



MIZAJ (TEMPERAMENT) & ITS IMPORTANCE: A COMPREHENSIVE OVERVIEW IN THE LIGHT OF UNANI SYSTEM OF MEDICINE

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Abstract: The foundation of the Unani System of Medicine is depending on the concept of Mizaj (Temperament). The theory of mizaj, originally introduced by the father of medicine, Hippocrates (Buqrat) and further developed by Jalinoos (Galen) and Ibne Sina (Avicenna), has been subject to interpretation by numerous scholars throughout its history. The Mizaj (temperament) is a concept used by physicians to assess how the body or its organs deviate from normal homeostasis, considering factors like the patient's population, race and species. There's no single universal temperament for assessing an individual's health and what's optimal varies with geographical location. In modern terms, this aligns with the roles of natural balance and environment in individual adaptation through homeostasis and the role of evolution in population adaptation to maintain homeostasis. Mizaj reflects equilibrium among the four fundamental qualities: heat, coldness, moistness, and dryness, unique to each person. The concept of mizaj is crucial in Unani System of Medicine, serving as the foundation for diagnosis and treatment.

Key words: Mizaj, Temperament, Unani System of Medicine, GTCH

Introduction

The Unani system of medicine is a comprehensive medical system that thoroughly addresses both health and disease states. Its holistic approach regards the individual in connection with their environment and emphasizes the well-being of the body, mind, and soul. The temperament of an individual holds significant importance in determining the most appropriate diet and lifestyle to enhance their health. Based on Mizaj, humans are classified into four qualitative types: Damvi (sanguine), Balghami (phlegmatic), Safravi (bilious),

and Saudavi (melancholic) ⁽¹⁾ Each person and organ in the body has a unique Mizaj and these Mizaj can vary from person to person. ⁽²⁾ The concept of temperament finds its origins in the ideas of ancient Greek philosophers and physicians. The father of medicine, Hippocrates developed a theory of humors to explain the state of health and illness. The Four Humors (Dam, Balgham, Safra and Sauda) form distinguished basis of individual differences. Taking advantage of Hippocrates' theory of the four humors Galen developed the first typology of temperament, described in his monograph De Temperamentis. ⁽³⁾ A lot was done and developed by Hippocrates and Galen, but the Arabs worked thoroughly on the theory of mizaj. They were first to identify the relationship between diseases, various humours and the disruption of mizaj. ⁽⁴⁾

Literal Meaning of Mizaj (Temperament):

Mizaj actually derived from the Arabic word "Mzj" which means "mixing with each other". Majoosi says Mizaj is derived from "imtizaj" that means the "mixing of ustuqussat". ⁽⁵⁾

According to Nafees literal meaning of Mizaj is "intermixing". ⁽⁶⁾ Azmi says "mizaj is an amalgam". He writes "mizaj indicates amalgam", it is a verb but metaphorically used as "tempered" (Mamzuj). ⁽⁴⁾ The English word "temperament" synonyms of Arabic word "Mizaj", this temperament is derived from the latin word 'tempero'. Which means to mix together? And Greek physician used the word "krisis" for the mixture of ratubat, which is derived from "kerannyni", which means to mixing and the same word krisis is translated as Temperament". Another word used as a synonym for mizaj is 'constitution', which means the tabai condition of brain and body. But when the word is used in chemistry, it refers to the number of atoms and their combination and this last meaning is more consistent with the meaning of mizaj. ⁽⁵⁾

The Definition of Mizaj (Temperament) In Light of Unani and Modern Science:

Temperament is a very important and fundamental concept in the Unani system of medicine Every Unani physician has talked about it. Arab Medical Authors have worked hard on studying temperament and you can find its description in Arabic medical literature using the term "mizaj".

Ali Ibn Abbas Majoosi writes about mizaj:

"Various bodies, whether light or heavy, in our ever-changing world, are formed through the combination of four elements (ustuqussat) in differing or equal proportions, tailored to the needs of each body. As a result of this blending, one or two qualities emerge as dominant, known as 'mizaj', derived from the Arabic word 'imtizaj' which signifies the act of mixing together." ⁽⁷⁾

Abu Sehal Masihi has defined the Mizaj:

"Given that the human body comprises numerous primary components (ustuqussat) dispersed without close proximity, it becomes imperative to amalgamate these primary component qualities. This amalgamation leads to the emergence of entirely new attributes that exist between the original ones. These intermediary attributes are known as 'mizaj'." ⁽⁸⁾

Ibn-e-Sina says:

"The temperament is a quality resulting from the interaction of opposite qualities present in elements consisting of minute particles so that most of the particles of each of the elements may touch most of the others Thus when these particles act and react on one another with their properties, there emerges from their total properties, a uniform quality which is present in all of them. This is the temperament (Mizaj).

Ibn-e- Sina further writes that "the fundamental properties within these elements are limited to four, namely hotness, coldness, moistness, and dryness; it becomes evident that the temperaments of composite entities are inherently shaped by these properties."⁽⁹⁾

Jurjani writes about mizaj that:

"When diverse qualities of elements interact and exert their influences, the initial qualities diminish, thereby giving rise to the emergence of a novel, intermediate quality referred to as 'mizaj'." ⁽¹⁰⁾

Galen Says that:

"Mizaj is a quality that arises from the interplay of opposing qualities of body fluids (Akhlāt) through action and reaction. When these components interact, driven by their individual powers (qualities), they create a condition that exists in equal proportions across all the components of that mixture, and this condition is referred to as Mizaj." ⁽¹¹⁾

Dawood Antaqi says that:

"Mizaj, as a uniform attribute, arises from the interaction of the four elements, which are subdivided into smaller particles to enable through blending." ⁽¹²⁾

Ibn-e-Hubal Baghdadi states that:

"When elements get mixed together, a majority of them combine and their different qualities interact and react. Heat overcomes cold, and cold overcomes heat. Similarly, dryness tries to overcome wetness, and wetness tries to overcome dryness. Lower-grade qualities mix with higher-grade qualities and lightweight particles mix with heavy weight particles until a new quality is developed. This new and balanced quality is equally present in all the component of elements, and it is known as 'mizaj'." ⁽¹³⁾

Allama Nafees says that:

"When elements combine, they interact and react, resulting in the emergence of a novel intermediate quality that falls between the four original attributes. This newly formed quality is denoted as 'mizaj'." ⁽⁶⁾

Akbar Arzani says that:

"When arkan and their small components combine, and certain arkan exert influence on each other through their opposing forces (such as water's coldness affecting the heat of fire), each arkan disrupts the dominant kaifiyat of the other arkan (from its opposite kaifiyat). each arkan disrupts the dominant kaifiyat of the other arkan (from its opposite kaifiyat). As the impact and influence of these arkan reach a certain threshold, a new state is formed within this mixture, which is consistent and homogeneous across all its components. This new state is referred to as mizaj". ⁽¹⁴⁾

Mohd. Hasan Qarshi Says that:

"When the essential and significant components of the arkan interact, a new state is engendered as a consequence of this chemical interaction and this state is termed as 'mizaj'." ⁽¹⁵⁾

Syed Ishtiyah Ahmad writes that:

"Mizaj is defined as the new state of matter, possessing qualities distinct from those present in the elements or compounds prior to undergoing mizaj, which results from the interactions and reactions among the opposing attributes and forces inherent in the minute particles (atoms) of various elements (or molecules of different compounds). When these elements or compounds are amalgamated, the resulting new quality, a

uniform or equilibrium state emerging after the combination of more than one element, is termed as 'mizaj' (temperament)."⁽²⁾

Gruner explains that:

"The Arabic term 'mizaj' embodies the concept of mixture. Medical translators employed terms such as 'commixtio' or 'complexion,' which convey the notion of mixing, blending, or weaving."⁽²⁰⁾

Hkm Mohd Yahya writes that:

"When the kaifiyat of different arkan mutually influence each other, they collectively decrease the extreme quality of one another through mutual interaction. Upon the completion of this process of contraction and refraction, a new and similar kaifiyat emerges, known as "mizaj."⁽¹⁶⁾

Allama Allauddin Qarshi writes that:

"Mizaj" is the term used to describe the new kaifiyat or qualities that is obtained in the mixture after the blending of the arkan."⁽¹⁷⁾

Zaidi and Zulkifle writes that:

"Temperament is an inherent state that allows an individual to survive and procreate comfortably, while also being responsible for an individual's distinct morpho-bio-physio-immuno-psychological identity."⁽¹⁸⁾

"All these definitions collectively establish that temperament is indeed the novel or intermediary quality that emerges from the amalgamation of properties found within the particles of elements. These elements differ from each other in terms of these qualities. For the formation of temperament, it is necessary for different elements to combine to form a new compound. However, Ibn-e-Sina and Majoosi differ considerably in their definitions of temperament. According to Ibn-e-Sina's view, temperament means a corresponding quality common to all components of the compound and according to Majoosi's view; on the other hand, one or two dominant qualities in the compound are named as temperament."

Importance of Mizaj (Temperament):

"It is more important to know what sort of a person has a disease rather than to know what sort of a disease a person has"-Hippocrate^(20,21)

The concept of temperament stands out due to its emphasis on individuality. It's through temperament that every person develops their distinct personality, which defines them. Mizaj reflects the qualities of even the smallest components, such as unsur (atom) and molecules, all the way up to organs and the entire organism. Each element from atoms to the entire body possesses its own temperament, influencing its properties, functions, and overall vitality.

Maintaining one's individual temperament is crucial for overall health. Each person's body has a specific temperament that varies within certain limits. Any alterations in this temperament can impact a person's health. The four dominant temperaments represent our distinct human way of expressing the balance of four governing forces, as per ancient character, health and disease theories. The Unani system of medicine prioritizes achieving the ideal state of temperament for each individual.⁽²⁰⁾

Temperament indeed holds a significant role in both diagnosis and treatment within Unani System of Medicine. Scholars like Bhika and Haq noted that Unani Medicine primarily focuses on diagnosing an individual's temperament rather than just specific diseases. This art involves identifying a person's authentic

temperament and then supporting their natural constitution to maintain their unique state of health. Ibn-e-Sina emphasized that a complete evaluation of disease should encompass all aspects of a person's life to provide a comprehensive diagnosis.^(20,21) Unani System of Medicine places significant emphasis on evaluating a patient's authentic temperament as a foundational step in tailoring a unique therapeutic approach. The focus is on restoring health by nurturing the body's innate healing mechanisms. In Unani Medicine, therapy is rooted in the understanding that an illness has developed due to an imbalance in the patient's temperament, straying from the ideal state. Treatment is directed towards re-establishing equilibrium in the patient's temperament or humours. This is achieved by administering remedies with temperaments that are opposite to the pathological shift in order to bring it back to its normal state, ultimately facilitating the cure of the disease.

Conclusion:

Temperament, in the Unani System of Medicine, is a fundamental and all-encompassing concept with profound implications for tissue organization, disease diagnosis and therapy. Its importance goes beyond mere physiology, impacting psychology, behavior and the wider healthcare domain. This concept, known as 'Mizaj' in Unani System of Medicine, represents a comprehensive understanding of human health and well-being.

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