



Assessment parameters of *Mizāj* (Temperament) of Humans in Unani Medicine: A review

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Abstract

Mizāj (temperament) is one of the basic principles of the Unani system of medicine. It has peculiar importance related to the healthy body, diseases, and different modalities of treatment. In Unani medicine, different types of *Mizāj*, viz., *Damawī* (Sanguine), *Balghamī* (Phlegmatic), *Şafrāwī* (Choleric), and *Sawdāwī* (Melancholic), are described with their methods of assessment. Unani physicians observed different signs and symptoms that differ according to the types of *Mizāj*, viz., *Ḥārr Raṭb* (Hot-Moist) temperament of *Dam*, *Bārid Raṭb* (Cold-Moist) temperament of *Balgham*, *Ḥārr Yābis* (Hot-Dry) temperament of *Şafrā*, and *Bārid Yābis* (Cold-Dry) temperament of *Sawdā*. In this connection, *Ajnās 'Ashara* (ten classical parameters) are the most acceptable and appropriate determinants for the identification of human *Mizāj*. This review aimed to explore the parameters of *Ajnās ashra* for the assessment of *Mizāj Motadil* and also the clinical features of *Sū'-i-Mizāj* (Abnormal temperament).

Keywords: *Mizāj*, *Sū'-i-Mizāj*, *Ajnās 'Ashara*, Unani, AYUSH

1. Introduction

Mizāj has been an inseparable part of Unani Medicine (UM). It literally means intermixing. Allama Nafees stated that "When elements mix, then they act and react, leading to the development of a new moderate quality in between them, which is known as *Mizāj*".¹ According to Unani scholars like Ibn Sina and Galen, the human body is composed of four types of *Akhlāt* (humours) viz. *Dam* (blood), *Balgham* (phlegm), *Şafrā* (yellow bile), and *Sawdā* (black bile). These are governed by four qualities like *Ḥārr* (hot), *Bārid* (cold), *Raṭb* (moist), and *Yābis* (dry). When all *Akhlāt* are in normal concentration by means of their quality and quantity leads to normal physiological functions of the organs. This state of the body is considered as Normal *Mizāj*, while the above abnormal concentration is stated as *Sū'-i-Mizāj* (pathological temperament).^{2,3,4}

Mizāj is categorized into *Mizāj Mufrad* (simple), viz., *Ḥārr*, *Bārid*, *Raṭb*, and *Yābis*, and *Mizāj Murakkab* (compound), viz., *Ḥārr Yābis*, *Ḥārr Raṭb*, *Bārid Yābis*, and *Bārid Raṭb*. The human body has organ-specific *Mizāj*

and generalized *Mizāj*. *Mizāj Mu'tadil* of humans is altered due to various factors, including age, occupation, place of residence, food habits, seasons, and after administration of drugs.^{2,3} *Ajnās 'Ashara* are the Unani parameters that utilized in the assessment of normal *Mizāj* of Human body viz., *Malmas* (touch), *Aḍala* (Muscles) and *Laḥm-w-Shaḥm* (Fat), *Badani Sha'r* (Body Hair), *Lawn al-Badan* (Body Complexion), *Ha'iyat al-A'da'* (Physique), *Kayfiyat Infi'al* (Responsiveness of organs), *Nawm-o-Yaqza* (Sleep and Wakefulness), *Afal-al-A'da'* (State of function), *Fuzlat-al-badan* (Excreta of the body), and *Infi'alat Nafsanīyya* (Psychic reactions). These determinants are related to the morphological, physiological, and psychological conditions of the human body.^{1,3,4,5,6,7}

Different clinical signs and symptoms of altered *Mizāj* are also explained in the classical literature of Unani Medicine. The researcher used this observation for the assessment of *Sū'-i-Mizāj* (abnormal *Mizāj*) of the human body in healthy and diseased states. This review explains the classical concept of *Ajnās 'Ashara* for the

assessment of *Mizāj Mu'tadil* and clinical features of *Mizāj Ghayr Mu 'tadil*.^{1,2,7,8,9,10}

2. Methodology

A bibliographic survey was carried out to collect the available information on *Ajnās 'Ashara* and determinants of abnormal *Mizāj*. Classical books (Urdu translation) were used to gather information, viz., Al-Qanoon-Fil-Tib, Kuliyat Qanoon, Kamilus sana, Zakhira Khwarzam Shahi, Firdaus-ul-Hikmat, Kitab-Al-Mansoori, Kitab-A1-Kuliyat, and Kuliyat-e-Nafisi.^{1,3,7,8,11,12,13,14} "Standard Unani Medical Terminology," published by CCRUM, has also been used to describe accurate Unani terminologies.¹⁵

3. Result and Discussion

The *Ajnās 'Ashara* are the ten determinants that are universally applied in the assessment of normal human *Mizāj* in Unani Medicine.

Malmas (Touch):

Touch holds the primary position among all determinants due to its greater power compared to others.¹ When a physician with a balanced temperament perceives the sensation of another body in a moderate climate. It is the perception characterized by neither extreme heat nor cold; then it should be regarded as an indication of a normal *Mizāj*. There are two conditions to be considered during assessment of normal *Mizāj*. In the first condition, the examiner does not possess *Mizāj Motadil* but is capable of identifying it. In the second condition, the investigator has a normal *Mizāj* and can also identify it.^{1,3,7,9} The parameters of *Malmas* encompass the thermal properties (hotness and coldness) and the tactile qualities (softness and hardness) of the skin. It also includes the tactile characteristics of nails, viz., softness, roughness, and dryness, but excludes any external influences such as nail trauma.⁸

Hakeem Qutbuddin stated that dryness and moistness are non-perceptible qualitative states known as *Kayfiyat Infi'ala Ghayr Mahsusa*. Therefore, the criteria for their evaluation are the softness and hardness of the body in an individual who is neutral in terms of heat (*Hararat*) and coldness (*Burudat*). Excessive heat can alter the physical properties of materials by transforming roughness or hardness into softness through the liquefaction of body fluids, it can convert softness into hardness by drying or destroying these fluids. Excessive coldness can lead to the coagulation or solidification of body fluids, resulting in the transformation of softness into hardness, e.g., Salaj (ice) or fat, or contributes to softness by generating *Rutubat Ghariba* as a result of incomplete digestion.^{3,7,9} According to Jamhoor Atibba, moistness and dryness are considered *Kayfiyat malmusa*, as moistness influences dryness and vice versa. However, this type of *Rutubat* and *Yubusat* cannot be directly assessed; therefore, they are evaluated by examining softness and hardness.^{3,7} If a physician perceives an individual's skin as unusually cold, hot, soft, hard, or coarse, without the influence of external factors such as air or water baths, it indicates that the

individual possesses an abnormal temperament corresponding to the intensity perceived by the observer.^{7,9} The softness of the skin is indicative of a cold temperament due to the substantial presence of *Kham Khilt (Khilt Fijj)*. Hot skin is associated with a hot temperament, whereas cold skin is observed in individuals with a cold temperament, in contrast to *Mizāj Mu'tadil*. The presence of soft and smooth skin signifies a moist *Mizāj*, whereas rough and dry skin indicates a dry *Mizāj*. The intensity of body heat can vary, being mild like vapor in the case of children, or intense like a flame in the case of adults.^{3,7,8} The presence of warm and soft skin is associated with a hot and dry temperament. Cold and soft skin is indicative of a cold and moist temperament, whereas cold and rough skin suggests a cold and dry temperament.

Lahm / Surkh ghosht /Lahm ahmar w shahm (Muscles and fat):

The " *Lahm Surkh* " (flesh), " *Adalat*," or " *Surkh ghosht*" are indicative of a *Hārr Mizāj* due to their *Hararat*. *Dasumat Khoon* or *Juz mukawwin* is transformed into *Hararat Ghariziyya (Hararat asliya)*, whereas fat signifies coldness and adheres to the membrane, indicating a *Bārid Mizāj*.^{3,7} If an excess of both fat and flesh is present, it indicates a *Raṭb Mizāj*, yet it remains *Mu'tadil* in terms of *Hararat* and *Burudat*. Conversely, a lesser amount signifies a *Yābis Mizāj*. In the context of *Mizāj*, a "soft body" is characterized by *Hārr* and *Raṭb* qualities, whereas a "hard body" is defined by *Barid* and *Yabis* attributes.^{1,3,7,8,9} According to Ibn-e-Sina, well-developed musculature accompanied by a certain amount of fat and oil indicates a moist and hot temperament, resulting in a body that is hard (strong).^{1,3,7} The limited muscular development and lack of fat indicate a *Yābis Mizāj*.^{3,7,9}

Oiliness and fat consistently indicate a *Bārid* and *Raṭb Mizāj*, resulting in a loose or relaxed body condition (*Tarahal*). In the presence of a soft or loose body, vessels may become constricted.^{1,3,7,9} If the quantity of fat and oil is minimal, the *Mizāj* is considered *Hārr* due to the *'Illat Maddi* of fat and oil being *Dasumat Khoon* (cholesterol), while the *'Illat Fa'aeli* is *Burudat*. The presence of fat is less pronounced in the liver due to its *Hārr Mizāj*, whereas it is more abundant in the intestine, which has a *Bārid Mizāj*. However, despite the heart's *Hārr Mizāj*, fat is more prevalent there because the heart requires additional energy for its continuous activity. The persistent action of the heart diminishes its potency, and to replenish or enhance this potency, *Tabi'at* directs fat towards the heart.^{3,7,9} The composition of flesh involves *Juz Mukawwin (Khoon Ghaliz)* and *Juz musakhkhin (Lati'f khoon)*. It is established that blood is more *Raṭb* compared to other humors, resulting in the *Mizāj* of flesh being moist. The *Sabab fa'eli* of flesh is *Hararat*, which facilitates the dissolution of the liquid component of blood, thereby transforming it into *Ghaliz*, or flesh.^{1,7,9} The degree of lethargy is greater in individuals with a *Bārid Yābis Mizaj* compared to those with a *Hārr Yābis Mizaj*. This is followed by individuals with a *Yābis Mizāj*, then those with a *Mu'tadil Mizāj* in terms of *Hararat* and *Burudat*,

and finally, those with a *Hārr Mizāj* and *Mu'tadil* in terms of *Rutubat* and *Yubusat*.^{7,9}

Sha'r (Hairs of the body):

In Unani Medicine, several parameters about hair are delineated: the growth rate, which may be rapid or slow; the color, which can be blackish, white, brown, or black; the texture, categorized as curly, straight, or lustrous; the distribution, described as profuse, average, or scanty; and the density, which is either dense or sparse. Hair is generated through *Bukharat dukhaniya*, where *Dukhan* consists of *Ajza ardiyya* and *Ajza Nariyya*. In contrast, *Bukhar* or *Bhap* is a combination of *Ajza ma'iyya* and *Ajza hawaiyya*. The body's heat consistently releases *Bukharat Dukhaniyya* from *Akhlāt*, which then migrates towards the medium-diameter pores of the skin. Upon reaching the skin, it is deposited and subsequently transformed into hair. This process persists throughout an individual's lifetime. A sufficient quantity of blood, its viscous consistency, a warm temperament, and a medium diameter of pores are essential for complete production of hair. An adequate quantity of blood generates a substantial amount of *Dukhan*, which is necessary for hair production. In instances of anemia, hair growth is reduced. Viscosity or high consistency of blood is essential for hair production, as it generates viscous *Dukhan* with a reduced amount of *Ajza ma'ayi*. This composition facilitates adherence of *Dukhan* to skin pores. In contrast, blood with a watery consistency produces *Dukhan* containing a higher water content, which is unsuitable for adherence. For instance, children typically have less hair due to this factor.^{1,7}

The delayed or absent growth, in the absence of factors such as low hemoglobin, suggests *Raṭb Mizāj*, whereas early growth indicates *Yābis Mizāj*.^{7,9} The rapid growth is attributable to excessive heat, referred to as *Bukharat* (hot and dry), while the presence of thick hair is due to excessive *Dukhan* (*Ghaliz* / heavy).^{1,3,7,9} In children, an excess of *Bukhari mawad* (light / *Latif*) is present, resulting in their hair being thin. In individuals with a *Bārid* and *Raṭb Mizāj*, growth is delayed and slow. This is attributed to the reduced production of *Bukhari mawad*, which, along with *Rutubat*, closes the skin's pores. Consequently, the connection between the *Bukharat* that exits the body and those produced within is disrupted. In individuals with a *Yābis Mizāj*, hair growth may be inhibited. This condition arises when moisture evaporates from the skin's pores, leaving them open due to dryness. For instance, baldness frequently occurs in old age, or *Sin-e-shaikhukhat*, as a result of a *Yābis Mizāj*. Additionally, baldness often initiates at the anterior fontanel, or *Yafukh / Taloo / chindiya*, as it is the driest area.⁸ The dark black color of hair indicates heat and dryness^{7,8,9} because the *Sabab Maddi / Dukhan* of hair is black.^{1,7} While vivacious color is due to *Burudat*. Reddish yellow is due to *Mizāj Mu'tadil*, while white color denotes *Bārid* and *Raṭb Mizāj*, e.g., an old-age person. White color may also indicate excessive dryness; for example, the body color becomes white after *Amrad Mujaffifa* or during the convalescence period. *Jaudat* (curly) hair suggests a hot and dry

temperament, such as burned hair,^{7,8,9} or due to irregular pores of the skin or scalp,^{7,9} or excessive heat and dryness causing an excessive adherence of earthy matter.¹ Cold and moist temperament has straight, fine, and scanty hair.⁸ While a cold and dry temperament results in curly, fine, and scanty hair, a hot and moist temperament leads to straight and smooth hair. A person with a cold and moist temperament has a red color due to the weakness of *Hararat mudakhhina*, the watery consistency of blood, and the excessive production of phlegm (a combination of the color of white phlegm and black *Dukhan*).^{1,7}

Aristotle explains that the cause of white hair is the conversion of the matter responsible for hair production into a phlegmatic color. According to Galen, *Brudat* is the cause because the coldness slows the absorption of food or nutrition, and during this absorption, some changes occur in the nutrition, resulting in the production of a fungus-like structure.^{7,9} Majoosi said that hair is produced by phlegmatic *Bukhar* and has a white color.⁸

Different ages, regions of the world, and environmental conditions also cause variations in hair color. For example, Africans typically do not have yellowish-red hair due to the hot climate, while Saqaliya people do not have black hair; they have white hair due to the cold climate.^{1,7,8,9} A person from the south has blackish hair similar to that of an adult, while people from the north have brownish hair like children. A person with a hot temperament has dense, strong, or thick black hair, as well as early growth of a beard and hair on the lower abdomen.⁸

Lawn al-Badan (Body Complexion):

Tabri states that the real cause of body color is the dominance of a particular humor (*Khilt*) and its diversion towards the skin during the formation of the embryo. If *Safra* is dominant, the body color is yellowish; black indicates the dominance of *Sauda*; red suggests the dominance of *Dam*; and white signifies the dominance of *Balgham*.⁷

The white color of the body indicates *Burudat* because food is converted into phlegm after metabolism^{3,8} and a deficiency of blood,⁷ while a yellowish color of the body indicates *Hararat*. The yellow color is primarily due to *Safra* or a deficiency of blood, such as the yellow color of *Naqeheen*.^{1,7,9} Redness of the body is a symptom of heat because *Hararat* metabolizes food into blood, and muscle is produced by blood.⁸ It liquefies the blood and moves towards the skin, or there is an excess amount of blood.^{7,9} Reddish-white color denotes *Mu'tadil Mizāj* because *Mu'tadil* blood mixes with the white color of the skin.¹ A bluish body indicates *Burudat* due to reduced blood production or *Bārid Khilt / Sawdā*. In contrast, a whitish body is a symptom of heat. The lime-like whitish blue and ivory colors of the body indicate coldness and phlegm. If the color of the body is greenish-blue or *Brinjal* color, it indicates coldness and dryness.^{7,9}

A whitish or yellowish color indicates *Hārr Mizāj*, which is due to an excess of bile and low hemoglobin. Heat causes the matter to boil and convert into bile. In cases

of low hemoglobin, the body color becomes yellow, similar to how adding water to red wine turns its color yellow. In cases of excess bile, symptoms of heat and brightness are present, whereas in cases of low Hb, there are no symptoms of heat. Black color without brightness indicates excessive cold and black bile. Coldness reduces the amount of blood and also coagulates or solidifies it, turning the color black.¹

Pathology developed in different organs of the body is the cause of different body colors. In the case of liver disease, the body color becomes yellow or whitish. For spleen disease, the color would be yellowish or blackish, and in the case of piles, the color would be yellowish or greenish. The color of the tongue is an excellent guide to the temperament of the stomach, intestines, and veins of the body. Eye color serves as a reliable indicator of brain temperament. One thing to always keep in mind is that climate and zones affect skin and hair color, so one should not expect a Negro to have fair skin color. In certain diseases, such as jaundice, it is possible for two organs of the body to exhibit different colors, for instance, a white tongue and a blackish face.^{7,9}

Ha'yyat -al- A'da' (Physique):

Broader chest, prominent veins and joints, well-developed muscles, rapid and strong pulse, larger extremities, and height are all indicative of *Hārr Mizāj*. Narrow and small chest, shorter extremities, slow and weak pulse, hidden joints and veins, shorter stature, and excessive fat deposition are signs of *Bārid Mizāj* because normal growth of the body is incomplete due to *Burudat*. Rough and dry skin, prominent joints, a larynx, and a straight nose are features of a *Yābis Mizāj* person.^{3,7,9}

Hararat is the tool for the physiology of *Al-Tabi'a al Mudabbira li'l Badan*. If excessive heat is present, then *Tabi'at* performs its actions quickly and completely, especially by expanding the thoracic cavity. This is because the heart, which requires more space for oxygen absorption, lies in this cavity. Another reason for the broader chest is that, due to heat, all the organs absorb more nutrients, leading to faster body growth. Additionally, the production of *Rooh* increases with heat, which in turn requires more space. Pulse *Azeem* is caused by excess heat, which leads to the widening of blood vessels and the need for the absorption of cold air. In cases of larger extremities, *Hararat* spreads matter more towards the extremities. Joints play a crucial role in movement, which generates heat. This heat helps absorb excess matter and nutrition, leading to the dominance of joints. Additionally, with an adequate amount of *Hararat Ghariziyya*, the body's nourishment improves, further highlighting the importance of joints.^{1,7,9}

Kayfiyat Infi'al (Responsiveness of organs):

The quality of a reaction is determined by how quickly or slowly the body is affected by the states of *Hararat*, *Burudat*, *Rutubat*, or *Yubusat*. The body's quickness in reacting to a certain state indicates the prevalence of that state within the body. Applying heat or cold to one body at two different times and observing its reactions:

if there is a quick reaction to heat, then the *Mizāj* would be considered hot, and vice versa.^{1,3,7,9}

Nawm-o-Yaqza (Sleep and Wakefulness):

Balanced sleep and wakefulness indicate an equable temperament, particularly of the brain. Excessive sleep is evidence of *Rutubat* and *Burudat*, as these conditions cause the nerves to become loose and obstruct the passage of *Ru'h*, or the *Ru'h* becomes *Ghaliz* and unable to reach the nerves, or the movement of *Rooh* slows down. Excessive wakefulness is responsible for increased *Hararat* and *Yubusat*, indicating a *Hārr* and *Yābis* temperament, especially in the brain. Heat and dryness cause agitation, infurcation, and lightness of *Ru'h*, causing the *Ru'h* to move outward. Individuals with fatty and phlegmatic bodies tend to sleep more, while those with a bilious temperament sleep less. Assessing sleep and wakefulness aids in understanding the central nervous system and its temperamental state.^{1,3,7,9}

Afal- al- A'da' (Functions of organs):

Normal functions refer to all actions that occur as required by physiology, whether they are physical, psychic, or animal actions.^{1,8} *Hārr Mizāj* individuals are intellectual, talkative, hyperactive, and engage in excessive physical activity as a psychic action, which is the opposite of *Burudat*.

In terms of animal action, *Hārr Mizāj* individuals are brave, courageous, and strenuous, with an '*Azim Sari'Mutawatir* pulse, and they experience severe and frequent anger. In contrast, cold individuals are weak, cowardly, and fearful, experience infrequent anger, and have a slow and *Mutafawit* pulse. Regarding physical action or *Afal Tabi'i*, *Hārr Mizāj* individuals exhibit fast body growth, strong digestion, good reproduction, hypersensitivity, and a frequent desire to bathe.⁸

Perfection of somatic functions is evidence of a balanced temperament, which depends on the complete health of the body. Their being defective or abolished denotes different degrees of excessive cold temperament.¹ Persons of *Hārr Mizāj* have rapid physiological activities such as growth of body, fast growth of hair; tooth eruption, strong voice, talkative nature, blinking of eye, and their movements are excessive and strong. Sometimes the cause of excess body function is *Burudat*, e.g., excessive sleep/hypersomnia. The cold temperament people have weak & slow functions; sometimes weakness or loss of body function is due to excessive *Hararat* (excessive *Hararat* weakens the potency of the body) if it is associated with irregular/excess body function (*Tashweesh Af'al*), e.g., insomnia or disturbed sleep.

Sleep is not a part of normal body function, but it is necessary for health because of sleep, the *Rooh* gets relaxation, and it is totally concentrated on the digestion of food.^{7,9} Excess heat initially affects the body's potency, weakening it, and subsequently reducing or impairing the function of the body or organs. In contrast, cold prevents the complete action of the body or organs without affecting their potency.¹ Functions

and actions that accelerate beyond physiological limits become indicative of the *Ḥārr Mizāj* of the organ.^{1,3,7,9}

Fuzlat-al-badan (Excreta of the body):

The body's excreta are tools used in diagnosing the *Mizāj* of the human body in both healthy and diseased states. The excreta include urine, feces, sweat, and nasal discharge, among others. Their color, consistency, viscosity, odor, taste, and maturity are considered. An acrid and strong or bad smell (when *Tabi'at* leaves the waste product as it is, *Hararat ghareeba* acts on it, converting it into morbid matter and evaporating its light constituents, which *Quwwat shamma* detects) and a deep color of excreta, such as red or yellow, along with proper maturity, indicate that the person is *Ḥārr*.^{1,7,9}

In contrast, less smell and a dull color indicate *Burudat*, as it prevents the evaporation of light constituents by solidifying or reducing the production of bile and blood. Similarly, excessive sweating is also due to increased body metabolic rates, which signifies the *Hararat* of a person.^{1,7}

Infī'alat Nafsaniyya (Psychic reactions):

The signs of heat in the body or a specific organ related to psychological reactions, such as the heart (circulation), include the intensity of anger (*Sabab muid* is an excess amount of blood with *Mu'tadil* consistency and *Ḥārr Mizāj*, which is easily *Mushtail* and moves towards extremities), depth of sadness and sorrow, talkativeness, acuteness of perception and memory, lack of scruples, over-trust, optimism, callousness, vigilance, manliness, and active habits. A cold temperament is characterized by the opposite of these qualities, such as fear (*Sabab muid* is blood with a liquid consistency, but *Bārid Mizāj*, which can't move easily). Persistence of joy, anger, and good memory indicate *Yubusat* (dryness stores things), while forgetfulness is a sign of excessive *Rutubat*.^{1,7,9}

Assessment parameters for different types of *Sū'-i-Mizāj*. These are explained in the classical Unani literature. These varieties of *Sū'-i-Mizāj* cause different signs and symptoms, known as *Alamate Sū'-i-Mizāj* (Determinants of altered temperament). Descriptions of the signs and symptoms of different altered temperaments are mentioned in tables 01, 02, 03, 04, 05, 06, 07, and 08 from various classical books.

Table 01: Description of signs and symptoms of *Sū'-i-Mizāj Bārid Yābis*.^{3,7,8,10,12,16}

Alamat	Kulliyat Qanoon	Kamil-Us-Sanat	Mufarrihul quloob	Alqanoon	Ilmul Amraz	Kulliyat Nafeesi	Firdausul hikmat
Cold skin	+	-	+	+	+	+	-
Body color-red/black	+	+	+	+	+	-	+
Dry mouth	-	+	-	-	-	-	-
Sour taste	-	+	-	-	-	-	-
Less sleep	-	+	-	-	-	+	-
Stress	+	+	-	-	+	-	-
Pulse-thin, slow, hard	-	+	-	-	-	-	+
Urine- white, thin	-	+	-	-	-	-	-
Urine- red, black, thick	+	-	+	-	+	-	-
Scary dream	-	+	-	-	-	-	+
False appetite	+	-	+	-	+	-	-
Insinuating whispers	+	-	+	+	+	-	-
Body weakness	-	-	+	-	-	+	-
Viscous blood, black	+	-	+	-	+	-	-
Increased volume of hair	+	-	-	+	+	-	-

+ means present, - means absent

Table 02: Description of signs and symptoms of *Sū'-i-Mizāj Bārid Raṭḥ*^{3,7,14}

Alamat	Kulliyat Qanoon	Alqanoon	Kitabul kulliyat
Excessive pallor/white	+	+	-
Cold and moist skin	+	+	-
Excessive salivation	+	+	+
Weak digestion with eructation	+	+	+
Thirst is diminished but in case of balgham shor, thirst will increase	+	+	+
Weak digestion	+	+	+
Pale urine	+	+	+
Excessive sleepiness	+	+	+
Flabby muscles	+	+	+
Mental dullness	+	+	-
Slow rate of pulse, soft, <i>mutafawit</i>	+	+	+
Dreams are full of water, canals, ice, rains	+	+	-

+ means present, - means absent

Table 03: Description of signs and symptoms of *Sū'-i-Mizāj Ḥārr Yābis*^{7,14}

Alamat	Kulliyat Qanoon	Alqanoon	Kitabul kulliyat
Yellow color of eyes and complexion	+	+	-
Bitter taste in mouth	+	+	+
Rough and dry tongue	+	+	+
Dry nostril	+	+	-
Comfort to cool breezes	+	+	-
Excessive thirst	+	+	+
Rapid (saree w mutawatir) pulse	+	+	+
Urine watery of fiery	-	-	+
Lack of appetite	+	+	-
Nausea with bilious vomiting of green	+	+	+
Irritative diarrhea	+	+	+
Chills with frequent attacks of tingling in the skin	+	+	-
Dreaming of Fire, red or yellow object	+	+	+

+ means present, - means absent

Table 04: Description of sign and symptoms *Sū'-i-Mizāj Ḥārr Raṭḥ*^{7,14}

Alamat	Kulliyat Qanoon	Alqanoon	Kitabul kulliyat
Congestion of vessels/ imtilae urooq	-	-	+
Feeling of heaviness of body especially behind eyes, head and temporal region	+	+	+
Frequent stretching and yawning	+	+	-
Excess tendency to drowsiness and sleep	+	+	+

Perception is poor and dull mind	+	+	-
Sweet taste of mouth often	+	+	+
Fatigue felt without exertion	+	+	+
Tongue is red	+	+	+
Dreaming of Blood, Red object	+	+	+
Boil on the body and ulcers on tongue	+	+	+
Often bleeding from gums nostrils and anus	+	+	+
Pulse azeem	-	-	+
Concentrated urine	-	-	+

Table 05: Description of sign and symptoms of *Sū'-i-Mizāj Bārid* (cold)^{7,12,16}

Alamat	Kulliyat qanoon	Ilmul amraz	Firdausul hikmat
Diminished digestion	+	+	
Less desire for drinks	+	+	+
Laxity of joints	+	+	-
Tendency for catarrhal conditions and phlegmatic fevers	+	+	-
Intolerance of cold weather	+	+	-
White body color	-	-	+
Urine- white, thick	-	-	+
Pulse- flaccid (Mustarkhi)	-	-	+
Fondness for hot dishes and aversion of cold ones	+	+	-

+ means present, - means absent

Table 06: Description of sign and symptoms of *Sū'-i-Mizāj Yābis* (Dryness)^{7,16}

Alamat	Kulliyat qanoon	Ilmul amraz
Dry skin	+	+
Insomnia	+	+
Wasting	+	+
Intolerance with dry food but affinity for moist things	+	+
Discomfort in autumn	+	+
Ready absorption by the body of hot water and light oils	+	+

+ means present, - means absent

Table 07: Description of sign and symptoms of *Sū'-i-Mizāj Hārr* (heat)^{7,12,16}

Alamat	Kulliyat qanoon	Ilmul amraz	Firdausul hikmat
Feeling of uncomfortable heat	+	+	+
Quick exhaustion of energy as activity flares up the heat	+	+	+
Excessive thirst	+	+	+
Weak quick and rapid pulse	+	+	+
Burning and irritation in the pit of stomach	-	+	-

Bitter taste in mouth	-	+	-
Intolerance of hot foods	+	+	+
Comfort from cold things	+	+	+
Distress in hot weather	+	+	+

+ means present, - means absent

Table 08: Description of sign and symptoms of *Sū'-i-Mizāj Raṭb* (Moisture) ^{7,12,16}

Alamat	Kulliyat qanoon	Ilmul amraz	Firdausul hikmat
Laxity of body	+	-	+
Excess of salivation and nasal secretions	-	+	-
Tendency towards diarrhea and dyspepsia	-	+	-
Intolerance towards moist foods	+	+	+
Excess of sleep	+	+	+
Puffiness of eyelids	-	+	-

+ present, - absent

4. Conclusion

In Unani Medicine, *Mizāj* (temperament) of individual organs and the body as a whole is considered essential for maintaining physiological functions and the sustenance of healthy human life. *Ajnās-e-Ashara* represents the different categories of normal *Mizāj*, whereas *Sū'-i-Mizāj* denotes pathological alterations that may impair organ or systemic functions. Assessment of *Mizāj* contributes to diagnosis, selection of therapeutic principles and treatment modalities, and individualized drug selection. Its evaluation integrates classical concepts, sensory and clinical assessment, humoral changes, pharmacodynamic properties, and, where appropriate, modern scientific techniques. These assessment parameters require systematic validation through well-designed clinical and human volunteer studies to establish their reliability, validity, and clinical applicability.

Conflict of interest None

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