

General Notion of Temperament

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Abstract

The term Temperament is imitative from Latin word “Tempero” which means “to mix”. Mizaj is known as establishment of a new moderate quality, as a result of different characteristic of elements turn out and retort by their energy, then previous potentials become reduced. The concept of temperament is the column of Unani Medicine. This concept was firstly introduced by Hippocrates when he specified that “It is more important to know what category of person a disease has then to know that sort of disease a person has”. Galen reflected that one pair of qualities out of four possibilities was main leading to the temperamental categories that he named Sanguine, Phlegmatic, Choleric and Melancholic temperament. Temperament (Mizaj) is signified as a unbroken quality created in the compound by interface of opposite qualities of elements. The elements distribute into minute particles to safe intimate contact with one other, since the primary qualities of the elements are four i.e., heat, cold, dryness and moister. Temperament of a newly ordered body is a product of these qualities. In human body each and every atom, molecule, cell, organs, and humour, as all are prepared with a mizaj upon which their life funtions are depends.

Keywords: Temperament, Mizaj, Sanguine, Phlegmatic, Choleric, Melancholic

INTRODUCTION

The temperament notion has its origin in the ancient four humour theory of the Greek physician Hippocrates, who assumed certain human body characteristics are caused by body fluids, named humours—blood (*dum*), yellow bile (*safr*a), phlegm (*balgham*) and black bile (*sauda*). After this, Galen established the primary assortment of temperament in his treatise—the temperament is and explored for physiological reasons for various features in humans [1]. Physicians of *Unani* medicine have split with temperament intimately and that they well- outlined it to the most effective of their information and concepts.

The *Arab* medical authors functioned on the speculation of temperament most attentively and its clarification is found within the Arab medical literature in the heading “*mizaj*” [2].

The thoughts of various Unani Physicians are as follows:

- **Abu Sehal Masihi:** “Because there are such a lot of chief elements (*ustuqussat*) of the body that are mixed along not in shut vicinity, it is obligatory that the qualities of primary elements should be mixed as entire new qualities arise from inter-mixing of primary components which can be in between the previous qualities, known as *mizaj*” [3].

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- **Allama Nafees:** “When parts combine with one another they flip and retort and this leads to increasing a new moderate quality between the all four previous qualities. This new quality is understood as *mizaj*” [4].
- **Ibn-e-Sina:** “Since the first properties within the aforementioned elements are four specifically hotness, coldness, wetness and dryness, it’s clear that the temperaments of the absorbent bodies are the products of those properties” [5]. “When totally different qualities of parts acts and reacts by their powers then previous qualities become reduced, a new moderate quality is developed that is understood as *mizaj*” [6]. “Temperament may be a quality created by action and reaction of opposite qualities of body fluids (*Akhlat*). Once these elements relate by quality of their several powers (qualities) a condition is realised that is initiate in equal proportions altogether the elements of that intermixture; this can be termed temperament” [7].
- **Ali Ibn Abbas Majoosi:** All forms of bodies (light or heavy), that are produce during this dynamic world are created by four parts (*ustuqussat*) once mixture in numerous or uniform quantities in harmony with the requirements (of the body). As a result of this mixture, 1 or 2 qualities become predominant, over the body, and this is called, *mizaj*. It is imitative from Arabic word, “*imtizaj*, that means, to combine with each other” [8].
- **Allama Sadidi:** “*Mizaj* is such variety of *malmoosa* (touching) quality that is created by the properties of totally different qualities of smaller particles of elements and also the character to just accept the results of those different qualities” [9].
- **Ibn-e-Hubal Baghdadi:** “When elements become admixed, most of the elements combine with one another and their numerous qualities act and react in order that heat breaks the cold and cold breaks the warmth. Equally dryness tries to interrupt condition and condition tries to interrupt dryness. Low grade qualities combine with high grade qualities, lightweight particles combine with significant weight particles until a new quality is established that is likewise found altogether the components of elements. This new and moderate quality is understood as *mizaj*” [10].
- **Dawood Antaqi:** *Mizaj* may be a unchanging quality that initiates by the act and reaction of 4 elements that are separated into smaller particles in order that the most particles of every can combine with one another [7].

TYPES OF MIZAJ ACCORDING TO AKHLAT

Damvi Mizaj

Individuals of this temperament are thought-about by well-formed and bulging joints, oval face, a lot of muscular tissues than fat; hairs of head are thick and luxuriant. They are nicely consider to touch. Veins are gently noticeable, and pulse is full and strong. They need good craving, stable and sound sleep, and good ability of judgment. They get disturbed with hot things and feel luxury with cold and dry things and in cold weather. Their digestive power is pleasingly sensible and craving strong. An expectant positive mental outlook, they are winning friendly, have good social skills. They need fond nature, wish to travel, play games and distractions, self-confident, self-assured, graceful, and lustful [11].

Safravi Mizaj

This temperament is marked by a medium build, sharp angular features, medium/lean built, yellowish complexion, vivid sharp eyes, protruding veins and bushy body. Hairs are black, plentiful, thick, and curly. Pulse is quick and robust. They feel relief with cold things and get disturbed with hot things. Best suited season for them is winter. They need good digestion, sharp and fast craving and sleep is light. They are active, courageous, and have vivid mind however they are impatient, irritable, and short tempered. Often, they turned into bold and stubborn leaders. They need strong feeling to pamper in sexual pleasure. They are an untiring in their enterprises and most obstinate, enthusiastic, adoring, and ruthless [11, 12].

Balghami Mizaj

People of this temperament are flaccid, overweight with soft and flaccid muscles, White appearance, thin and soft hairs. Blood vessels do not seem to be noticeable, and pulse is slow and irregular. Their actions and events are lethargic. They feel luxury with hot things and in warm weather. They need spherical face with full cheeks, giant dampish eyes, have medium to giant frame, a lot of adipose tissue than muscular tissue and bones are well enclosed. They are calm, have sentimental subjective thinking, emotional, sensitive, inclines to be religious, their mind is unclear, and slow. They are sexually chilly and don't get angry simply. Their digestive organs are weak and slow; hence they need less craving and poor thirst. They are sluggish, uninteresting and take excess sleep. Their memory is poor, and power of insight is slow and feeble [13, 14].

Sawdavi Mizaj

These persons are characterised by slim and skinny built, prominent bones, little beady eyes with sunken hollow cheeks and bristly and rough skin. They need dark complexion and plentiful body hairs. Hairs are black and skinny and have slow growth. Their digestion is weak, craving irregular, sleep intermittent and sometimes suffers from sleep disorder. Their bit is dry, leathery, and cool. They need sluggish feeling towards sexual activity. They are systematic, detail oriented; retentive faculty of mind is well established [15].

Mizaj in Relation with Kaifiyat

Mizaj is that the quality which ends from the interface of the four primary qualities i.e., *Hararat*, *Buroodat*, *Rutoobat* and *Yabusat*. These primary properties are connected with 4 primary elements in compound forms. 2 properties i.e., *hararat* and *buroodat* are same active that cannot be along, however they may be connected with either passive property i.e., *yaboosat* and *rutoobat* giving four mixtures *har ratat* (air), *har yabis*. Attributable to power of the one primary building block *mizaj* is measured by properties connected thereupon primary component and not neutral by opposite quality. The *mizaj* is distinct in terms of leading qualities as *har*, *ratat*, *barid*, *yabis*, *har ratat*, *har yabis*, *barid ratat*, *barid yabis*.is (fire), *barid ratat* (water), *barid yabis* (earth) [16].

Mizaj in Relation with Tabiyat

The shape imparted by *mizaj* is *surat nau'iyah* (morphology of species), this *surat* (morphology) then lodges the *tabiyat*, that is complicated precise. Once the alliance of primary elements *mizaj* communicates a form for the lodgement of the *Tabiyat* that achieves supposed function through pneuma dependent on capacities connected with simple and compound organs cherished by *akhlat*. For all kind of functions that are mediated by *tabiyat*, specific capability (power) exists, that is knowing by specific *mizaj* to the organs and as an entire to the body. These magnitudes work inside limits of *mizaj*. Once the *tabiyat* is equipped to the particular structure it then works to maintain the *mizaj*, although *tabiyat* is subordinate however once it is equipped it opposes changes in *mizaj* by transferral changes in normal functions. Since each amendment in *mizaj* is expounded with certain degree of weakness of powers, the weapon of *tabiyat*. In each variety of *mizaji* aberration a lot of or less it weakens the weapon of *tabiyat* i.e., power, so elementary function can't be reached with normal worth even by the similar structure. That is why at first structural changes stay unclear. Up to now as variation in *mizaj* is troubled, since *mizaj* results from primary building blocks having matter and qualities, therefore any deviation in matter or qualities may end in *mizaji* deviation. These alternative may belong to the body or to outward [17].

FACTORS WHICH AFFECTING THE MIZAJ [18]

1. *Khilqi Awamil*
2. *Iktisabi Awamil*

Khilqi Awamil The modification within the temperament of seminal fluid or within the zygote alters the *mizaj* of the relation. This alteration is also restricted that may affect an organ or it's going

to be widespread that may have an effect on the total body vital to numerous forms of deformities and inborn diseases.

Iktisabi Awamil be contingent upon environmental condition of that person. These are *Asbabe zarooriya* and *Ghair zarooriya*. Environmental aspects don't contribute to the formation of a person's temperament however influence it overtime. Temperament differs in numerous seasons, regions, ages, people and organs [18].

CONCLUSION

The bodily state, heat, and water are 3 criteria that may outline the circumstances of a biological entity- organs, structures, organic chemistry compounds, liquids, and such. The mixtures of the 3 physical characteristics of the 4 elements produce to the temperaments. *Mizaj* is that the essential notion of *Unani* medicine, whole *Unani* medical care i.e., diagnosis and treatment rotate around this concept. Illness in 2 people, even in same individual at totally different time can't be equal then the treatment will diverge. The *Arab* physicians realistic the thoughts of *Mizaj* on widespread live as compared to the modern thought of 'temperament' that is delimited to psychological aspect only.

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