



International Journal of Advances in Pharmacy Medicine and Bioallied Sciences

An International, Peer-reviewed, Indexed, Open Access, Multi-disciplinary Journal

www.biomedjournal.com



Review Article

Pattern of Pulse (*Nabz*) in different temperament (*Mizaj*)

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ARTICLE INFO

Article History:

Received 10-Feb-2021

Revised 10-Apr-2021

Accepted 20-Apr-2021

Key words:

Pulse,
Temperaments,
Humeral Theory.

ABSTRACT

In the Unani system of medicine pulse in different temperaments are found different. Because of dominancy of humor which is responsible for individual temperament consistency of individual humor are different so the pulsation of different temperament depends on dominant humor of that individual temperament. In this paper discussing pulse, which is different in 4 different temperaments e.g. sanguine, choleric, phlegmatic, melancholic temperament on examination through which an Unani physician can diagnose the temperament that could be helpful full during treatment. The aim of this study was regarding the pattern of pulse in different temperaments.

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INTRODUCTION

The ancient physician has tried to describe the humeral theory, a group of Unani scholars is of the view that dam (blood) is half of the total humeral quantity followed by black bile, phlegm, and yellow bile. According to Nafees (15th cent. AD) the authentic statement in this regard is that of Abu sahal Mushi (960-1000 AD), who said that black bile is found minimally in the composition of humors of the body hence most of the physician said that the quantity of dam is high followed by phlegm, yellow bile and black bile (Kabeeruddin, 1930). The temperament of blood has been described haar ratab (hot and moist) which assumes the significance of its widespread occupancy in the body (Anonymous, 2017; Kabiruddin, 2001; Massehi, 1986; Bughdadi, 2004; Jurjani, 2010).

Blood is considered a heterogeneous fluid because almost all humor participates in its composition. however, the broad division of composition includes akhlat latifa (fine parts of humor) and akhlat katifa

(coarse parts of humor) and may be taken as a correlate of liquid part and cellular elements respectively as described by modern physiology akhlat katifa have baried kaifiyat predominant and take part in assimilation by the organ while akhlat latifa have har kaifiyat predominant and carry out the vital function and are dynamic. here an analogy to the heavier part of blood is referred to kaseef akhlat like RBC, WBC, etc, and lighter part to lateef akhlat like plasma. The best part of all humor is supposed to be intermingled in blood. Yellow bile maintains the viscosity of blood and makes it latif (diffusible), the black bile provides mass and thickness to the blood due to which the blood is retained in its place and the phlegm makes the blood sticky (Ali, 2004; Anonymous, 2017; Jurjani, 2010; Kabeeruddin, 2001).

Mizaj (Temperament)

Mizaj (Temperament), forms the base of diagnosis and treatment in the Unani System of Medicine. Evaluation and classification of various temperaments are based on the intermixture of four akhlat in the blood in different proportions and thus blood plays an important role in the constitution of Mizaj. Domination of humors e.g. blood, phlegm, bile, and black bile in the blood categorizes persons in sanguine, phlegmatic, choleric, and melancholic temperaments respectively. All these four temperaments have different pulses (Jalinoos, 2008; Jurjani, 2010; Kabeeruddin, 2001; Kabeeruddin, 2007)



As Unani therapy is dependent upon equilibrium, if there any change in temperament the equilibrium is disturbed in any way the life is threatened (Jalinoos, 2008; Jurjani, 2010).

Having the following quality hot and moist, cold and moist, hot and dry, cold and dry. Galen introduced the concept of temperament derived from the lateen word temperate which means to mix. The different temperament are sanguineous, phlegmatic, melancholic and choleric it is said that each person possess are dominant plus a subdominant temperament Kant stated that knowing what sort of a person has the disease is a more important than knowing what sort of disease suffered from. Among the temperament, the sanguine the melancholic the emotional type, and the phlegmatic and choleric action type. In children, the same temperament labels are referred to as aggressive fear full apathetic, and impulsive (Ali, 2004; Anonymous, 2017).

Definition of Nabz (Pulse)

The pulse is a positional and local motion, originating from the source of the vital spirit the heart and arteries. It is composed of both expansion and contraction to maintain innate heat in its temperate state expansion contributes to ventilation of the vital spirit via the breeze of cool air while contraction helps expel wastes and hot burnt smoke vapors." Abkhereh-e-dukhani" condensed in the spirit. Examination of the pulse can still give us important diagnostic and therapeutic clues. It is therefore fitting to review the history of the assessment of the pulse in medicine. It is very interesting to look at the different methodologists for evaluation of the pulse in ancient, Arab-Islam, medieval, and modern medicine (Ali, 2004; Anonymous, 2017; Jalinoos 2008; Kabeeruddin, 2001; Kabeeruddin, 2007).

S. No.	Temperament (MIZAJ)	Pulse (NABZ)
1	Damvi (sanguine)	Azeem wa qawi (huge and strong)
2	Balghami (phlegmatic)	Sagir wa bati (tiny and slow)
3	Safravi (choleric)	Saree wa mutwatir (Fast and rapid)
4	Saudavi (melancholic)	Bati wa sulb (slow and rigid)

Pulse (NABZ) and Temperament (MIZAJ)

The four basic qualities are detectable in the basic parameters of the pulse by mixing and matching these pulse parameters. You obtain the pulses for the compound temperaments. The pulses indicative of the four compound temperaments are not necessarily constitutional they do, however, indicate the condition of compound temperament currently prevailing in the body (Ali, 2004; Anonymous, 2017; Jalinoos, 2008 Jurjani, 2010).

A hot temperament is primarily indicated by a rapid pulse. Pulses that are prominent, forceful, or bounding also tend to be hot in that they are energetic and exuberant. Sometimes the heat can even be felt directly as to when the artery itself feels hot or warm to the touch.

A cold temperament is primarily indicated by a slow pulse especially if the cold is endogenous or chronic. .chronic or endogenous cold can also sink the pulse, making it deep. A weak pulse can also be a sign of cold since it indicates a lack of energy. Acute or exogenous

cold as in catching a cold or a chill can constrict the pulse the quality of constriction is something akin to tension but not quit. A longstanding cold distemper can also produce a tense pulse.

A wet temperament or excessive moisture is primarily indicated by a soft or soggy pulse. A full pulse could also possibly be classified as wet or moist since it indicates an excess abundance or superfluity of blood and other humor.

A dry temperament is indicated primarily by a pulse that is clearly defined, crisp and hard or firms some time, the hardness or firmness can be felt in the artery wall, rather than in its contains a thin pulse is also dry in temperament since it denotes a lack or deficiency of moist flourishing humor. It's even dryer if it is also clearly defined. Roughness is another quality commonly found in dry pulses and is contrary to the smoothness of a slippery pulse.

A choppy pulse is rough and abrupt and is often associated with a dry temperament its pulsation comes in short blips like a knife scraping against a bamboo stalk and hitting its nodes. If a choppy pulse should also be thin it denotes a deficiency of blood and radical moisture. Otherwise, it indicates a systemic stagnation of blood.

1. Sanguine (warm and moist) moderate speed to slightly rapid and moderately soft and relaxed, with good vitality.
2. Choleric (hot and dry) rapid forceful and clearly defined
3. Melancholic (cold and dry) slow or weak tense or constricted thin and clearly defined.
4. Phlegmatic (cold and wet) deep, slow and soft.

1) Pulse in sanguine temperament (DAMVI MIZAJ).

Blood is Viscous so the sanguine temperament people blood is more viscous than another temperament individual .so the pulse of this temperament is moderately (azeem) fast, rapid, soft, and strong (qawi) because blood is kaseef khilt (coarse part of humor) and fullness of vessels by blood.

2) Pulse in choleric temperament (SAFRAVI MIZAJ)

Rapid forceful, clearly defined (sari mutawatir)

In a choleric temperament level of plasma / yellow bile is higher than other humor. In the Unani concept

plasma /yellow bile is a lateef khilt (fine part of humor). It maintains the viscosity of the blood. The pulsation of this temperament is rapid, forceful because of the thinness of plasma/yellow bile. It moves in the vessels easily. Lack of moistness the pulse is clearly defined.

3) Pulse in phlegmatic temperament (BALGHAMI MIZAJ)

In this temperament because of the increased level of balgham make the blood sticky, so the pulsation of the phlegmatic temperament is weak (sager and bati) because the flow of blood is not so fast like damvi and choleric temperament.

4) Pulse in melancholic temperament (SAUDAVI MIZAJ)

Black bile maintains the blood thickness due to which the blood is retained in its place and pulse feel bati (slow), and sulb (firm) because of dryness of black bile.

CONCLUSION

Different temperament has a different type of pulse, its depend on the humor of the body which is responsible for human temperament e.g. (Damvi) sanguine temperament individual have Azeem wa qawi (huge and strong) pulse, (Safravi) choleric temperament individuals have sari wa mutwatir (fast and rapid) pulse, (Balghami) phlegmatic temperament individual have sagir wa bati (tiny and slow) type of pulse and (Saudavi) melancholic temperament individual have bati wa sulb (slow and rigid) pulse.

Pulse may be changing in pathological conditions of the human body and some selected other conditions of the body.

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