

Research Article

An Observational Analytical Study of the Happiness Index in Young Adults with Reference to Different Mizaj

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Abstract:

Background: In young adulthood, a critical stage of psychological and social development, happiness is especially important for mental health and general quality of life. Greece is the birthplace of the ancient medical system known as Unani medicine, or Greco-Arab medicine. Research on the Unani medical system's concept of *Mizaj* (temperament) is extensive. One of the core ideas of the Unani medical system is *mizaj*, which serves as the foundation for both disease diagnosis and treatment plans.

Objectives: The objective of this study is to assess the relationship between the happiness index with reference to different *Mizaj*.

Material and Methods: A descriptive cross-sectional study was conducted to assess the *Mizaj* and happiness index. We used the *Mizaj* assessment proforma based on classical texts and the Oxford Happiness Questionnaire (OHQ) proforma. A sample of 103 participants of varying genders was included in this research on predetermined inclusion and exclusion criteria applied to students at the Ayurvedic and Unani Tibbia College and Hospital, Karol Bagh, New Delhi.

Results: Among the 103 participants, 52.43% were male, and 47.57% were female. The majority of the participants comprised *Damvi Mizaj* (32.03%), followed by *Balghami Mizaj* (25.24%), *Safravi Mizaj* (23.30%), and *Saudavi Mizaj* (20%).

Conclusion: It can be inferred that individuals with *Damvi Mizaj* exhibit the highest scores on the Oxford happiness index, where those with *Saudavi Mizaj* demonstrate the lowest scores.

Keywords: Oxford Happiness Questionnaire, *Mizaj*, *Damvi*, *Balghami*, *Safravi*, *Saudavi*

INTRODUCTION:

Happiness is a fundamental human aspiration and, as a necessity, profoundly impacts our lives and social relationships. The concept dates back to ancient Greece, where it was first associated with 'hedonism,' the pursuit of pleasure, bodily pleasure and avoidance of pain. Socrates states that happiness is achieved through self-knowledge, specifically 'know thyself' [1]. Plato identified well-being as the highest aim of moral thought and behaviour [2]. In scientific literature, happiness—often termed subjective well-being—is a key concept in positive psychology [3]. Happiness and well-being are how people evaluate their lives. It encompasses life satisfaction, positive mood, and the absence of depression/anxiety. Research indicates that factors such as age, gender, education, income, and marital status influence happiness levels. Studies also show that happiness results from a combination of genetic, environmental, and individual factors, making it a complex and dynamic construct. Today, happiness is widely recognised as a core component of a good life, defined by positive emotions, low negative affect, and overall life satisfaction.

Unani Medicine (also called as Greco-Arab medicine) is an ancient system of medicine originated from Greece [4]. Unani Medicine describes seven essential components of the body, called Umoor-e-Tabiya. These are: *Arkan* or elements (earth, water, air, and fire, which are seen as the building blocks of everything in the universe), *Mizaj* (temperament), *Akhlat* (humours), *Aza* (organs), *Arwaah* (life, spirit, or vital breath), *Quwa* (energy), and *Afaal* (action). The system is built on the concepts of *Mizaj* (temperament) and *Akhlat* (humours). Unani Medicine explains human personalities by dividing them into four types of *Mizaj* (temperaments), based on which body fluid, or humour, is most dominant. *Mizaj* is a key idea in Unani Medicine. It is a unique blend of the four humours—blood, phlegm, yellow bile, and black bile—within each person, which shapes their physical and psychological traits. According to nature, *Mizaj* is divided into four categories known as *Damvi* (Sanguine),

Balgami (Phlegmatic), *Safravi* (Choleretic), *Saudavi* (Melancholic). Of these four temperaments, Sanguine and Bilious are considered to have a hot temperament (*Haar mizaj*), while Phlegmatic and Melancholic are seen as having a cold temperament (*Barid mizaj*). The balance of these humours causes each person's temperament to vary, and these differences can shift within certain limits[5,6].

Aims and Objectives:

Study of the happiness index across various groups of individuals of both genders in relation to different *Mizaj* (body types according to the Unani system of medicine) to establish their relationship.

Material and Method:

Study Design:- Prospective Observational Study

Sample Size:- 103 samples collected

Sampling Method:- Simple Random Sampling

Study Site:- The study was carried out at Ayurvedic and Unani Tibbia College and Hospital, Karol Bagh, New Delhi-110005

Study period:- The study was conducted for a period of 3 months from 25 September 2025 to 24 December 2025.

Study Criteria:-

Inclusions Criteria:

1. Apparently healthy individuals
2. Persons of both genders
3. Persons aged from 19 to 30 years
4. Persons willing and able to give informed consent
5. Persons able to read and understand the language used in the questionnaire

Exclusion Criteria:

1. Persons below 19 and upper 30 years of age
2. Persons with diagnosed mental health conditions
3. Persons having psychological disorders
4. Persons who refuse or withdraw informed consent

5. Surveys with missing responses or inconsistent answers may be excluded from analysis.

Investigation:-

1. Assessment of *Mizaj* by *Mizaj* assessment proforma
2. Assessment of Happiness Index by Oxford Happiness Questionnaire (OHQ)

Research Method:

Questionnaire Design:

There are two questionnaires in this study. Questionnaire one is for the assessment of *Mizaj*-i.e., *Damvi* (Sanguineous), *Safravi* (Bilious), *Balghami* (Phlegmatic), and *Saudavi* (Melancholic). This is based on *Ajnas e Ashra* or the 10 classical parameters: *Malmas* (Tactus); *Lahm-wa-Shahm* (flesh and fats); *Ashaar* (hair rate of growth, colour, and distribution); *Laun-e-Badan* (body complexion); *Hayyat-e-Aza* (physique), *Kaifiyat-e-Infaal* (responsiveness of organs), *Afal-e-Aza* (state of functions); *Fuzlaat-e-Badan* (body waste); *Nom-wa-Yaqza* (sleep and wakefulness); and *Infalat-e-Nafsaniya* (psychic reactions). These parameters are described in the Unani classical literature and generated by the Central Council for Research in Unani Medicine, Ministry of AYUSH, New Delhi. The participants responded to the questionnaire according to their characteristics, and their scores were calculated. The Oxford Happiness Questionnaire (OHQ) was developed by psychologists Michael Argyle and Peter Hills at Oxford University. OHQ comprises 29 questions with a six-point Likert scale that evaluates life satisfaction, self-esteem, subjective well-being, self-satisfaction, and positive mood. The reliability of the Hindi version of the questionnaire for Indians was checked using Cronbach's alpha (0.82), and it was subsequently deemed acceptable and reliable [7].

Procedure:

A total of 110 individuals were randomly selected who fulfilled the inclusion criteria

from Ayurvedic and Unani Tibbia College, Karol Bagh, and Hospital, New Delhi (India) for *Mizaj* Identification and determination of happiness index. 07 individuals did not respond to the questionnaire according to the requirement; therefore, those individuals were excluded from the study, leaving 103 individuals. All participants provided their consent to participate in the study. All individuals were adequately informed about all relevant aspects of the study. All individuals voluntarily participated in the study. After selecting individuals, we did *Mizaj* identification through the *Mizaj* Assessment proforma and then asked questions to the individuals according to the Oxford Happiness Questionnaire (OHQ) proforma and marked ticks on the questionnaire as per the answers given by individuals. All of the questions raised by participants were answered by the investigator without interference. And after completing the questionnaire, we calculated the score.

Statistical methods:

SPSS Statistics software 22.0 was used to establish a database for statistical description. The one-way analysis of variance test in SPSS was used to analyse the differences between the groups; $p < 0.05$ suggested that the difference was statistically significant.

Results:

Out of 103 participants, 52.43% were male, and 48.57% were female. The majority of the 33 participants comprised *Damvi Mizaj* (32.03%), 26 comprised *Balghami Mizaj* (25.24%), 24 comprised *Safravi Mizaj* (23.30%), and 20 comprised *Saudavi Mizaj* (20%) (Table-1).

This is based on the score calculated by the *Mizaj* assessment proforma described in the Unani classical literature generated by the CCRUM. Undergraduate students and unmarried students accounted for the largest proportions of the sample.

Age	Damvi	Safravi	Balghami	Saudavi
19-24	26	18	19	14
25-30	7	6	7	6
Total	33 (32.03%)	24 (23.30%)	26 (25.24%)	20 (19.41%)

Table 1: Participants data of different *Mizaj* according to Age groups

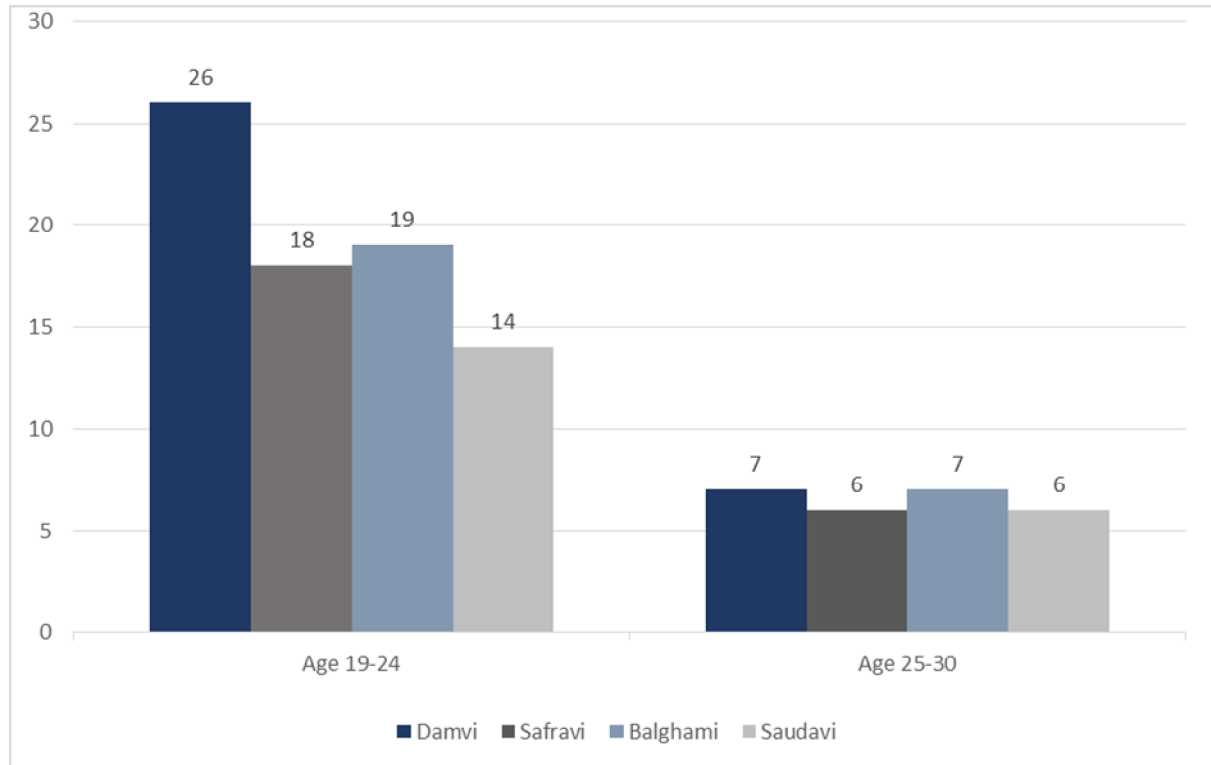


Figure 1: Participants data of different *Mizaj* according to Age groups

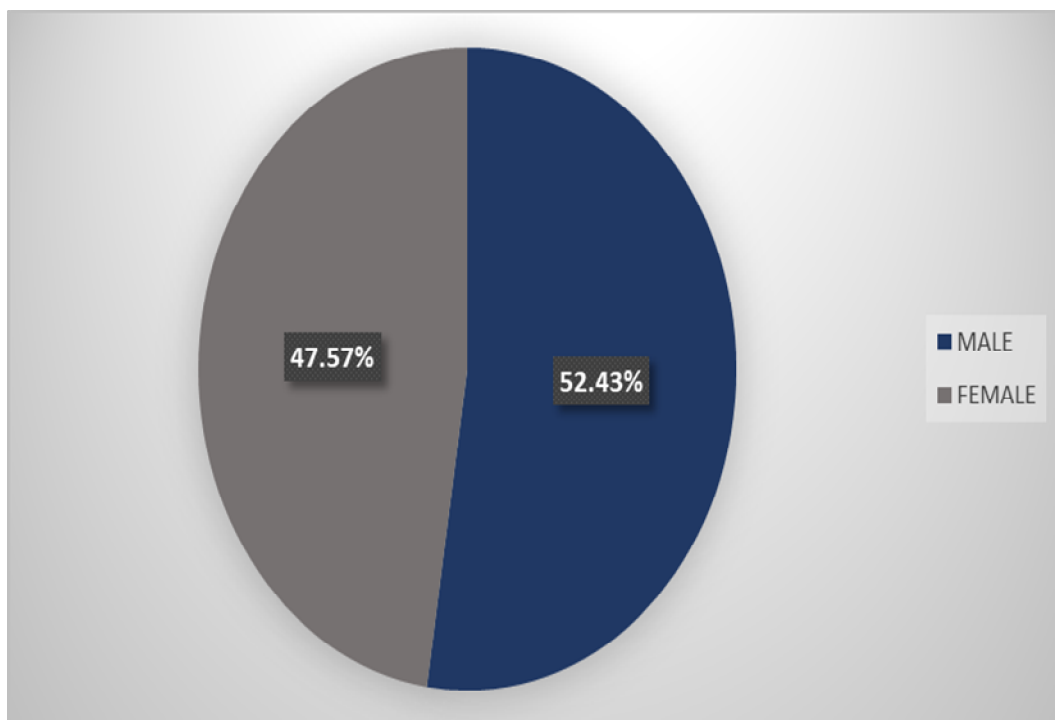


Figure 2: Participants data according to gender

Parameters	N	Σx	Mean	Σx^2	Std. Dev
Damvi	33	143.4	4.345	629.96	0.4617
Safravi	24	96.6	4.025	394.06	0.4775
Balghami	26	102.3	3.935	405.97	0.372
Saudavi	20	68.1	3.405	241.93	0.7273
Total	103	410.4	3.984	1671.92	0.5998

Table 2: Statistical parameters according to different *Mizaj*.

Source	DF	SS	MS	F-Stat
Between Groups	3	11.12	3.7067	14.3483
Within Groups	99	25.5752	0.2583	
Total	102	36.6951		

Table 3: One-way ANOVA

The ANOVA, as shown in Table 3 result suggest OHI for different *Mizaj* groups differs significantly. ($F=14.3483$, $P=0.00001$ at $P<0.05$) and H_0 is rejected. The f-ratio is 14.3483. the P-Value is 0.00001. The result is significant at $P<0.05$.

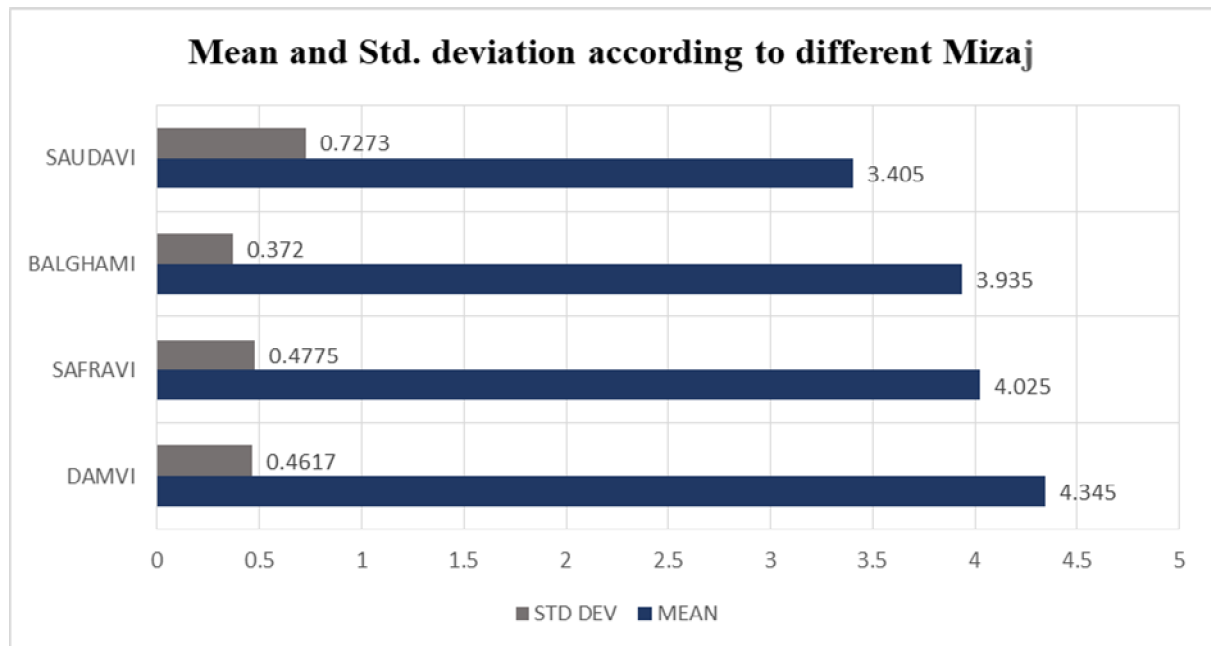


Figure 3: Mean and Std. Deviation according to different *Mizaj*

According to *Tukey's HSD* test results in Table 4, it was found that the Oxford Happiness Index (OHI) score of *Damvi* ($M=4.35$, $S.D.=0.46$) is significantly different from *Balghami* ($M=3.93$, $S.D.=0.37$), *Damvi* ($M=4.35$, $S.D.=0.46$) is significantly different from *Saudavi* ($M=3.40$, $S.D.=0.73$), *Safravi* ($M=4.03$, $S.D.=0.48$) is significantly different from *Saudavi* ($M=3.40$, $S.D.=0.73$), and also *Balghami* ($M=3.93$, $S.D.=0.37$) is significantly different from *Saudavi* ($M=3.40$, $S.D.=0.73$). However, *Damvi* ($M=4.35$, $S.D.=0.46$) is not significantly different from *Safravi* ($M=4.03$, $S.D.=0.48$). And *Safravi* ($M=4.03$, $S.D.=0.48$) is also not significantly different from *Balghami* ($M=3.93$, $S.D.=0.37$).

Pairwise Comparisons		HSD _{.05} = 0.3762 HSD _{.01} = 0.4598	Q _{.05} = 3.6956 Q _{.01} = 4.5174
T1 : T2 Damvi Safravi	M1 = 4.35 M2 = 4.03	0.32	Q = 3.15 (p = .12312)
T1 : T3 Damvi Balghami	M1 = 4.35 M3 = 3.93	0.41	Q = 4.04 (p = .02655)
T1 : T4 Damvi Saudavi	M1 = 4.35 M4 = 3.40	0.94	Q = 9.24 (p = .00000)
T2 : T3 Safravi Balghami	M2 = 4.03 M3 = 3.93	0.09	Q = 0.89 (p = .92283)
T2 : T4 Safravi Saudavi	M2 = 4.03 M4 = 3.40	0.62	Q = 6.09 (p = .00023)
T3 : T4 Balghami Saudavi	M3 = 3.93 M4 = 3.40	0.53	Q = 5.20 (p = .00213)

Table 4: Pairwise comparison between different *Mizaj*

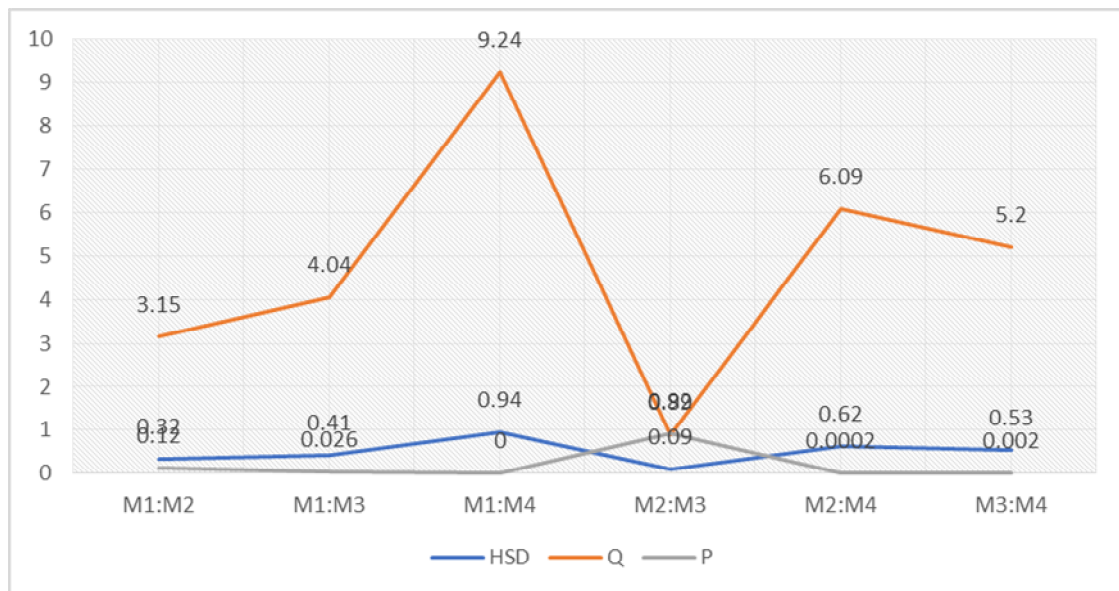


Figure 4: Graphical representation of pairwise comparison between different *Mizaj*

DISCUSSION:

Ibn Sina, in “Canon of Medicine,” suggests that sinne namu is a stage of life that is valid up to the age of 30 years. It is believed that this stage is typified by the *Mizaj* being hot because of more innate heat, and subsequently, this increased heat results in an increase in energy for physical activity [8]. Physical activity is vital for mental satisfaction and happiness.

In this study, researchers examined the levels of happiness in different groups of individuals using the Oxford Happiness Questionnaire (OHQ). The happiness score of 3.5 would be an exact numerical average of happy and

unhappy responses. The study found that individuals with *Damvi Mizaj* had the highest average happiness score (4.35), while those with *Saudavi Mizaj* had the lowest average happiness score (3.40).

According to classical Unani literature, *Damvi* (Sanguine) *Mizaj*, dominated by blood, are typically energetic, optimistic, enthusiastic and sociable. *Balghami* (Phlegmatic) *Mizaj*, dominated by phlegm, tends to be calm, patient, steady, reliable and less reactive. *Safravi* (Choleric) *Mizaj* individuals are ambitious, passionate and prone to anger. *Saudavi* (Melancholic) *Mizaj* is dominated by

black bile, leading to a temperament that is thoughtful, introspective, analytical, detail-oriented, and more prone to sadness or depression [9].

The researchers also observed happiness scores across all four types of *mizaj*, revealing that *Damvi Mizaj* had the highest mean score (4.35), followed by *Safravi Mizaj* (4.03), *Balghami Mizaj* (3.93), and *Saudavi Mizaj* (3.40). The differences among these groups were statistically significant ($P=0.00001$) at the significance level ($P<0.05$), indicating a strong association between happiness index and the variability of *Mizaj*.

These results support our findings that the *Damvi Mizaj* and *Safravi Mizaj* participants appear more self-confident and happier. Thus, this study cannot be generalised to the whole population. Further study with a large sample size needs to be conducted to acquire a better understanding of the correlation of happiness with *Mizaj*.

CONCLUSION:

Based on the various observations, it is found that the Oxford happiness index is highest in people with *Damvi Mizaj* and lowest in those with *Saudavi Mizaj*. This is in accordance with the experimental hypothesis of this research work. From this study, it is clear that there is a possible correlation between the Oxford happiness index and *Mizaj*. Consequently, happiness could be considered as one of the diagnostic indices of temperament.

Declarations

Ethics approval

The study was approved by the Institutional Ethics Committee (IEC). The study was conducted in accordance with applicable ethical guidelines and regulations.

Consent to participate

Written informed consent was obtained from all participants before their participation in the study. All participants were adequately informed about the relevant aspects of the study and participated voluntarily.

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Conflict of interest

The authors declare that they have no conflict of interest.

Author contributions

All authors contributed to the study and approved the final version of the manuscript. The authors take responsibility for the integrity and accuracy of the work.

Data availability

The data generated and/or analyzed during the present study are available from the corresponding author on reasonable request, subject to applicable ethical and institutional restrictions.

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Use of artificial intelligence

The authors declare that no generative artificial intelligence (AI) tools were used in the conception, conduct, analysis, interpretation, or writing of this manuscript.

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