



***Mizaj* (Temperament) In Unani Medicine: Perspective On Theory, Diagnosis, And Clinical Applications**

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Abstract

Mizaj (temperament) is a foundational concept in Unani medicine, integral to understanding human physiology, pathology, and therapeutic practices. This paper provides an in-depth exploration of *Mizaj*, including its historical context, theoretical framework, diagnostic criteria, and clinical applications. Drawing on classical texts by **Ibn Sina and Al-Razi**, as well as contemporary research, we discuss the classification of temperaments—sanguine, phlegmatic, choleric, and melancholic—and their respective characteristics. Diagnostic methods such as pulse examination, physical observation, and analysis of bodily excretions are examined. We highlight the role of *Mizaj* in disease prevention and personalized treatment plans, presenting case studies that demonstrate the effectiveness of this approach. The discussion section compares with modern personalized medicine, addressing benefits and limitations. Our findings suggest that incorporating *Mizaj* into contemporary medical practices could enhance patient care by offering a more holistic understanding of health and disease. This integration has the potential to bridge traditional and modern healthcare systems, promoting a more comprehensive approach to medicine.

Keywords: *Mizaj*, Unani Medicine, Temperament, Diagnosis, Personalized Treatment, Humors, Ibn Sina, Clinical Applications, GTCH.

Introduction

Unani medicine, a rich and ancient system of healing, has long offered profound insights into human health through its unique theoretical framework. Central to Unani medicine is the concept of *Mizaj*, or temperament, which classifies the human body's internal qualities into four distinct types: hot, cold, moist, and dry. This classification system provides a foundation for understanding individual health profiles and tailoring treatments to maintain balance and prevent disease. Originating from the synthesis of Greek, Roman, and Islamic medical traditions, Unani medicine emphasizes the dynamic interplay between these temperamental qualities and their impact on overall health.

Despite its historical roots, *Mizaj* remains highly relevant in contemporary medicine, where the principles of personalized and holistic approaches to health are increasingly valued. By investigating the development and application of *Mizaj*, this paper seeks to illuminate how this ancient concept continues to influence modern medical practices. It explores the historical evolution of *Mizaj*, its types, and diagnostic criteria, while highlighting its enduring relevance in today's health landscape. The goal is to demonstrate how the Unani framework of *Mizaj* can complement modern health practices and contribute to a more nuanced understanding of individualized care.

Objective

The objective of this paper is to provide a thorough exploration of *Mizaj* (temperament) within the framework of Unani medicine. It aims to elucidate the foundational principles of *Mizaj*, examine its classification and significance in the context of health and disease, and analyze its application in diagnosing and personalizing treatment. By integrating historical perspectives with contemporary insights, this study seeks to highlight the relevance of *Mizaj* in enhancing patient care and advancing Unani medical practice.

Methodology This study employs a qualitative research design, incorporating a comprehensive literature review of classical Unani texts and contemporary studies. Clinical case studies are analyzed to illustrate the diagnostic process and therapeutic outcomes based on *Mizaj*. Primary sources include historical texts by **Ibn Sina** and **Al-Razi**, supplemented by modern research articles and case reports.

Historical Background

The exact meaning of Mizaj (Temperament)

The word *Mizaj* is derived from the Arabic word *Imtezaj* which means intermixture (Aamezash or Ikhtilat), as stated by **Burhanuddin Nafis**. The word *Mizaj* is derived from the Arabic word 'mzj' which implies combining humor. *Mizaj* is the infinitive meaning to mix and to meet (Aamezash or Ikhtilat). In other places, it is stated that *Mizaj* is the term used to describe the intermixing of the four humors that make up the human body and are the foundation of the body. *Mizaj* is an amalgamation. *Mizaj*, a verb that is sometimes used metaphorically to mean tempered signifies mixing. The Latin word *tempero* which meaning to mix is the source of the English word temperament. The English word temperament is used as a translation of the Arabic word *Mizaj*.^{1,2}

One of the oldest medical systems in the world is Greco-Arabic medicine, also referred to as Unani system of medicine or Unani Tib in India. It is founded on several *fundamental* ideas. In fact, unless and until these *fundamental* concepts, in particular humoral and temperamental theories, are used correctly, no systematic treatment of any major disease is feasible. As indicated by Burhanuddin Nafis and also known as Mamzuj, temperament refers to mixing. 1 *Mizaj* has a crucial function to play in preventing the disease. Therefore, it is essential to comprehend *Mizaj* in the most cautious way possible and to apply it to every area of Tib is in accordance. *Mizaj* is an Asbab Saurya (formal cause). The distinctive form of the body known as Asbab Saurya is created as a result of the activities and reactions of efficient factors (the essential and non-essential components that alter or preserve the state of the body). Not only does *Mizaj* play a significant role in human existence, but it also contributes to other areas including diagnosis and therapy.²

The Definition of *Mizaj* (temperament) *Mizaj* has been extensively discussed by unani medical professionals, who have also defined it to the best of their abilities.

Galen, who lived between 130 and 200 A.D., states that *Mizaj* is a quality produced by action and reaction of opposite qualities of body fluids (*Akhlat*). A situation is reached when these elements interact as a result of their unique powers (qualities), and this condition is known as *Mizaj*. It is present in equal amounts in all the elements of the intermixture.³

Ali Ibn Abbas Majoosi (930–994 AD) Defined *Mizaj* as: All kinds of bodies (light or heavy), which are found in this constantly changing world, are made by four elements (*ustuqussat*), after mixing in various or regular quantities according to the necessities (of the body). This mixture produces *Mizaj*, which is when one or two qualities predominate over the body. Its root is the Arabic word '*imtezaaj*' which means to mix.⁴

Mizaj is defined by **Abu Sahal Masihi** as Because there are so many primary components (*ustuqussat*) of the body which are mixed together not in close proximity, it is necessary that the qualities of primary components must be mixed as whole new qualities arise from inter-mixing of primary components which will be in between the previous qualities, called *Mizaj*.⁵

According to **Ibn Sina** (980–1037 AD), The *Mizaj* is a quality emerging from the interaction of contrary qualities existing in components comprised of minute particles such that most of each element's particles may contact most of the others. The homogeneous character that permeates all of these particles derives from their collective qualities when they act and react on one another. The temperament (*Mizaj*) is as stated. In addition, Ibn Sina states that it is obvious that the temperaments of the integrating bodies are the products of these very properties as the aforementioned components have four *fundamental* properties: hotness, coolness, moistness, and dryness.⁶

Jurjani explains about *Mizaj* that when various elemental qualities interact and exert their powers, the preceding qualities diminish while giving rise to a new balanced quality known as *Mizaj*.⁷

Ibn-e-Habal Baghdadi asserts that when elements combine, the majority of them intermingle with one another, causing their respective qualities to interact and influence each other. Heat overcomes cold, while

cold overcomes heat. Likewise, dryness attempts to counteract wetness, and wetness endeavours to counteract dryness. Lower-grade qualities merge with higher-grade qualities, and lightweight particles combine with heavyweight particles, resulting in the emergence of a new and balanced quality that is uniformly present throughout all the elemental components. This new moderate quality is known as *Mizaj*.⁸

According to **Allama Nafis**, the interaction of elements during their mixture gives rise to the development of a new intermediate quality that lies between the four previous qualities. This intermediate new quality formed is referred to as *Mizaj*.²

Zaidi and Zulkifle assert that temperament is an inherent condition that allows an individual to effectively endure and propagate, ensuring a distinct morpho-bio-physio-immuno-psychological identity. Temperament represents the current dynamic state of the body in which its functions and structures are in optimal harmony with the surrounding biosphere. In this state, individuals can thrive and reproduce even in modestly challenging conditions.⁹

IMTIZAJ (INTERMIXTURE) AND ITS IMPACT ON MIZAJ

At the time of formation of *Mizaj* the four states (Kaifiyat) of element (Hotness, Coldness, Moistness and Dryness) are intermingled. That means each state affects the other state and is affected by the other state by which the limit (Hiddat) of each state is broken and a moderate state is created. This is known as *Tafaul* and *fel wa Infaal*.²

Imtezaj, which translates to intermixing or amalgamation is a fundamental concept in Unani medicine. In modern era unani scholars described the process of *imtezej* (intermixing or amalgamation) in the land of Chemistry (alchemy) that all things come into being through the interaction or chemical reaction (*fel wa infaal*) of the minute particles (Arkan) of the universe. This process of meeting is called as *Imtezaj* (intermixing or amalgamation).¹⁰

Allama Alauddin Qarshi said the attraction of the element to each other is more or less the same. *Imtezaj* (intermixture or amalgamation or chemical combinations) always occurs by the mutual attraction of related Anasir (element) then *Mizaj* is formed. 22 It is *Imtezaj* (intermixture or amalgamation or chemical combinations) which brings the new state of a matter having quality different from that present in the element or compound. It involves the intricate interplay of different elements, resulting in actions and reactions that lead to significant transformations. Within this framework, there are two main types of *Imtezaj*:^{11,12}

1. *Imtizaj Sathij* (Simple Intermixture)

This type of *Imtezaj* occurs when two or more compounds are blended without undergoing any chemical reactions. Despite the mixture, the individual properties of the compounds remain unchanged. A classic example is the creation of a syrup through the mixture of sugar and water.

2. *Imtezaj Haqiqi* (Real Intermixture as Chemical Compound)

Imtezaj Haqiqi, on the other hand, involves the combination of elements or compounds that leads to a complete alteration of their original properties. This results in the formation of entirely new attributes, marking a chemical combination. The causes of *Imtezaj* are rooted in two key factors:

I. *Ulfat e Kimiyawiyya* (Chemical Affinity)

Certain elements and compounds exhibit a natural affinity to chemically combine with specific counterparts. This phenomenon, referred to as *Ulfat e Kimiyawiyya* or Chemical Affinity, is dependent on the electro valency (*Quwwat*) of the elements. Elements with eight electrons in their outer orbit tend to be chemically stable and, as a result, resist undergoing chemical combinations.

II. *Nafrat e Kimiyawiyya* (Chemical Repulsion)

Conversely, certain elements lack the inclination to combine with particular compounds due to *Nafrat e Kimiyawiyya* or Chemical Repulsion. Elements with eight electrons in their outer orbit also fall into this category as they are chemically stable and not prone to chemical combinations. The interplay of these factors, chemical affinity, and chemical repulsion, determines the nature of *imtezaaj* in Unani medicine. This process, in turn, plays a crucial role in shaping the *Mizaj*, or individual temperament.^{11,12}

FORMATION OF MIZAJ

The phenomenon of *imtezaaj*, or the interaction between substances, heralds the emergence of a novel quality or *Mizaj*, which assumes the role of a dominant characteristic, imbuing the entity with its unique essence. *Imtezaj*, thus, represents a transformative process wherein disparate elements intertwine, giving rise to a new amalgam that transcends its constituent parts. This intricate interplay of substances engenders a profound metamorphosis, culminating in the genesis of a distinct *Mizaj* that encapsulates and defines the entity in its entirety. In essence, *imtezaaj* serves as the catalyst for the evolution of a singular identity, wherein the resultant *Mizaj* becomes the quintessential expression of the entity & inherent nature, embodying the essence of its constituent elements in a harmonious synthesis.

In conclusion, the concept of *imtezaaj* in Unani medicine involves the intermixing of compounds, leading to various levels of transformation. The interplay of chemical affinity and repulsion is at the heart of this phenomenon, ultimately contributing to the formation of unique *Mizaj* for different substances.^{9,11,12,13}

CLASSIFICATION OF TEMPERAMENT

Burhanuddin Nafis and **Allauddin Qarshi** discussed that there exist nine categories of *Mizaj* with one being characterized as *Mutadil*, while the remaining eight fall into the *Ghayr Mutadil* group.

A. *Mizaj- e -Mutadil* (balanced temperament)

B. *Mizaj-e-Ghayr Mutadil* (unbalanced temperament).^{2,12,14,13}

A. *Mizaj Mutadil*: This category is further divided into two subtypes:

1) *Mizaj Mutadil Haqiqi*: This notion suggests that the conflicting qualities of elements in a compound is uniform, which is inherently impossible due to the diverse nature of elemental characteristics.

Consequently, this proposed temperament lacks feasibility as it overlooks the inherent variability of elements. Therefore, such a temperament doesn't exist in reality.^{1,2,9,11}

2) Mizaj Mutadil Tibbi: This particular temperament paradigm delineates that the contrasting qualities and quantities inherent in the elements comprising a compound are not necessarily equivalent, but rather are intricately balanced in accordance with the specific attributes and functionalities of said compound. This conceptual framework finds prominent discourse within the domain of Unani Tib, a traditional system of medicine originating from Greco-Arabic traditions. Within the philosophical underpinnings of Unani Tib, this concept serves as a foundational principle guiding therapeutic approaches, emphasizing the importance of understanding the nuanced interplay of elemental qualities in promoting holistic well-being and restoring health equilibrium.^{1,2,9,11}

Mizaj Mutadil Tibbi: It is subsequently classified into eight distinct types, outlined as -^{15,2,11}

- 1) Mizaj Mutadil Nawyi bil Qiyas ilal Kharij
- 2) Mizaj Mutadil Nawyi bil Qiyas ilal Dakhil
- 3) Mizaj Mutadil Şinfi bil Qiyas ilal Kharij
- 4) Mizaj Mutadil Şinfi bil Qiyas ilal Dakhil
- 5) Mizaj Mutadil Shakhşi bil Qiyas ilal Kharij
- 6) Mizaj Mutadil Shakhşi bil Qiyas ilal Dakhil
- 7) Mizaj Mutadil Udhwı bil Qiyas ilal Kharij
- 8) Mutadil Udwi bil Qiyas ilal Dakhil **7,10,12**

Mizaj Mutadil Nawyi bil Qiyas ilal Kharij: This specific temperament is intricately linked with a distinct species of animals. It aligns perfectly with the needs and characteristics of that particular species, fostering their well-being and aiding in their optimal functioning. However, it may not be suitable or beneficial for other species with different biological requirements and traits. For instance, the *Mizaj İnsani*, which pertains to human temperament, is ideally suited for humans to carry out their daily activities effectively and maintain balance in their physiological functions. Nevertheless, its application to other species would likely be incongruous and potentially detrimental to their health and functioning.^{1,2,9,11}

Mizaj Mutadil Nawyi bil Qiyas ilal Dakhil: This temperament serves as a unique characteristic bestowed upon a specific member of a species, ideally suited among its peers within the same species. It endows the individual with exceptional abilities and aptitudes, enabling it to excel in fulfilling the essential functions of its species compared to others. Ibn Sina, a renowned scholar, describes this temperament as occupying a rare and privileged position between the lowest and highest boundaries of the first type. This distinctive trait, according to Ibn Sina, is a rarity that is challenging to encounter, signifying its exceptional nature and significance within the broader framework of temperamental theory.^{1,2,9,11}

Mizaj Mutadil Şinfi bil Qiyas ilal Kharij: This temperament is allocated to each distinctive subgroup within the human species, facilitating the smooth execution of essential racial functions with precision and suitability. Within this allocation, there exists a spectrum, albeit narrower than the *Aitdal Naw bil Qiyas ilal Kharij*, wherein the particular members of a race are situated. This range, while tailored to suit the

intended race, may prove unsuitable for other racial groups due to the unique physiological and psychological makeup inherent to each race. Thus, this temperament serves as a specialized framework designed to optimize the performance and functionality of specific racial groups while acknowledging the diversity and distinctiveness of human populations.^{1,2,9,11}

Mizaj Mutadil Şinfi bil Qiyas ilal Dakhil: This *Mutadil* temperament is unique to a particular group member, surpassing the temperaments of other members of the same group. However, it's also rare and scarcely encountered.^{1,2,9,11}

Mizaj Mutadil Shakhşi bil Qiyas ilal Kharij: This refers to the specific temperament tailored for an individual, perfectly suited for their normal survival functions but not fitting for any other person. Ibn Sina notes that the range of this temperament is narrower compared to the first and second types. This temperament is defined by its suitability for a specific individual, rendering them stable and healthy. The temperament possesses upper and lower limits, and under normal circumstances, an individual's temperament remains within these boundaries, oscillating. Each individual possesses a specific temperament distinct from others, hence the uniqueness of each person.^{1,2,9,11}

Mizaj Mutadil Shakhşi bil Qiyas ilal Dakhil: This particular temperament is intricately linked to an individual and is considered most appropriate for a particular stage of their life journey. For example, the temperament characteristic of youth may differ significantly from that which is conducive to old age. Moreover, an individual's temperament can fluctuate depending on various circumstances and environmental factors. Therefore, the temperament ascribed to an individual during their healthiest phase, taking into account factors such as age and seasonal variations, is deemed most fitting and beneficial for them. In essence, this personalized temperament serves as an adaptive framework tailored to optimize well-being and functionality across different phases of life.^{1,2,9,11}

Mizaj Mutadil Udhwi bil Qiyas ilal Kharij: This temperament is intricately intertwined with each individual organ of the body, manifesting as a distinct characteristic unique to each organ. This differentiation underscores the inherent diversity and specialization of organs and tissues within the human body. For instance, the temperament exhibited by bones, nerves, muscles, and other anatomical components is highly specific and varies significantly from one another. This discrepancy extends to the molecular level, where even the protein composition in one tissue differs markedly from that in another. Furthermore, it's crucial to acknowledge that the temperament of one organ may not necessarily be suitable or compatible with that of another, emphasizing the intricate balance and coordination required for optimal physiological functioning.^{1,2,9,11}

Mutadil Udwi bil Qiyas ilal Dakhil: The equable *Mizaj* of an organ, when compared to its temperament in various states, reveals a nuanced understanding of its optimal functioning. When an organ reaches full development and operates within physiological parameters, it exhibits the temperament known as *mutadil udwi bil qiyas ilal dakhil*. This balanced temperament is uniquely suited to the organ's needs and functions under specific conditions. It signifies a state of equilibrium where the organ operates harmoniously within its inherent capacity, contributing to overall health and well-being. This specialized temperament ensures

that the organ functions optimally, fulfilling its designated role within the intricate framework of the body's physiological processes.^{1,2,9,11}

B. Mizaj Ghayr Mutadil or Sue Mizaj: This type of temperament arises due to the inequality of temperament caused by the dominance of one or more attributes (*Hararat, Burudat, Ruṭubat, and Yubusat*) or substances (*Dam, Balgham, Safra, and Sawda*). When the body's internal environment remains balanced, known as *Mizaj mutadil*, health is maintained. Deviation from this equilibrium leads to abnormal bodily functions and consequently, disease. This imbalanced internal environment is referred to as *Su-i-Mizaj* or *Mizaj Ghayr Mutadil*. **A.A. Azmi** states that a temperament deviating from *aitdal* to a certain extent is labeled as *Mizaj ghayr mutadil*.^{1,11}

Sue Mizaj is classified into two group by old unani scholars:

1) Sue Mizaj Sazij or Ghair Maddi- It occurs when there is only change in state of any organ like excess or deficiency of state i.e. *Hararat, Burudat, Rutubat and Yubusat* (hotness, coldness, moistness or dryness) not any change of mass/matter either deposition or evacuation matter.

2) Sue Mizaj Maddi- It is called Maddi because it is created through Madda i.e., disturbance in quality or quantity of *Akhlat* (Humor) resulting in either deposition or evacuation of *Akhlat* in that organ which changes its *Mizaj*.^{13,16}

TEMPERAMENT: - ACCORDING TO HUMOR

According to Greco-Arab medicine, *Mizaj* represents a complex quality that arises from the intricate interplay of opposite qualities inherent in the *Akhlat*, which encompass the fundamental humors of *dam* (blood), *balgham* (phlegm), *safra* (yellow bile), and *sauda* (black bile). This quality is discerned through the manifestation of diverse attributes provoked by the interaction of these four primary constituents. For instance, *dam* (blood) exhibits a temperament characterized by warmth and moisture (*Harr raṭb*), while *balgham* (phlegm) reflects a temperament of coolness and moisture (*barid raṭb*). Similarly, *safra* (yellow bile) embodies a temperament of warmth and dryness (*harr yabis*), whereas *sauda* (black bile) represents a temperament of coolness and dryness (*barid yabis*). *Mizaj* is delineated by the nature and quantity of these humors, as well as their biological and functional repercussions, ultimately conveyed through the predominance of a particular *Khilt* present in the body. Consequently, an individual may be classified as *Damvi, Balghami, Safravi, or Saudavi* by *Mizaj*, depending on the prevalence of the corresponding humors, reflecting a personalized constitution shaped by the dominance of specific physiological elements.

The specific characteristics of four types of *Mizaj* are as follows:

Mizaj Damvi (Sanguine Temperament): An individual with *Damvi Mizaj* is directed towards the *Mizaj* of *Dam* (supposedly produced in the liver), *Fasl al-Rabi* (*Harr ratab*), and *Hawa*.¹⁷ These people are *Harr ratab* in *Mizaj*. An individual with *Damvi Mizaj* is generally strong and powerful, they are very active. There is slight excess of lust. They have *qawi* and *azim* pulse. Their urine is brown (*Naari*). They have redness in face and heaviness in body. in colour They possess a lot of energy but have difficulty finding an approach to direct their energy.¹² Physically, they are tall, resilient and have more muscles mass, broader chest, large bones, well-formed joints, the complexion is reddish, hairs are thick and black and more on the straighter side; the rate of hair growth is rapid, show slightly prominent veins, and strong pulse.¹¹

Mizaj Safravi (Choleric Temperament): *Mizaj Safravi* relates to the *Khilt of Safra, Fasl al-Sayf, and Naar* that is *Harr Yabis* in *Mizaj*.⁵ An individual with *Safravi Mizaj* is a highflier and a leader. They are very ambitious, dynamic, and driven, and try to instil it in others as well, they have a tendency to govern the individuals of other *Mizaj*, principally *Balghami*, but these people are full of pride, unforgiving, cunning, compulsive, and get heated quickly. They have a resilient tendency to indulge in sexual pleasure. Physically, they have an average height, lean body with dense hair, a moderate amount of muscle mass, less fat, protuberant joints, are yellowish in complexion. Qawi and Saree pulse is found and passes fiery and yellow urine.^{11,12}

Mizaj Balghami (Phlegmatic Temperament): An individual with *Balghami Mizaj* is directed towards the *Mizaj* of balgham, *fasl al-shita*.¹² They are *barid rataf* by *Mizaj*. An individual with *Balghami Mizaj* is calm and expressionless. Although they are usually self-content and liberal, they are shy as well and it often inhibits enthusiasm in others and makes them lazier. They are usually reliable, composed, and sensitive.¹⁷ Physically they have soft flabby muscles and are prone to obesity, the chest is flat, joints are large, and the complexion is whitish. Their hair is usually thin, straight, less dense, and brownish in colour and the rate of hair growth is comparatively slower than other temperament individuals, blood vessels are not prominent either; slow and infrequent pulse. The urine is more in quantity and colourless as well. They feel great heaviness in the body and are generally lethargic in movements and activities. Their *Quwwat Hazima* and *Ishtiha* are poor, sleep more, have a bad memory and retention power and their imagination and observation is sluggish and feeble.^{11,12} Usually, they are comfortable with *har yabis* environment and in a hot climate. They are sexually frigid and are not easy to anger.¹²

Mizaj Saudavi (Melancholic Temperament): *Mizaj Saudavi* relates to the *Khilt of Sauda, Fasl al-Kharif, and Ard*.¹⁷ It is *Barid Yabis* in *Mizaj*.^{11,12} **1** Generally, very compassionate and empathetic, they are actually creative such as poets and artists but are also greatly preoccupied with tragedies and brutality of the world, as a result, they usually become depressed. They are often close to perfection and are very particular about how and what they want. This temperament describes the depressed phase of a bipolar disorder.¹⁷ They are very anxious and full of sinful thoughts. They have a retentive memory and acute sense. Physically they have a lean and thin body structure, comparatively narrow chest, and uneven skin. The hairs are dense and the complexion is on the darker side. Their hairs are thin and black in colour and show a sluggish rate of hair growth. **S.I Ahmad** has mentioned that their blood vessels are narrow and their pulse is slow. *Quwwat Hadima* and *Ishtiha* is weak. They have intermittent sleep and often suffer from insomnia.^{11,12} The concept of *Mizaj* has its origins in ancient Greek medicine, particularly in the works of **Hippocrates** and **Galen**, which were later integrated into Unani medicine by Islamic scholars such as **Ibn Sina (Avicenna)** and **Al-Razi (Rhazes)**. *Mizaj* refers to the unique mixture of the four humors—blood, *phlegm*, yellow bile, and black bile—within an individual, determining their physical and psychological traits.

Classification of Temperaments

Unani medicine classifies temperaments into four primary types:

1. **Sanguine (Damvi):** Characterized by a predominance of blood, individuals with this temperament are typically energetic, optimistic, and sociable.

2. **Phlegmatic (*Balghami*):** Dominated by phlegm, these individuals tend to be calm, thoughtful, and reserved.
3. **Choleric (*Safravi*):** With yellow bile as the dominant humor, choleric individuals are often ambitious, passionate, and prone to anger.
4. **Melancholic (*Saudavi*):** Black bile predominates, leading to a temperament that is analytical, detail-oriented, and often melancholic.

Each temperament has distinct physical and psychological characteristics, influencing an individual's susceptibility to certain diseases and their response to treatments.

Diagnostic Criteria and Methods

The diagnosis of *Mizaj* involves a thorough assessment of an individual's physical, mental, and behavioral traits. Unani practitioners use various diagnostic tools and techniques, including pulse examination, observation, interviews, and urine and stool analysis.

Case Studies

Case studies demonstrate the practical application of *Mizaj* diagnosis. For example, a patient with a sanguine temperament might present with conditions related to excessive heat and moisture, such as skin rashes or fever, and would be treated with cooling and drying remedies.^{16,19}

Clinical Applications

Role in Disease Prevention and Treatment

1. Disease Prevention:

Personalized Health Management: *Mizaj*, or temperament, is used to tailor lifestyle and dietary recommendations according to an individual's unique physiological and psychological profile. By aligning habits and food intake with one's *Mizaj*, individuals can maintain balance and prevent the onset of illnesses associated with imbalances.^{18,20}

Preemptive Measures: Understanding an individual's *Mizaj* helps in identifying susceptibility to specific conditions. For example, someone with a predominantly hot temperament may be advised to avoid excessive heat and spicy foods to prevent heat-related disorders.^{6,21}

Seasonal Adaptation: *Mizaj* informs strategies for adapting to seasonal changes. For instance, individuals with a cold *Mizaj* may be guided to consume warming foods and avoid cold environments during winter to maintain equilibrium.^{19,22}

2. Treatment:

Customized Therapeutic Approaches: Treatments in Unani medicine is often tailored based on the patient's *Mizaj*. This includes selecting appropriate herbal remedies, dietary adjustments, and lifestyle changes that align with the individual's temperament to restore balance.^{18,6,20} [1, 2

Balancing Excesses and Deficiencies: *Mizaj* plays a critical role in diagnosing imbalances. For example, a person with an excess of heat (hot *Mizaj*) may receive treatments aimed at cooling and soothing, such as cooling herbs and dietary modifications, while someone with a cold *Mizaj* may be treated with warming agents.^{6,20}

Holistic Healing: Treatments are designed not just to address symptoms but to harmonize the body's overall equilibrium. By considering *Mizaj*, Unani medicine aims for a holistic approach that addresses both the root cause of ailments and supports overall well-being.^{18,19}

Discussion

The concept of *Mizaj*, or temperament, in Unani medicine offers a unique lens through which to understand and manage health. This ancient framework, deeply rooted in the philosophical and empirical traditions of Unani medicine, emphasizes the interplay between inherent physiological and psychological characteristics and overall health.^{6,20}

1. Personalized Medicine and *Mizaj*:

The central role of *Mizaj* in Unani medicine underscores the importance of personalized health care. Unlike one-size-fits-all approaches, *Mizaj*-oriented health strategies are tailored to the individual's constitution, considering their unique balance of the four humors—blood, phlegm, yellow bile, and black bile. This personalized approach allows for more effective management of health by aligning dietary, environmental, and lifestyle recommendations with an individual's inherent traits.^{19,21}

2. Prevention through *Mizaj*:

Mizaj's role in disease prevention is multifaceted. By understanding one's temperament, individuals can make lifestyle and dietary adjustments that align with their natural tendencies. This proactive approach can mitigate the risk of illnesses associated with imbalances and contribute to long-term health stability.^{18,6,22}

3. Treatment and *Mizaj*:

In terms of treatment, *Mizaj* provides a framework for addressing imbalances in the body. Unani medicine uses temperament-based diagnoses to tailor treatments that restore equilibrium. This targeted approach not only alleviates symptoms but also addresses the root causes of health issues, aiming for a holistic restoration of balance.^{18,6,20}

4. Integration with Modern Medicine:

While the *Mizaj* framework is rooted in traditional practices, its principles can complement modern medical approaches. Integrating *Mizaj* with contemporary medical knowledge can enhance patient care by incorporating both traditional and modern insights into health and wellness.^{19,21}

5. Challenges and Future Directions:

Despite its benefits, the application of *Mizaj* faces challenges, including the need for standardized methodologies and empirical validation. Future research should focus on systematically documenting the efficacy of *Mizaj*-based interventions and exploring how this ancient system can be harmonized with contemporary health practices.^{18,6,20}

CONCLUSION

The concept of *Mizaj*, or temperament, in Unani medicine provides a profound and individualized approach to understanding and managing health. This ancient framework, deeply rooted in the philosophical and empirical traditions of Unani medicine, emphasizes the dynamic interplay between an individual's inherent physiological and psychological characteristics and their overall health. By classifying human temperaments into distinct types and recognizing the unique balance of the four humors—blood, phlegm,

yellow bile, and black bile—Unani medicine offers a personalized healthcare strategy that is tailored to each individual's constitution.

The principles of Mizaj not only guide personalized treatment plans but also underscore the importance of preventive care. By understanding one's temperament, individuals can make lifestyle and dietary adjustments that align with their natural tendencies, thereby mitigating the risk of illnesses associated with imbalances. In terms of treatment, the Mizaj framework provides a holistic approach that addresses both symptoms and root causes of health issues, aiming to restore overall balance and well-being.

Integrating the traditional insights of Mizaj with modern medical practices holds great potential for enhancing patient care. While there are challenges, such as the need for standardized methodologies and empirical validation, the continued exploration and integration of Mizaj into contemporary health practices promise to enrich the field of personalized medicine. This synergy between traditional and modern approaches can lead to a more comprehensive understanding of health, ultimately benefiting patient care on multiple levels.

By embracing the wisdom of Unani medicine and the personalized approach of Mizaj, healthcare practitioners can offer more nuanced and effective treatments, fostering a holistic and balanced approach to health and well-being.

In summary, Mizaj offers a profound and individualized approach to both disease prevention and treatment. By emphasizing balance and personalization, it contributes to a holistic understanding of health that aligns closely with the principles of Unani medicine. The continued exploration and integration of Mizaj into modern health practices hold promise for enriching patient care and advancing the field of personalized medicine.

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