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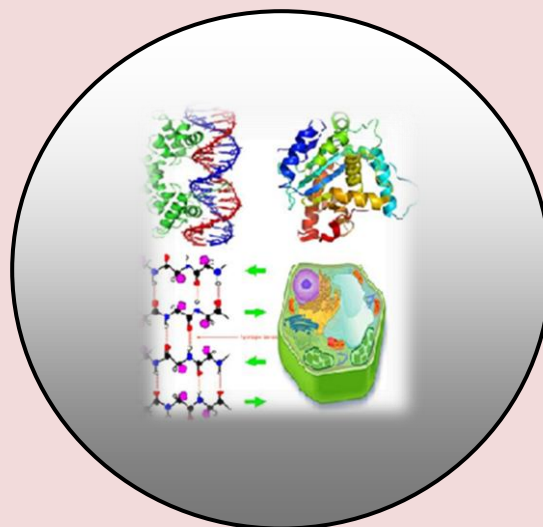
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RESEARCH PAPER

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An Analytical Investigation on the Relationship between Stress and Safrawi and Balghami Mizaj young Females

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ABSTRACT

In the upcoming ten years, it is anticipated that the economic cost of mental disease linked to stress will increase. According to the WHO's Global Burden of Disease Survey 2, stress-related mental health disorders will be extremely common and will only follow ischemic heart disease in terms of the severity of disability experienced by sufferers. All people are affected by mental disorders, regardless of their age, gender, place of residence, or level of life; only the severity of the effects varies [Madhu Kalia, 2002]. Mizaj is one of the factors of health in the unani system of medicine. It is a crucial indicator of a healthy lifestyle that is linked to psychological disorders like stress and anxiety. And hence it should be kept in mind while evaluating any psychological disorder like stress.

Keywords: Stress, Mizaj, Safrawi, Balghami and Unani.

INTRODUCTION

No one on this planet is exempt from stress. In recent years, there has been a sudden increase in psychological diseases, particularly perceived stress. The cause could be the ever-increasing highly competitive environment or the daily comparison of our lives to those of others. There could be numerous other reasons, but stress cannot be avoided. However, different mizaj (temperament) of an individual will have varying susceptibility to stress.

Each individual has certain innate strengths and deficiencies, according to the Mizāj through which he responds differently to different situations that include stress as well. Mizaj is one of the seven crucial elements, or Umoor, that go into ensuring a healthy existence. A person's health will ultimately be impacted if their Mizaj is disturbed. The subsection of Mizaj known as Infalat-e-Nafsania (the psychological reactions) is in charge of a person's mood.

When we talk about stress, a person's Mizaj i.e., temperament is considerably more responsible for their mental health. Stress, in accordance with Unani medicine, results from incorrect humour combustion. All altered forms of humour are referred to as Sawda Ghayr Tabiyya (altered black bile), and they all have a Barid yabis Mizaj (cold and dry temperament) [Azma Kausar et al., 2020].

Therefore, assessing the temperament of the individual by certain parameters becomes a necessity to know about his reaction to stimuli. These parameters are related to the morphological, physiological, and psychological conditions of human beings. The most accepted and appropriate determinants have been given by Ibn Sīnā and these are ten in number, called Ajnās Ashara [Saman Anees et al, 2015].

As per Ibne-Sina, Sue-Mizāj e Qalb (heart temperament change) affects Ruhe Nafsani, which causes Fasad (vitiation) of Ruh-i-Haywani, which causes vitiation in the brain's temperament and transforms it into a melancholic temperament. There is the movement of the Ruh according to the emotions experienced. Infilate Nafsani, wherein there is abrupt movement of Ruh (pneuma) from outward to inward in a state of khauf (fear) and gradual movement of Ruh (pneuma) from outward to inward as in the case of Fikr (anxiety and stress) and Gham (grief), resulting in abnormal Burudat (coldness) [Siddiqui et al., 2020]. Thus being in a constant state of stress or high stress leads to the coldness of the body that ultimately affects the normal mizaj of that individual. According to Unani medicine, each organ of the body has its own temperament as well. The temperament of the brain is Baarid. The areas of the brain have been divided into three functional parts called Muqaddam Dimagh (front brain), Ausat Dimagh (midbrain), and Moakhkhar Dimagh (hindbrain) based on physiological activities. Each region is connected to a specific Quwa (faculties). Ausat Dimagh contains Quwwat-e-Mutafakkirah. Ibne Rushd states that if an illness affects the entire brain, all three faculties and their associated functions become impaired. If the disease only affects a particular part of the brain, the defect will only affect that faculty, for example, a minor pathology in the midbrain may result in a defect in Quwwat-e-Mutafakkirah, which results in serious complications like exaggerated thinking, disturbed thoughts and mental disturbances that prevent the brain from making an appropriate decision [Ibne Rushd, 1984]. The brain is easily impacted as a result of its barid ratab Mizāj (cold and wet temperament). Either sue Mizāj dimagh itself is the fundamental cause of the brain illnesses or the brain's secondary involvement because of diseased adjacent organs (azae mushrika) results in the sue Mizāj.

According to Ibne Rushd, three different types of abnormalities are likely to affect certain brain functions:

1. Butlaan (cessation of faculty)
2. Nuqsaan (deficiency in faculty)
3. Tashweesh (altered and exaggerated functioning of faculty) [Ibne Rushd, 1984]

The butlan (cessation) or nuqsaan (deficiency) of these faculties results from either an abnormally cold and wet temperament (sue Mizāj barid ratab) or an abnormally cold temperament (sue Mizāj barid sada). This abnormal temperament results in obstruction within the vessels and passages, which prevents the rooh (oxygenation) from properly penetrating into the brain [Ibne Rushd, 1984, Khan and Al Akseer, 2003].

The abnormal temperament of safrawis (bilious) or saudawis (black bilious) causes altered and inappropriate functioning of certain faculties. When the bilious temperament rules the brain, abnormal or violent thoughts, insomnia, abnormal motions, and a deficit in the quwwate fikr (faculty of thought) and quwwate zikr or hafiza (retentive faculty) follow [Ibne Rushd, 1984].

Black bile causes an abnormal temperament that results in palpitations, stress anxiety, tension, grief, pain, erroneous perceptions, misconceptions, and a fear of foreign objects. Those with phlegmatic temperament are seen to be cognitively dull because they have a slower rate of Infilate-e-Nafsaniya than people with bilious temperament.

In all temperaments, Ḥararat is the indicator of high activity and a decrease in Ḥararat ultimately leading towards Burudat, shows sluggish functions. Mizaj apart from other conditions will also depend on the psychological state of the individual as well as additional circumstances like the environment and surroundings, the workplace, etc. An individual's mental and physical health will ultimately suffer if his Mizaj is abnormal. As well as constant and continuous stress in the body will also lead to suing Mizaj. Therefore, without an assessment of temperament, it would be impossible to recognize if the individual has a tendency to become stressed out.

METHODOLOGY

The present study was carried out on 60 apparently healthy female subjects between 18 to 28 years of age. The objective of this study was to observe the Stress between Safrawi and Balghami Mizāj. The subjects were divided into two equal groups based on their Mizāj (temperament); 30 Balghami and 30 Safrawi. Only Balghami and Safrawi Mizāj were selected as these temperaments are opposite in qualities (haar yabis and baarid ratab respectively) to each other. The volunteers were selected from different faculties of AMU during the period extending from the year 2020 to 2022. After the approval was taken from the Institutional Ethical Committee (IEC) of the Faculty of Unani Medicine, AMU, Aligarh, this study was started. Subjects were recruited for the study after taking their consent in writing.

Temperament was assessed by using a Scoring based questionnaire based on Ajnāse ‘Ashara prepared by the department of Munafeul Aza. Stress was assessed by the Stait-trait Anxiety Inventory [Spielberger and Reheiser, 2004].

OBSERVATIONS AND RESULTS

The mean difference during present and generalised stress was examined based on Mizāj and results are presented in the table below:

Stress Mean Difference by Mizāj

	Group	N	Mean	Std. Deviation	Std. Error Mean	t	p
Present Stress	Safrawi	30	50.23	11.088	2.024	0.715	0.478
	Balghami	30	45.63	9.430	1.722		

The present stress for Safrawi temperament subjects ($M = 50.23$, $SD = 11.09$) and for Balghami ($M = 45.63$, $SD = 9.43$) indicate that there is an insignificant difference between the two, ($t = 0.715$, $p = 0.478$). However, the level of present stress in the case of Safrawi was higher than Balghami.

General feeling of stress by Mizāj

	Group	N	Mean	Std. Deviation	Std. Error Mean	T	p
Generalised Stress	Safrawi	30	47.53	8.394	1.533	-0.257	0.798
	Balghami	30	50.73	6.539	1.194		

The general feeling of stress for Safrawi temperament subjects ($M = 50.23$, $SD = 8.39$) and for Balghami ($M = 50.73$, $SD = 6.54$) indicate that there is an insignificant difference between the two, ($t = -0.257$, $p = 0.798$). The means for both groups (Mizāj) of participants was approximately the same.

However, the level of general feeling of stress in the case of Balghami was higher than Safrawi.

Comparison of the present stress with generalised stress between the Safrawi and Balghami individuals

Groups	Mean	N	S.D.	S.E.	T	p
Safrawi-present stress	50.23	30	8.394	1.533	2.395	0.01
Safrawi-generalised stress	47.53	30	11.088	2.024		
Balghami-present stress	45.63	30	9.430	1.772	3.529	0.001
Balghami-generalised stress	50.73	30	6.539	1.19		

The results for safrawi temperament individual with present stress ($M = 50.23$, $SD = 8.394$) and generalised stress ($M = 47.53$, $SD = 11.088$) indicate that there is a significant difference between the two, ($t = 2.395$, $p = 0.01$). In the case of Balghami temperament ($M = 45.63$, $SD = 9.43$) present and generalised stress ($M = 50.73$, $SD = 6.54$) shows a significant difference between the two groups (Mizāj) of subjects.

DISCUSSION AND CONCLUSION

In our study, we tried to find an association between stress with Mizāj. In unani literature under the characteristics of different Mizāj it is mentioned that safrawi individuals are usually more anxious, impatient and have short tempers [Zakaria Razi, 1991] while Balghami subjects are said to be calm and composed and they are hard to influence by external psychological stresses. Hence it was assumed that there should be an association between stress and Mizāj. When tested our results showed no significant difference between safrawi and Balghami females in terms of stress. However, we found an interesting association between present and generalised stress within each temperament. Our result showed that Balghami females had higher general stress as compared to the present stress.

On the other hand, Safrawi females were more afflicted by present stress rather than by generalized stress. These results are in accordance with the Unani description of Mizāj which states that Safrawi people react to situations quickly but at the same time also forget as quickly. On the contrary Balghami individuals are less reactive to the psychic insults but when once affected they carry the stress for a longer period of time.

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