Sex determination, the formation and inheritance of psychological traits are all significantly affected by environmental conditions. Therefore, environmental cleanliness, as we call it today, is crucial. Unless the air, water, soil, and food are clean, combating diseases will be insufficient. Addressing the causes of disease, not the patient, and maintaining cleanliness are fundamental to combating diseases. As the causes of disease increase, establishing large hospitals, increasing number of medical personnel, and discovering new medications cannot be considered successes in healthcare. The key is not to treat the patient, but to combat the causes of disease. Temperament theory is also very important for the humanities. For social peace, people need to be healthy. Decisions and practices made by unhealthy people can disrupt the peace of the people around the world. This article is designed to explain temperament theory and the perspective of traditional medical practitioners on the subject. It is hoped that modern physicians and those with an influence on the environment will be interested in this topic.

INTRODUCTION

According to the World Health Organization (WHO); traditional medicine is defined as "plant, animal, and mineral-based health practices aimed at diagnosing and treating illnesses or maintaining health. It is a set of techniques and exercises performed using the hands [1]. It encompasses skills and practices that support modern health treatments, passed down from various beliefs and cultures to the present day. It is a health practice of Roman, Byzantine, and Anatolian civilizations, particularly the Uyghur, Seljuk, and Ottoman civilizations. The practice addresses treatment holistically, encompassing physical, mental, and spiritual well-being. Rather than focusing on individual treatment, it aims to improve the overall health of individuals and the population. It is the ancestor of modern medicine, meaning it encompasses common

treatment methods before modern medicine. In Türkiye, some traditional medical practices are officially performed by certified modern physicians.

Uyghur medicine practices hold a significant place in the Islamic world. Luqman physician (the Healer) is highly regarded. The history of medicine begins with Luqman the Healer. The Quran mentions Luqman Healer in the Surah Luqman. It is stated that God granted Luqman the wisdom to speak with plants. Because of this wisdom, he is described as "Luqman al-Hakim." Throughout his life, he knew the benefits and harms of every plant he encountered, and which ailments they would cure. It is said that he was born in Damascus and gathered numerous medicinal plants from the Adana region. It is said that he found cures for every ailment except death through the preparations he made from these herbs. The following

words, said to have been written in the study of the chief physician Luqman and passed down by word of mouth, beautifully summarize his understanding of medicine:

‘Whatever you are looking for there is here, except a cure for your pain;

For you, what can we do, except pray to God’.

With these words, Lokman the Healer emphasizes the importance of prayer in treatment and the need to expect healing from God, not from the doctor. Therefore, most physicians begin treatment with prayer, asking God for help to cure the illness, and recommending prayer for the patient and their families.

Hekim Lokman’s suggestions for combating diseases are as follows:

‘Keep your feet warm, your head cool, and your mind not focused to stress’.

‘Treat the patient with herbs grown locally (in patients living area)’.

If we examine these statements a bit, most infectious diseases enter through the feet. Therefore, for flu-like infections, warming essential oils are applied to the patient’s feet, around the navel, etc. Psychiatric and neurological illnesses are primarily caused by deep thought, or stress in the modern sense. Even if a physician fulfills certain conditions to heal the patient, it is God who grants healing. It is necessary to pray to Allah. Every problem arises and is overcome by the Creator’s command; in other words, it is God who creates both the disease and its cure. Therefore, prayer is a part of treatment in Abrahamic religions [2,3]. Holy books are read and blown on the patient for healing. The Creator’s help is sought.

Plants have been used in treatment since 5000 BC. The Hittites, Egyptians, Sumerians, Assyrians, and Mesopotamians treated themselves with plants, animals, and minerals for years. Even today, the number of people treated with traditional medicine far outweighs those treated with synthetic or modern medicine. Over time, the use of medicinal plants decreased with the introduction of synthetic drugs. However, with the understanding of the side effects of synthetic drugs and the realization that these side effects create new health problems, the demand for herbal treatment has begun to increase again [4].

In ancient times, people tried various methods for disease prevention and treatment. These include herbal therapy (phytotherapy), leech therapy (hirudotherapy), homeopathy, apitherapy, mesotherapy, osteopathy,

cupping therapy, music therapy, ozone therapy, reflexology, acupuncture therapy, salt therapy, and more. A common characteristic of these treatments is that they approach the body holistically and operate according to the theory of temperament. These methods not only provide treatment for individuals but also play a significant role in protecting society from disease. They can be applied to individuals of all ages. They enable the treatment of diseases by changing a person’s lifestyle. Treatment methods vary depending on the geography and culture. The people of each geography have different beliefs, religions, and cultures. This has led to a diversity of treatment methods. This article aims to highlight the meaning of the concept of temperament in traditional medicine and its importance in practice.

VIEWS OF RENOWNED PHYSICIANS ON THE CONCEPT OF TEMPERAMENT

“Mizâç” means mixture. The science of temperament is a medical theory with its impact on physical health. Hippocrates, Galenos, and Ibn Sina hold a significant place in the medical understanding. The body fluids (blood, phlegm, black bile, and yellow bile), which are the basic building blocks of the human body, are called “anasırı erbaa, hilt or hillit.” Each of these fluids must be present in equal amounts in the body, meaning they must be in a certain balance. A difference or imbalance between the amounts of these fluids is the primary cause of health problems.

Many physicians have written works on traditional medicine. While all accept the concept of temperament, there are some application differences in practice. Famous physicians such as Hippocrates (470-410 BC), Pedanius Dioscorides (40-90 AD), Galenos (130-200 AD), Ibn Sina (980-1037), and Sabuncuoğlu Şerafettin (1385-1468) practiced their professions based on temperament theory.

The foundations of traditional medicine date back to antiquity [5]. However, its peak was in the Middle Ages. Treatment was based on the temperament of living beings. The square, a quadrilateral and ideal geometric shape, was used as a symbol of the earth for centuries. The first proponent of this view was Empedocles, born in the mid-5th century BC. He was a great physician and poet. He argued that everything is composed of four roots, and that these roots are governed by two opposing forces: Love and Hate. It is said that the Greek philosopher Empedocles received wisdom from Hekim Luqman (AS). According to Empedocles, these four fundamental elements are united or separated by the forces of love and hate (repulsion). Love and hate are the fundamental elements that constitute matter. Love unites the elements, while hate separates

them. He argued that blood tissue is the primary carrier of human life and the center of thought. These fundamental elements are most perfectly combined in blood. All human abilities depend on the maturity of the mixture in the blood [6]. Isn't the chemical composition of blood the most frequently used analysis for disease diagnosis today? Isn't this practice based on traditional medicine?

Hippocrates first applied Empedocles' theory of the four elements (anasırı erbaa, hilt or hillit) to medicine, and Galenos and Ibn Sina developed it further. According to this theory, all beings originate from the number 4: both in nature and in humans, there are four qualities/elements. Diseases were linked to a disruption in humoral balance, and the treatment method was thought to be restoring/correcting this disrupted humoral balance. In other words, the quality of the plant used as a treatment and the patient's temperament influence the treatment method (i.e., the method and the selection of the plant to be used) [7,8].

Hippocrates, Galenos, and Ibn Sina are the most respected physicians in traditional medicine. According to these physicians, everything in nature is composed of four numbers(elements, materials etc.). For example:

There are four presences in nature: Air, water, fire, and earth,

There are four beings in nature: humans, animals, plants, and minerals.

There are four fluids in humans: blood, phlegm, yellow bile, and black bile (black bile = sevda in Turkish).

There are four seasons in a year: spring, summer, autumn, and winter.

There are four operations in mathematics: addition, subtraction, multiplication, and division.

Every being has 4 qualities (Hilt/Hilit in Arabic): warmth, coldness, dryness, and moisture. Therefore, the qualities of diseases are also divided into 4: hot, cold, moist, and dry. To elaborate further:

Hippocrates' fundamental theory of disease is as follows:

'As a result of improper nutrition, certain indigestible residues give off vapors, which cannot be eliminated from the body, causing illness'. The 'Corpus Hippocraticum' considered to have been written by Hippocrates, made significant contributions to Islamic and European medicine. This work rejected superstitions and magical

healing methods and explained the fundamental principles of medicine as a branch of science. Hippocrates stated that diseases are the result of environmental factors, namely, poor nutrition and an unhealthy lifestyle. One of his famous sayings is:

'If you want to know about the health of a people, look at the air they breathe, the water they drink, and the places they live'. Here, 4 qualities are emphasized: air, water, the environment, and food.

Hippocrates, considered the 'Father of Medicine' based his therapeutic approach on the 'healing power of nature'. According to him, the human body possesses the power to rebalance the 4 humors and heal itself (physis). Some of the common treatments he recommended include fasting and consuming a mixture of honey and vinegar. We still see this advice followed today in European countries like Bosnia and Herzegovina and Serbia. Vinegar and honey are sold and consumed together in markets. He carefully and systematically noted many symptoms, including skin color, pulse, fever, pain, movement, and elimination. His sayings are;

'Let food be thy medicine and medicine be thy food' and

'Walking is man's best medicine'[9].

Galenos took Hippocrates as his model, but he further advanced medicine through his experimentation and dissection. Hippocrates examined diseases with a "naturalist" perspective, advocating the healing power of nature by establishing the principle 'vis medicaetrix naturae'. Galenos, on the other hand, examined 'Nature' with a scientific perspective. In his work 'The Use of Organs' he included experiments; he opened living arteries and stated that they were filled with blood. He demonstrated that urine comes from the kidneys and how the heart pumps blood through experiments. Galenos was highly admired by Muslims, Christians, and Jews for centuries. He did not experiment with ants, mosquitoes, lice, or other small invertebrates; he generally favored mammals. By removing certain tissues and organs from these animals, he revealed which features were missing, laying the foundation for human anatomy and anatomy science. Galenos likened a physician without anatomical knowledge to an architect without a plan. The practice of 'pulling a disc' for a herniated disc (Bel çekme in Turkish) in traditional medicine was first introduced by him. He successfully applied his experimental medical studies to the clinic. He became a guide for physicians for 15 centuries, even healing wounds with simple dressings instead of boiling oil, and he went down in medical history as a trio alongside Ibn Sina and Hippocrates [10].

According to Farabi, these 4 opposing qualities attract each other, and the new quality formed by their combination is called 'temperament/Mizaç in Turkish'. Therefore, there are 4 types of temperament: dry-hot, moist-hot, dry-cold, and moist-cold. The 'anasırı erbaa' play a significant role in emergence of temperament. These 'anasırı erbaa' have their own unique natural locations:

The universe is divided into two units: at the top of the sublunar realm lies the fire sphere, below that the air, below that the water, and at the bottom, the earth sphere. The superlunar universe represents the planets beyond Earth.

According to Ibn Sina, these 4 elements are composed of 4 different capacities of matter (hayula) emanating from the active intellect. However, active intellect alone is not sufficient to understand this formation. The elements of the universe, the celestial bodies, emerged as a result of the Creator and the beings God created rotating celestial beings (stars, planets, etc.) in a circular motion. By their nature, the highest element is fire, the coldest is water, the most fluid is air, and the most solid is earth(soil). Through the influence of these elements, composite living beings such as plants, animals, and humans emerged. As a result of the movements of the heavens and their orderly contact with each other, the first matter (hayula) emerged, and from it, the 4 elements (ustukus). As these elements transitioned from one state to another, various mixtures emerged at the Creator's command.

Ibn Sina's concept of the universe emerging from God through emanation and the four elements is identical to Farabi's. There are some differences in detail.

5. Classification and treatment of diseases based on temperament

Every physical entity, whether living or inanimate, has a temperament. For humans, temperament not only expresses the mixing ratio of bodily fluids that constitute their physical structure but also indicates their natural and spiritual makeup. Differences in human characteristics are a reflection of differences in temperament. Living beings are subject to the temperament of their bodies when performing their actions. Therefore, the actions of the soul are moderate or intemperate depending on the temperament's moderation [8].

Theoretically, temperament is divided into two:

In balanced temperament, opposing qualities are observed when they are equal in quantity.

In unbalanced temperament, opposing qualities are

unequal and tend to lean towards one side. If only one of these qualities (from warmth, coldness, dryness, or wetness predominates, a simple imbalance occurs. If some of these four qualities predominate, a compound imbalance occurs and is thus called a 'combined imbalance' [11].

Each human is a small sample of the universe. Temperament represents the proportion of the elements (fire, air, water, and earth/soil) in the physical realm; it represents the proportion of the elements (blood, phlegm, black bile, and yellow bile) in the human body. Humans, by nature, possess different natures depending on the proportion of the elements (temperament) in their bodies. People with different natures, however, exhibit different abilities. These predispositions/special abilities are essentially divided into four types of nature:

the mahrûti (hot) nature, the mebrudî (cold) nature, the mertûbî (moist) nature, and the yabîsî (dry) nature. Every human being reflects the nature and character of the humour that predominates in their temperament. These natures represent different temperaments and personality types.

Human is like small universe, while the universe is like a large human being. Their characteristics are the same. For example, three-quarters of the human body is water. Three-quarters of the Earth is also covered with water. In contrast to mountains in nature, humans have a skeletal system, and forests and plants have feathers. As in humans, the disruption of the balance of the 4 elements in the universe means the disruption of the system today called 'natural balance'. From this perspective, understanding humans and treating their illnesses means bringing the universe back to its proper place. Because humans are the only beings that interfere with the universe and its natural balance. The negative and wrong thoughts in people's spiritual structure turn into actions over time, disrupting the structure of the universe, and making the biosphere uninhabitable, as it is today. For this reason, it is necessary to take Medieval medicine, its methods, and philosophy into consideration. Accordingly;

Fire: Dry and hot,

Air: Moist and hot,

Water: Moist and cold,

Earth/Soil: Dry and cold.

According to Uyghur medicine; when food is served on the table, it becomes food; when it enters the stomach, it becomes nourishment. When food enters the liver, it is processed into a liquid state and then turns into liquid

(hilit/hilt in Arabic; sıvı in Turkish) when it leaves the liver. There are 4 types of hilit: These liquids necessarily create various mixtures. These movements and changes cause changes in the four elements. Under the influence of the celestial bodies, the four liquids form a mixture in specific proportions. This mixture reaches a level that can accept the souls of living beings (plants, animals, and humans). By their nature, the highest anasır (element) is fire, the coldest is water, the most fluid is air, and the most solid is earth. Thanks to these qualities, they mix in specific proportions and interact, creating beings.

The theory of the “anasır-ı erbaa,” inherited from ancient Greece, has become a part of the thought systems of nearly all Muslim philosophers. Kevn (creation) and fesat (decay) occur in these opposite states.

The dark part of the hilit transforms into cells, while the liquid part circulates throughout the body. Once transformed into cells, the hilit then transforms into tissue, then into organs, and helps these organs come together to form the system. The four types of hilit in the human body, consisting of bile, blood, phlegm, and sevda, represent the four primary substances in the human body, representing nature:

The temperament of bile is dry and hot;

The temperament of blood is moist and hot;

The temperament of phlegm is moist and cold and;

The temperament of love is dry and cold.

These are consumed, multiplied or completed during the life activity of the human body; they maintain balance among themselves [12]. The creation of man is described in the holy book Quran as follows: ‘From semen (ejaculate, sperm) to alaqah (embryo); from alaqah to mudgha (a piece of chewed meat); from mudgha to azm and lahm (the state of dressing those bones with flesh); from azm and lahm to the new-formed people (i.e. human form) (Surah Al-Mu’minun, verse 14) is described in another way as follows: ‘And Allah created you in stages (in stages, phases) (Surah Noah (71), verse 14)’.

The physical temperaments of the organs are as follows:

Heart and liver: Hot,

Brain and bones: Cold,

Spinal cord and lungs: Moist and

Hair and nails: Dry.

A strong heart and a broad chest indicate a warm disposition, while a weak heart and a feeling of tightness in the chest indicate a cold disposition. Not being afraid or frightened by anything indicates a strong heart, while fear and hesitation towards various events and objects indicate a weak heart.

Temperaments can vary depending on age/period, and treatments can also vary:

Childhood: Hot and humid,

Youth: Hot and dry,

Maturity: Cold and dry,

Old age: Cold and humid.

The temperament of the seasons is as follows:

Spring: Warm and humid. It increases blood production. Blood donations (for solidarity) are most common in the spring months. Therefore, the army rests during the winter, plans are made, and campaigns are launched in the spring.

Summer: Hot and dry. Bile increases; fruit production increases during this period, and plenty of water is consumed. Meaty foods are not preferred in the heat. The climate is already hot. Foods that require a lot of water in digestion increase fever and are harmful to the patient. Practices such as barbecuing and eating chops at lunchtime, a Turkish tradition in particular, contradict temperament theory.

Autumn: Cold and dry. Increases passion.

Winter: Cold and wet. Increases phlegm. Therefore, illnesses increase in winter, and essential oils are used to warm the body, maintaining body temperature balance. People living in cold regions are advised to consume spicy foods. Consumption of onions, garlic, spices, meat, etc. increases. Arap Aşı, Çiğ Köfte, Uzbek pilaf, garlic/onion/isot, etc. are spicy foods enjoyed by people living in cold regions.

The temperament of the sexes is as follows:

Males are generally warm-tempered, while females are generally cold-tempered:

In loggerhead sea turtles, the temperature at fertilization influences sex determination. In other words, the sex of hatchlings is determined by temperature of sand; males develop at lower temperatures, while females develop at higher temperatures.

In 2020, the branches of an old white mulberry tree (*Morus alba*) from the village of Çobanisa, in Isparta's central district, were cut and rooted. The fruit of this tree was delicious and was a popular fruit tree known by the local community. The grown saplings were planted in the garden of a house in the Işıkkent neighborhood of Isparta's central district. The trees, expected to be female upon reaching puberty, have turned male. Male inflorescences in the tree continue to form. Temperature is a factor between the two environments. The area where the tree turns male (Işıkkent) is colder than the area where it originated (Çobanisa village). As temperatures rise, the number of females increases. In recent years, the female birth rate has also increased in humans due to global warming. This information largely confirms the conditions for sex determination mentioned in the Marifetname.

Minerals are one of the four main components found in the nature. The nature contains a wide variety of minerals [13]. However, we know very little about the therapeutic uses and characteristics of minerals. In some places in Türkiye (such as Konya), pregnant women are fed clay; elderly people wear Yel Bilezik (the bracelet made of bronze, copper, etc.); women wear metal rings; women wear bracelets from golden, earrings, necklaces, etc.; brides wear silver-plated slippers called 'Halhal' (Anklets); stressed patients are given silver nanoparticle-rich silver water; mineral water baths, mud baths, mineral water (kidney stone water, etc.) are among these practices. The purpose of all these practices is to replenish depleted minerals in the body and restore mineral balance. Modern medicine also requires a blood test for patients, which can reveal various values. A doctor will assess the decreasing or increasing values and recommend foods and minerals that will address the deficiency, correct the disrupted balance, and normalize it. Vitamins (vitamin D and B vitamins) are the most needed; minerals (ferritin, Mg, K, -PO₄, Se, Cu, etc.). When we say 'Mediterranean-style diet' we mean a diet rich in mineral-rich green vegetables and fruits, along with legumes.

Color changes, darkness, and an unpleasant odor observed in metabolic waste products excreted from the body through urine, feces, and perspiration indicate a person's warm temperament. Conversely, symptoms such as less color change, hardness, and a lack of odor in stool indicate a cold temperament. Sudden anger, grief, intelligence, common sense, courage, good intentions, good health, moral maturity, swift action, and diligence are all indicators of a warm temperament. Conversely, these can indicate a cold temperament.

Temperament must be taken into account in treatment.

Uyghur medicine is based on the science of temperament. Patients undergoing treatment are given easily digestible foods. This is because their metabolism has weakened, leading to decreased energy production. If they expend this energy on foods that are difficult to digest, recovery becomes difficult. Therefore, patients should be given foods like soup that are nutritious, warming, increase digestive activity, and consume less energy during digestion. Foods are produced with this in mind.

Every food has a specific quality/temperament. Some of these are:

Hot and dry: Mint (*Mentha* spp.), garlic (*Allium sativum*), onion (*Allium cepa*), eggplant (*Solanum melongena*), radish (*Raphanus sativus*), saffron (*Crocus sativus*), olive (*Olea europaea*) oil, and bay laurel (*Laurus nobilis*).

Cold and dry: Sumac (*Rhus coriaria*), boza, barley (*Hordeum vulgare*).

Cold and moist: Pear (*Pyrus communis*), apple (*Malus domestica*), broad bean (*Faba vulgaris*), lettuce (*Lactuca sativa*).

Hot and moist: Banana (*Musa paradisiaca*), wheat (*Triticum aestivum*, *T. durum*), and flax (*Linum usitatissimum*) seed.

When determining treatments, the food, the season, the patient's gender, and their temperament should also be taken into account [7,14].

A person's temperament can be easily understood by observing the hot, cold, moist, and dry qualities of the foods they consume. For example, if organs are immediately warmed by warming foods like thyme, ginger, and cloves, those organs are considered to have a hot temperament. If organs quickly cool down when consuming cooling foods like carrots, watermelon, cherries, safflower, and raisins, or when using cold-sensing objects, the person's temperament is considered to be cold. This is because everything affects people of the same gender more quickly.

Greek philosophers spoke of four elements related to the beginning of the universe. These four elements are unique to all beings and give rise to distinct humors. In the human body, they manifest as blood, phlegm, bile, and passion. According to Hippocrates, human health can be maintained by maintaining the balance of these four humors (fluids) within the body. This fluid balance occurred a unique humoral structure for each person. The concepts of humor (fluid) and humor were further systematized with the findings and boundaries established by Galenos. The theories of humor and humor, further

developed through the contributions of Islamic physicians Abu Bakr al-Razi and Ibn Sina, remained valid in both the Eastern and Western worlds for centuries. It appears that the science of humor was the general understanding of medieval medicine. Accordingly, the medications used in treatment are divided into two groups:

1. If the medication does not cause any changes in the human body, that is, if it does not alter the balance of mood, it is a moderate (balanced) medication.

2. If the medication changes the qualities of the human body (the balance of cold, heat, moisture, and dryness), the medication is an unbalanced (unbalanced) medication. Therefore, after chemotherapy, patients often gain weight, experience increased forgetfulness, become fatigued, irritable, etc.

CONCLUSION AND RECOMMENDATIONS

Traditional medicine was a widespread treatment method used worldwide before modern medicine. Its different practices can be seen in each country. It has been enriched by various beliefs and cultures and has survived to the present day. However, some practices have been lost. Even today, it serves the healthcare sector to a greater extent than modern medicine. It originates primarily from Roman, Byzantine, Central Asian, and Anatolian civilizations [14,15].

One of the treatment principles of traditional medicine is to apply a method consistent with temperament theory. Therefore, physicians must understand the concept of temperament, the temperament of matter, minerals, organs, and foods. Therefore, temperament theory is frequently considered and discussed by physicians and philosophers.

'Temperance' (Mizaç in Turkish) means a mixture. Every being, every season, every disease, every organ, every food-in short, every material entity-has a temperament. A physician must treat by taking into account the balance of these elements within the temperament. Otherwise, treatment will do more harm than good.

'Temperament' is a medical theory related to its impact on physical health. The concept of temperament is a mathematical expression first proposed by Empedocles. He combined the elements previously recognized by other philosophers and added earth to them, thus establishing the four elements, also adopted by Aristotle, as the primary material of the universe. He argued that these four elements (components)-water, fire, air, and earth-are substances that cannot be transformed or divided

into anything else, but can only undergo various states of motion [16]. This theory was developed and adapted to medicine by physicians such as Hippocrates, Galenos, and Ibn Sina. It was successfully applied in Islamic countries by physicians such as Razi, Ibn Nafis, Tabari, Magussi, Ibn Baytar, Zahravi, Khayyam, Ibn Zuhr, and Ibn Rushd. Razi, Ibn Nafis, and Ibn Sina are known as the 'trinity of Islamic physicians'.

Aromatherapy, Hirudotherapy, Melithery, acupuncture therapy, salt therapy, and other small-scale or home-based treatment methods are the origins of family medicine, immunotherapy, and public health. It represents a traditional healing culture that is gradually disappearing. It is an application of temperament theory [17].

There are numerous verses regarding treatment in the Holy Bible and the Holy Quran [18]. Therapeutic methods mentioned in all religious works are gathered under the title "Medicine of the Prophet or Tıbbı Nebevi" [19], and the earliest applications in medical history are based on this information. Jesus (peace be upon him) demonstrated his greatest miracle through medical practices. According to muslims, medicine began with Luqman (peace be upon him) and developed, ultimately reaching its culmination in the miracles performed by Jesus (peace be upon him). These sources include prayer, supplication to God and asking for healing, in addition to physical procedures. The prayer is an important function and complement to treatment. HZ. Luqman also highlighted this. Therefore, Islamic societies and small families (Ocak in Turkish) emerged.

The Ikhwan al-Safa was a society that emerged in Basra in the 10th century. Its members also provided important information about this theory. According to the Ikhwan al-Safa, each of the body's fluids must be present in a balanced manner. Any discrepancy or imbalance between the amounts of these fluids affects physical health. Factors affecting temperament include climate and geography, astrological conditions, and education [8]. Erzurumlu İbrahim Hakkı, a 18th-century Ottoman scholar, also included the view of the 'Anâsır-ı Erbaa' in his work 'Marifetname' [20]. In his work, the author explored topics related to various branches of science, such as Sufism, philosophy, mathematics, astronomy, geography, and medicine. In the first part of his work, he addressed the creation of the universe and its wisdom; in the second, the study of human beings in terms of body (medicine) and soul (psychology); in the third, the actions a person must take to achieve spiritual elevation; and in the final part, he addressed the issues of etiquette (morality) [16]. The book also explains people's

spiritual states and the effects of anatomy on physical characteristics. It explains by characteristics of a future offspring through astronomy, climate, temperature, and time (calendar); it even provides explanations on how, when, and at what times sexual intercourse should be performed for a healthy generation. The original copy of the Marifetname (Ottoman manuscript) is located in Tillo (Aydınlar district). 'The Marifetname' was considered an important book of worship and healing for the people of Eastern and Southeastern Anatolia (Türkiye). The book explains people's characteristics based on their physical appearance. In today's world, where human transactions have increased significantly, we need to know people by their facial features and take precautions against negative consequences. In this regard, people resort to various methods to identify those they will be doing business with and to avoid mistakes and losses. There have also been malicious individuals (such as sorcerers and magicians) who exploit and deceive those with such problems. Modern medicine cannot offer any advice to such patients. All it can do is prescribe narcotic drugs, because modern medicine only focuses on the physical condition of the patient and attempts to treat the affected organ.

We can protect ourselves from illness in three ways: by maintaining good health, avoiding things that disrupt our temperament and humoral balance, and by removing disrupted humors (fluids) from the body. As long as these are adhered to, a person/living being will avoid illness and remain healthy. A simple diet can preserve health. A complex diet disrupts the digestive system; good digestion is crucial for overall health. The first areas of the body to indicate an imbalance are the digestive system, the stomach, and the intestines. It is recommended that these factors be taken into account in treatment. Disturbances in body chemistry can also manifest in habits and actions. It's like someone who is hungry becoming irritable, or someone who is imprisoned expressing pessimistic thoughts.

From the explanations above, it's clear that the drugs used in treatment have a specific temperament and balance. Some drugs are unbalanced and therefore cause disease. Do synthetic drugs eliminate imbalances in the body, or do they disrupt the body's balance? The term "side effects" is used to describe any properties that disrupt the body's balance. Is there any synthetic drug without side effects? Could it be possible?

General health recommendations for preventive medicine are voiced by many

These recommendations have important foundations: Prophetic Medicine (Tıbbı Nebevi in Turkish), folk medicine

(experiences of people), experiences of animal breeders, and, in part, scientific studies. Preventive medicine can be summarized as cleanliness, proper nutrition, diet, exercise, vaccination, and control of internal and external environmental conditions (air, food, soil and water quality).

Hippocrates placed great emphasis on diet and exercise in combating diseases: The decrease in physical activity in human life has led to problems such as obesity, overweight, and so on. The main reason for this is that people are forced to live in overcrowded cities due to financial worries. Even if those living in megacities want to move, they can't do so for long in clean, airy spaces. Because their blood can't adequately cleanse and transport oxygen, they experience lethargy, excessive sleep, and so on. Natural sleep is 4-5 hours for a day. If a person wakes up late in the morning and still appears sleepy, it means the air quality in their environment is poor. This situation reduces activity and productivity. A person who gets up three days early is considered to have lived an extra day. Working hours should be in cool weather. While two meals in a day were eaten before the Industrial Revolution, this became three after the Industrial Revolution, and specific times throughout the day were designated for meal breaks. While midday and nighttime were periods of rest and sleep in agricultural societies, they were transformed into working hours in industrial societies. This meant more wear and tear despite less work, and life expectancy for people living this way decreased. Eating endlessly, without hunger, due to work schedules, disrupts the digestive system and, over time, other systems. One of the main causes of illness is our shift into an industrial society, where we are forced to eat at specific times, whether we need it or not.

The most effective way to build herd immunity is to eat collectively and from a shared container. During the pandemic (Coronavirus outbreak), we experienced the fragility of our herd immunity through the deaths of many. We also saw that olders are more resilient than youngsters. Wooden and clay pan, plates, and pots are not only cooking utensils but also a source of healing. They add flavor to food and enrich food with minerals. Metal containers are made of heavy metals, which degrade over time, turning food toxic. We are essentially slowly poisoning ourselves by using untinned metal containers for extended periods. Seedless fruits, hormone-treated meats, fruits and vegetables produced through soilless farming, and prohibited foods pose a growing threat to our health every day.

The shortest, easiest, and cheapest way to protect against diseases is preventive medicine. The chain of

measures taken is considered half of medicine, the other half is therapeutic medicine. The cleanliness of air, water, soil, and food is the basis of combating diseases. In traditional medicine, the primary focus is not on curing the patient, but on preventing diseases. Polluted environments should be avoided and nature should not be polluted. Today, air is polluted, clean water supplies are scarce, and soil is contaminated with pesticides; where these three elements are polluted, food contamination is inevitable. With the consumption of foods deemed haram (absolutely forbidden) in religious sources, foods deemed unacceptable, or of poor quality, people's habits, outlook on life, understandings, and principles have begun to change. Aren't men feminine, women masculine, asexuality, and aggression indicators of their environment and nutrition? From an ecological perspective, every living thing represents the habitat (living environment) in which it grows. Humans are included in this. The cause of human struggles stems from growing up in such environments and spiritual illnesses. The prevalence of behaviors deemed unacceptable by any religion or culture, the rise in diseases, and the desire for more income and luxury, coupled with the seemingly incompatible desire to consume the world in a short time, are all consequences of the imbalance of the elements explained by temperament theory. I wish we could conduct an experiment to prove that our body chemistry, our hormonal balance, is disrupted. However, we can say this: Even though times change and technological advancements have improved, humanity needs temperament theory more than ever. This theory is a medical theory. According to this theory; the foundation of a healthy society can be formed by physically and mentally healthy individuals. The proof that we are increasingly straying from this theory and that people are spiritually ill is the decline in human values such as compassion, mercy, cooperation, bravery, keeping promises, being content with little, and not wasting. In other words, you work, I'll eat; as long as I'm full, it doesn't matter to me if someone else starves! The basis of extreme selfishness-the desire that the world, and even the universe, should be for me alone-can be explained by the deterioration of human nature. The remedy lies in bringing this deteriorated nature back into balance.

Who is a healthy person? A person whose body and soul are both healthy! If one of organs is sick, so is the other! If, as required by Divine wisdom, one is afflicted with illness or calamity, one should face it with patience and trust, refrain from complaining or complaining, pray and implore the Creator, and ask God for healing. This strengthens the patient spiritually and increases their resilience. General health advice should be followed and polluted environments should be avoided.

The human body is a perfect design and a work of the Creator [21-24]. Illness is the disruption of the temperament or organs, resulting in the body's complete or partial inability to perform its normal functions. Because the body's balance is disrupted during illness, medication must be administered to restore it. The extent to which pharmaceutical manufacturers take these characteristics into account is a matter of curiosity. If temperament theory and the principles of the Hippocratic Oath are taken into account, the side effects of modern synthetic drugs can be reduced. There will be an increased focus on pharmaceutical projects with few or no side effects. If the healthcare sector aims to serve its purpose, it should aim to improve people's living environments and abandon synthetic drugs. How satisfied are patients and their families with the establishment of large hospitals, increasing staff, and developing new surgical methods? First aid hospitals should be located in city centers, while other hospitals should be located outside the city. For example, hospitals should be built within conifer forests for patients with lung problems, and in areas with thermal springs for patients suffering from mineral deficiencies. Instead of the name 'Hospital', which caused demoralization, names that evoke positive thoughts, such as 'Healthcare, Darüşşifa', as in Ottoman medicine, should have been preferred.

We should perceive treatment not as a means of earning a living or gaining wealth, but as the noble virtue of helping a person or animal. The principle that will save the world and all of us will be to correct our corrupted nature. Then, life will be lived differently. People will no longer struggle with one another despite their various differences, and they will attain the honor of living humanly.

While traditional medicine doesn't reject drugs and surgery, it generally doesn't prefer them. The fundamental pillars of modern medicine are anesthesia, radiology, and surgery. Thus, modern medicine is rapidly shifting from a service sector to a commercial one. Despite appearing as centers of healing, hospitals can become centers for the spread of epidemics. Patients seeking healing may choose to consult an experienced healer rather than go to hospitals due to synthetic poisons and high treatment costs. Seriously ill patients undergoing long-term chemotherapy and radiation therapy often forget their illness and struggle with the side effects of treatment; they may even choose to die rather than seek treatment. Interestingly, for herniated discs, healers (whose names and phone numbers are provided) can be contacted through graffiti or the internet. Although only authorized institutions and individuals affiliated with the Ministry of Health in Türkiye can provide treatment, and other practitioners are penalized, the public avoids modern medicine as much as possible.

All of these narratives highlight the need to reexamine modern medicine based on temperament theory.

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