

## Mizaj (Temperament) Assessment of People Attending the Ayurved Parv at Rajgir, Bihar – A Cross Sectional Survey

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### Abstract

### Original Research Article

**Background:** In the Unani system of medicine (USM), an individual's temperament (*mizaj*) plays a vital role, as each temperament is distinct. Every person has a unique *mizaj* that sets them apart from others. Temperament serves as the foundation for the diagnosis, prevention, and the treatment. Understanding of *mizaj* is crucial since its applicability may lead to a variety of health-related recommendations and interventions. **Objective:** This study's objective was to evaluate the *mizaj* of attendees of the Ayurved Parv-2021. **Method:** This 3-day (December 11–13) randomised cross-sectional study by convenient method of data collection plotted in Rajgir's International Convention Centre. The study was carried out using a *mizaj* assessment chart that prepared by CCRUM [1-3]. Sample size was kept 100-200. **Result:** In general evaluation, *Damwi*, *Safrawi*, *Balghami*, and *Saudawi* made up 47.46%, 32.20%, 14.12 %, and 5.64 % of the 177 patients respectively. **Conclusion:** *Mizaj* is the most important factor in determining a person's general qualities. In every category (general, age, gender, and religion), *Damwi mizaj* outnumbered *Saudawi mizaj*.

**Keywords:** Unani Medicine; Mizaj; Temperament; Ayurved Parv; Health Mela; Medical Camp.

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## INTRODUCTION

Unani medicine or Tibbe Unani basically revolves around the state of Human body both in health and sickness, the primary motive being preservation of health and its restoration when deviated from health. Temperament however plays a decisive part in defining the basic characteristics of an individual. Temperament is the pattern resulting from the interaction of the opposing qualities of elements. The elements divide into smaller fragments to hold close proximity with each other. When the qualities of the particles act and react with one another, there emerges a new pattern of qualities which is uniformly distributed throughout the particles of all the elements. The primary qualities of the elements are four (Hot, Cold, Dry & Moist), thus the newly formed temperament is actually the product of these qualities [4, 5].

Temperament is the amalgamation of activity and reactivity in the body as a whole or its part. The heat and cold is perceived as the dispersive and aggregative aspect of energy, whereas the receptive and resistant

qualities are identified being the qualities of wet and dry [5].

The four temperaments of body depending on the dominant fluid (*Humours*) are;

- Sanguinous temperament (*Damwi mizaj*) – hot (*haar*) and wet
- Bilius temperament (*Safrawi mizaj*) – hot and dry (*yabis*).
- Phlegmatic temperament (*Balghami mizaj*) – cold (*barid*) and wet (*ratab*)
- Melancholic temperament (*Saudawi mizaj*) – cold and dry

From these four temperaments; Sanguinous and Bilius temperaments, are known to have hot temperament (*Haar mizaj*); similarly Phlegmatic and Melancholic temperaments, tend to have cold temperament (*Barid mizaj*). Depending on the dominance of these humours, the temperament of all human beings varies in degrees that may transition within certain limits. And sudden transition from one

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extreme temperament to another extreme temperament may even cause death [4, 5].

USM is based on an individualized manner of treatment that is consideration of temperament while diagnosing, prevention as well as prescribing the treatment modules. It also plays an important role as a tool for the assessment of both i.e., health as well as disease. There are four types of *mizaj* with degrees of variation within the limits of the respective temperaments. Therefore, every individual is different in its own kind and hence needs an individualized manner of treatment depending on the temperament.

If we follow the recent trends, the traditional system of medicine has shifted its focus more towards prevention of diseases, priorly lifestyle disorders and chronic illnesses. Ayush (Ayurveda, Yoga & Naturopathy, Unani, Siddha & Sowa-Rigpa, Homeopathy) is in a continuous process of improvising and promoting current health strategies to improve the quality of health, through varied range of health activities like health camps, exhibitions, workshops, festivals and seminars. The *Ayurved Parv* is one such event.

In the year 2021, an exhibition *Ayurved Parv* was organized by the Ayush ministry, Govt. of India along with Bihar Pradesh Ayurveda Sammelan and State Ayush society, Bihar at the Rajgir International Convention Centre. It was a three-day event from 11-13<sup>th</sup> of December.

The PG Scholars of Govt. Tibbi College and Hospital (GTCH), Patna under the guidance of Dr. Md Tanwir Alam decided to assess the temperament (*mizaj*) of people who attended at GTCH's Unani Stall & OPD in this festival, with a brief explanation about its importance, its link with various stages of health & illness.

A cross sectional (descriptive correlational) study in various university's dormitories in Tehran (Iran) was conducted in September 2016-November 2016 wherein they assessed the correlation between *mizaj* and happiness based on 29-item Oxford Happiness Questionnaire (OHQ) and the 10-item Mojahedi *Mizaj* questionnaire (MMQ). The result stated that individuals with cold *mizaj* were significantly less happy than people with warm *mizaj*. The happy individuals in cold, warm and temperate *mizaj* groups came out to be 58.2%, 85.2% and 79% respectively [6]. This study signifies the importance of emotions (happy or not happy) and its direct relation with *mizaj*.

Another study named "Evaluation of relationship of physical fitness index (PFI) with *mizaj* in young individuals" was conducted in students of Ayurvedic and Unani Tibbia college and Hospital, Karol Bagh, New Delhi, India in August 2021. It was observed that PFI, was highest in people having *Damvi Mizaj* and

lowest in people having *Saudawi Mizaj*. From this particular study, it was quite clear that the possible correlation of *Mizaj* and PFI does exist. There are many similar studies that had been published on various platforms which showed the possible correlation of *mizaj* with health and diseased conditions, along with other parameters like age, seasons, physical, mental, emotional etc [7-9].

If a person knows clearly about his/ her *mizaj* and has thorough knowledge of its advantages and how a particular *mizaj* affects one's whole life, he will be better in a position to achieve health and enjoy wellness. Basic lifestyle, way of living, intellect, behavioural patterns, diets (likeness or dislikeness), suitable climate, physical appearance, suitable job profile, personal attributes and feelings, the dominant qualities which makes an individual differ from others; all these distinctive attributes are directly / indirectly the reflection of the individuals *mizaj*. The slightest divergence from ones *mizaj*, leads to alteration in all aspects of personal attributes, be it the behavioural pattern, intellect or any other characteristic. The degree of variation of character is proportional to the amount of deviation from ones particular *mizaj*.

We gave the subject a brief description about how they can maintain their own particular *mizaj* in relation to their lifestyles and prevent from diseases simply by avoiding or manipulating certain types of diet and activities in day-to-day life. For example, if a person is belonging to a teenage group, then *mizaj* can be used to define what kind of food and climate is suitable for his/her growth & development, what kind of career choices may best suit them, for their own mental peace and to become more productive physically & socially, thus indirectly contributing to the progress of economic prosperity.

## METHODOLOGY

The *Mizaj* assessment survey was held at the International Convention Centre, Rajgir, Nalanda for 3 days, from 11.12.2021 to 13.12.2021, the survey was conducted in working hours (10am –5pm). It was a randomised cross-sectional study where the data was collected using an assessment chart prepared by CCRUM (Fig 1). Prior to the start of the assessment, the subjects were given a brief description about the Unani Medicine's concept of *mizaj* and how it can help in their own personal evaluation which may help them to incorporate a better lifestyle and diet which may further aid in prevention of certain diseases or to better combat with the same. Upon assessment of their *mizaj*, the subjects were also acquainted about the pros and cons of the *mizaj* based on *mizaj* characteristic chart formulated by CCRUM (Fig 2). The estimated sample size was kept at 100-200 by using convenient method of collecting the data. Being a randomised study, both sexes were being invited to participate in the survey. People reluctant to

respond were not included in study. The survey was restricted to the people visiting the GTCH's *Unani* stall and consultation counter (OPD).

PG Scholars from GTCH, Patna were enthusiastically engaged in conducting the *mizaj*

assessment. With efforts on both parts (investigators & participants); the *mizaj* assessment survey was successfully completed by the third day with one hundred seventy-seven participants. The data of all participants had been collected, organised and subjected for analysis.

**ASSESSMENT OF MIZAJ (TEMPERAMENT)**

TEMPERAMENT	<b>SANGUINE</b>	PHLEGMATIC	<b>BILIOUS</b>	MELANCHOLIC
PARAMETER	<b>Damvi</b>	Balghami	<b>Safravi</b>	Saudavi
Complexion	Ruddy (Reddish/Whitish Brown)	Chalky (Whitish)	Pale (Yellowish)	Purple (Blackish)
Built	Muscular & Broad	Fatty & Broad	Muscular & Thin	Skeleton
Touch	Hot & Soft	Cold & Soft	Hot & Dry	Cold & Dry
Hair	Black & Lustrous Thick, Rapid Growth	Black & Thin Slow Growth	Brown & Thin Rapid Growth	Brown & Thin Slow Growth
Movement	Active	Dull	Hyperactive	Less Active
Diet (most liked)	Cold & Dry	Hot & Dry	Cold & Moist	Hot & Moist
Weather (most suitable)	Spring	Summer	Winter	Autumn
Sleep	Normal (6-8 hours)	In excess	Inadequate	Insomnia
Pulse	Normal in Rate (70-80/min) Large in Volume	Slow in Rate (60-70/min) Normal in Volume	Rapid in Rate (80-100/min) Normal in Volume	Slow in Rate (60-70/min) Less in Volume
Emotions	Normal	Calm & Quiet	Angry	Nervous

(Maximum number of ticks in a particular column denotes the dominant temperament.)

**MIZAJ : TEMPERAMENT**

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**Figure 1:** [https://ccrum.res.in/writereaddata/UploadFile/Unani%20Guidelines%20for%20Practitioners\\_1566.pdf](https://ccrum.res.in/writereaddata/UploadFile/Unani%20Guidelines%20for%20Practitioners_1566.pdf) (Cited on 05.12.2023) [1]; [https://unanitemperament.ccrumapps.in/identify\\_temp](https://unanitemperament.ccrumapps.in/identify_temp) (Cited on 05.12.2023) [2]; <https://unanitemperament.ccrumapps.in/> (Cited on 05.12.2023) [3]

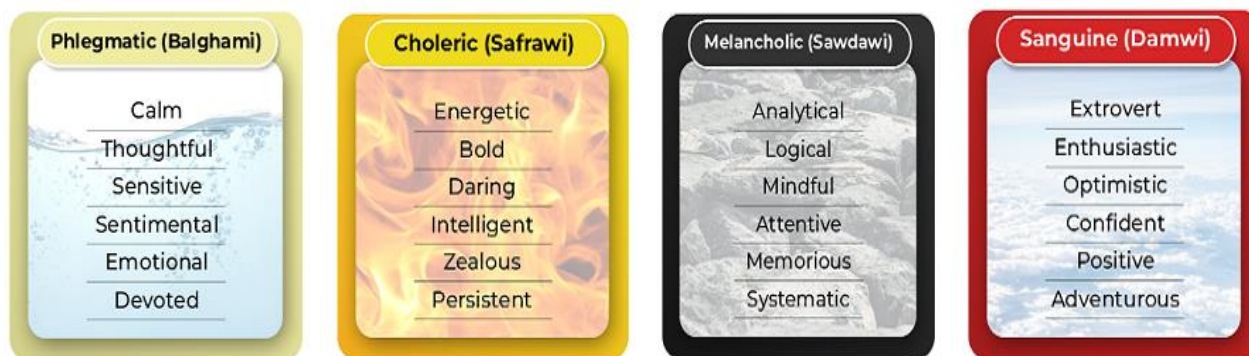
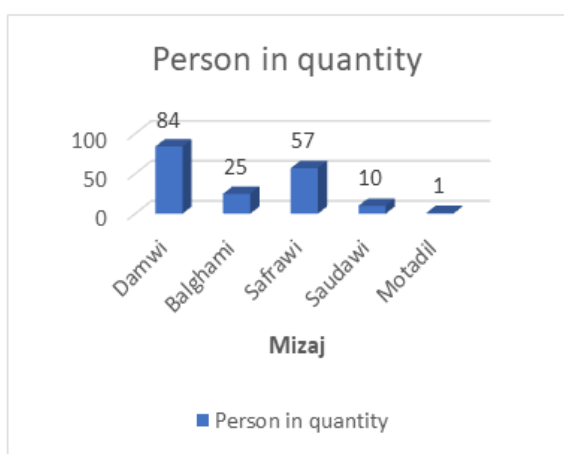


Figure 2-5: [https://unanitemperament.ccrumapps.in/identify\\_temp](https://unanitemperament.ccrumapps.in/identify_temp) (Cited on 05.12.2023) [2]

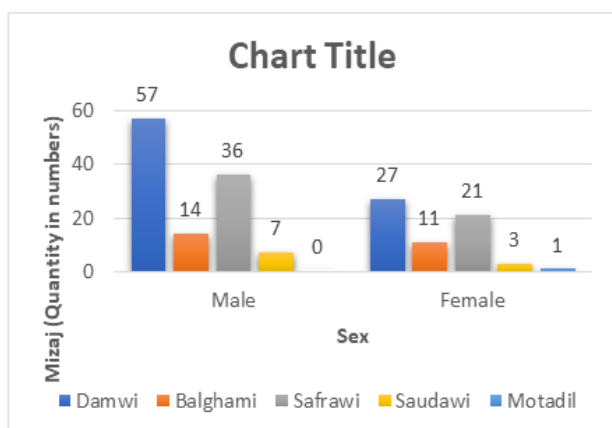
## RESULT

### Mizaj (General)



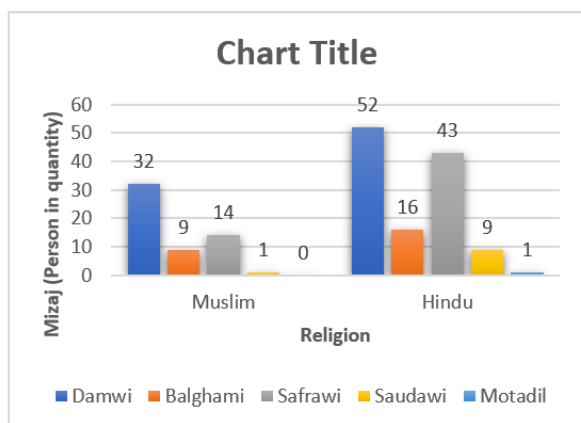
S No.	Mizaj	Quantity in number	Percentage
1.	Damwi	84	47.46%
2.	Balghami	25	14.12%
3.	Safrawi	57	32.20%
4.	Saudawi	10	5.64%
5.	Motadil	1	0.56%

### Mizaj (Gender)



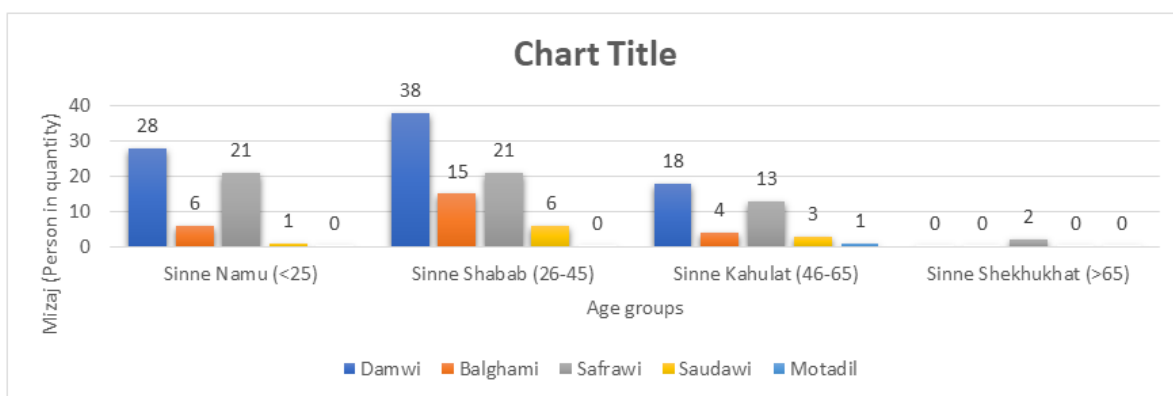
S No.	Sex	Mizaj	Quantity in number	Percentage
1.	Male		<b>114</b>	<b>64.4%</b>
		Damwi	57	50%
		Balghami	14	12.29%
		Safrawi	36	31.58%
		Saudawi	07	6.14%
	Motadil	00	00	
2.	Female		<b>63</b>	<b>35.6%</b>
		Damwi	27	42.86%
		Balghami	11	17.46%
		Safrawi	21	33.33%
		Saudawi	03	4.76%
		Motadil	01	1.59%

### Mizaj (Religion)



S No.	Religion	Mizaj	Quantity in number	Percentage
1.	Muslim		<b>56</b>	<b>31.64%</b>
		Damwi	32	57.14%
		Balghami	09	16.07%
		Safrawi	14	25%
		Saudawi	01	1.78%
	Motadil	00	00	
2.	Hindu		<b>121</b>	<b>68.36%</b>
		Damwi	54	44.63%
		Balghami	16	13.22%
		Safrawi	42	34.71%
		Saudawi	09	7.44%
	Motadil	01	00	

### Mizaj (Age)



S No.	Religion	Mizaj	Quantity in number	Percentage
1.	Sinne Namu (<25 yrs of age)		<b>56</b>	<b>31.64%</b>
		Damwi	28	50%
		Balghami	06	10.7%
		Safrawi	21	37.5%
		Saudawi	01	1.79%
	Motadil	00	00	
2.	Sinne Shabab (26-45 yrs of age)		<b>80</b>	<b>45.20%</b>
		Damwi	38	47.5%
		Balghami	15	18.75%
		Safrawi	21	26.25%
		Saudawi	06	7.5%
	Motadil	00	00	
3.	Sinne Kahulat (46-65 yrs of age)		<b>39</b>	<b>22.03%</b>
		Damwi	18	46.15%
		Balghami	04	18.26%
		Safrawi	13	33.33%
		Saudawi	03	7.7%
	Motadil	01	0.39%	
4.	Sinne Shekhukhat (>65 yrs of age)		<b>02</b>	<b>1.13%</b>
		Damwi	00	00
		Balghami	00	00
		Safrawi	02	100%
		Saudawi	00	00
	Motadil	00	00	

## DISCUSSION

We started our assessment with the basic demographic details like name, gender, age and religion. The authors will discuss *Mizaj* based on the evaluation of these demographic values.

Considering the current hectic & stressful lifestyle, it's rare to have a person having a balanced state of mind and soul which points towards their being of *motadil* (balanced) *mizaj*. Against our expectation we did come across one person who according to the *mizaj* assessment chart came out to be of a balanced *mizaj*, i.e. 0.56% (01).

In general evaluation, we observed that out of 177 subjects, the most dominant *mizaj* came out to be of the *damwi*, i.e., 47.46% (84), secondly followed by *safrawi* 32.20% (57). By this we can state that majority of the people are more inclined towards *haar mizaj* with a slight degree of variation between *ratubat* (wetness) and *yabusat* (dryness). The least number of people were of *saudawi*, i.e., 5.64% (10) followed by *balghami*, i.e., 14.12% (25). From this data we may comprehend that in comparison to *haar mizaj*, a very nominal mass is of *barid mizaj* with degree of variation in *ratubat* and *yabusat*. A Similar pattern of *damwi mizaj* (49.58%) and *Saudawi mizaj* participants (8.40%) was seen in the research done by Hashmi I *et al.*, that is majority and minority in the population. However, our study shows a variation in the percentages of *balghami mizaj* (27%) and *Safrawi mizaj* (23%) [9].

Out of 177 participants, 64.4% (114) were males and 35.6% (63) were females. These numbers clearly indicate significant difference in gender parity. Similar parity was present in study of Hashmi I *et al.*, that is 44.54% female and 55.46% but with lesser extent, the reason may be the area where it was conducted being a urban area.<sup>9</sup> It has been mostly observed that female participants are usually low in count in any surveys that are being conducted throughout India, which should compel us to search for reasons as to why females lag behind. Despite of having so many female oriented govt. health programs, majority of females are not able to avail these facilities to its full extent. Also, societal pressure, coerces women to abide by the 'stay at home' norm, which may be one of the reasons we asserted for their less number at our *Unani* Stall and OPD counters.

Out of 64.4% of male participants, exactly 50% (57) of them were of *damwi mizaj*, secondly followed by *safrawi mizaj* 31.58% (36). *Balghami mizaj* ranked at third with a 12.29% (14) and *saudawi* being the least at 6.14% (07). From this data it can be asserted that majority of males are dominated by *haar mizaj*; i.e hot temperament which also validates the fact that men are comparatively more socially useful, ruling and dominating type, which is one of the most important characteristics of any individual having *haar mizaj*

(*damwi & safrawi*). There are certain flaws too, like people having *haar mizaj* tend to be a little impulsive and have a habit of forgetfulness. Sometimes they may seem to be rude and tactless.<sup>2</sup> When we compare the *haar mizaj* between both sex; 50% of male are of *Damwi mizaj*, shows the domineering quality of being sociable, ambitious, optimistic, and efficient leadership qualities of males and 35.6% of female are of *damwi mizaj* shows that some females too have one or more such qualities in present era.

We were fortunate enough to assess the *mizaj* of Secretary cum Executive Director-State Ayush Society, Health Department, Bihar. He is the perfect example of having *damwi mizaj* which goes in accordance with the qualities he possesses, like having optimistic attitude, charismatic and confident appeal, his ambitious leadership qualities, socially useful persona, all distinctively signifies of his *damwi mizaj*. A study showed that *Damwi* and *balghami* person found to be good in decision making and *Saudawi* was poor in decision making. *Balghami mizaj* people tends to be calm, thoughtful, passive, controlled and reliable individuals that leads them to be best of all four in decision making, follows the *Damwi*, *Safrawi* and then worst *Saudawi mizaj* person.

There was total 63 female participants, out of 35.6% of female subjects, more than 75% were of the lot was of *haar mizaj*, namely 42.86% (27) belonging to *damwi* and 33.33% (21) were of *safrawi*. Among the female participants, there were lack of *barid mizaj*, as only 11 (17.46%) participants were of *balghami mizaj* and 03 (4.76%) participants were of *saudawi mizaj*. Only 1 female participant was of *motadil mizaj*.

Among all the participants 31.64% (56) participants were from Muslim community while 68.36% (121) were from Hindu community. Less participations of Muslims indicate the lack of awareness towards health camps and health consciousness among the Muslim community. But, according to the 2011 Indian census the Muslim population of Bihar is 16.9% and participants of this parv shows exceeding number than of general population. Among both the communities, *haar mizaj* was slightly dominant in the Muslims as 82.14% of Muslims and 79.34% Hindus participants were of *haar mizaj*. *Barid mizaj* was dominant in Hindus as 20.66% Hindu participants were of *barid mizaj* while 17.85% Muslims were of *barid mizaj*.

Among all the contributors, most of the crowd belonged to *sinne shabab*, 45.20%, (26-45 years), followed by *sinne namu*, 31.64% (<25 years), *sinne kahulat*, 22.03% (46-65 years) and *sinne shaikhukhat*, 1.13% (>65). Most of the crowd of *sinne namu* falls under *haar mizaj* i.e., 50% of *damwi* and 37.5% of *safrawi mizaj*. And according to *Unani* text literature,

mostly these group belongs to *haar mizaj*, because *haar* and *wet mizaj* is a prerequisite for growth.

*sinne shabab* and *sinne kahulat*, both these age groups have almost equal participants of *barid mizaj* and with the slightly difference in the *hot mizaj* i.e., 73% of *sinne shabab* and 79% of *sinne kahulat*.

According to the USM, the majority of *sinne shaikhukhat* has *balghami mizaj*, but in contrary to the texts both the participants were having *safrawi mizaj*. The main reason for this could be the fewer number of participants belonging to this age category. Also, this survey was conducted in remote area where transportation was not allowed due to the presence of eminent guests and in winter month which usually compels people to stay indoors specially the elderly group. More subjects are needed in this group to justify the mass temperament of *sinne shaikhukhat*. The *Safrawi mizaj* of both the participants also shows that they were active and enthusiastic to attend the Ayurved parv and they had overcome the mentioned situational problems which is the basic characteristics of *Safrawi mizaj* individual.<sup>2</sup> Also there is a study that shows that energy level of *Safrawi mizaj* is highest. These individuals are active/hyperactive and excited. The energy level of *damwi* and *balghami* was nearly similar but less than the *Safrawi* and the *Saudawi* with least energy [10].

## CONCLUSION

Mizaj as a whole play a decisive role in shaping any individual, both physically and mentally as shows the study conducted by Ahmed J *et al.*, and Hashmi I *et al.*, in their separate studies [9, 10]. From our study we may conclude that whichever category we talk about (age, gender, religion), majority of the individuals are of *haar mizaj*, more specifically of *damwi mizaj* and least group belonged to *saudawi mizaj*. In USM, *Mizaj* being an important parameter to determine the individuality of a person, more such surveys with maximum participants of diverse population are required to validate the concept, provide a scientific base and applicability of *mizaj* in precisely shaping the dynamics of an individual predicting the health, preventing the disease, to improve the line treatment in various possible dimensions.

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