

Parameters of Temperament (*Mizaj*) & Their Significance to Determine Human Temperament

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ABSTRACT

The concept of Mizaj (temperament) is existent for centuries. In Unani System of Medicine, temperament has a pivotal role in determination of the status of the individuals. An individual's temperament is determined via the somatic parameters relating to the individual's bone structure, muscle/fat mass and distribution, complexion, emotional profile, response to climatic conditions, dietary preferences, and a number of other features¹. Temperament has combining features of a person's physical and psychological attributes. So, it is responsible for personality features, and the tendency/risk factors towards particular disorders. Accordingly, temperament has significant role to assess the predisposition, diagnosis and treatment of innumerable diseases. Also, the individuals with diverse temperaments definitely differ in their physical and psychological features. Thus, their characterization is primarily based on these two things and their related attributes. In the present article the parameters of mizaj (temperament) according to different Unani scholars has been described in detail.

Key Words: parameters of mizaj; temperament; Unani System of medicine; diagnosis of disease.

INTRODUCTION

The theory of mizaj (temperament) is mainstay of Unani System of Medicine (USM) and it labels individuals according to their temperament.

Mizāj is one of the seven/7 fundamentals of the Unani System of Medicine (USM). It is considered that Jalinoos (Galen) introduced the concept of Mizāj (temperament) in the philosophy of medicine. The term temperament is derived from the Latin word "temperate," which means to mix.¹ Mizāj is an Arabic word and its literal meaning according to Ibn Sina (Avicenna) is "amezish/ ikhtelat (intermixture of components/ shaye)".²

A motadil mizaj (equitable temperament) i.e. a normal condition that corresponds to maintenance of balanced internal environment thereby facilitating to normal body functions. Any derangement of temperament from etidal leads to su-e-mizaj (dystemperament) causing deranged body functions or diseases. So, it is essential for a

physician to determine the temperament of a person/patient before giving the treatment so that the patient having specific temperament can be treated according to his/her own temperament. Thus, the pathology, diagnosis and treatment of a person certainly based on his/her temperament in the USM.²⁻⁴

Parameters of temperament:

Parameters of temperament are also recognized as the determinants of temperament. Renowned Unani scholars like Jalinoos/ Galen (131-201 BC), Rabban Tabri (770-850AD), Zakariya Razi (850-923AD), Ali Ibn Abbas Majoosi (930-994AD), Ibn Sina (980-1037 AD), Ibn Rushd (1126-1198 AD), Ismail Jurjani (1042-1137 AD) & Akbar Arzani (1722 AD) have given a comprehensive description of different parameters of temperament in diverse treatise of classical Unani literature.^{5,6}

These parameters are associated with the physiological, psychological and morphological conditions of the human beings. Almost all prominent Unani scholars described these determinants but with a difference in their numbers and types. According to Ibn Rushd there are only 3 parameters.⁷ According to Tabri, Majoosi, Razi & Jurjani there are five parameters of temperament.⁸⁻¹² According to Akbar Arzani there are four parameters.¹³ Whereas most commonly used and acceptable parameters i.e. ten are given by Ibn Sina. Presently they are acknowledged as ajnas-e-ashra, which are as follows.^{2,14-17}

Views of Unani scholars on parameters of temperament are summarized in an infographic after conclusion.⁸⁻¹⁷

1. Malmas (Touch):

The parameters of assessment in malmas are hotness, coldness, softness and hardness. The approach to find the examinee's (person/patient) temperament out is by touching his/her skin and searching out whether it is similar to the right touch of a healthy person i.e. examiner with equitable

temperament. If it feels alike then it is equitable/ normal temperament. Conversely, on touching the examinee, if healthy person feels any deviation in terms of coldness/hotness, softness/hardness from normal, then the other person/ examinee is of abnormal/inequitable temperament (Dys temperament). A feel of warmth and hardness is indicative of hot and dry temperament. Feeling coldness and softness directs towards the cold and moist temperament. Whereas coldness and roughness specify the cold and dry temperament.^{6,8,10,13-16}

2. Lahm wa shahm (Muscles and fat):

The red flesh/muscle denotes the hotness and moistness. Whereas fats are responsible for the coldness. Accordingly surplus of muscles denotes hot and moist temperament whereas scanty muscles denote dry temperament. Also, surplus of fat is present in cold and moist temperament whereas scanty fat signifies hot and dry temperament.^{6,8,10,13-16}

3. Ash'ar-e-badan (Hairs of the body):

- Detection of temperament by hairs depends on following parameters:
- Rate of growth of hairs (either rapid or slow)
- Color of hairs (black/brown/red/gray/white)
- Texture of hairs (straight/wavy/Curly)
- Distribution of hairs (regular/plentiful/Scanty)
- Density of hairs (regular/dense/sparse)

The rapid growth of hairs signposts hot and dry temperament, while slow growth of hairs signposts cold temperament. Dark black color of hairs directs hot and dry temperament, brown and red colors direct towards equitable temperament, though white color signifies cold and moist temperament. Coarse hairs are generally found in the people of hot temperament. Persons with hot and moist temperament have straight hairs. However, as hotness and dryness increase the persons hair changes its

pattern from straight to wavy and then curly respectively. Moreover, persons with hot and moist temperament have regular hairs. However, hotness and dryness increase the density of hairs.^{6,8,10,13-18}

4. Laun-e-badan (Body complexion):

Body complexion actually depends on the dominance of a particular humor/Khilt. Yellowish body complexion is because of dominance of yellow bile/safra as well as hotness. Body complexion is whitish/ fair when there is dominance of phlegm/balgam as well as coldness. Blackish body complexion is due to dominance of black bile/sawda, dryness and extreme coldness. However, reddish complexion of the body advocates dominance of blood/sanguine/dam and heat too.^{6,8,10,14-20}

5. Haiyat-ul-aza (Physique):

High stature, superfluous/well developed muscles, prominence of veins and joints, rapid and strong pulse, larger extremities and height, broader chest are suggestive of hot and moist temperament. Short stature, poorly developed muscles, concealed joints and veins, slow and weak pulse, shorter extremities and narrower chest are suggestive of cold and dry temperament.^{6,8,10,13-15}

6. Kaifi'at-e-inf'ial (Responsiveness of organs):

Responsiveness of organs is the quality of the body being affected quickly or slowly by the external hotness, coldness, moistness or dryness. Rapidity of the body in reacting to a particular state is indicative of the dominance of that state in the body.¹⁷⁻²¹

7. Naum wa yaqza (Sleep and Wakefulness):

A balanced state of sleep and wakefulness specifies the equitable temperament. However, excessive sleep indicates a moistness and coldness as seen in persons with phlegmatic temperament. Conversely, excessive wakefulness is due to increased

hotness and dryness as seen in thin persons.¹⁷⁻²²

8. Af'al-e-aza (Functions of organs):

Functions of an organ imitate its functional and structural integrity. The normal functions are actions of the organs which take place as per demand/physiological needs of the body. If the functions of the body are operating in a normal manner within physiological limit, then they indicate equable temperament. Nevertheless, excessive or diminished functions are due to hot or cold temperament. Accelerated functions like voice strength and loudness, rapid and continuous speech, anger, fast movements, and fast blinking are seen in cases of a hot temperament. Whereas, retarded functions are seen in cases of cold temperament.^{3,10,11,17-19}

9. Excreta of the body (Fuzlat-e-badan):

Fuzlat-e-badan are nothing but the type of the body expulsion of waste (feces, urine, sweat, nasal discharge, expectoration etc.) and quality of discharge. They are important diagnostic tools in the USM. They also help to diagnose temperament in healthy and diseased persons. The color consistency, viscosity, odor, taste and maturity level of excreta are taken into consideration. In cases of hot temperament there is continuous expulsion of excreta with strong odor, dark colour and similarity to the originally ingested food. While less smell and dull color indicate coldness.¹⁷⁻²²

10. Infi'alat-e-nafsania (Psychic reactions/ psychological/mental functions):

Psychic functions include anger, anxiety, cleverness, understanding, courage, rudeness, open-mindedness, optimism, toughness, vigor, manly manners, lack of laziness, and lack of overreaction etc. Intensity of anger, depth of sadness and sorrow, acuteness of perception and memory, excessive initiative, lack of scruples, over trust, optimism, callousness,

vigilance, manliness and active habits are all signs of hot temperament. In cases of dry temperament there is lingering of anger and satisfaction, persistence of joy anger and good memory. However, fast vanishing of reactions & forgetfulness is a sign of excessive moistness. Dreams of coldness of ice or of being submerged in cold water are indicators of cold temperament.^{9-11, 16-19}

MATERIALS AND METHODS

Classical Unani literature thoroughly sought out for the parameters of mizaj. In this regard, famous treatise of Unani scholars like Firdaus-ul-hikmat, Al Qanoon Fit Tibb, Zakhira Khwarizam Shahi, Kitabul hawi, Kitabul mansoori and many others were of immense help. were studied. Various online offline journals, proceedings etc. also carried under the relevant theme.

CONCLUSION

The Unani System of Medicine from its advent has defined maintenance of health as one of its prime objectives. Maintaining one's temperament within normal limit is

the key step towards path of health and healing. It is achieved by knowing one's constitutional nature and temperament by analyzing parameters of temperaments. Also, it is beneficial for the physician for taking care of his patients and prescribing drugs accordingly. Thus, it becomes obligatory to establish some parameters to identify the human temperament. Various eminent Unani scholars have established parameters of temperament. A comprehensive description of these parameters is given in the present article.








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<p>Jalinoos/ Galen (131-201 BC)^{5,23} <i>Ajnas-e-Khamisa</i>⁵</p> <ul style="list-style-type: none"> • 1. Configuration of the head • 2. sense of perception • 3. Actions of a person • 4. Power of reasoning • 5. Function of the body 	<p>Rabban Tabri (770-850AD)^{5,24}</p> <ul style="list-style-type: none"> • 1. Color of the body • 2. Hairs of the body • 3. Muscles and fat • 4. Touch • 5. Functions 
<p>Rhazes/ Zakariya Razi (850-923AD)^{6,25}</p> <ul style="list-style-type: none"> • 1. Touch • 2. Physique • 3. complexion • 4. Functions of the body • 5. Excreta of body 	<p>Haly Abbas/ Ali Ibn Abbas Majoosi (930-994AD)^{5,26}</p> <ul style="list-style-type: none"> • 1. Touch • 2. Complexion • 3. Hairs • 4. Physique • 5. Body function 
<p>Avicenna/Ibn-e-Sina (980-1037 AD)^{6,27} <i>Ajnas-e-ashra</i>^{7,14,15}</p> <ul style="list-style-type: none"> • 1. Malmas (Touch) • 2. Laham-wa-shahm (Muscles and Fat) • 3. Asha'ar-e-badan (Hairs of the body) • 4. Lam-e-badan (Complexion of the Body) • 5. Hayat-e-naza (Physique) • 6. Kaifiyat-e-infe'al (Responsiveness of organs) • 7. Naum-waqazali (Sleep & Wakefulness) • 8. Afal-e-aza (Functions) • 9. Fuzlat-e-badan (Excreta) • 10. Infiyat-e-nafsaniyah (psychology) 	<p>Gorgani/ Ismail Jurjani (1042-1137 AD)^{6,28}</p> <ul style="list-style-type: none"> • 1. Touch • 2. Flesh and fat (Jeham wa shahm) • 3. State of organs (aza ki salabat wa iniyat) • 4. Color, texture & distribution of body hairs • 5. Complexion 
<p>Averros/ Ibn Rushd (1126-1198 AD)^{6,29}</p> <ul style="list-style-type: none"> • 1. Functions of organs • 2. Body complexion • 3. Physique 	<p>Akbar Arzani (1722 AD)³⁰</p> <ul style="list-style-type: none"> • 1. Touch (Malmas) • 2. Muscles and Fat (Laham wa shahm) • 3. Hairs • 4. Body complexion

View of various Unani scholars on parameters of temperament

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