

BASIC FUNDAMENTAL

Temperament

It comes on the second number in Umoor Tabiyah and is also one of the basic and fundamental concepts of Tibb. Temperament (Mizaj) indicates the properties of an atom (Unsur) a molecule, a cell, a tissue, an organ and of the organism as a whole. Each and every atom, molecule (murakkab), humour (khilt) cell, organ and body as a whole is furnished with a mizaj (equilibrium) upon which their properties, functions and life depends. In fact, it is the complete mirror of the chemical state of the human body and indicates environment & homeostasis of the body. Temperament as defined by Avicenna (Ibn Sina) is the new state of a matter with different quality from that present in the element or compounds before coming into imtizaj (intermixture or chemical combinations) which results from the action & reaction among the contrary qualities and powers present in the atoms of different elements when they are combined together. Mizaj indicates the principles of chemical combination of different elements (or compounds) to form a new compound, having new properties altogether different from those of the elements (or compounds) possessed by them previous to coming into combinations (imtizaj) Mizaj indicates the state of equilibrium in a compound with respect to required number of atoms and molecules of different elements and their ratio to that particular compound and the state of homeostasis in a cell or in the entire body upon which the life of the cell and the entire organism depends.

KINDS OF TEMPERAMENT (IMTIZAJ):

There are two kinds of imtizaj described in Tibb

Imtizaj sazij (simple intermixture)

Imtizaj haqiqi (real intermixture or chemical compounds)

CAUSES OF IMTIZAJ: The factors operating in imtizaj haqiqi are two ulfat fold:

(1)CHEMICAL AFFINITY (KIMIYAWIYAH): The ancient philosophers are of the opinion that some elements or compounds possess chemical affinity to combine with certain other elements or compounds. This property of a matter is known as chemical affinity.

(2)CHEMICAL REPULSION (NAFRAT KIMIYAWIAH): This is contrary to the quality of chemical affinity certain elements have no chemical affinity to combine with certain other elements. Hence, they do not form any compound when put together.

SURAT NAUIYAH: According to Avicenna (Ibn Sina) surat nauiyah is a thing which develops after mizaj (imtizaj – chemical combination). That is when anasir (elements) combine together and after their combination a thing (compound) is formed having the ability of becoming a nau (species); and attaining a new and additional surat nauiyah from among the anasir (elements) which come into combination.

FACTOR AFFECTING MIZAJ (HOMOEOSTASIS-TEMPERAMENT):

(1)Khilqi Awamil (hereditary factors) which are transmitted from the parents to their offsprings, through chromosomal genes.

(2) Iktisabi ' Awamil (Acquired factors) which are dependent upon the environmental condition in which the man is living .

TEMPERAMENT OF ORGANS IN THE LIGHT OF FOUR QUALITIES: The ancient physicians took the aid of four qualities, heat, Cold, moistness and dryness to express the temperament of the organs. In doing so they have classified all the organs of the body in four categories as follows:

HOT ORGANS: Which are very active and in which the rate of metabolic activity is very high. Heart, liver, muscles, spleen, kidneys test and ovaries, mammary glands, other glands, fat, brain, spinal cord, stomach, intestines ,uterus, gall bladder, urinary bladder, lungs, arteries, serous & mucous membranes and skin etc. are the examples of hot organs. **COLD ORGANS:** Which comparatively lesser active, the oxygen consumption is poor and blood supply is also very low .Hence, the production of heat is also very low. These are hairs, cartilages bones, ligaments, tendons, fibrous membranes, nerves, nails and teeth etc.

MOIST ORGANS: Are those which contain more water in comparison to other organs. These are fats, brain, spinal cord, testes and ovaries, liver, spleen, kidneys, glands, mucous membrane, stomach, intestine, uterus, lungs, heart, muscles, arteries, veins & skin etc. **DRY ORGANS:** Which contain comparatively less quantity of water these are hairs, teeth, bones cartilages, tendons, ligaments and nerves etc.

Temperament of Regions.

Temperament of Different Ages.

Temperament of Sexes.

Temperament of Professions.

MIZAJ GHYR MUTADIL OR SU'AL –MIZAJ: Abnormal temperament any disturbance in the kammuiyah (quantity) and kayfiyah (quality) of internal environment of the cells or disturbance in the homeostatic condition of the protoplasm of the cell causes abnormal temperament of the cell or tissues locally. And any disturbance in kammiyah (quantity) and kayfiyah (quality) of internal environment of the body or disturbance in the homeostatic condition of the internal environment of body ,causes su'al-mizaj of the entire body.

KINDS OF TEMPERAMENT :

(1) Simple imbalance of temperament (su-al-mizaj)

(2) Imbalance of temperament due to change in matter (su-al-mizaj maddi)

SIGNS AND SYMPTOMS OF SU-AL-MIZAJ:

The sign and symptoms of su-al-mizaj have been expressed by the Tibbi physicians in two ways:

By kayfiyat arbah (four qualities)

By domination of akhlat (humours)

Expression of signs & symptoms in terms of Qualities (kayfiyat)

Su'Al-mizaj Har (Hot imbalanced temperament)

Su' Al-mizaj barid (Cold imbalanced temperament)

Su' Al- mizaj Ratab (Moist imbalanced temperament)

Su' Al- mizaj .Yabis (Dry imbalanced temperament)

Expression of signs & symptoms in terms of Domination of humours (akhlat).

As the ancient physicians have classified all fluids of the body (akhlat) in four major classes according to four colours, irrespective of their location and as such all fluids of red colour are called as red humour or dam (blood), all fluids of white colour are called as white humour or balgham (phlegm), all fluids of yellow colour are called as yellow humours or safra (yellow bile) and all the fluid & chemical compounds of black colour are called as black humour or sauda (black bile) Temperamental personalities according to four qualities.

Harr Al' mizaj (Hot personality): These individual have a hotter temperament than the average once, their built is lean, skin warmer , ruddy in colour, veins prominent. They suffer from excessive thirst and uneasiness in hot season.

Barid Al'mizaj (Cold personality): These individuals are fat and feel cold to the touch. They have sparse hairs, whitish complexion, lax joints. In cold weather they become pale, leaden colored and have small veins. Their digestion is sluggish.

Yabis Al' mizaj (Dry personality): Their skin is dry and rough, they are more slender than the average, they do not tolerate dry foods. They like moist things, hot water and thin oils are readily absorbed by their skin.

Ratab Al'mizaj (moist personality): Their temperament is normal . They have softer skin, more fat, loose body. They suffer from excess of salivation and nasal secretion, excessive sleep. They may suffer from diarrhea and frequent indigestion.