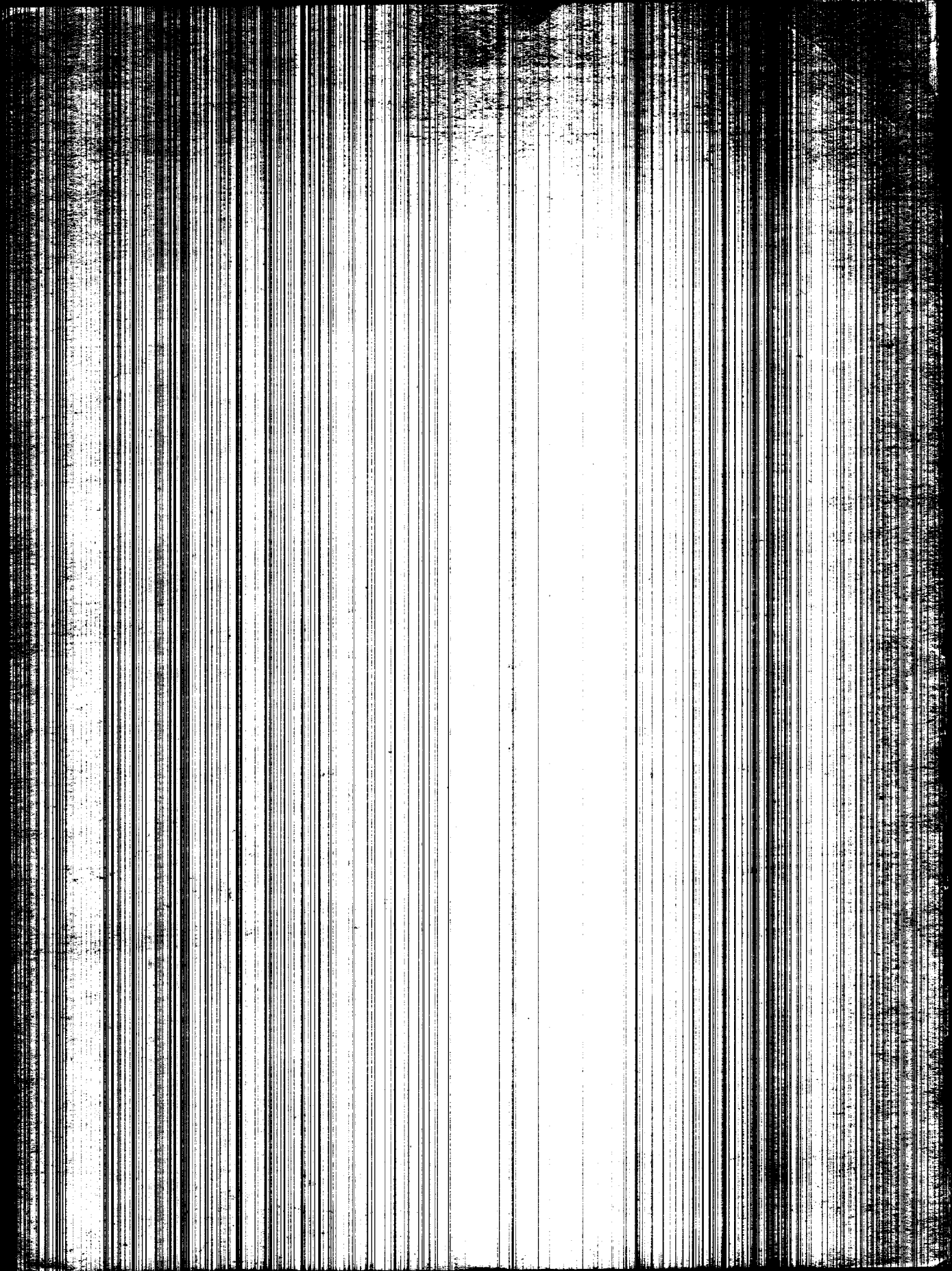


DOWLITE

INTERNATIONAL

79





with compliments

from

Humayun Zafar

10/10/79

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَوْلَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا



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**DOWLITE
INTERNATIONAL '79**

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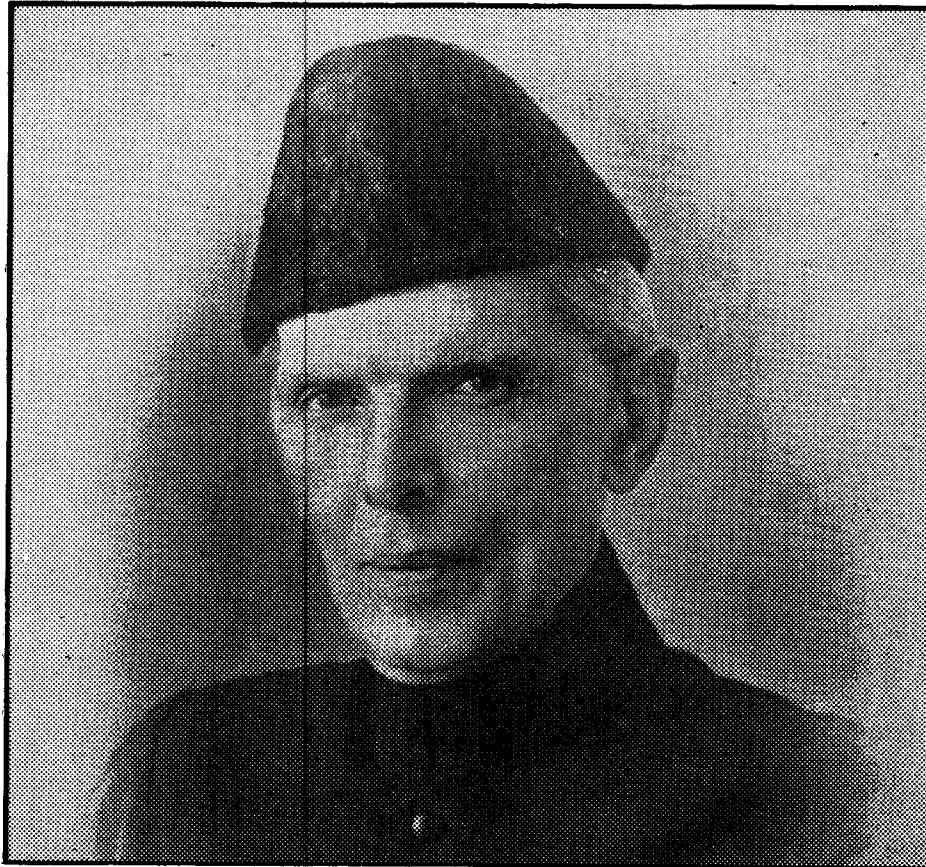
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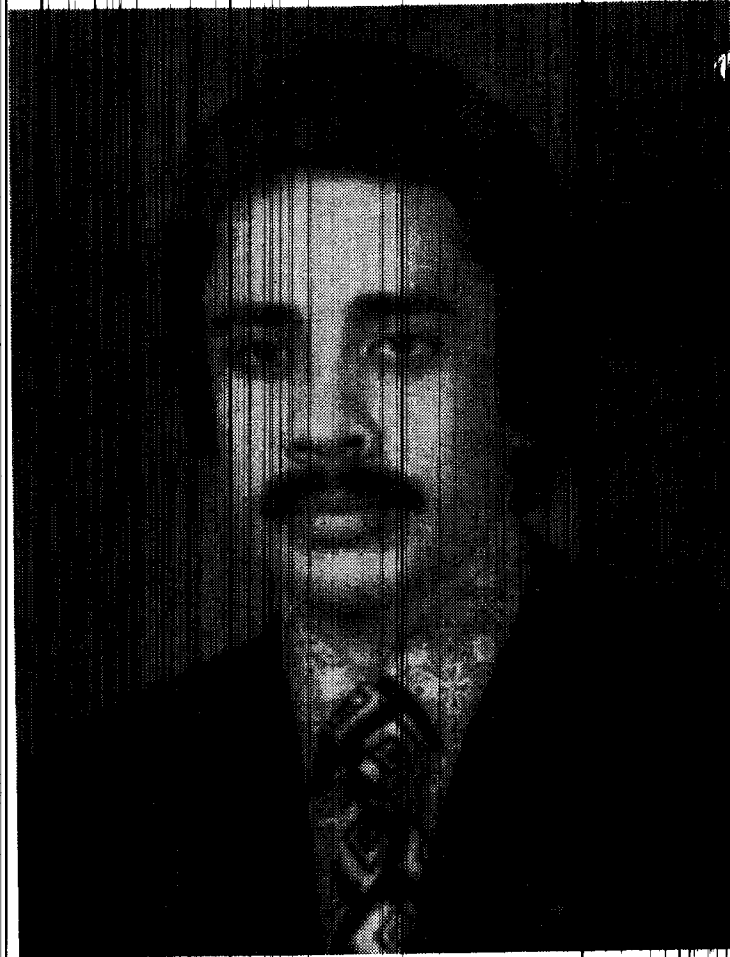
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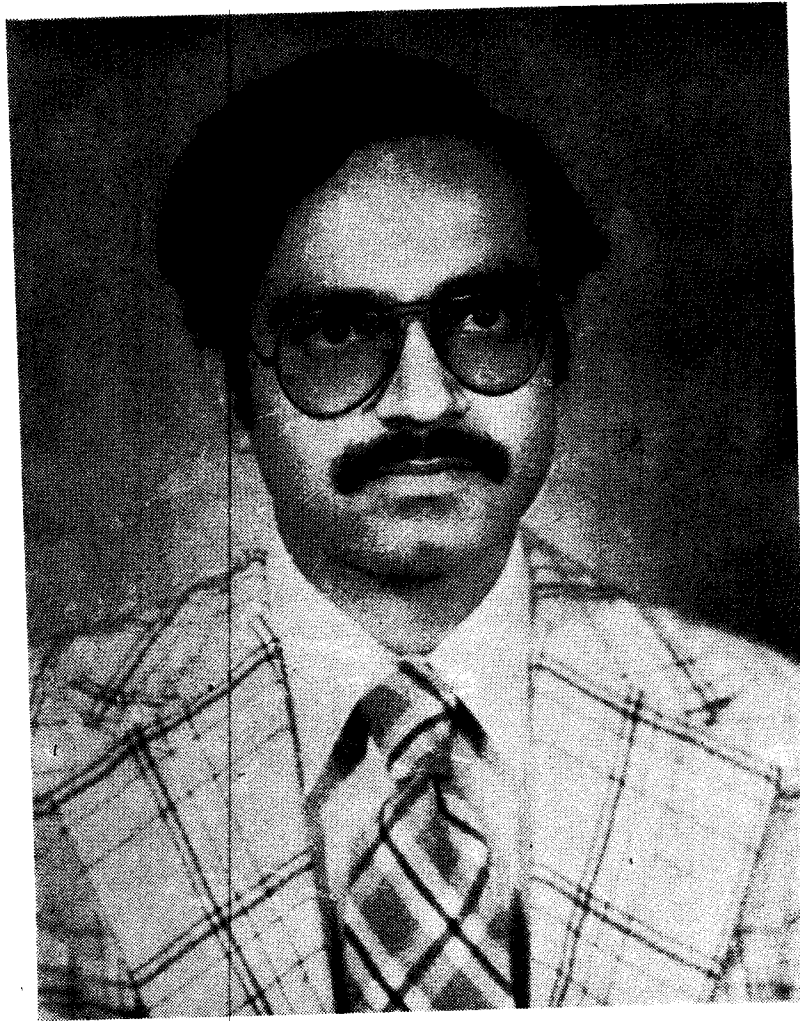
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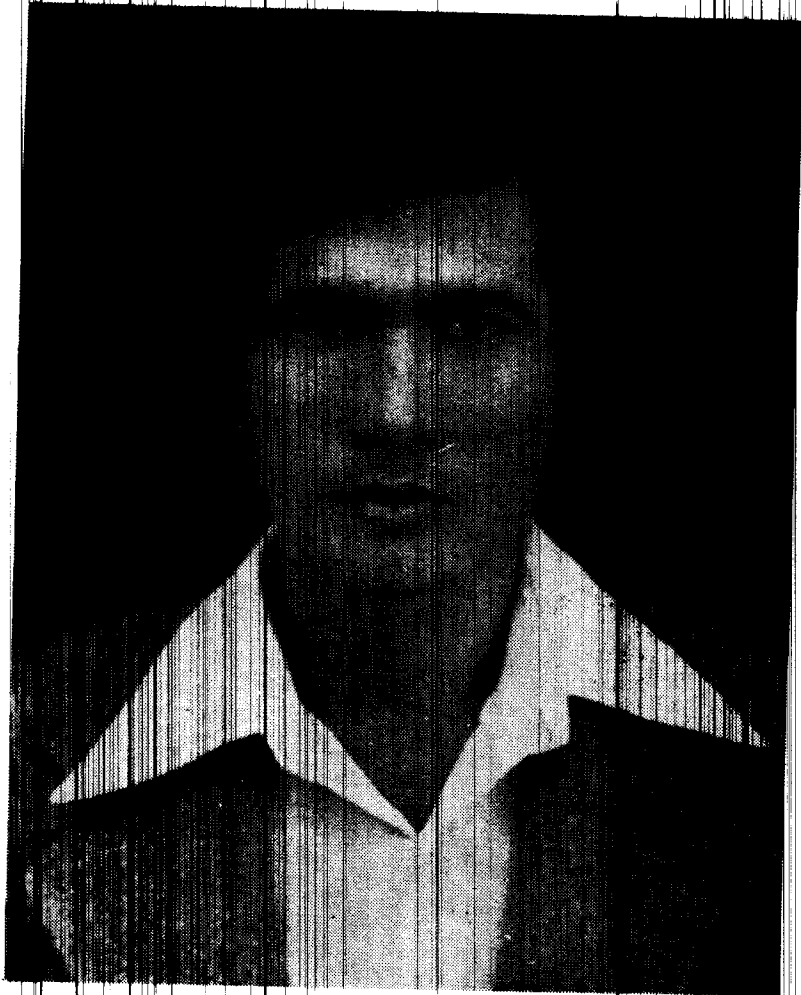
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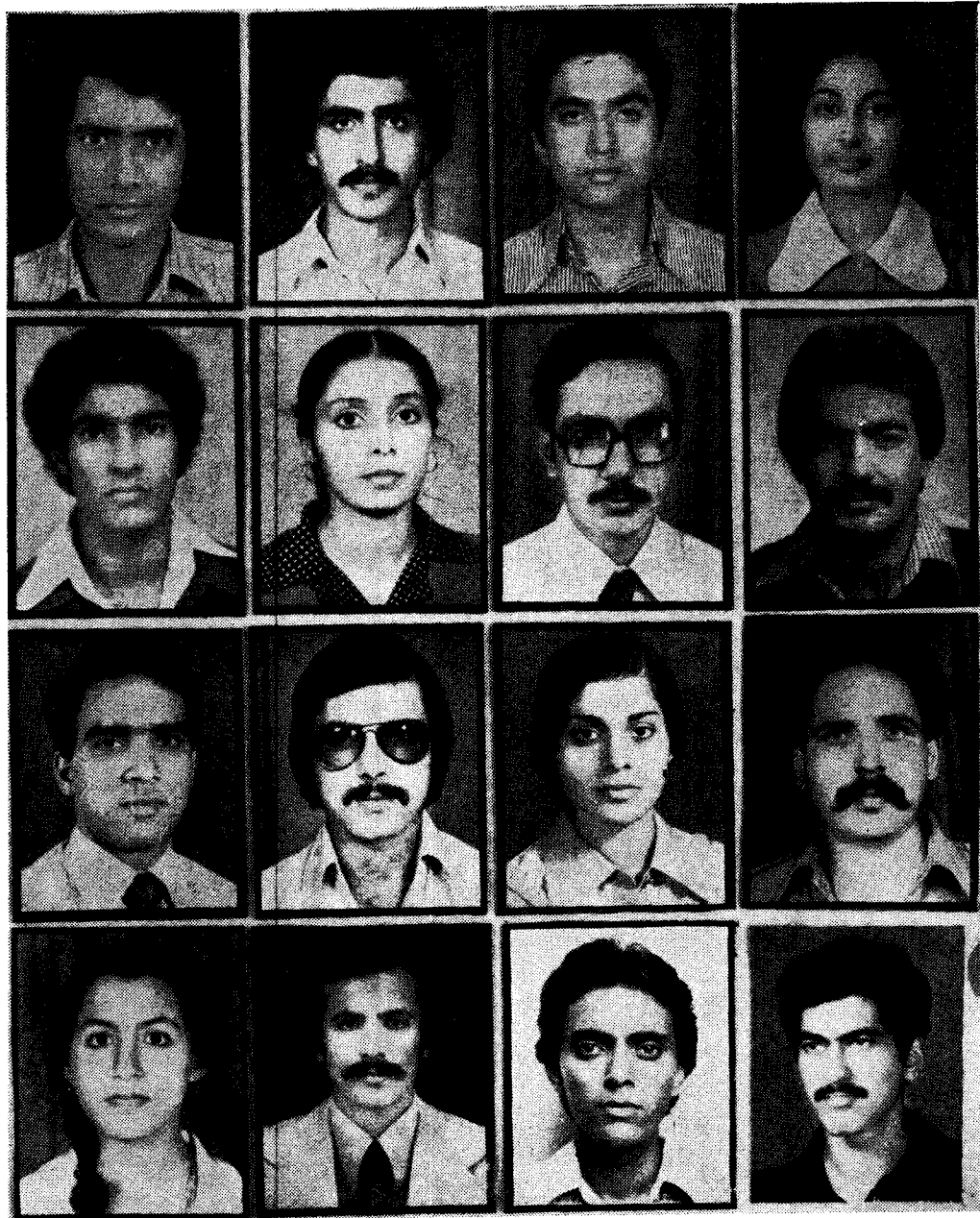
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GENERAL SECRETARY DMCSU 1978-79



ANIS-UR-REHMAN

WHO IS WHO, CAN YOU TELL?



Now a world or two about the future. It was a general consensus that test cricket without the Packerites had fallen to a very low ebb. Now that an agreement has been signed between the Australian Cricket Board and the World Series one hopes that Test Cricket would regain its previous standards. Has Packer decided to disband W.S.C. for the cause of traditional cricket or is it that his goal has been reached can be anybody's guess.

What about the possibility of another Mr. Packer coming up and buying the game? Sponsorship can be good for any sport but auction can prove to be a bad practice. Infusing true professional spirit within the limits of sponsorship is the only thing that can save the game from such perilous circumstances in future. If this is not done then we should all be aware of the fact that "history repeats itself".



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badly overshadowed Packer cricket. On one particular day only about 500 people watched the "Supertest" while about 20,000 saw the Australia-India match. Night cricket, however came to Packer's rescue. This innovation met great spectator support and in this way some of Packer's reputation was salvaged.

While all this was going on in Australia, the unrealistic cricket bosses of Pakistan declared Packerites as ineligible for the Anglo-Pakistan Tests. What happened in these Tests is a story which better not be retold. After the English debacle the Packerites were reinstated into our national side through the courtesy of a new cricket administration.

On the Australian scene the W.S.C. circuit was in its second season. The number of Packerites had swelled to about sixty. Packer cricket also started receiving public support which coupled by television backing resulted in financial gains for W.S.C. Packer's first objective of disrupting test cricket was achieved in the first W.S.C. season. His second goal of making large sums of money was gained in the second year of the World Series. Packer now was not just another man on the cricket scene. He was the man incharge of the driving seat of this game.

Now let us probe into the results of the Packer invasion. First and foremost of these is that professionalism has gained a new lease of life in the game of cricket. This is of special significance in the closing decades of the twentieth century where professionalism has become the watchword for the survival of any sport. Next we come to the innovations that Packer has infused into the game. Of these night cricket and the new system of T.V. coverage are very commendable. Packer cricket has also helped new names, specially the spring backs to come into limelight. Kepler Wessels and Le Roux, for instance, have grabbed the opportunity given to them by W.S.C. with a great degree of success.

On the debit side W.S.C. has snatched names oik Viv Richards, Tony Grieg, the Chappells, Lillie and Roberts out of the test venues. This, however, has proved to be a mixed blessing as worthy replacements emerged very quickly. It is difficult to say whether people like Hogg and Botham could have ever made their test debuts without the Packer affair.

A serious charge that W.S.C. faced was that it had created the problem of spectator indiscipline. What happened during the recent tour of W.S.C. Australians to the West Indies is now a black spot on the cricket history. There was hardly a day on the tour when there was no bottlethrowing incidents. The height of it came at Sabina Park where the spectators caused a lot of damage to the stadium and the "Supertest" had to be abandoned.

Another very significant aspect of the World Series Cricket was the Packers domination of all the Packer recruits, no less than thirty had some credentials to fast or medium pace bowling. This domination had resulted in many unwarranted injuries to the batsmen. To complete an innings unhurt in the World Series was quite unusual. Cricket for W.S.C. was nothing short of war. The miserable plight of the batsmen in the Supertests can be judged by the fact that only five centuries were scored in five matches. This, when compared with the fortysix centuries in twentysix tests during the last year makes things rather clear. Batsmen which included folks like Walters, the Chappells, the Richards, Lloyd, Barlow and Zaheer, just to name a few, could score at an average of only a fraction over twentyfour. Was it because of poor batting or because of "safety first" attitude by the batsmen. Majid Khan, who is known to be a good player of genuine pace, became a victim of this very act of war.

In short it can be said that Packer Cricket was a lot different from the traditional Test Cricket. Some of the critics even go on to say that it was not cricket but merely a circus. The two forms of the game can rightly be compared with Rubgy League and Rubgy Union. The names no doubt are similar but nothing else is.

CRICKET OR CIRCUS

By
AAMIR ZUBERI
1st Year

Is Packer and Cricket synonymous? This is the big question hovering around the cricketing world. Did Packer launch World Series Cricket (W.S.C.) as a well wisher of this game of glorious uncertainties or as a mere money spinner? Has he deserted his allies and left some of them in the lurch?

To find an answer to these questions let us take a stroll into the years gone by. Cricket between the wars and before, an era to which the critics refer as the golden age of this game, was the sport of the English Lords. To them cricket was a favourite past time and nothing more. These people, called the gentlemen of cricket, could hardly be described as the technocrats of the game. A few swash-buckling crossbatted heaves and back to the pavilion they went. The entire burden of the game was put upon the weak backs of a few professionals, who were treated as nothing more than the paid servants of the so-called "gentlemen". All sorts of privileges were enjoyed by the amateurs. The most unjust of these was that no professional was allowed to lead England in Test Cricket. With the passage of time the different branches of the game became more and more specialised. A player was no longer just a cricketer. He was either a batsman, a bowler or a wicketkeeper. The gentlemen failed to adjust themselves in this "age of specialisation". Coupled with this more and more money was being poured into the game which forced amateurism to die. At last, in the early sixties the amateur-professional distinction was declared null and void. Here ends episode number one of the Packer drama.

A few years later the cricket history entered perhaps one of its most explosive decades — The Seventies. It started off with the players' demands for a greater say in the monetary affairs of the game from all around the cricketing globe. Just as a big turmoil was knocking at the door of this sport, one-day cricket came to the rescue of the game. Instant cricket brought more spectators into the arenas and this naturally meant more money for the players. Things thus started to quieten down a bit — at least for the time being. At this juncture in the history of the game three new stars rose on the cricket horizon. They were Tony Grieg and the Chappells—Ian and Greg. They restarted the player's fight for a greater share in the money that was being poured into the game by the sponsors — Benson and Hedges, Cornhill, Prudential, John Players and Gillette just to name a few. Ian Chappell was seen taking his pants off midpitch during a Shields game in Australia to press for his demands. Six Pakistanis threatened to boycott the Aus-WI tour of 1976-77. The English cricketers also started creating trouble in their domestic cricket. All this coupled by a number of minor incidents created an atmosphere required by Packer to explode his bomb.

Kerry Packer, a T.V. boss, had been refused rights for test cricket, inspite of being the highest bidder, just because his was a private network. He decided to take his revenge on the Australian Cricket Board (A.C.B.) by disrupting test cricket in Australia. To gain this objective he bought the services of the top cricketers of the world at fabulous prices.

The World Series Cricket (W.S.C.) story came to surface during the Aussies tour of England in 1977. The Test and County Cricket Board (T.C.C.B) which controls the game in England immediately deposed Grieg, a Packer recruit, from the highest post in cricket — The English Captaincy. However, the T.C.C.B. wanted to play safe and did not remove the Packerites from the English side until winning the Ashes.

The first W.S.C. season coincided with the Indian tour to Australia. The visitors

road roller for a couple of miles before yielding to the agony of my body. Enough for one day!

Dawn of the next day found me lying in bed, utterly exhausted with an aching back, pulled hamstrings, and sore feet.

“At this rate I will need a mobile unit from the CHK to accompany me”, I gloomily conjectured. But an inherent coach-like voice piped up inside me with hackneyed statements like, “If at first you don’t succeed, try, try and try again”. And so I ruthlessly eliminated all sane thoughts advising me to desist from this slow but steady path to self destruction.

Subsequent days of the week saw me improving slightly to give me a glimmer of hope. I learned to bear the stares and giggles of the ignorant peasantry gazing on with cracks like “PT master” and “Beevee say bhagta hay”.

At long last, the day of ‘Le Grande Race’ arrived. The participants assembled at the starting point and the rules of the race were read out. The situation was extremely tense, to say the least, till eventually the starting whistle was blown. We were off, all fifty odd of us, full of vigour and vitality, determined to snatch a piece of glory.

After one mile of running, I was panting like a poodle; two miles and I could hardly keep my lungs from bursting; three miles and I felt like a middle-aged man suffering from arthritis. Needless to say, after four miles I dropped dead in my treads. To put it in gentler terms, I decided to take a “short break” or an “interval”. All around me I could hear cries of “Oxygen, Oxygen” and “water, water”. Even boys of Herculean proportions were dropping down like flies.

Rolling in the dust I contemplated my sorry state amidst gasps and wheezes. Any temptations to carry on were quickly dashed by an approaching vehicle which stopped by my side.

“You guys the mobile unit from Civil Hospital?” I asked in a dazed voice.

“No, but we can drop you there. You look terrible. What happened?”

“Oh! the spirit of jogger-mania overtook me. But that’s over now.”

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WE BUILD FOR YOU A BEAUTIFUL PAKISTAN

MY BOUT OF "JOGGER-MANIA"

By

MIRZA SHAHZAD HASAN

1st Year

Of all the forms of sports avidly followed by its fanatics, one is so inexpensive and yet so demanding as jogging, for some athletic-maniacs, is 'a way of life', as sports magazine writers would enthusiastically point out. It is "the stream-lined way of health." It can also be a non-stop flight to physical and mental ruin — as I unhappily discovered one miserable week long, long ago.

It all happened one fine morning on my college premises as I strolled casually out of the dissection hall. There I was quietly whiling away my time when to my immense misfortune as I later discovered, my gaze settled on a notice board which read :

"ANNUAL ROAD RACE"
Entries invited
COME ONE COME ALL

Somewhere deep inside me a dormant volcano of emotions erupted. In its effusive outbreak it compelled me to march briskly to the gymkhana room and scribble my name in the entries' column. Leaving that office, I sensed an excitement, an elation that knew no bounds. What is six miles? I thought. It is but child's play. Ah! I was soon to see how mistaken I was. My first delusion came when I learnt I would have to run in shorts. "Shorts!" I bellowed to a friend nearby.

"What did you expect, pyjamas?" he retorted.

"Atleast that outfit wouldn't get me booked for indecent exposure," I tentatively suggested.

On coming home I broke the news to my family and was at once met with wise cracks galore: "Fleet-footed fatso faces the furlongs", was one.

"Where is my camera? I would not let such an opportunity pass without a ceremony", came another.

So much for the moral support. I trudged upstairs and fished out a ragged old pair of jeans from my closet. I must admit that I am not endowed with the greatest of sartorial skills, and so I simply snipped off the legs and tried on the remainder. It was hopeless, but it would have to do. The T-shirt and tennis shoes were no problem. Finally, a head band for that "Bjorn Borg look".

"Ah! yes," I thought, admiring myself in the mirror, "I would surely outshine the likes of Zatopec and Nermi; I would eclipse the greatest feats of John Walker and Akni Bna with effortless ease."

After selecting the site and time for my daily practice jogs, I strode out early one morning and started warming up. Nervously I approached the deserted road and peered around to see if no early bird was peeping. Then I took a deep breath and took off. To my utter amazement, I collapsed within two minutes. "Maybe I am pressing too hard", I thought. So I checked my pace and assumed and managed to continue the pace of a

mulate the faltering heart, drugs to restore consciousness, drugs to ease pain. But death is still a part of life and we cannot forestall it indefinitely. We can only prolong the process of dying. In the other words we have merely developed a new way of dying — slow passage via modern medicine.

Unfortunately in our society this problem becomes more active since our laymen don't understand these terms.

Hippocrates pledged physicians never to use drugs to produce death but we seem to have forgotten that he also forbade the administration of remedies to those beyond hope. We have got zealous doctors who would apply last technique to prolong what virtually can be termed as 'No life nor death'.

Dr. Walter Alvarez, emeritus consultant in medicine at Mayo Clinic, believed that something should be done to moderate these zealous doctors who like to keep treating strenuously long after all hope of a cure has gone. They should think "will what I am now ordering do the patient any good?"

This acute question becomes more pressing when instead of old patient, we have to come across a young patient. Every doctor knows that in most cases of serious illness in childhood he must keep fighting for a cure until the very end.

The older ones who have run their race and are now suffering from the tortures of failing heart or crippled joints or series of strokes are often glad to go, but what about younger ones?

The most sobering statement of the problem appeared in 'CA' — The Bulletin of Cancer Progress in 1959, in a paper by Dr. Edward Rynearson of the Mayo Clinic. "You are standing at the bedside of a patient dying of untreatable cancer. The patient has already undergone radical surgery, chemotherapy and radiation. Despite all the impressive ministrations science can provide he is still dying and still suffering. There simply is no treatment now, for there is no treatment for death. . . . There are too many instances, in my opinion; where such patients are kept alive indefinitely by means of tubes inserted into their stomach, veins, bladders — with the whole sad scene encompassed within the cocoon of oxygen which is next thing to a shroud". Doctors have agreed that these 'extraordinary' measures are futile and only prolong the patient's suffering and the family's distress.

Dr. Rynearson says "Hardly ever have I met any lack of understanding on their part. Hardly ever do they wish to have their loved one maintained indefinitely in a tragic interlude, of more and more suffering. In most instances, the patient by now has a full understanding of the factors involved and is usually asking for relief of pain, not prolongation of distress."

Who can then say that 'Heroic measures' must still be applied to prolong the patients life?

New medical advances such as radiation therapy, oxygen tents, iron lungs, intravenous feeding etc., are 'ordinary' or 'extraordinary' measures. Well these may be ordinary but not obligatory.

When the doctors, the family, the patient and his spiritual advisor are agreed that the struggle is hopeless 'the physician should do all he can to alleviate the patient's suffering and make no effort to prolong his life.'

Specialists in Geriatrics (the medical cure of old people) also believe that the patient

SHOULD DOCTORS ENDEAVOUR TO AVERT INEVITABLE DEATH?

Condensed by
PARVEZ B. NAYANI
Vth Year

'An old man with hepatic cirrhosis is deep in hepatic coma and obviously dying, the medical team at his bedside succeeds in bringing him out of the coma — only to await the fatal haemorrhage or still another coma that will bring death.'

'A 70 years old patient with advanced and rapidly spreading bronchial carcinoma develops pneumonia, penicillin cures the pneumonia and restores the patient to the longer ordeal of dying from carcinoma.'

A patient of terminal cardiac infarction, snatched out of the jaws of death twice with the help of Digitalis and other cardiac stimulants awaits the third and final as well as fatal attack due to coronary thrombosis and cardiac infarction.

The examples cited above are only the few of numerous cases confronted daily by the men of medical profession through out the world in medical, surgical and neurological wards or operation theatres. The question arises :-

'Are we justified in applying extraordinary measures merely to sustain a spark of life in an old, hopelessly ill patient whose time to die has come unmistakably?'

'How long is the doctor obliged to continue his struggle when there is no hope of recovery and death is inevitable?'

The same question at different angles :

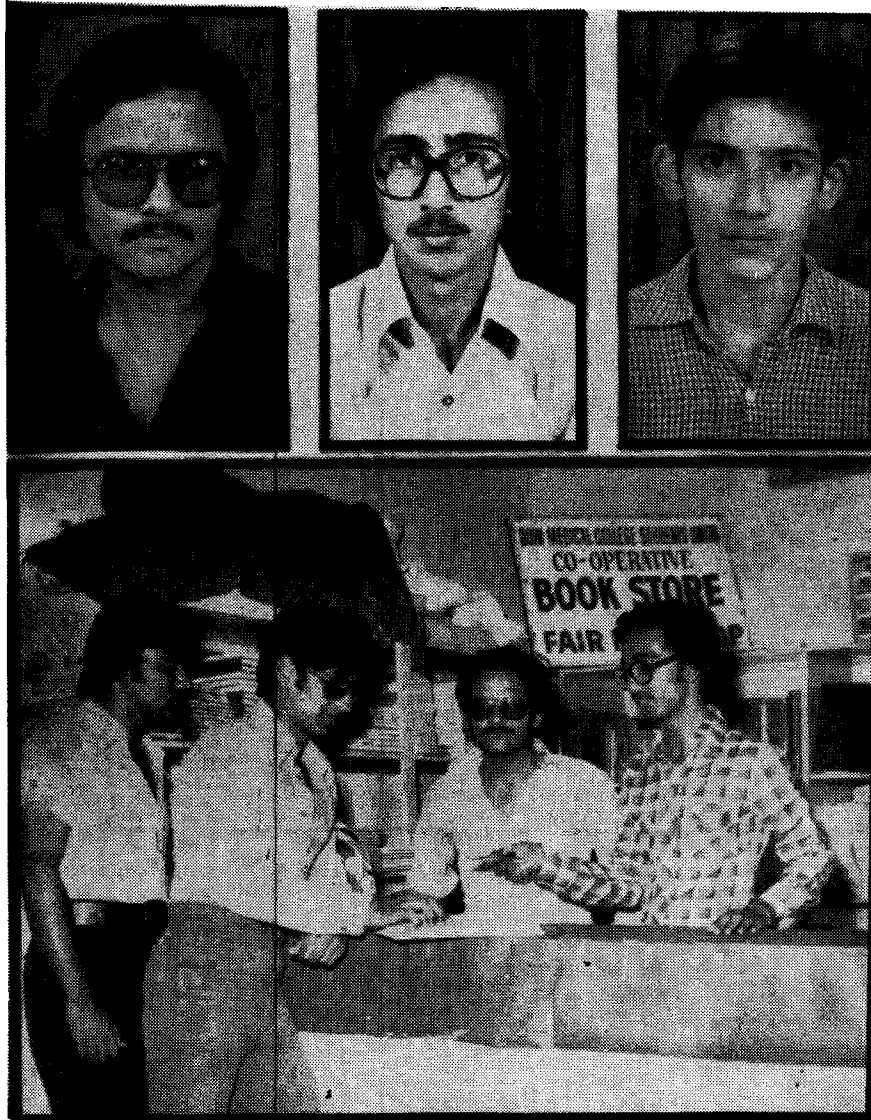
'What about the emotional strain this imposes, for no good purpose on the patient's family or friends?'

'Is the doctor really prolonging 'life' or is he only prolonging the act of dying?'

These different queries destined for the one and only one question mark are the burning issues of immense discussion on ethiological and philosophical grounds among medical circles in western countries and Japan. There are two terms widely used in these discussions, "Euthanasia, literally easy death, the deliberate termination of life, and is forbidden by medical ethics, religious codes and the social laws. The other term is "Dysthanasia", which means difficult, painful and undignified death. Specifically, it is the deliberate postponement of merciful death for days, weeks, sometimes years, when everyone knows that the borrowed time will be spent only in misery."

The doctor practising at the bed side has to come across such inevitable instances where he is hopeless as well as helpless. In recent years modern medicine has lengthened the average life span, and we have a greatly increased population of old people. Because we are better able to cope with the chronic illnesses and degenerative diseases that come with old age, most of these people are alert, vigorous, capable of enjoying their lives later years. But there is another side. Today we have many folks who are only technically among the living. They are lying in hospital beds, barely breathing in oxygen tents, their wasted bodies nourished through nasal tubes, their bladders drained by catheters. We have drugs to sti-

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THE FAITHFUL TREE

Fresh prints tread familiar routes
Covered by wheels of changing times.
Each step brings closer the memories
That haunted yester years.
Here and there float away soft petals,
And mingle with other love-me, love-me-nots.
By the path stands a tree, old and grey,
In the shade of which they once lay.
Now, under the branches, time defied,
Lie two unmarked graves, side by side.
The bark knife marks
Of the forgotten names,
Which only winds recall,
A warning to ears that hear the sad tale,
A lesson to passing lovers,
Who, unsuspectingly, take upon these age-old ventures.

But no one pays a heed.
And why, when nature's on their side
When there'll always be new petals to pluck
And new paths to walk.
And new trees to put their name to ...
... and the same tale ... to turn their ear to.
As long as the sun dawns the east
And dusks the west,
Life or death won't matter,
If only it be together!
Seasons may change, as do names ...
The paths, the petals, and the tree remains.

(NOOR KARIM NAGJI)
IIIrd Year M.D.

A LOVE POEM

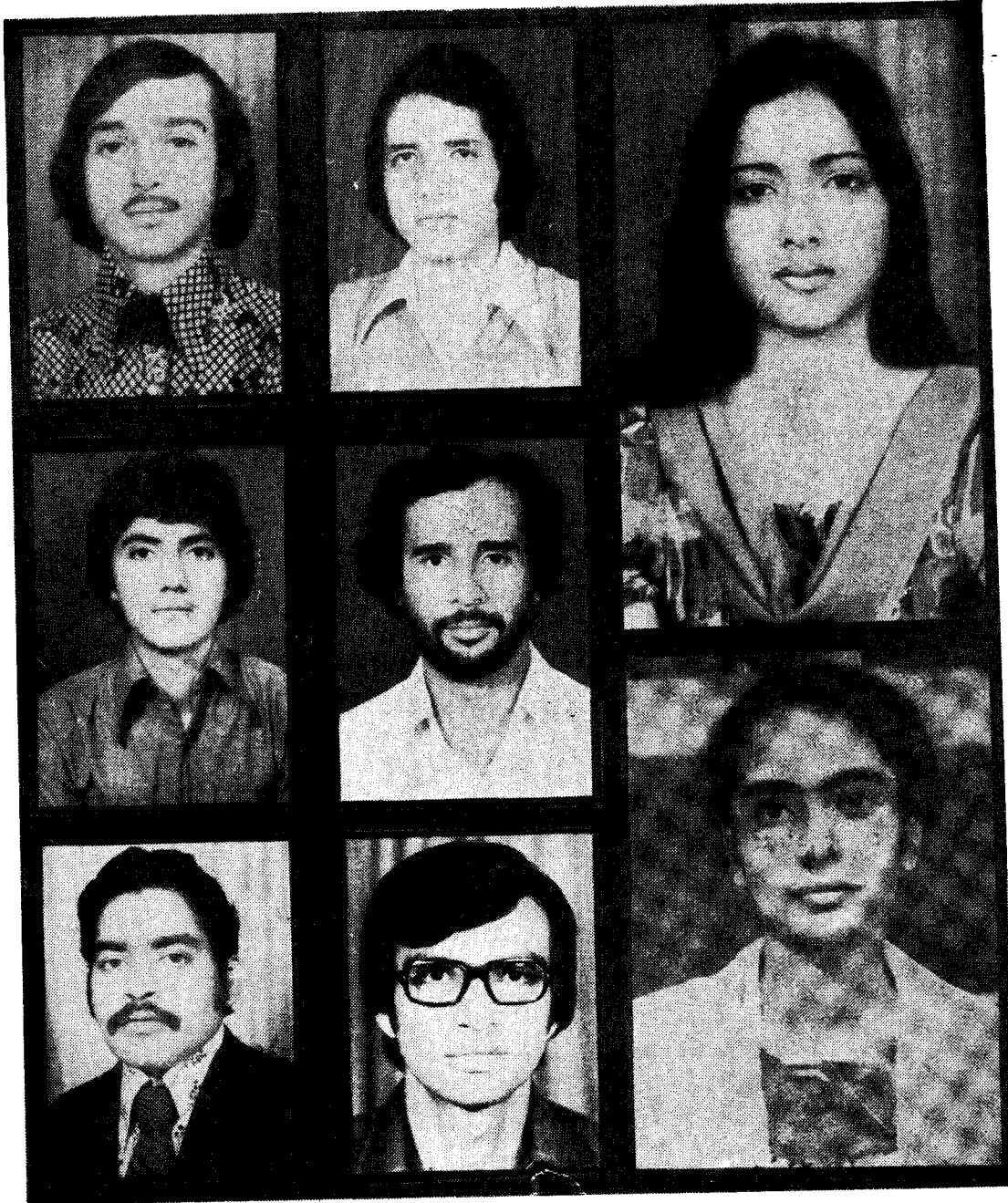
A.S. PUSHKIN

I loved you.
Love still, perhaps has not
Entirely perished in my heart.
But let it trouble you no more.
I do not wish to sadden you with anything.
I loved you silently, hopelessly;
Now pining from joy and now through jealousy.
I loved you
So sincerely, so tenderly,
As God may grant that you be loved by another.

(Translated from Russian)

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GIRLS
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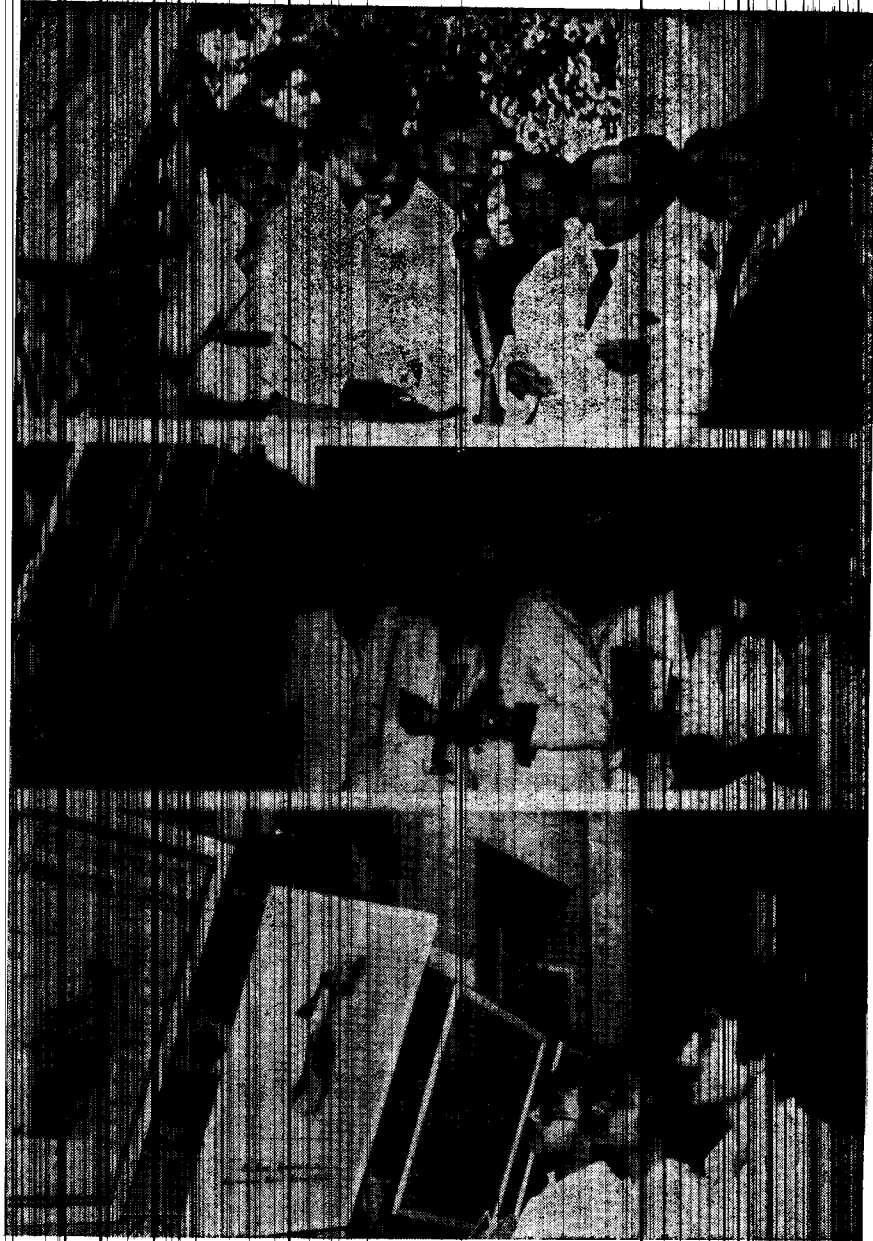


HANIF 1st year
IMRAN 2nd year
BAWA 5th year

SAQIB 3rd year
TANVEER 4th year
IDREES 5th year (old)

PCR ZEENAT
GCR SHADAB

AVP ANATOMY CHART COMPETITION



Science and art are servants of Life,
Slaves born and bred in its house.
Rise, O thou who art strange to Life's mystery,
Rise intoxicated with the wine of an ideal,
An ideal shining as the dawn,
A blazing fire to all that is other than God,
An ideal higher than Heaven—
Winning, captivating, enchanting men's hearts ;
A destroyer of ancient falsehood,
Fraught with turmoil, and embodiment of the Last Day.
We live by forming ideals,
We glow with the sunbeams of desire !

ERYTHROBLASTOSIS FEOTALIS

ASIF ASLAM
(IInd Year)

“Mismatched blood” said the doctor
And closed the case.
No one seemed to hear
The half-dead foetus
Mumbling tiny half-unspoken words.
He seemed to whisper :
“My father sowed the seed of dissent
My mother murdered me
Even before I was born.
I heard the world of daylight
Beckoning to me
But before I could make it
Her toxic blood came sweeping in
with a mad frenzy.
I was poisoned
By my very life substance.
There will never be
Any
Life
For me.”

Not only blood
But people
Can be
Mismatched to life.
Incompatible.

MELTING MOMENTS

IQBAL'S THE SECRETS OF THE SELF (ASRAR-E-KHUDI)

Showing that the life of the Self comes from forming ideals and bringing them to birth.

LIFE is preserved by purpose :
Because of the goal its caravan-bell tinkles.
Life is latent in seeking,
Its origin is hidden in desire.
Keep desire alive in thy heart,
Lest thy little dust become a tomb.
Desire is the soul of this world of hue and scent,
The nature of everything is a store-house of desire.
Desire sets the heart dancing in the breast.
And by its glow the breast is made bright as a mirror.
It gives to earth the power of soaring.
It is a Khizr to the Moses of perception.
From the flame of desire the heart takes life,
And when it takes life, all dies that is not true.
When it refrains from forming desires,
Its pinion breaks and it cannot soar.
Desire keeps the Self in perpetual uproar
It is a restless wave of the Self's sea.
Desire is a noose for hunting ideals,
A binder of the book of deeds.
Negation of desire is death to the living,
Even as absence of heat extinguishes the flame.
What is the source of our wakeful eye ?
Our delight in seeing hath taken visible shape.
The partridge's leg is derived from the elegance of its gait,
The nightingale's break from its endeavour to sing.
Away from the seed-bed the reed became happy :
The music was released from its prison.
What is the essence of the mind that strives after new discoveries and scales the heavens ?
Knowest thou what works this miracle ?
'Tis desire that enriches Life,
And the mind is a child of its womb.
What are social organisation, customs, and laws ?
What is the secret of the novelties of science ?
A desire which realised itself by its own strength
And burst forth from the heart and took shape.
Nose, hand, brain, eye, and ear,
Though, imagination, feeling, memory, and understanding—
All these are weapons devised by Life for self-preservation
In its ceaseless struggle.
The object of science and art is not knowledge,
The object of the garden is not the bud and the flower.
Science is an instrument for the preservation of Life,
Science is a means of invigorating the Self.
Science and art are servants of Life,
Slaves born and bred in its house.

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Post-mortem staining in neck has sometimes given rise to suspicion of murder by seeing several parallel marks on one side of neck. (See fig 1.) These are due to position of the head after death. If the head be turned to one side the skin of the dependent side is thrown into folds. In these folds the skin's under certain degree of pressure & no stain can form there, the tissues between the folds are not being compressed show staining. The result is the formation of parallel marks suggestive of pressure by fingers (Throttling). In the same way pressure from tight clothing will prevent the development of lividity in that area and mistakes are made by the inexperienced when white band on the neck produced by a tight collar, beaded threads or ornaments on the neck is taken as a mark of strangulation which is most marked when neck swells due to putrefaction.

Sometimes the husband kills his wife by burning, alone or with the assistance of inlaws of the woman, or they kill the woman and later on put her on fire by sprinkling kerosine oil. They later on report to the police that while cooking, her clothes got on fire accidentally and she died. In such cases the doctor should perform the autopsy with care and should not wholly rely on the statements made by the relatives and the police. Ante-mortem burning is 100%. The whole body is burnt. If any skin is left there will be blisters with vital reactions. The blister will contain fluids with albumin and chlorides and in post-mortem burns there will be gas and if little fluid is present will be free of chloride *i.e.*, will have no vital reaction. On internal examination there will be no smoke black particles inside the trachea and bronchi. The blood will not be cherry red as is present in ante-mortem burning due to inhalation of CO₂ and formation of carboxyhaemoglobin.

Burning is accidental and sometimes suicidal. Homicidal cases are also seen. Suicidal cases of burning are usually 100% from head to foot. All the skull hair are burned while in homicidal cases the burning is not 100% and skull hair are not so badly burned. Smell of kerosine oil will be present from head to feet. In homicidal cases there might be signs of assault. *e.g.* fracture of hyoid bone or other injuries or signs of poisoning present in internal viscera. In such doubtful cases the viscera should be examined chemically.

Bruises are frequently seen on throat, chest on both sides of Chinese individual, these are more or less symmetrically arranged on both sides. These bruises if situated on throat alone, may give rise to suspicion of throttling. They are the result of the method of counter irritation practised by the Chinese, which consists of severe pinching of the skin. (See fig 2.)

Post-mortem abrasions, except those made by ants, are not common on bodies recently dead, and as yet show no sign of decomposition. These abrasions are difficult to distinguish from ante-mortem ones. It is seldom that a body is exposed to such a violence as would result in the formation of these injuries. The part most frequently attacked are the eye-lids, edges of the nostrils, the lips, back of ears, the axilla and groin. Careful examination will reveal very irregular edges. (See fig. 3.)

Not infrequently two oval, brown and parchmentised areas are seen on the front of the scrotum, one over each testicle. These are probably due to the practice of supporting the testicles with a suspender (Langot), constant friction of moist skin against the suspender causes, more or less, destruction of the epidermis. These areas therefore become dark in colour and parchmentize after death.

A doctor therefore should learn to look from the medico-legal standpoint upon such of his cases as may possibly become the subject matter of judicial investigation.



because it is done by friendly hand and is extracted not by tilting on inside mouth but by pulling it up.

Fabricated firearm wounds are mostly under the clothings. The signs of near fire *i.e.*, singeing of hair, blackening and tatoping of skin around the wound is present. The shot is usually a glancing shot with furrowing or abrasion corresponding to the size of the shot. It is either on left upper arm, thigh or calf and never on vital parts like head or chest.

Sexual offences are sometimes made difficult for the opinion of the medical officer. A grown up young girl when seen by the relatives or neighbours in compromising position is blamed to have been raped and reported to police. To prove the charge of rape, the essential ingredients are :

- (1) Performance of act with force and against resistance.
- (2) Without consent.

Resistance has to be proved by shouting and crying heard by neighbours etc. and biting, scratching and beating has to be proved by the doctor after examination of both accused and victim, unless the victim is terror stricken, exhausted, weak and over-powered by two or more persons.

The girl will have (by means of effort to overcome struggles), bruising or scratching on the limbs especially on forearm by holding hands and thighs for easy penetration. Marks about the mouth are made by the assailant, in his attempt to stop her crying. Local injuries about the labia, vagina etc. are found in virgins in varying extent depending upon the development of the parts. It may be less in grown up girls and slight or nil in adult accustomed to intercourse. Mere vulval penetration within the vulva or labia majora is enough to constitute the crime of rape. Hence the medical officer should mention after the examination whether sexual intercourse was committed or not, after examining the vaginal smear. He should not mention that rape was or was not committed. This will be described by the magistrate or the judge.

Sometimes difficulties in the diagnosis of sodomy, homosexual (between two males) or heterosexual (between male and female) arises. It is easy in a recent case when anal orifice is dilated, irritable and tender to touch with a zone of bruising around the orifice. There may be radial fissures at the mucous membrane of the anus or presence of venereal disease like gonococcal proctitis or condyloma. In grown up person these findings may be minimal and difficult to judge by an inexperienced doctor. Therefore the only evidence of recent sodomy is the presence of semen in the anus. The opinion as to the cause of dilatation of anus should be guarded and merely state that it is inconsistent with the entry of the penis.

Many doctors who have not examined the anal orifices properly in the life are misled by the appearances after death when the sphincter is relaxed and may make mistake during post-mortem examination. An extremely difficult examination is in connection with divorce when the woman alleges abnormal sexual intercourse against her husband. The anal orifice can be quite lax following child birth, particularly if there has been a perineal tear and healed fissures and old haemorrhoids may be a normal finding, making it extremely difficult to say for certain whether the allegation is true unless it has been a persistent practice.

False charge of sodomy has been reported in small children after applying starch or egg white on the trousers and anal region. I have seen a case in which the father applied his semen on the anus and trouser of the child. In small children fabricated charge can be proved by negative findings of the anal region *i.e.*, no bruising, oedema, scratches or tear at anal region and no pain.

In all such cases, in telling such secrets, the doctor should be careful to tell only the proper authorities (police) or (the Illaqua Magistrate) and to mark all letters containing such information 'Private and Confidential'. In case the doctor hides such information, the body may be exhumed later on which may be of great mental torture to the relatives and the doctor who attended the patient may be in real trouble.

Fabricated injuries or fictitious injuries or invented wounds produced by a person on his body himself (self inflicted) or caused by a friendly hand (self suffered) sometimes come to the casualty department with the object of :

I. *To support a false charge against another person with ulterior motive like :*

- (a) To charge an enemy with assault or attempted murder.
- (b) To convert simple injury into grievous one.
- (c) To bring charge of ill-treatment or beating by officers during detention in prison or police custody.
- (d) Injuries inflicted by girls to bring charge of rape.
- (e) Recruits to instill irritants in the eye or by a medical or para medical man to inject T.A.B. to get fever and escape military service or avoid march on the front line.

II. *To avert suspicion e.g. :*

- (a) To destroy evidence of certain injury which might connect the person with a crime.
- (b) By an assailant to show that he was acting in self defence.
- (c) By a watchman or policeman acting in collusion with robbers to show that they received injuries while defending the property. Or by servants in case of theft or by messenger carrying money, for the same reasons.

Fabricated wounds are often incised wounds, occasionally stab and sometimes bruises. The use of marking nut juice or other irritants to produce artificial bruise is not uncommon in our country. Contused or lacerated wounds are rarely fabricated on account of pain and force required to produce them. Still more rare are the fire-arm wounds and burns.

Self inflicted injuries are commonly seen over those parts of the body which are easily accessible, such as neck, outer side of left upper arm, the front of the left forearm, the front and outer side of the thighs and front of the abdomen and chest, so as to simulate strangulation, defence injury and rape etc.

The fabricator usually produces only that much injury as he thinks necessary to confirm his story. He is usually careful to avoid doing any serious harm to himself. He will never inflict injury on his face or private parts. The injuries therefore are usually multiple, superficial half-hearted and not situated on any vital parts of the body.

Careful examination of clothes will reveal that the clothes are not correspondingly damaged, they are cut in a way incompatible with the number, length, direction and nature of wounds as the fabricator rarely injures himself through his clothes. (See figure.)

When examining injuries, one should look for not only recent injuries but old scars also. Multiple scars of different ages when present on various parts of the body for which there is no satisfactory explanation add to the evidence of being fabricated.

In case of dislocated tooth the fabricator will have no injury on the lips corresponding to the teeth inside and of the blow outside the lip. The laceration of the gum will be less,

IMPORTANCE OF FORENSIC MEDICINE & PII-FALLS IN MEDICO-LEGAL WORK

Prof. UMER KHAN

The Medico-legal Officer is mainly concerned with the topics such as injuries, assaults, poisoning, criminal offences and unnatural deaths. Any doctor in the Government service even in the remotest dispensary of the province may be asked by the police to solve such problems as a dead body found in a well or a canal in a putrifying condition, whether the person fell down in the well or canal and died or was killed and then thrown in it.

A woman may complain that she has been raped. Medical examination will reveal it if she has been raped or it was a false charge. Similarly a fabricator may have a self inflicted or self suffered injury to support a false charge with ulterior motive or to avert suspicion from oneself. If properly examined will be detected and hence save the innocent persons from punishment.

Thus Forensic Medicine plays an important rôle in guarding the safety of each individual in the community, and also in ensuring that any accused person is not unjustly condemned.

The Law in every corner of the World requires medical men and women whether in Government service or not to assist it in laying bare the facts in connection with offences against the person or rights of the individual or of the community. The medical practitioner is therefore liable to be called upon at any time to give evidence as a medical jurist. It is consequently advisable that he should learn to look from the medico-legal standpoint upon such of his cases as may possibly become the subject matter of judicial investigation. He should therefore make a habit to note carefully everything likely to be of medico-legal importance.

Professional secrecy learnt in the course of professional activities is therefore, not only a moral but also a legal obligation and any violation of such secrecy, which results in injury, either social or material, to the patient makes a doctor liable to be fined heavily unless divulgence of the secret was called by the Law, which he should divulge under protest.

As regards professional secrecy and the crime is concerned the doctor should be very cautious. It may happen that a doctor is called to treat a patient, who learns in the course of his examination, has been guilty of an offence against the law. The doctor owes to his patient the obligation of secrecy, on the other hand the authorities have the right to look to every citizen for help in preservation of law and in the detection of the criminal. It may be a matter of difficulty to determine at what point the doctor's duty as a citizen becomes more obligatory than that which he owes to the patient. If the crime is of a very serious nature for instance, murder, the proper authorities (police) must be informed. In lesser crimes the doctor will be guided by the dictates of his conscience, always bearing in mind that he is not a detective or a policeman, that the detection of crime is no part of his proper duty. In case of attempted suicide, if called in, he would of course attend to the patient, but no legal obligation rests upon the doctor to report the incidence to the police or other authorities. If however the patient dies he should inform the police or request the relatives to do so.

In case of attempted abortion it would be unjustifiable for the medical man to give information to the police, but it is quite a different matter if he ascertains that she has had the aid of an abortionist or a nurse or she died on account of abortion.

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dying of incurable cancer and that, dying of chronic and degenerative disease of old age present the identical problem.

If everything has been tried and has failed we have no other alteration. One geriatrician says "This problem is getting more pressing all the time, I have dedicated my life to taking care of old people. I want to keep them healthy, alert and vigorous. But when their hour is come I intend to devote my energy to keeping them free from pain instead of prolonging his misery called 'life'".

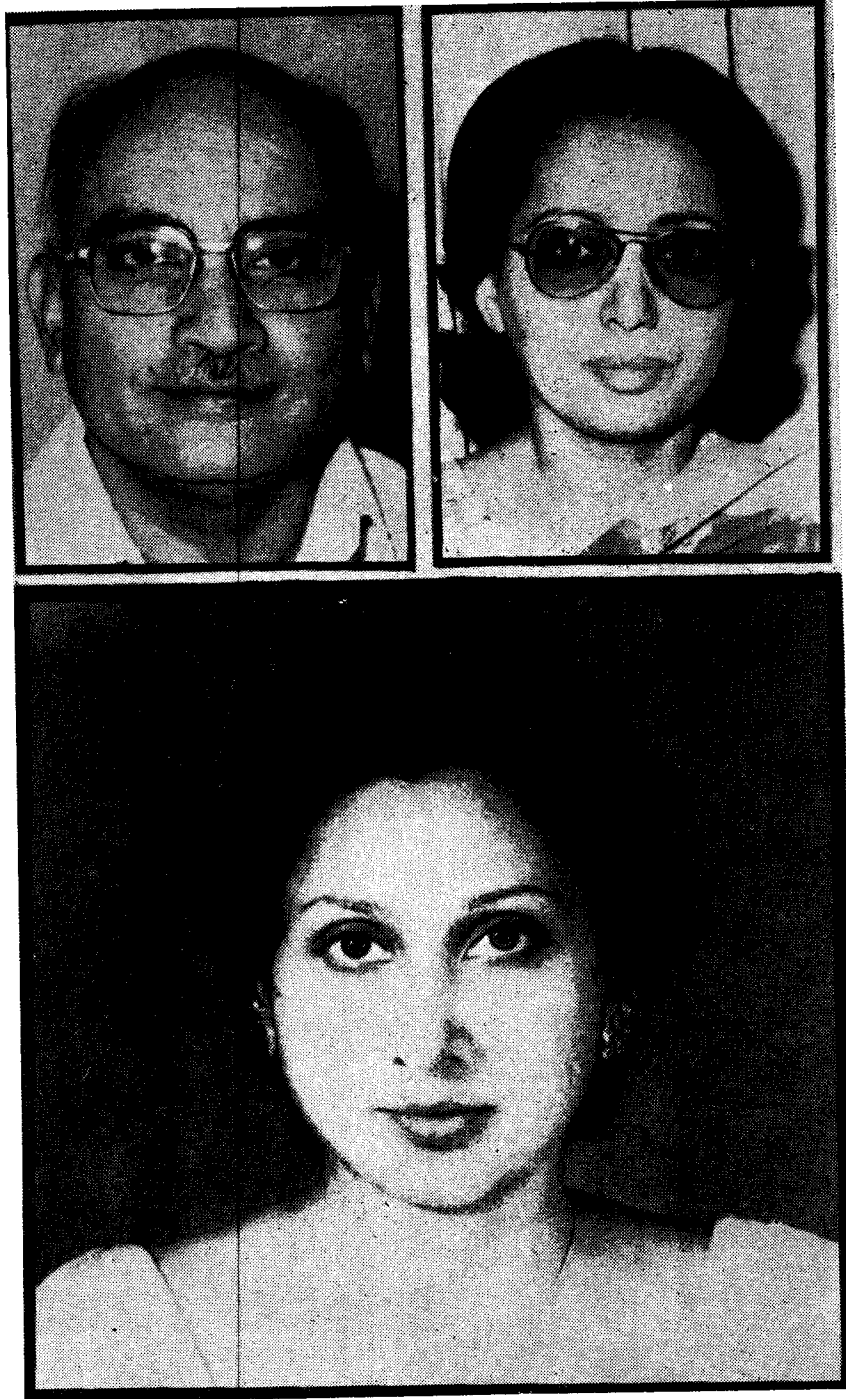
With the permission of dying patient if he is able to give his consent, otherwise family members be approached, narcotics should be used with moderation to alleviate suffering, even if the narcotics hasten his death. In this case death is not directly desired but it is inevitable, and proportionate motives sanction measures which may hasten its advent, to make it easier for the sufferer to cross the border of life and death and to live in eternal mercy on the other side of the life.

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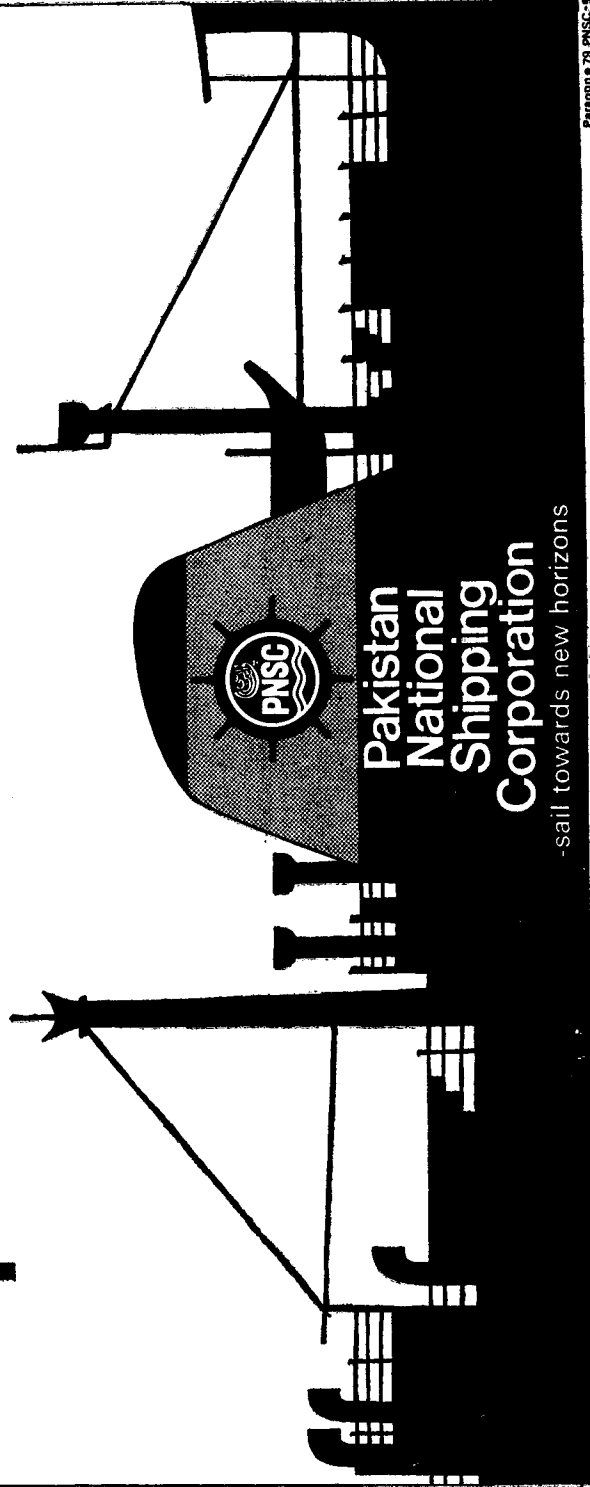
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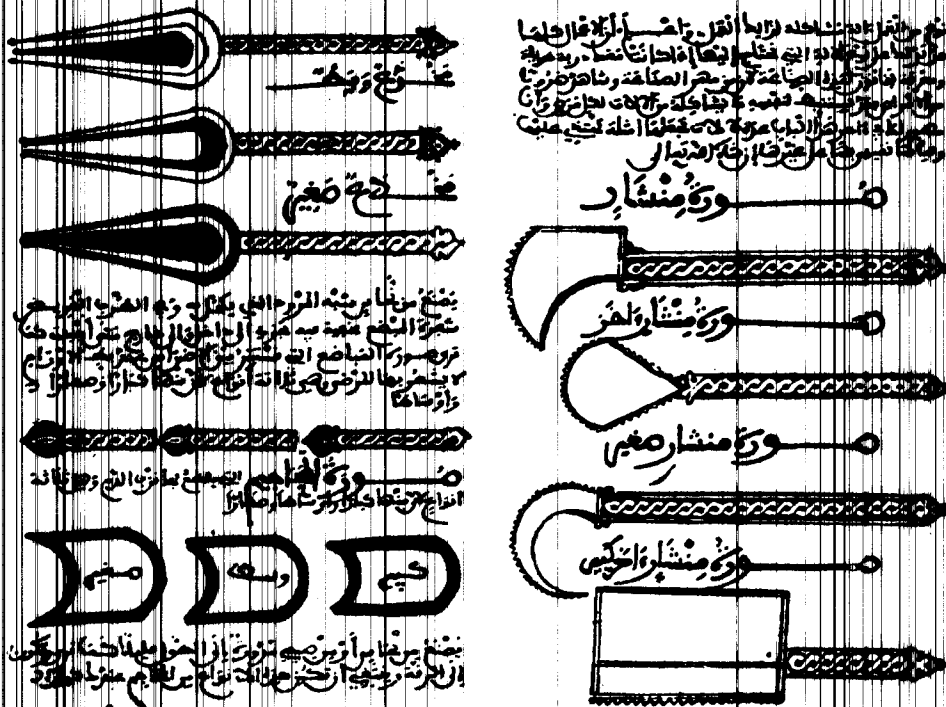
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making his personality perfect. He guarantees security to His creation and nothing escapes His supervision. He has full powers to execute His programme. Everything is so firmly bound by the splints of His laws that nothing can deviate a bit from its prescribed role and thus disturb the universal order. He is high above all and far beyond this that any other power be considered to be a partner to Him.

He is the Creator, the Evolver; and brings the created objects to their required forms by subjecting them to various forces of evolution.

Above described are some of His attributes, otherwise all sublime attributes are centered in Him in perfect harmony. All that is in the heavens and the earth steadfastly follow His programme; He is exalted in Might, which He exercises with absolute balance and discrimination.

(From: PHENOMENA OF NATURE & THE QURAN by DR. S. ABDUL WADUD)



—Page from *Al-Tasrif* showing some of the Instruments invented by ABUL QASSIM AL-ZAHRAWI (936-1013).

But Razi's greatness in the field of science lay in his being a physician of great calibre. His literary works on medicine are more than one hundred, of which 'Hawi' was the most famous one and had its greatest influence in the East and the West. It was a medical encyclopaedia, which was compiled after his death by his pupils from the notes which he had been writing all his life long. At least 25 copies of its Latin translation are now treasured in the western libraries. The first translation appeared in Persia in 1489 and the second in Venice in 1542. His other well-known medical work is 'Almansoori'. Though concise, it was even more popular. Its Latin translation, entitled 'Liber Almonsonis' was first published in Leiden in 1481, then in Venice in 1497 and again in Basel in 1544. Razi also wrote a number of pamphlets on various medical subjects; such as "Dietetic treatment of diseases"; "Stone in kidneys and urinary bladder", the French translation of which appeared in Leiden in 1896; "Colic"; "Differential diagnosis of diseases" etc. But the one that gained most popularity was on "Smallpox and Measles." Its Latin translation was published in Venice in 1445 and English translation in London in 1848. This was the first book in the world that described in details the causes, signs and symptoms, treatment and the prophylactic measures against Smallpox and Measles.

This is just a glimpse of our glorious past in the field of scientific knowledge and research.

At every step the Holy Quran enjoined upon Muslims to explore nature, to ponder over the 'Ayat' or 'significant signs' that lie scattered all over the universe. This provided a stimulus for their activities and made them the super-nation of the world. The stimulus having gone they fell into an abyss, according to the law of rise and fall of nations, as enunciated in the Holy Quran. It is now for the Muslim youth of the world to turn back towards the Quran and also dive deep into the scientific research to regain their past glory, by the application of science to the benefit of humanity.

"In the earth are clear 'signs' for those who get convinced (after thorough investigation and research); and also within yourself. THEN, WILL YOU NOT EXERCISE YOUR VISION?" (51 : 20-21)

It is only a question of turning towards the Holy Quran, which has got a tremendous appeal for those who think over it. Human beings are bestowed with the faculties of intellect, understanding and appreciation. But if these faculties were given to an inanimate object, that even could not remain unaffected by the Message of the Quran. This assertion is beautifully stated in the Holy Quran itself, when it said :

"The effective power of this Quran is such that if, for example, We had placed it in the heart of a mountain and had given it the feelings, the mere idea of infringing the Divine laws would have shaken it to the roots and it would have cleft itself asunder, for not being equal to such a tremendous Trust. Such are the similitudes that We offer to men, that they may reflect thereon and realise the immense greatness of this book. (59 : 21-24)

The book is great indeed, as it is sent by Allah, the Sovereign of the universe, Whose authority and control are not shared by any other power; and Who possesses knowledge of the present and the future, visible and the invisible, manifest and the latent, actual and the potential. (It is only from the human point of view that these distinctions are made, otherwise to him everything is visible, present and manifest). Whatever means of growth and development are required for the actualisation of the potentialities of His creation, He provides them within a specified pattern and without reward.

He is the same Allah, besides Whom there is no other Sovereign. His authority reigns supreme. He Himself is the most perfect and flawless, and He grants means to everyone for

in the Western world as Avicenna. He was called 'Prince of physicians' by his contemporaries but he was much more than that. Pharmacist, physician, poet, philosopher, writer, orator and diplomat, Avicenna was an intellectual giant. He was well versed in all contemporary knowledge. His pharmaceutical teachings were accepted as authoritative in the West until the 17th century and still are dominant influences in the Orient.

Avicenna learnt Quran by heart at the age of 10. At the age of 16 he had not only mastered philosophy and sciences but had already made a name for himself as a physician. At the age of 18 he wrote a comprehensive treatise embracing all branches of science. He wrote over 100 books on Islamic teachings, metaphysics, astronomy, philosophy, political questions and medicine. His most important work was the '*Qanon of Medicine*', a treatise in five volumes. This was of such an exhaustive nature and so perfect in its conception that it remained a standard work for several hundred years and was still used for teaching purposes at the universities of Montpellier and Louvain until well into the 17th century. The translation into Latin by Gerard-de-Cremone had been universally popular. The '*Qanon*' offers a surprising harvest of ideas and notes on surgery that are not yet outdated, and it reflects the guiding principle of Avicenna's life—the attempt to comprehend all the various manifestations of the physical and spiritual world and to bring them together in a harmonious whole. In all 30 editions of '*Qanon*' were published, the first in Milan in 1413 and the last in Louvain in 1658.

Avicenna's encyclopaedic knowledge, his enormous productivity and his genius in so many different fields have ensured him a place as one of the greatest sages in the annals of mankind.

Alhazen: Abu Ali al-Hasan bin Hussain Ibn-al-Haitham (965-1543)

Known in the Western world as Alhazen, he was a Muslim scientist of repute. Born in Basra, he made a name in Mathematics, Astronomy, Civil Engineering and especially in Physics and Optics. He was the first to survey and plan the construction of Aswan Dam on river Nile 1000 years ago but the project could not be attempted on account of the insufficient means then available. His famous book *Kitab al-Manazir* was the first comprehensive book on 'Light' (Physics) and Optics. In it he described the similarity in nature of heat and light rays. The book contains the first correct exposition of the Theory of Vision. It explains the various aspects of light, such as colours, optic illusions and reflection, mirrors, twilight, rainbow, halo etc. It introduced for the first time the two laws of refraction. Alhazen also described such things as force of gravity, velocity, space, atmosphere and density. He thus laid the foundation of Physics in general and Optics in particular and paved the way for future research on the subject by later scientists.

Alhazen described the naked eye, anatomical features of the human eye, in sufficient details.

The original Arabic manuscript text of *Kitab al-Manazir* is not available, though the Latin translation and its dependent English translation is still present in different parts of the world.

Muhammad Bin Zakriya Razi (840-932)

He was known in the West as Rhazes. Born in Rey near Tehran. Was a pre-eminent physician and a chemist. As a chemist his name comes next to Jaber Bin Hayan (known as Geber in the West—born 722, the first chemist in history). Razi wrote 21 books and pamphlets in chemistry. He was the first to classify chemistry as organic and inorganic. He discovered the specific gravities of various substances, by means of an apparatus similar to the modern hydrostatic balance.

ar-Razi (wrote about 150 books and pamphlets), Abu Mansoor Mofiq, Abu al-Jazar, Ahmad Jabari, Ali-bin-Abbas, Areeb Qartabi (Obstetrics), Suleman Jaljal, Ibnul Wafid, Abul Qassim Alzahrawi, Muhammad bin-Ahmed Tamimi, Ahmad Biladi, Masawia Mardani, Abul Qassim Ammar bin Ali Moosli (Cana Musali) (optics), Ali bin-Musa (optics), Ibn-al-Haitham (Alhazen) (optics), Abu-Sahal-Mesehi, Bu-Ali-Sina (Avicenna), Saeed bin Habatullah, Ibn Fazl, Zarreen Dast (optics).

Biology.—Abdul-Malik-bin-Qareeb-Asmaee.

Physics and Mathematics.—Muhammad bin-Musa, Ahmad bin-Musa, Hasan bin-Musa (three brothers).

Mathematics.—Ali-bin-Saeed, Hajjab-bin-Yousuf-bin-Matar, Abu Saeed Zarir Jarjani, Habsh-al-Hasab, Muhammad-bin-Musa-Khwarzami (Algebra and Arithmetic), Sabit-bin-Qara, Ahmad-bin-Yusuf Misri, Ahmad-bin-Suhail Balkhi, Ali Imrani, Saeed Damishqi, Ibrahim-bin-Sabit, Jafar-Al-Khazan, Abul-Wafa Buzjani, Hamid Khujandi, Wayan-bin-Rustam Kohi, Ahmad Sajistani, Alberuni, Muhammad Hasab Karkhi, Koshiar, Ali Niswi.

“*Namwar Muslim Sainsdan*” (Famous Muslim Scientists—by Prof. Hamid Askari.)

Now let us give a brief description of just a few of them.

Abul Qassim Al-Zahrawi (936-1013) :—

He was the greatest physician and surgeon of his time and the greatest Arab Surgeon of all times. At a time when a physician was also a philosopher, a theologian, a mathematician, an astronomer, a linguist, and a universal scholar, Abul-Qassim advocated specialization and tended to adhere to medicine and its practice alone. His work *Al-Tasrif*, an illustrated practice of medicine and surgery, a real miniature encyclopaedia of 1500 pages shows Abul Qassim to be not only a medical scholar but a great practising physician and surgeon. The rich contents of *Al-Tasrif* exerted an immense influence on the study of medicine and the progress of Surgery in Europe in the later centuries. In *Al-Tasrif* are revealed Abul Qassim's moral honesty and integrity, his professional dignity and ingeniousness. The book contains descriptions and the earliest pictures in history of about 200 surgical instruments and these were devised by Abul Qassim himself. Of all the 30 volumes of *Al-Tasrif*, discourse 30 on surgery became the most famous and had by far the widest and greatest influence. Almost all the European authors of surgical texts from the 12th to the 16th centuries, referred to Abul Qassim's surgery and copied from it. Discourse 28 is on Pharmacy and was translated into Latin as early as 1288 as *Liber Servitoris*. It was the fourth medical book ever printed. Today 42 manuscript copies of his original Arabic text and 27 Latin translations in manuscript are treasured in the most important libraries and museums of the world; at least 27 printed editions of his book in Latin, Arabic, French, English and Spanish adorn the rare collections of the most famous libraries; and surgeons all over the world still perform numerous surgical procedures and operations little realising that they were introduced by Abul Qassim 1000 years ago. (Extract from article by Dr. Farid Sami Haddad, Beirut).

Avicenna (980-1037)

Amongst the brilliant contributors to the sciences of Pharmacy and Medicine during the Arabian era was one genius, the Persian Abu Ali Hussain Ibn Abdulla Ibn Sina, known

QURAN & MUSLIM SCIENTISTS

"Our Rabb! You have not created all this without purpose. Glory to Thee! Give us knowledge to discover the laws of nature, to save ourselves from destruction." (3 : 191)

"Science is in its source eternal, in its scope unmeasurable, in its problem endless, in its goal unattainable." (VON BAER)

It is not possible for any human being to know all or even a substantial part of the natural phenomena around us. The number of phenomena visible to the naked eye and those discovered by the scientific research and explorations, is so great that possibly one cannot even enumerate them; and this forms only a small fraction of what still lies undiscovered. That is why the Holy Quran has said :

"And if all the trees of the earth were pens and the oceans (were ink) with seven oceans behind it to add to its (supply) yet would not the (infinite) signs of God be exhausted; for God is exalted in power and full of wisdom." (31 : 27)

On the other hand, one can interpret the Holy Quran only to the extent of the knowledge he possesses. The more the human knowledge advances, the more the meaning of the Quranic text becomes clear and the more one gets convinced of the truth of the Quranic Fundamentals. Thus it is imperative that in order to understand the Quran, besides other things, one should be sufficiently conversant with the contemporary scientific knowledge. The Quran thus serves as a guide to mankind for all ages.

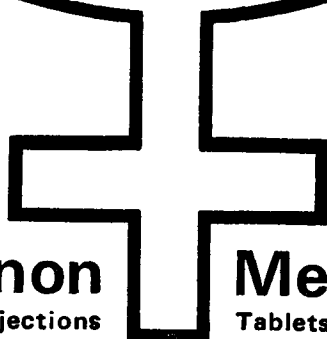
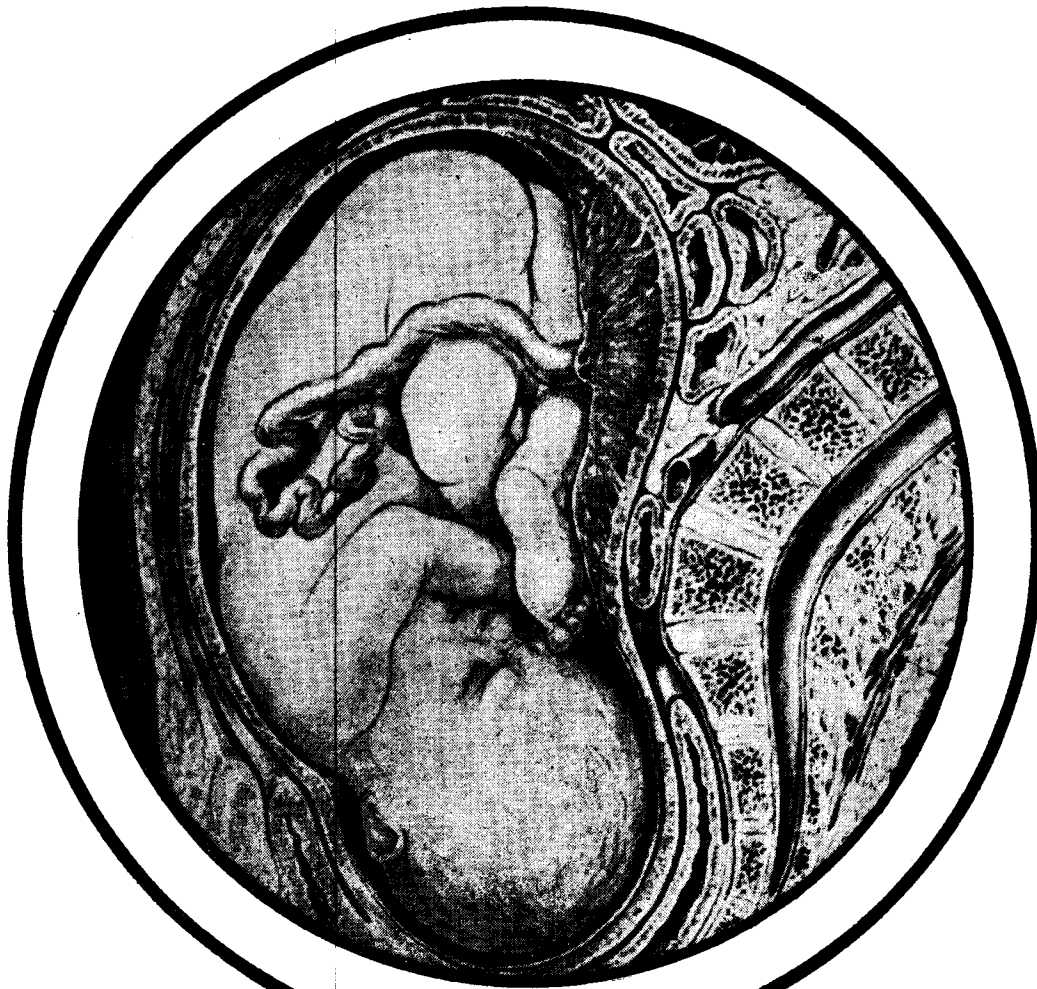
Stagnation in the scientific knowledge and research amongst Muslims started only after they forsook the guidance of the Quran which lays great stress upon man to explore nature. The impetus of the Quran having gone, it resulted in their decline in every sphere of life. Today in the glimmer of Western scientific research, the glory of our past is hardly recognisable. So much so that we are made to think that the scientific research started only three centuries earlier. The tremendous strides that the West took in the field of science during the last two centuries are too well known. But on the other hand it cannot be denied that Muslims were the pioneers in the field of science. They made great contributions to the scientific thought in Middle Ages, and this exerted an immense influence on the study of science in Europe in later centuries.

I hereby mention the names of certain Muslim scientists and research scholars whose scientific works and writings were later on translated into various European languages. The sequence of names, given below against various subjects, is more or less according to the various periods in which they lived respectively and not in order of their fame and work in the respective fields.

Astronomy.—Ibrahim Farazi, Yaqoob bin Tariq Naubakht, Masha-Allah, Fazal-bin-Naubakht, Yahya-bin-Mansoor, Sanad-bin-Ali, Khalid-bin-Abdul Malik, Ali-bin-Isa, Umar-bin-Farhan, Ahmad-Kaser-Ferghani, Muhammad-bin-Jabbir-Albatani, Fazal Nairezi, Muhammad Hidazi, Abdullah Turki, Abdul Aziz Qaisi, Hamid Khujandi, Abdur Rahman Soofi, Muslima Behreti, Ibrahim Zarqali, Ibn Yunus.

Chemistry.—Jabir-bin Hayyan (The first chemist in History), Muhammad Kasi, Razi, Avicenna.

Medicine.—Jarjees bin Jabrael, Hunain-bin-Ishaq-Yuhanna-bin-Maswia (optics), Yaqoob Kindi (Geometrical optics), Ali bin-Suhail Ribin, Abu Bakr Muhammad Ibn Zakraya



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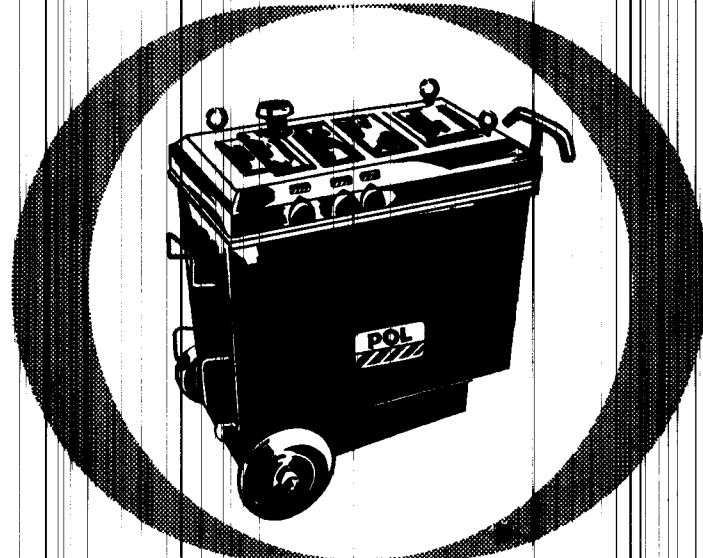
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name it oppressed mankind. So it was an area added to man's distance from God, an obstacle in the path to Him, one which must be taken into account by those who summon men to Islam.

It is true that mankind is wretched and is tired of bearing the burden of its materialistic civilization and luxury. It is true that corruption and dissolution, nervous and mental disease, intellectual and sexual perversion are eating away the body of western civilization, destroying nations and individuals, and are forcibly opening people's eyes to evil and corruption.

However, humanity persists in its bestial excitement, its lunatic intoxication, its uproar and confusion. The present century will pass away before eyes are fully opened, brains are cleared of their intoxication, and humanity recovers from its daze.

The first states of ignorance of divine guidance were connected to the primitiveness of nomadic life, which doubtless had its influence upon them. The traditions and customs of nomadism to a large extent determined people's conduct. Even though these made of the conflict between those calling for Islam and those ignorant of divine guidance a harsh and violent contest, nonetheless it was a clear and explicit one. Human nature was able to respond clearly, from behind the clouds of obstinacy and arrogance; both belief and disbelief were clearly defined. All of this was better than flexibility, indifference and frivolity.

Humanity is today suffering from frivolity and indifference with regard to all beliefs, ideologies and doctrines. It is also suffering from hypocrisy, deceit and baseness. All of these are barriers on the path of summoning men to God and obstacles in the way of righteously pursuing the path of God.

We should not neglect or underestimate these and many similar matters, so that workers for Islam should not be dazzled by favorable factors and fail to equip themselves adequately.

How may they equip themselves? There is only one thing with which they may provide themselves: fear of God, consciousness of the reality of God, direct cooperation with God, and absolute trust in His explicit promise: 'The victory of the believers is a duty incumbent upon Us'
(al-Rum, v. 48)

What is required is that a believing group place their hands in the hands of God and then march forth, the promise of God to them being the overriding reality for them, and the pleasure of God being their first and last aim.

Through this group God's way for the realization of His path will be applied. It will dispense the clouds of ignorance from human nature. It will give expression to the will of God that His word be supreme on earth, and the reins of power be in the hands of His faith :

'Many paths and institutions have passed away before you; journey in the land, and behold how was the end of those that cried lies. This is an exposition for mankind, and a guidance, and an admonition for such as are godfearing. Faint not, neither sorrow; you shall be supreme if you are believers. If a wound touches you, a like wound has already touched the heathen; such days we deal out in turn among men, that God may know who are the believers and that He may take witnesses from among you. Truly God loves not the evildoers — and that God may test the believers and blot out the unbelievers.'

(Al-Imran, vv. 137-141)

EXCERPT FROM

“THIS RELIGION OF ISLAM”

By

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In this brief discussion, we cannot deal in greater detail with the concepts and traces left by Islam in the life, history and present state of humanity, traces which were not there before Islam and which have remained obstinately in place, however distorted or blunted, and however distant they may be from the lofty summit to which people attained by following the sublime and righteous path of divine origin.

These few examples we have indicated serve to give some idea of the tens of traces and effects left behind by that path. There are many analogous ones to be found over the space of fourteen hundred years.

Those who summon men to God and His path should not be dazzled by the existence of favorable factors, and forget to provide for the obstacles and barriers that confront them in their task.

This word must concern opposing factors, the obstinate barriers in one's path.

Mankind in its entirety is today more distant from God than it used to be.

The clouds which weigh over man's nature are thicker and denser than before. The previous ignorance of God was based on a general ignorance, simplicity and primitiveness. That of the present is based on learning, complexity and frivolity.

Men were completely dazzled by the conquests of science in the eighteenth and nineteenth centuries. The flight from the church and the god of the church, in whose name thinkers and men of learning were burnt or persecuted, was a mad and panic flight that stopped at nothing sacred.

It is true that science itself, from the beginning of the present century, has begun to lead the great scientists back towards God. Human nature, made wretched by its wandering in the desert, has begun to weary and to return to God. But the dazzlement remains, and this century will end before the wandering section of humanity begins its return from the wastes of godlessness.

The area and scope of worldly life has increased in the feelings and beings of people. It has extended thus because of the means of luxury and comfort produced by modern civilization, and people have come to sense the vastness and weight of worldly life. Science, culture and the arts have added whole new areas to the feelings and life of men.

If all this had arisen on the basis of knowledge of God, of the attributes of divinity and those of humanity in relation to God; on the basis of the profound truth that God has appointed man as His viceregent on earth, has subordinated to him all the earth contains, and equipped him with all necessary talents and gifts, that man is in all this being tested for the hereafter—had it arisen on this healthy foundation, the new areas added to the perception and life of men by science and civilization, would have been areas added too to religious belief, bringing men closer to God and His path of righteousness, namely Islam.

But all this arose on a basis of flight from the tyrannical church and a god in whose

age of despotic Caesars, kings, the moral sympathies of those downtrodden people turned towards the party of Islam. They began to forsake their allegiance to the flags of their own monarchs and when they were conscripted by force and driven to fight against the Muslims, they had no heart in the fight. This is the main cause of those astounding victories won by the Muslims in the early period. It is on the account also that after the establishment of Islamic governments in their countries when they saw the social system of Islam in action, they willingly joined this international party and became the upholders of its ideology and set out to other countries to spread its message.

The Terms "Offensive" and "Defensive" are Irrelevant

If you carefully consider the explanation given above you will readily understand that the two terms 'offensive' and 'defensive' by which the nature of warfare is differentiated are not at all applicable to Islamic 'Jihad'. These terms are relevant only in the context of fears between nations and countries, for technically the terms 'attack' and 'defence' can only be used with reference to a country or a nation. But when an international party rises with a universal faith and ideology and invites all peoples as human beings to embrace this faith and ideology and admits into its fold as equal members men of all nationalities and strives only to dismantle the rule of an opposing ideology and set up in its place a system of government based on its own ideology, then in this case the use of the technical terms like 'offence' and 'defence' is not germane. Even if we stop thinking about these technical terms, the division of Islamic 'Jihad' into offensive and defensive is not admissible. Islamic Jihad is both offensive and defensive at one and the same time. It is offensive because the Muslim Party assaults the rule of an opposing ideology and it is defensive because the Muslim Party is constrained to capture state power in order to arrest the principles of Islam in spacetime forces. As a party, it has no home to defend; it upholds certain principles which it must protect. Similarly this party does not attack the home of the opposing party, but launches an assault on the principles of the opponent. The objective of this attack, moreover, is not to coerce the opponent to relinquish his principles but to abolish the government which sustains these principles.

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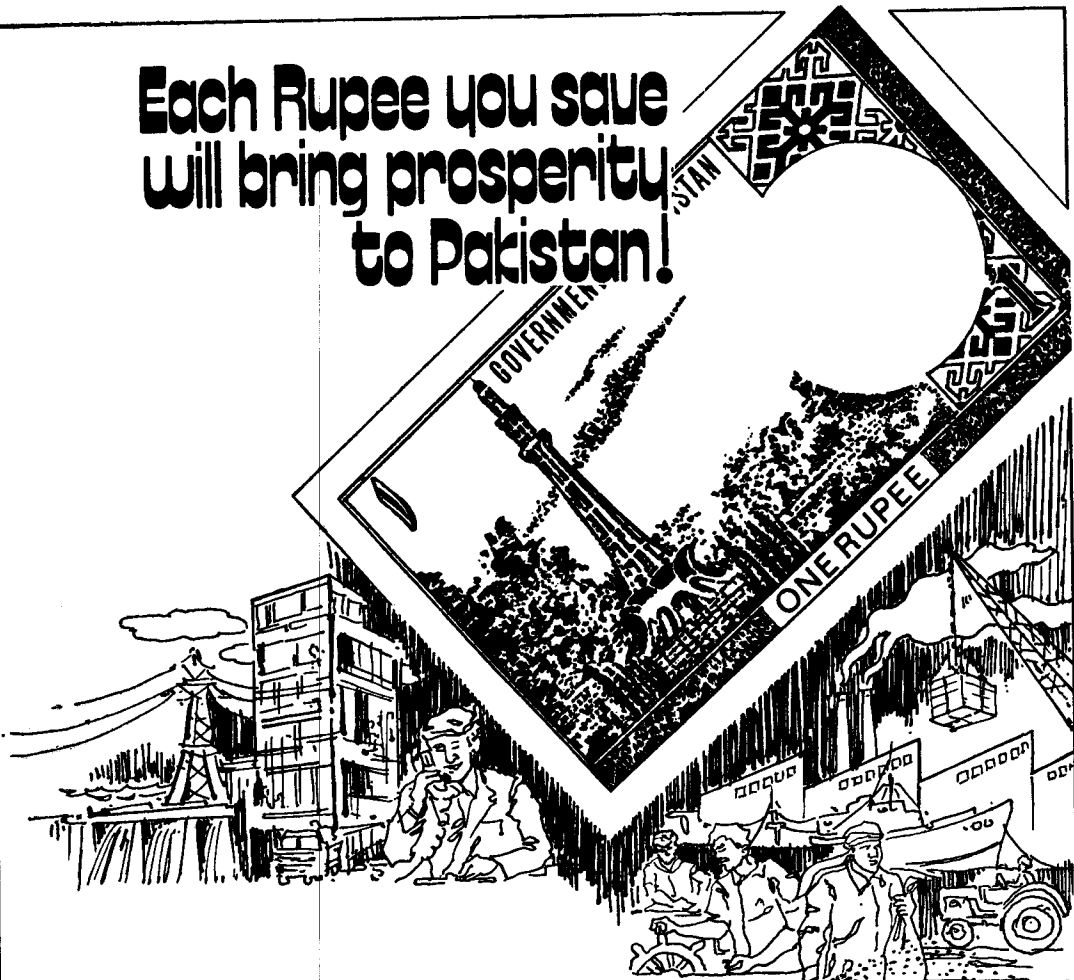
The objective of the Islamic 'Jihad' is to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule. Islam does not intend to confine this revolution to a single state or a few countries; the aim of Islam is to bring about a universal revolution. Although in the initial stages it is incumbent upon members of the party of Islam to carry out a revolution in the State system of the countries to which they belong; but their ultimate objective is no other than to effect a world revolution. No revolutionary ideology which champions the principles of the welfare of humanity as a whole instead of upholding national interests, can restrict its aims and objectives to the limits of a country or a nation. The goal of such an all-embracing doctrine is naturally bound to be world revolution. Truth cannot be confined within geographical borders. Truth demands that whatever is right on this side of the river or the mountain is also right on the other side of the river or mountain; no portion of mankind should be deprived of the Truth; wherever mankind is being subjected to repression, discrimination and exploitation, it is the duty of the righteous to go to their succour. The same conception has been enunciated by the Holy Qur'an in the following words :

"What has happened to you? Why don't you fight in the way of God in support of men, women and children, whom finding helpless, they have repressed; and who pray, "O God! liberate us from this habitation which is ruled by tyrants",

(4 : 75)

Moreover, notwithstanding the national or country-wise divisions of mankind, human relations and connexions have a universal significance so that no state can put her ideology into full operation until the same ideology comes into force in the neighbouring states. Hence it is imperative for the Muslim Party for reasons of both general welfare of humanity and self-defence that it should not rest content with establishing the Islamic System of Government in one territory alone, but to extend the sway of Islamic System all around as far as its resources can carry it. The Muslim Party will inevitably extend invitation to the citizens of other countries to embrace the faith which holds promise of true salvation and genuine welfare for them. Even otherwise also if the Muslim Party commands adequate resources it will eliminate un-Islamic Governments and establish the power of Islamic Government in their stead. It is the same policy which was executed by the Holy Prophet (peace of Allah be upon him) and his successor illustrious caliphs (may Allah be pleased with them). Arabia, where the Muslim Party was founded, was the first country which was subjugated and brought under the rule of Islam. Later the Holy Prophet (peace of Allah be upon him) sent invitations to other surrounding states to accept the faith and ideology of Islam. When the ruling classes of those countries declined to accept this invitation to adopt the true faith, the Prophet (peace of Allah be upon him) resolved to take military action against them. The war of Tubuk was the first in the series of military actions. When Hazrat Abu Bakr (may Allah be pleased with him) assumed leadership of the Muslim Party after the Prophet (peace of Allah be upon him) have had left for his heavenly homes he launched an invasion of Rome and Iran, which were under the dominance of un-Islamic Governments. Later, Hazrat Umar (may Allah be pleased with him) carried the war to a victorious end. The citizens of Egypt, Syria, Rome and Iran initially took these military actions as evidence of the imperialist policy of the Arab nation. They believed that, like other nations, this nation had also set out on a course of enslaving other nations under the yoke of imperialism. It was owing to this misconception that they advanced under the banners of Caesar and Khosro to give battle to the Muslims. But when they discovered the revolutionary ideology of the Muslim Party; when it dawned on them that Muslim armies were not the champions of aggressive nationalism that they had no nationalistic objectives; that they had come with the sole object of instituting a just system; that their real purpose was to annihilate the tyrannical classes which had assumed divine powers and were trampling down their subjects under the patron-

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lation in a proper frame of mind, making full use of the powers with which you are equipped—reason and *Iman*, hope and charity—you can apprehend the truth enshrined in it, and guided by it, can march forward to the glorious destiny that awaits you. But you must deliberately, and of your own free will, choose the path which is pointed out. God could have compelled you to be good if He had wanted. But such goodness would have had no value. Only goodness that you acquire through your own efforts has value. You are free to choose, and if you use your faculties aright, you will make a proper choice.

This, in brief, is the advice that the Qur'an offers to man. It is reiterated in numerous verses. When the *Nabi* grew worried that people did not pay attention to his words and did not try to understand them, he was admonished in this way :

If Allah willed, all who are on the earth would have believed (in Him). Would thou (Muhammad) compel men until they are believers? (10 : 99).

To understand the Qur'an or, for that matter, any other revealed book, it is not enough to have mastered its language. A man may be proficient in the Arabic language and yet the meaning of the Qur'an may elude him. He should approach the Book with a receptive mind free from preconceived ideas and notions, prejudice and bias. He should be serious about human life and the universe in which we live, and should have an intense consciousness of participation in a purposeful cosmic process. He should also be anxious to guard against pitfalls in the way of life and to steer clear of the obstacles which hinder his progress. These are, according to the Qur'an, the essential pre-requisites for understanding the Book. To those who do not approach it in this way, it remains a sealed book. In the stories of the *Anbiya*—prophets recounted in the Qur'an—we are told how those who were not perceptive and alive were only bewildered when they listened to their (*Anbiya's*) passionate exhortations. Some of them frankly confessed that they found their words unintelligible :

O Sa'ad! We understand not much what you say (11 : 91).

The *Nabi* (Muhammad—P) too, often came across people who were completely unresponsive to his words, while others were stirred, who believed and were prepared to listen. In dealing with the former, he occasionally grew impatient and felt frustrated. The Qur'an counsels him to be patient, forgiving and tolerant. It warns him against the temptation to impose his views on them :

Haply you will kill yourself with grief—if they believe not in this message (18 : 6).

The *Nabi* is assured that if he has placed the true view, in simple terms, before the people, he has fulfilled his mission. More than this is not expected of him. It is not his duty to see that the view is accepted by the people. His duty is only to tell them which is the right path and which the wrong one and to acquaint them with the consequences of following the one or the other. They are free to choose for themselves. God does not want to force people to accept His guidance. He has endowed man with the powers of understanding, judgement and free choice. If man makes use of these powers he can understand the Revelation and can profit by the guidance offered therein. He must bear the consequences of his choice, whether they are pleasant or unpleasant.

To sum up, there is no conflict between Revelation and reason : rather they supplement each other. *Iman* in Revelation and reason together enrich life and make it fruitful, provided each keeps to its own proper sphere. *Iman* energises reason and reason orientates *Iman* to concrete reality. Without either, life would be impoverished. Reason without *Iman* is like a well-constructed machine which is not geared to a motor, while *Iman* without reason is only a blind force. The glorious periods in human history were characterised by a robust *Iman* and an active reason. Prof. Whitehead has rightly remarked :

Ages of faith are the ages of rationalism.

They are admonished when they argue about things of which they have no knowledge :

Why, therefore, do you wrangle concerning that about which you have no knowledge? (3 : 66).

Arguing about things of which we have no knowledge leads nowhere. The Qur'an asks us to eschew such unprofitable disputes :

Do not pursue that whereof you have no knowledge. Verily, the hearing and sight, and the heart, each of these will be asked (17 : 36).

The Qur'an lays stress on the value of correct knowledge and advises us to accept it and act upon it. All else is dismissed as mere guess work which is far from being a trustworthy guide to action. As the Qur'an says : "A guess can never take the place of truth" (53 : 28). As rational beings, it is our duty not to stop till we have achieved correct knowledge. To be content with a mere "guess" is to denounce or abdicate our rationality, and to act upon it is to risk self-fulfilment.

The Qur'an gives a sketch of the process of knowing, so far as it is germane to its purpose, which is both scientific and ethical. The process is begun by the activity of the senses, which furnish the raw material of knowledge. The next stage is that of attending when the mind addresses itself to the material reaching it. This is the stage of perceptual knowledge. The sense data are referred to external objects and events and their objective meaning is grasped. In the third stage, through the processes of analysis, synthesis, abstraction and generalisation, the material is converted into knowledge of varying degrees of generality. The final stage is that of comprehension in which the new knowledge is placed and viewed in the context of the whole of human knowledge and experience, and its meaning for human life is assessed. The Qur'an exhorts men to aim at this deeper understanding of the meaning of the *Nabi's* words, whenever he speaks to them. It denounces those who fail to make this attempt and stop at the first or second stage, being content with imperfect knowledge :

And you may see them looking towards you, but they see not (7 : 198).

These were people who appeared to be looking intently at the *Nabi* and listening to him, but their mind was making no effort to grasp the sense of his words and relate it meaningfully to their lives. The Qur'an makes an important distinction between "*nazar*" and "*basar*". *Nazar* refers to the fact of passively receiving certain visual stimuli. *Basar* is insight, the grasping of the essential meaning of the thing of which the visual stimuli are mere signs. The same distinction applies to other senses, such as hearing, etc :

And of them are some who hearken to thee but will thou make the deaf to hear although they have no senses (10 : 42).

What the Qur'an is driving at is that a man whose mind is clouded with prejudices and preconceptions, will not be able to apprehend the truth, even though it stares him in the face. To apprehend it, he must approach it with an open and unbiased mind, must concentrate his attention upon it and must strive to comprehend it in relation to his genuine knowledge and authentic experience. In effect, the Qur'an recommends them an *aposteriori* approach to Revelation. By implication, the *apriori* approach is not favoured. The Qur'an's position on this question may be summarised in this way : rid your mind of all preconceived ill-founded notions. Give close and earnest attention to the Revelation and have full confidence (*Iman*) in it. Relate the Revelation to the well-established facts of human experience. Project your findings into the future as far as your reason can take you along the high-roads lit by Revelation. Enrich your experience by the experience you have yet to experience. And, in the new vistas and the widened horizons that open up before you, identify the stars of your destiny and address yourself to the problems of life at hand. If you approach Reve-

Reason and Faith (Iman)—The Qur'anic View

By
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In the Qur'an, human reason is repeatedly extolled. As already stated, the birth of reason in man is referred to as marking a "new creation." It is clearly stated that even Divine Revelation is not to be accepted unquestioningly and uncritically.* Man is exhorted to ponder and reflect over it and interpret it in the light of his reason. "Will they not ponder over the Qur'an?" (4 : 82). Men who find thinking irksome are described in these words :

These are they whom God's Law of Retribution has deprived (as a result of their own doing) of the blessings of life and has made them deaf and has blinded their eyes. Will they not then meditate on the Qur'an or there are locks on their hearts (47 : 23-24).

Reason and Iman

The Qur'an appeals to man's reason and understanding. Its teaching is couched in a language which is lucid and intelligible. "Thus God makes plain to you His Revelations that haply you may reflect" (2 : 219). The great truth to be apprehended by man is that he is the architect of his fate so that what he is in this world and what he will be in the Hereafter depend solely on his own actions. Good acts necessarily elevate him and bad actions inevitably degrade him. His welfare and misery are the result of his own deeds. He cannot shift his responsibility to others.

The Qur'an insists that even success in war depends on the right use of reason. It is generally believed that an army which is inspired with courage and fired with zeal is sure to win. The Qur'an claims that victory falls to the lot of men who remain cool and collected in the presence of danger and whose thinking is not clouded by passion. A hundred such men, the believers, are said to be a match for a thousand unbelievers who are swayed by passion, because they are, as the Qur'an puts it, "a folk without understanding" (8 : 65).

It is clear that the Qur'an assigns an important role to reason in the life of man. The *Nabi* is enjoined not to demand blind obedience from men but to exhort them to think and ponder. The following verse leaves no room for doubt that the Qur'an encourages and approves of independent thinking :

Say, I exhort you unto one thing. And what is that one thing? It is that "ye awake, for Allah's sake by twos and singly. And then, reflect" (34 : 46).

The Qur'an expects man to think and use his power of understanding. If he does this, he will be sure to follow the right path. The point to bear in mind is that the path which leads to success, that is eligibility for a higher plane of existence, can be discovered and followed only with the combined help of reason and revelation. These sources of guidance are supplementary to each other. If they are kept within their proper spheres, there will be no conflict between them. The *Rasul*, therefore, is bidden to say :

This is my way. My invitation to you to follow Allah's path is based on reason and insight—mine as well as of those who follow me (12 : 108).

The Qur'an challenges the opponents of Islam to produce arguments in support of their contention :

Ask them, (O Rasul!) Bring your proofs if you are truthful (2 : 111).