



www.jahm.in
(eISSN-2321-1563)



REVIEW ARTICLE

DETERMINATION OF HUMAN TEMPERAMENT BASED ON THE LITERATURE OF UNANI SYSTEM OF MEDICINE

Sabha Naz¹, F S Sherani²

¹PG scholar, ²Professor department of kulliyat, Aligarh Muslim University, Aligarh (India)

Corresponding author email address: sab2k4@gmail.com

Access this article online: www.jahm.in

Published by Atreya Ayurveda Publications, Ilkal-587125 (India) All rights reserved.

Received on: 06/05/14, Revised on: 08/05/14, Accepted on: 11/05/14

ABSTRACT:

The Temperament (mizaj) theory is backbone of Unani system of medicine. This system categorizes individuals according to the temperament. Temperament indeed occupies a very important place in Unani system of medicine and forms the basis of pathology diagnosis and treatment in this medical system. The etidal or equilibrium of this distinct temperament i.e. maintenance of constant internal environment in different individuals leads to a healthy body i.e. normal body functions. Any derangement of temperament from etadal or imbalance of normal temperament results in su-e-mizaj which causes deranged body functions i.e. diseases. It becomes essential for a physician to start the treatment after determining his temperament so that the patient having specific mizaj can be treated according to his own mizaj. In this paper we have discussed the determinants of temperament as described in literature of Unani system of medicine.

Key Words: Temperament, Body type, assessment, Classical literature, Unani system of medicine

Key message: Accurate and lucid knowledge of temperament is very important for Unani system of medicine as its principles of diagnosis and treatment of diseases depends on temperament of individual.

INTRODUCTION

The Temperament is among one of the basics or fundamentals of Unani system of medicine. For a particular species the temperament is specific, lying in a particular range of maximum-minimum limit within which the temperament for all members of that species is confined. The equilibrium (etidal) of this distinct temperament leads to a healthy body i.e. normal body functions. Any derangement of temperament from etadal or imbalance of normal

temperament results in su-e-mizaj which causes deranged body functions i.e. diseases.

Thus, it becomes necessary to ascertain some parameters to diagnose the human temperament. These parameters must be very accurate and easily applicable; also they must be free of errors, because the human temperament is subtle and very delicate as well as sensitive. Any error or false diagnosis of temperament may be of no use and it will not help in cure of diseases or bringing back the sue-mizaj to mizaj-e-motadil.

Determinants of temperament:

Ancient Unani physician described the parameters for the determination of temperament in various manuscripts. These parameters are related to the morphological, physiological and psychological conditions of the human beings. These parameters are known as the “determinants of temperament”. Almost all prominent Unani scholars described these determinants but with a difference in their numbers and types. These parameters included in different criteria are enumerated below:

Galen (129-200AD) in his Kitabul-Insaan described five parameters or determinants of temperament known as Ajna-e-Khamsa.

Quoting the views of **Galen**, Azmi says:

“We shall enumerate the symptoms of each temperament beginning with the brain. We have to consider five original classes in regard to our knowledge of patient.”¹

1. Configuration of the head
2. The merits and demerits of his sense of perception
3. Actions of a person
4. Power of reasoning
5. Function of the body

Rabban Tabri (770-850AD) has mentioned the following five parameters for the assessment of temperament:

1. Color of the body
2. Hairs of the body
3. Muscles and fat
4. Touch
5. Functions.²

Razi (850-923AD) described the following five parameters for determination of temperament:

1. Complexion

2. Physique
3. Touch
4. Functions
5. Excreta

Razi described the hairs of the body as excreta.³

Ali Ibn Abbas Majoosi (930-994AD) has described the following five parameters for the assessment of temperament:

1. Touch
2. Complexion
3. Hairs
4. Physique
5. Body function⁴

Jurjani (12th AD) has described the following five determinants:

1. Touch (malmas)
2. Flesh and fat (leham wa shahm)
3. State of members (aza ki salabat wa laiynat)
4. Hair texture, color and distribution
5. Complexion⁵

Ibn Rushd (1126-1198 AD) under the heading of compound organs has described the following parameters:

1. Functions of organs
2. Body complexion
3. Physique.⁶

Arzani (1722 AD) holds the view that parameters for the determination of temperament are:

1. Touch (Malmas)
2. Muscles and Fat (Laham wa shahm)
3. Hairs
4. Body complexion.⁷

However the most acceptable and appropriate determinants were given by Ibn-e-Sina in his famous book Al-Qanoon-fil-Tib. These determinants are ten in number and are applied

and used universally in the assessment of temperament. They are known as AJNAS-E-ASHRA that are as following: ^[8]

Table no. 1: Determinants of temperament

(1)	Touch	(Malmas)
(2)	Muscles and Fat	(Laham-wa-shaham)
(3)	Hairs	(Sha'ar)
(4)	Body Complexion	(Laun-al-badan)
(5)	Physique	(Hayat-al-aza)
(6)	Responsiveness of organs	(Kaifiyat-e-infe'al)
(7)	Sleep and Wakefulness	(Naum-wa-yaqzah)
(8)	Functions of the body organs	(Afal-ul-aza)
(9)	Excreta of the body	(Fuzlat-e-badan)
(10)	Psychic reactions	(Infialat-e-nafsaniyah) ⁹

1. Touch (Malmas): When a healthy temperament person finds the feel of another body neither hot nor cold, then it should be understood to be normal temperament. If on touching he feels any individual cold or hot, softer or harder or coarser than normal, the other person is of abnormal temperament in the same intensity which has been felt by the observer. The parameters of assessment in malmas are hotness, coldness, softness and hardness. ¹⁰

The hotness of skin is assign of hot temperament, while the colder skin is found in the individuals of cold temperament. The soft and smooth skin denotes the moistness of mizaj and roughness of the skin indicates dry mizaj. The warm and soft skin is found in the hot and dry temperament. The cold and soft skin is found in the cold and moist temperament while cold and rough skin points towards the cold and dry temperament. ¹¹

2. Muscles and fat (Lahm wa shahm):

The flesh indicates heat while fat indicate cold. It means excess of muscles present in hot and moist temperament while excess of fat denotes cold and moist (barid ratab mizaj) temperament. ⁸

According to Ibn-e- Sina well muscular development denotes moist and hot temperament. Scanty muscular development denotes dry. Oiliness and fat always denotes cold temperament if the body is fleshy and the amount of fat and oil not much, the temperament is hot and moist. ⁹

3.Hairs of the body (Ash'ar): Following parameters are described in Unani Medicine to diagnose temperament with the help of hairs:

- Growth Rate i.e. Rapid or slow
- Colour of hairs (Blackish/White/Brown/Black)
- Texture (Curly/Straight/Lusty)
- Distribution (Profuse/average/Scanty)
- Density (Dense/Sparse)

The rapid growth indicates hot and dry temperament, whereas in cold temperament the growth is slow. Dark black color of hairs indicates hotness and dryness while vivacious color is due to coldness of temperament. Red color is due to mizaj-e-mutadil and white color denotes cold and moist temperament.⁹ Coarse hairs are generally found in the people of hot temperament. Straight and coarse hairs are pattern of hot moist whereas coarse and curly hairs are suggestive of hot and dry temperament. Cold and moist temperament has straight and fine hair, while cold and dry temperament has curly, fine and scanty hairs.¹¹

4. Body complexion (Laun-e-badan): Tabri states that the real cause of body color is the dominance of a particular humor (Khilt) and its diversion towards the skin at the time of formation of embryo. if there is dominance of safra then the body color is yellowish, black color indicates dominance of sauda, red color of the body suggests dominance of dam and dominance of balgham gives the white color.”²

White body indicates coldness and deficiency of blood while yellowish body indicates hotness and bile (safra). Redness of body is a symptom of heat and blood while yellow body indicates extreme hotness. Bluish body indicates coldness while wheatish body is a symptom of heat. The lime like and ivory colors of the body are the indicatives of coldness and phlegm. If the color of the body is greenish-blue, then it indicates the coldness and moistness.¹²

Zaidi and Zulkifle hold the view that cyanotic complexion indicates extreme cold

and dry temperament in pathological conditions.¹³

The color of the tongue is an excellent guide to the temperament of the stomach and intestine and veins of the body. The color of the eye is an excellent indicator of the temperament of brain.¹⁴

One thing should always be kept in mind that climate and zones affects skin and hair color, so one should not expect that a Negro is having fair skin color.

5. Physique (Haiyat-ul-aza): Broader chest, prominence of veins and joints, well developed muscles, rapid and strong pulse, larger extremities and height; all are indicatives of hot temperament. Narrow and small chest, shorter extremities slow and weak pulse, hidden joints and veins, shorter stature excessive fat deposition are signs of cold temperament.¹⁴

6. Responsiveness of organs (Kaifi'at-e-inf'eal): Quality of reaction is the quality of the body being affected quickly or slowly by the fourfold states of hotness, coldness, moistness or dryness. Quickness of the body in reacting to a certain state is the preponderance of that state in the body.¹⁵ Hence if the temperament of an organ is hot in itself it will give a considerable response when the external environment becomes hotter, although slightly, whereas this may not be the case with an organ of cold temperament.¹³

7. Sleep and Wakefulness (Naum wa yaqza): Balanced sleep and wakefulness indicate the equability of temperament, especially of the brain. Excessive sleep is an evidence of moisture and cold. Excess of wakefulness is responsible for increased heat and dryness and thus denotes a hot and dry temperament, particularly in the brain. The

individuals with fatty and phlegmatic bodies possess excess of sleep and people with bilious temperament have less of sleep.

Assessment of sleep and wakefulness aids in the understanding of central nervous system and its temperamental state.¹⁶

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

Normal functions means all those actions which take place as demanded by the physiology whether these are physical actions or psychic and animal actions. Perfection of somatic functions is an evidence of balanced temperament and their being defective or wrong that of cold temperament. Confusion of actions is an evidence of hotness and their sluggishness that of coldness.^{8, 16}

Persons of hot temperament have rapid body activities, strong voice, talkative nature and their movements are excessive and strong. The cold temperament people have slow bodily functions, weak and slow pulse, poor thirst and digestion.

Zaidi and Zulkifle hold the opinion that since functions of an organ reflect its functional and structural integrity, they indicate within physiological limit, equable temperament of the organ. Functions and actions when accelerate beyond physiological limits becomes indicative of hot temperament of the organ.¹³

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

The body excreta are one of the tools in the diagnosis of temperament both in healthy and diseased state. The body excreta are Urine, faeces, sweat, nasal discharge etc., their color consistency, viscosity, odor, taste as well as maturity are taken into the consideration.¹³

REFERENCES

1. Azmi, A, A. Basic Concepts of Unani Medicine- A Critical Study; 1st Edition, Department of History of Medicine, Jamia Hamdard; 1995; p. 57-59, 73-79.

Acrid and strong smell and deep color of excreta along with proper maturity indicate that the body is hot. While less smell and dull color indicate coldness. Similarly excess sweating is also due to increased body metabolic rates, which signifies body hotness.

10.Psychic reactions (Infi'alat-e-nafsania):

Under this heading the whole psychological and mental set up of a man is studied and nervous functions are examined and interpreted in the light of the facts given by the Unani physicians.¹⁷

The sign of heat pertaining to the action and reaction of psyche are 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. A cold temperament is characterized by opposite of these qualities. Persistence of joy anger and good memory indicate dryness while forgetfulness is a sign of excessive moisture.¹⁴

CONCLUSION

Knowledge of these determinants to diagnose the temperament, of course, is the basic prerequisite for physicians practicing clinical medicine. Though these determinants are comprehensive enough to assess the temperament, one should diagnose it very sincerely. Nobody can prescribe proper treatment without understanding correct temperament.

2. Tabri, Rabban, Ali Bin Sahal. Firdaus-ul-Hikmat (Urdu translation by Mohd. Adl Shah Sambhali); Idara Kitabul Shifa; 2002; p. 56

3. Zakariya, Razi. Kitab-Al-Mansoori Urdu Translation; CCRUM; 1991, pp. 59-61.
4. Majusi, Ali Ibn Abbas, Kamilus Sana; (Urdu Translation by Ghulam Husain Kantoori); Idara kitab-uk-Shifa; 2010; p. 25,32, 42,109,108
5. Jurjani A,H. Zakhira Khwarizam Shahi Vol-I (Urdu translation by Hadi Hassan Khan); Matba Nami Nawal Kishore; 1902; p.14,18-25.
6. Ibn-e-Rushad M. Kitab-A1-Kulliyat Urdu Translation; CCRUM; 1987; p. 35, 46, 156, 157, 159.
7. Arzani, A. Akseerul Quloob, (Urdu translation of Mufarreahul Quloob by Syed Mohd. Baqar); Matba Munshi Naval Kishore ; 1939; p.54, 308-317.
8. Gruner O.C, A Treatise on the Cannon of Medicine of Avicenna; Luzac and Company; 1930; p. 57, 62,63-64,135,264,274.
9. Ibn Sina. Al Qanoon fil Tibb. Book-I (English translation of the critical Arabic Text); Jamia Hamdard; 1993; p. 7-13,65, 190-197.
10. Ibn Sina. Al Qanoon Fil Tibb (Urdu Translation by Ghulam Husain Kantoori); Idara kitab-al-Shifa; p. 133-138.
11. Nafis, K, B. Kulliyat e Nafisi (Urdu Translation and Elaboration by Hkm. Kabiruddin); Idare Kitab-ul- Shifa; 1934; p. 19-21.266-268
12. Mansoor, Bin Mohd Y,B,A, Bin Iliyas. Kefaya Mansoori (urdu translation by Hadi Hussain Khan Muradabadi); Matba Munshi Nawal Kishore; 1915; p.66
13. Zaidi, I,H, and Zulkifle, M. Temperamentlogy A Scientific Appraisal of Human Temperament;1st Edition 1999; p.6-8, 21-23, 34, 64-65.
14. Shah, M,H. The General Principles of Avicenna's Cannon of Medicine; Idara Kitab-ul-Shifa; 2007;p. 24-29,219-225,228-229.
15. Kabiruddin, M. Tarjuma wa Sharah Kulliyat-e-Qanoon Part-I; Maktaba Daftarul Masih; 1930, p.40, 433-456.
16. Shah M,H. Temperament. In Explanation and Interpretation Philosophy of medicine and Science Problems and perspective; Department of Philosophy of Medicine and Science, IHMMR; 1972; p.123-128, 109-111.
17. Ahmad, S,I. Al Umoor Al Tabiyah; Ist Edition, Saini Printers, 1980; p. 16-18, 27-40, 53-63, 60,195.

Cite this article as: Sabha Naz, F S Sherani. Determination of Human Temperament based on the Literature of Unani System of Medicine. Journal of Ayurveda and Holistic Medicine.2014;2(5).38-43.

Source of support: Nil, Conflict of interest: None Declared.