



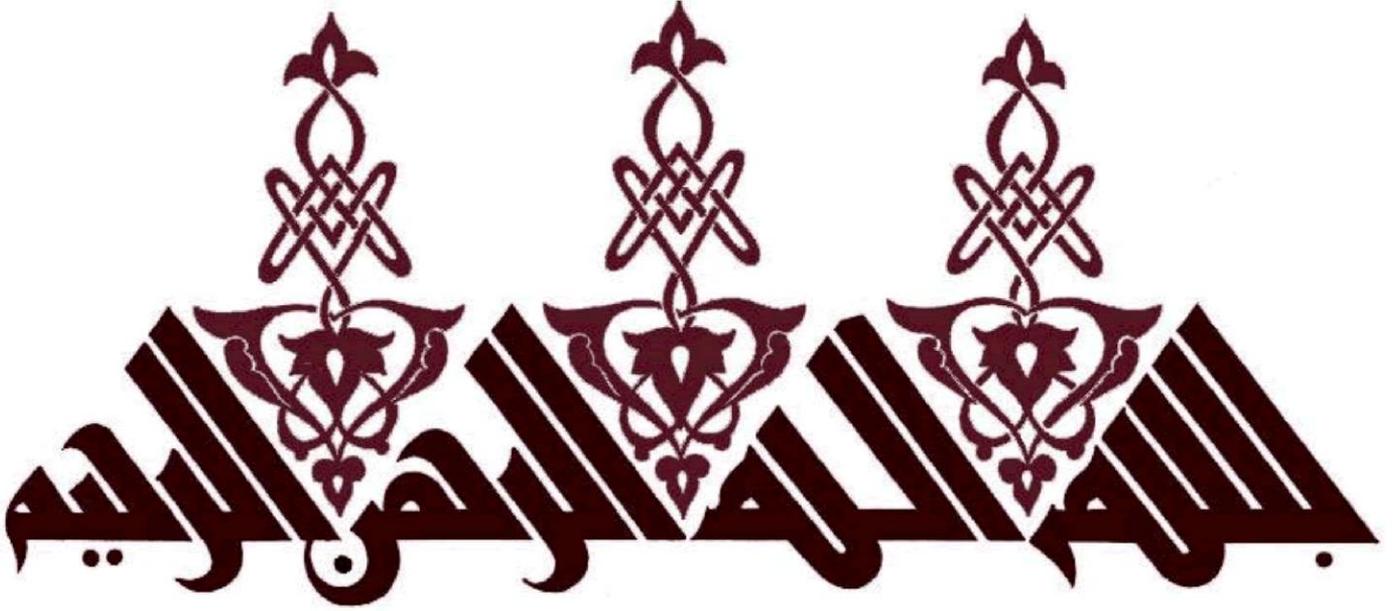
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✓ Quaid-e-Azam, Islam, and Pakistan

✓ Quotes of Quaid e Azam

✓ Life in Bombay (1896 to 1910)

✓ Ministries & Divisions



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Editorial

Dear Readers

We dedicate, the month of December 2013, to Quaid e Azam, Mohammad Ali Jinnah, who have given a vision to our nation and lead the Muslims of india's freedom movement, and ALLAH has given this country "Pakistan". Please find below an extract from a letter of Allama Iqbal who wrote Quaid e Azam the condition of Muslims in 1937.

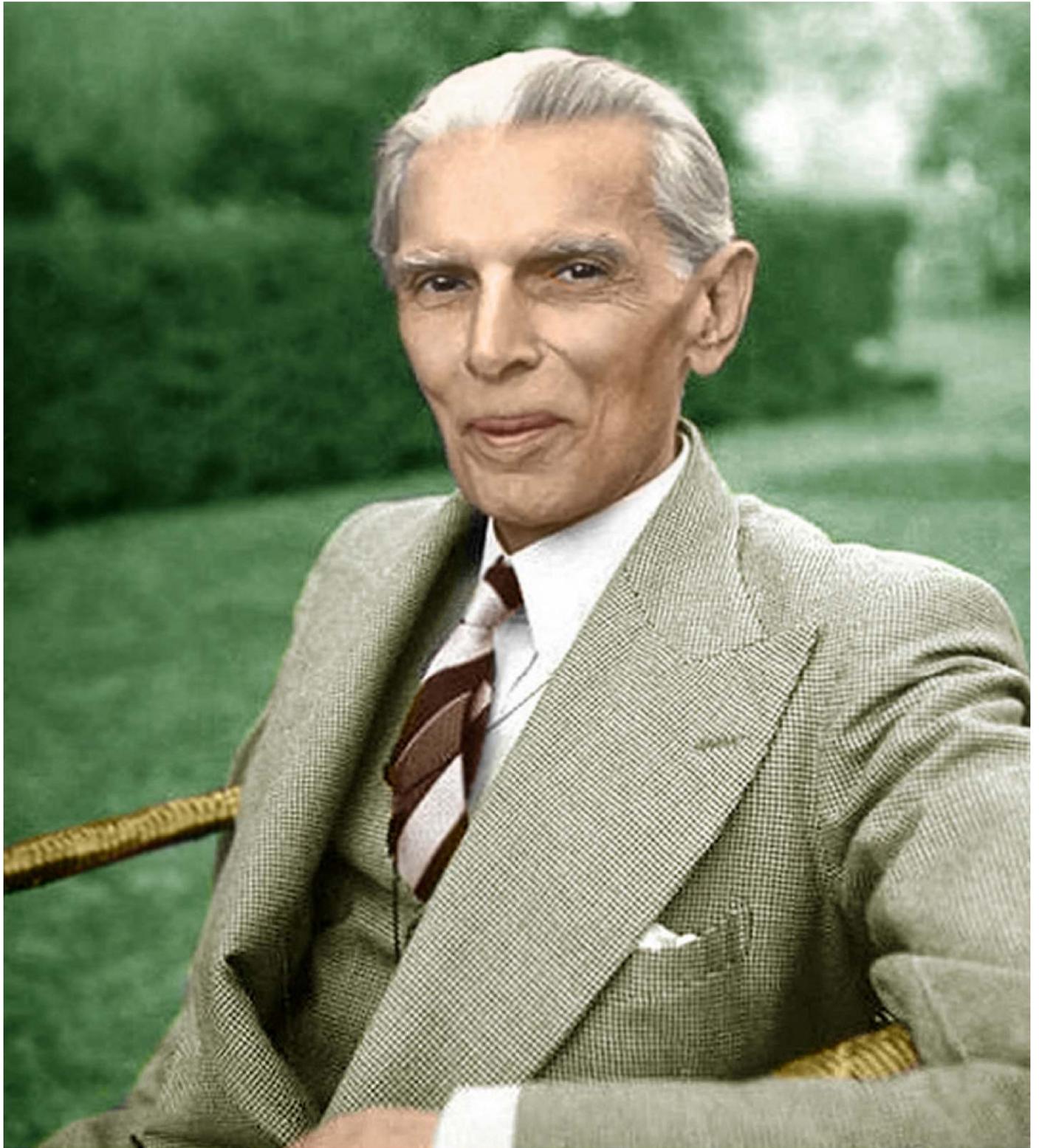
"I suppose you have read Pandit Jawaharlal Nehru's address to the All-India National Convention and that you fully realize the policy under-lying it in so far as Indian Muslims are concerned. I believe you are also aware that the new constitution has at least bought a unique opportunity Indian Muslims for self-organisation in view of the future political developments both in India and Muslim Asia. While we re ready to co-operate with other Progressive Parties in the country, we must not ignore the fact that the whole future of Islam as a moral and political force in Asia rests very largely on a complete organization of Indian Muslims. I therefore suggest that an effective reply should be given to the All-India National Convention. You should immediately hold an All-India Muslim Convention in Delhi to which you should invite members of the new Provincial Assemblies as well as other prominent Muslim leaders. To this convention you must restate as clearly and as strongly as possible the political objective of the Indian Muslims as a distinct political unit in the country.

It is absolutely necessary to tell the world both inside and outside India that the economic problem is not the only problem in the country. From the Muslim point of view the cultural problem is of much greater consequence to most Indian Muslims. At any rate it is not less important than the economic problem.....

(from Lahore 20th March 1937)"

Lets refresh our commitments and play our contribution in nation building.

Faisal Muslim



Quaid-e-Azam, Islam, and Pakistan

by: Dr. Mansoor Alam

It is said that truth is stranger than fiction. Quaid-e-Azam's life is a case in point.

What kind of reaction would be expected from an "educated" Pakistani, if one were to ask him or her: Do you think Quaid-e-Azam was inspired by the Quran or the Prophet (PBUH) in his struggle for Pakistan? The most likely reaction will be: Quran and Quaid-e-Azam? – Are you serious? And our Prophet (PBUH) and Quaid-e-Azam? – Are you kidding? Quaid-e-Azam was more like a British and a product of their culture. How could he be inspired by the Quran or the Prophet (PBUH)? Yes, he fought for Pakistan. But his motives were political and economic, not Islamic. He wanted to improve the economic condition of Muslims who were dominated by the Hindus. He was not a good Muslim himself but he used Islam very effectively as a slogan to make a case for a separate homeland for Muslims. He proved to be a great leader. And to accomplish his goals he employed his highly skilled legal mind as a weapon in his fight with the Hindus and the British, which earned him a place in history. He had nothing to do with Islam as such. He wanted Pakistan to be a secular state, not an Islamic state.

Believe it or not, these will be the kinds of reaction one would normally get in the streets, mosques, government and business offices in Pakistan.

But why did Quaid-e-Azam still insist on having Pakistan even though Gandhi offered him the leadership of undivided India? If Islam was not an issue in his mind and if he wanted Pakistan to be a secular state, then couldn't he have used the enormous power as the leader of the largest secular state in the world to his advantage rather than settle for a moth-eaten tiny secular state for Muslims? That would have earned him: the respect of Hindus, the blessing of Gandhi, and high accolades of the British; plus it would have given him unimaginable world popularity. Any other leader seeking fame, fortune, glory, and power would have been only too happy to accept Gandhi's offer. However, Quaid-e-Azam didn't. Why did Quaid-e-Azam not accept Gandhi's offer? The answer requires a deeper understanding (than the above "street" responses) of the real motive and the spirit behind Quaid-e-Azam's struggle for Pakistan.

What Pakistan meant to Quaid-e-Azam, and what kind of political and economic system he had in mind for Pakistan as a sovereign nation? On these, you will find no dearth of books, pamphlets and articles written by all kinds of experts and political pundits with their own explanations. But you may not find in this mountain-type literature a book of the complete collection of what Quaid-e-Azam said, wrote, and did; a book of his own words and deeds in wide circulation. You may find few books dealing with his selected speeches and writings that are used in specialized academic circles but ignored by popular media and the government. Few dedicated followers of the Quaid and of Allama Iqbal have tried to keep the flame of Quaid-e-Azam's hopes and aspirations alive. But their number is fast dwindling. And they don't count much anyway in centers of power and influence since their voices are drowned by the powerful political and religious hierarchy in Pakistan.

Not only that, to justify their positions some political and religious leaders often distort the truth about Quaid-e-Azam's life and his work. Some even propagate outright lies. Prominent among them being that Abul Ala Maududi was somehow involved with the idea of Pakistan and that he helped Quaid-e-Azam in his struggle for Pakistan. Maududi, in fact, used insulting words to describe Quaid-e-Azam and Muslim League and tried to put obstructions in the path of struggle for Pakistan.

It is an irony that the life of such an open and honest person and a man of impeccable character and integrity has become a paradox and full of contradictions in Pakistani political mind. Both secularists and Islamists have their own view of Quaid-e-Azam: Secularists have spent (and still do) all their energy to prove that he was one of their own, while Islamists dismiss (with contempt) even a slight suggestion linking him with Islam.

Notwithstanding all the contradictions attributed to Quaid-e-Azam, there is one thing absolutely in common among both the secularists and the Islamists: they both would loudly proclaim – of course for their own ulterior motives – that Quaid-e-Azam had had nothing to do with the Quran or the Prophet (PBUH) as far as Pakistan was concerned. Very few, if at all, would acknowledge the fact that Quaid-e-Azam was deeply interested in the Quran and that he had great respect for the Prophet (PBUH) ever since he began his struggle – or shall we say his jihad (a much maligned word these days, thanks to Islamists) – for Pakistan.

This, about a person: who spent almost all his life in public, whose every movement was recorded, whose every spoken or written word was treasured like a precious gem by hundreds of thousands, who attracted millions of men, women and children with his message, and whose death brought tears to hundreds of millions of people. How could such a man be shrouded in mystery or drowned in a flood of controversy or propaganda? But the fact is that he has been – thanks to the propaganda of the Islamists and the intellectual dishonesty of the secularists.

His secular "friends" and Islamist "foes" alike have tried their best to mask his total personality with their own spins. Everyone plucks and picks some thing from his life to prove or disprove his or her point of view without presenting his life's total picture. The backward-looking proponents of Islam, the Islamists, would not forgive him because of his physical appearance or his past ideology and declare him a kafir and an agent of the British. (Most prominent among them being "Maulana" Maududi.) And the forward-looking secularists start having nightmares (even in broad daylight) to imagine Quaid-e-Azam with the copy of the Quran and quoting from the Holy Book. (Prominent among them being Justice Munir.) Like an ostrich they would rather bury their heads in sand than see Quaid-e-Azam using the Quranic principles as the basis of the political structure of Pakistan. How can these champion imitators of Western-style secularism stand Quaid-e-Azam using the Quranic principles as guidelines in politics? They firmly believe in the separation of Church and State. And by extension they advocate the separation of Islam and the State. It never occurs to them that Church is not Islam or vice versa.

How can these "intellectuals" be intellectually so dishonest (or bankrupt) to equate Islam with the Church? Did the Church ever say: *Laisa lil insaan-e illa maa sa'aa?* (A human being deserves only that for which he or she works for.) Or, *Walaa taziru waaziratun wizra ukhrraa?* (No one has the right to shift one's own burden (responsibility) on anyone else.) Or, *Walaqad karramnaa bani adam?* (We have made every human being worthy of equal respect.) Or, *Aqeeumul wazn bilqist?* And *La tukhsirul meezaan?* (Establish a balanced system that provides equal justice for all, and that there must not be any tilting of justice in anyone's favor.)

To these champions of secular humanism, these verses of the Quran dealing with universal human values remain hidden from their secular sight. They claim to be farsighted and open-minded. In reality, though, they are as shortsighted and closed-minded as the Islamists except that they are on the other extreme. Have you ever seen a secular humanist ever mentioning that the above universal human values were enshrined in the Quran 1400 years ago? But when they get enshrined in the Universal Declaration of Human Rights of the United Nations in the twentieth century, these values become their holy grail.

These proponents of Western style secularism, in order to co-opt Quaid-e-Azam in their cause, have always relied upon few sentences from his speech delivered at the first constituent assembly on August 11 1947. They have taken these few sentences and turned them into volumes of secular literature by the might of their pen. When the Quran boldly declares that *La ikraaha fid-Deen* (there is no compulsion in Islam), and if Quaid-e-Azam echoed this principle of the Quran on August 11 1947 by saying: "You are free, free to go to your temples, you are free to go to your mosques or to any other places of worship in this state of Pakistan. You may belong to any religion or caste or creed - that has nothing to do with the business of the State," then he was only affirming

what the Quran has declared. It does not mean that he was advocating Western-style secularism, as its proponents would have us believe. Quaid-e-Azam knew very well what secularism meant. He does not need secularists to put words in his mouth.

On the other hand, the Islamists, blinded by their arrogant self-righteous attitude (and followers of Aslaaf-based Islam – called Ajami Islam by Allama Iqbal – rather than the true Islam based on the principles enshrined in the Quran), never imagine anyone but themselves as the proponents of Islam. Since Quaid-e-Azam challenged their Ajami Islam, he is considered by the Islamists not even a Muslim let alone accepted as an Islamic leader. How can the Islamists ever stand Quaid-e-Azam giving them lessons in Quranic principles of equity, justice and fairness?

The need of the present time is to collect all (the original English) speeches and writings of the Quaid in one place and make it freely and readily available (and not just limited to academic centers) in order to expose the secularists' intellectual dishonesty and to put a lid on the propaganda of the Islamists. This collection would allow anyone (who is interested to know) who the Quaid really was as a complete human being, why he sacrificed his life for the sake of Pakistan, and what he essentially wanted for Pakistan as a sovereign nation. This collection—not just its bits and pieces—should be openly displayed in every government office, school, and library. And it must be posted on every website owned or operated by Pakistan government. This should also be posted on every Internet forum or on-line discussion group that is operating in the name of Pakistan. In other words, his message should be flooded so that it overpowers the secular and religious propaganda and enters the Pakistani subconscious mind.

Why should it be done? Why is it important to preserve and keep in front at all times all that Quaid-e-Azam wrote or spoke? Some may argue: let us do our best to serve Pakistan as good citizens and good Samaritans and not get involved with his words because that causes controversy among Pakistanis. After all, everyone knows and agrees with "Unity, Faith, and Discipline" as the famous dictum of the Quaid. But there is a basic flaw in this argument. Imagine Nawaz Sharif or Benazir Bhutto preaching this slogan to the Pakistani people. Would it have any effect on them? Can a thief ever inspire one to be honest? Ever wonder why is there so much corruption in Pakistan at every level in spite of this famous slogan?

Also, do you ever wonder why religious sermons fall on deaf ears? When people find that those preaching Prophet's (PBUH) honesty and integrity and high moral character do not display these values in their own characters, what do you expect? When those preaching W'atasimu bi 'hablillahi jameeaun (hold on together the rope of Allah, i.e., be united) themselves are divided into different sects (and involved in killing and murder), what could you expect? Even wonder why do most religious and political leaders lack character? How many of these leaders practice what they preach?

What about Quaid-e-Azam? Did he practice what he preached? Even his staunch enemies vouched for that. This must bring to our attention an incident that occurred in the early period of Islam. Remember the enemies of the Prophet (PBUH) vouching for his honesty in the court of the Abyssinian king Najashi? What does this tell of the character of Quaid-e-Azam in light of that incident regarding the Prophet (PBUH)? Is it not enough in and of itself to pay our debt to the Quaid and be inspired to emulate his character? Whose character would one rather emulate: Quaid-e-Azam's or Abul Ala Maududi's (who broke his promise to his Shura members about contesting the position of Amir of his party resulting in Amin Ahsan Islahi leaving Jamat-e-Islami)?

If one wants to practice honesty and integrity, one has to keep an honest person's entire life as a role model in front of him or her. That is why it is important to keep Quaid-e-Azam's entire life as role model in every

sphere of Pakistani life. Otherwise, how would the future generations find out how Quid-e-Azam practiced unity, faith, and discipline in his own life? And for this we have to preserve everything what he said, wrote, and did. When younger generations are brought up with Quaid-e-Azam's character as a role model in front of them then they would gladly sacrifice their lives for the sake of Pakistan and Islam as did Quaid-e-Azam.

Here are some samples of Quaid-e-Azam's speeches that prove beyond any doubt that he was not a proponent of Western-style secularism (contrary to what his "secular" friends would like to believe), and also that he was not ignorant of the Quran or Islam, as our so-called Islamic leaders (prominent among them Maududi) would have us believe. This will also prove that no matter what words he has used to describe his vision of Pakistan, at the core, he was very much influenced by the Quran and the character of our Prophet (PBUH).

Quaid-e-Azam said in his presidential address in 1940:

"It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religions in the strict sense of the word but are, in fact, different and distinct social orders... The Hindus and Muslims belong to two different religious philosophies, social customs, literatures. They belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspects of life and our life are different."

In his speech at the Frontier Muslim League Conference on November 21, 1945, he said:

"We have to fight a double edged battle, one against the Hindu Congress and the British Imperialists, both of them being capitalists. The Muslims demand Pakistan where they could rule according to their own code of life and according to their own cultural growth, traditions and Islamic laws."

In a message to NWFP Muslim Students Federation in April 1943, he said:

"You have asked me to give a message. What message can I give you? We have got the great message in the Quran for our guidance and enlightenment."

In an Eid message to the nation in 1945, he said:

"Every Muslim knows that the injunctions of the Quran are not confined to religious and moral duties. Everyone except those who are ignorant, knows that the Quran is the general code of the Muslims. A religious, social, civil, commercial, military, judicial, criminal and penal code; it regulates everything from the ceremonies of religion to those of daily life; from the salvation of the soul to the health of the body; from the rights of all, to those of each individual; from morality to crime; from punishment here to that in the life to come, and our Prophet (S) has enjoined on us that every Muslim should possess a copy of the Holy Quran and be his own priest. Therefore, Islam is not confined to the spiritual tenets and doctrines and rituals and ceremonies. It is a complete code regulating the whole Muslim society in every department of life, collectively and individually."



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DEC

Quaid-e-Azam Muhammad Ali Jinnah

In August 1941, Quaid-e-Azam gave an interview to the students of the Osmania University. The replies he gave to the questions asked by the students explain his depth and comprehension of the basic foundations of Islam. Here are excerpts from the interview:

Q. What are the essential features of religion and a religious state?

A. When I hear the word "religion," my mind thinks at once, according to the English language and British usage, of private relations between man and God. But I know full well that according to Islam, the word is not restricted to the English connotation. I am neither a Maulwi nor a Mullah, nor do I claim knowledge of theology. But I have studied in my own way the Holy Quran and Islamic tenets. This magnificent book is full of guidance respecting all human life, whether spiritual, or economic, political or social, leaving no aspect untouched.

Q. What is the distinctive feature of the Islamic state?

A. There is a special feature of the Islamic state which must not be overlooked. There, obedience is due to God and God alone, which takes practical shape in the observance of the Quranic principles and commands. In Islam, obedience is due neither to a king, nor to a parliament, nor to any other organization. It is the Quranic provisions which determine the limits of our freedom and restrictions in political and social spheres. In other words, the Islamic state is an agency for enforcement of the Quranic principles and injunctions.

There will be no economic exploitation by the capitalists in an Islamic state. In his presidential address delivered to the annual session of the All India Muslim League, in Delhi on April 24, 1943, he said:

"Here I should like to give a warning to the landlords and capitalists who have flourished at our expense by a system which is so vicious, which is so wicked and which makes them so selfish that it is difficult to reason with them. The exploitation of the masses has gone into their blood. They have forgotten the lessons of Islam. Greed and selfishness have made these people subordinate to the interests of others in order to fatten themselves. It is true we are not in power today. You go anywhere to the countryside. I have visited villages. There are millions and millions of our people who hardly get one meal a day. Is this civilization? Is this the aim of Pakistan? Do you visualize that millions have been exploited and cannot get one meal a day? If this is the idea of Pakistan, I would not have it. If they are wise, they will have to adjust themselves to the new modern conditions of life. If they don't, God help them, we shall not help them."

In light of the above, we can see that Quaid-e-Azam was neither for Western-style democracy nor for Mulla-style theocracy. He essentially advocated what may be called Islamic social democracy. But tell this to secularists or to Islamists. They would never believe it. No wonder truth is stranger than fiction. The result? Pakistanis are the real losers, no matter how much materially some have gained. Quaid-e-Azam, on the other hand, will always shine like a bright star in the annals of modern human history. In the words of the American historian, Stanley Wolpert:

'Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Mohammad Ali Jinnah did all three.'

What a wonderful tribute to Quaid-e-Azam by a non-Muslim!

Finally, let us pray:



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Life in Bombay (1896 to 1910)



Jinnah left London for India in 1896. He decided to go to Bombay after a brief stay in Karachi. He opted for Bombay because it offered scope for the exercise of his legal faculties and ground for his political ambitions. Bombay had the brightest constellation of India's lawyer-politicians, at that time. Ranade, Badruddin, Tyabji, Gandhi, Tilak, Gokhale, Cowasji, Dadabhoy Naoroji, Bholabhai Desai, Wacha, Nariman and many more renowned men were based in Bombay.

He was enrolled as a barrister in Bombays' high court on August 24, 1896. He took up lodgings in Room No.110 of Apollo Hotel. Father's business had suffered serious losses by then, and he could hardly get any brief for a year or so but he never stopped helping the poor and needy, even in his precarious financial position. In a letter to the Times of India, Bombay, the June 10, 1910 issue, he appealed to the well-off section of the Muslim Community in Bombay to aid a Muslim orphanage in the city. He donated a handsome amount to the orphanage at a time when his practice was not even flourishing. By 1900, he was introduced to Bombay's acting advocate-general, John Molesworth McPherson, and was invited to work with him in his office. But soon he succeeded in crossing all the hurdles to become a leading lawyer of India. He won many famous cases through powerful advocacy and legal logic.

In politics, he admired Dadabhay Naoroji and another brilliant Parsi leader Sir Pherozeshah Mehta. It was Pherozeshah Mehta, who entrusted him to defend him in the famous Caucus Case. Jinnah hit the headlines in this case; it was remarkable how a 62-year-old statesman of the Congress and an eminent lawyer had entrusted his defence to a young Muslim barrister.

Jinnah's career as a lawyer is full of marvelous legal victories. Either it was the Sapru-Jinnah encounter in Bhopal high court or the famous Bawla murder trial of 1925; a legal case against the great Hindu leader Bal Ganghadhar Tilak or his last case in 1945 where he defended Bishen Lal at Agra; Jinnah always proved to be the most enviably popular counsel.

Sir Stafford Cripps called Jinnah the most accomplished lawyer — outstanding amongst Indian lawyers and a fine constitutionalist. As a fellow barrister of Bombay High Court put it, "he was what God made him, a great leader. He had sixth sense: he could see around corners. That is where his talents lay...he was a very clear thinker...But he

drove his points home — points chosen with exquisite selection — show delivery, word by word.”

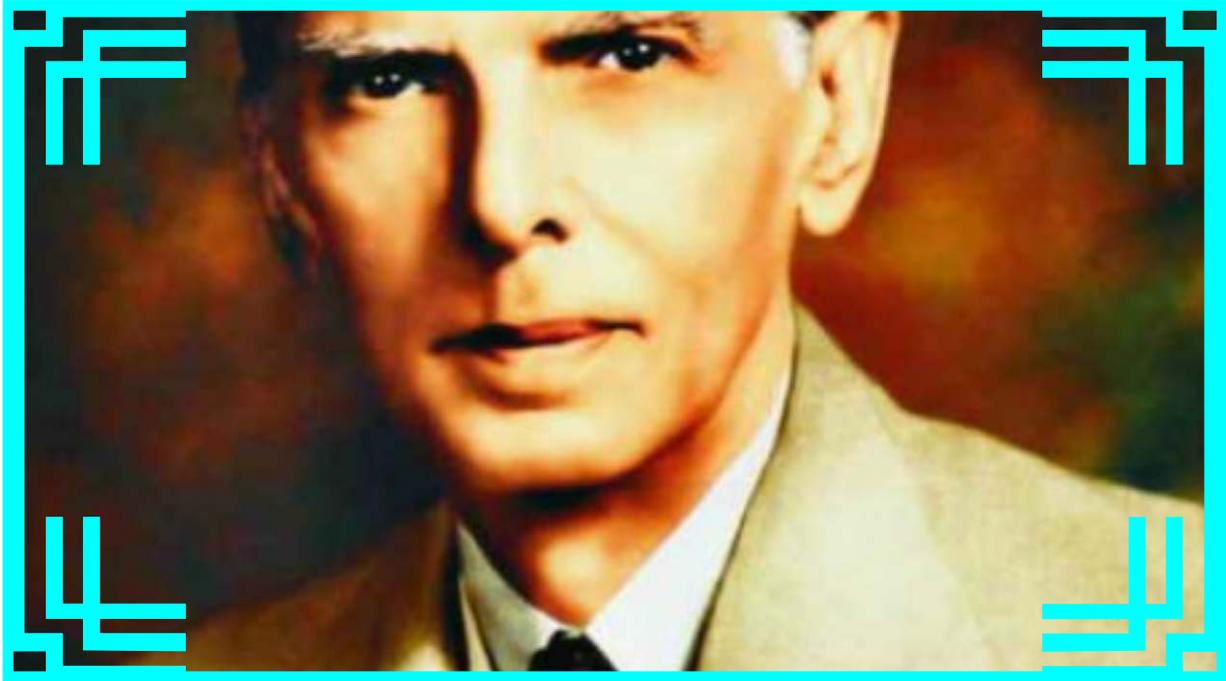
Joachim Alva said “he cast a spell on the courtroom...head erect, unruffled by the worst circumstances. He has been our boldest advocate.” Jinnah’s most famous legal apprentice M.C. Chagla, the first Indian Muslim to be appointed chief justice of the Bombay High Court said, “What impressed me the most was the lucidity of his thought and expression. There were no obscure spots or ambiguities about what Jinnah had to tell the court. He was straight and forthright, and always left a strong impression whether his case was intrinsically good or bad. I remember sometimes at a conference he would tell the solicitor that his case was hopeless, but when he went to the court he fought like a tiger, and almost made me believe that he had changed his opinion. Whenever I talked to him afterwards about it, he would say that it was the duty of an advocate, however bad the case might be, to do the best for his client”. He reminisced that Jinnah’s ‘presentation of a case’ was nothing less than a piece of art.”

Jinnah appeared in the annual session of the All India Congress, Calcutta, 1906. Dadabhai Naoroji presided over the session with Jinnah serving as his secretary. In his speech Dadabhai called the partition of Bengal a “bad blunder for England” and addressed the growing distance between the Hindus and the Muslims in the aftermath of partition. He called for a thorough political union among the Indian people of all creeds and classes. “The thorough union, therefore, of all the people for their emancipation is an absolute necessity...They must sink or swim together. Without this union, all efforts will be vain.”

Jinnah reiterated this call for national unity at every political meeting he attended in those years, and he emerged as true Ambassador of Hindu-Muslim unity. He met India’s poetess Sarojini Naidu at that Calcutta Congress, who was instantly captivated by the stunning appearance and rare temperament of India’s rising lawyer and upcoming politician.



Quotes of Quaid e Azam



I have full faith in my people that they will rise to every occasion worthy of our past Islamic history, glory and traditions.

(Message to the Nation on the occasion of the first Anniversary of Pakistan on 14th August, 1948)

The Western world, in spite of its advantages of mechanization and industrial efficiency is today in a worse mess than ever before in history. The adoption Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice.

(Speech on the occasion of the opening of the State Bank of Pakistan on 1st July, 1948)

It is only with united effort and faith in our destiny that we shall be able to translate the Pakistan of our dreams into reality.

(Message to the Nation on the occasion of Eid-ul-Fitr on 27th August, 1948)

Nature has given you everything: you have got unlimited resources. The foundations of your State have been laid, and it is now for you to build, and build as quickly and as well as you can. So go ahead and I wish you God speed.

(Message to the Nation on the occasion of the first Anniversary of Pakistan on 14th August, 1948)

The Western world, is today in a worse mess than ever before in history. The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice.

(Opening Ceremony of State Bank on 1st July, 1948)

My message to you is: build up physical strength not for aggression, not for militarism, but for becoming fighting fit, all your life and all the time in every walk of life of your nation wherever you be and always to be a force for peace, international amity and goodwill (Address to athletes)

Every Mussalman should serve Pakistan honestly, sincerely and selflessly.

(Message to the Nation on the occasion of Eid-ul-Fitr on 27th August, 1948)

As you know, history shows that in England conditions, some time ago, were much worse than those prevailing in India today. The Roman Catholics and the Protestants persecuted each other. Even now there are some States in existence where there are discriminations made and bars imposed against a particular class. Thank God, we are not starting in those days.

(Presidential Address, 11th August, 1947)

My guiding principle will be justice and complete impartiality, and I am sure that with your support and co-operation, I can look forward to Pakistan becoming one of the greatest Nations of the world.

(Presidential Address to the Constituent Assembly of Pakistan on 11th August, 1947)

"Don't play marbles in the dust ; it spoils your clothes and dirties your hands. We must stand up and play cricket." Jinnah at age 14, advising younger boys in his streets

It should be our aim not only to remove want and fear of all types, but also to secure liberty, fraternity and equality as enjoined upon us by Islam.

(Reply to the Civic Address presented by the Karachi Corporation on 25th August, 1947)

We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice. We will thereby be fulfilling our mission as Muslims and giving to humanity the message of peace which alone can save it and secure the welfare, happiness and prosperity of mankind

(Speech at the opening ceremony of State Bank of Pakistan, Karachi. July 1, 1948)

We should have a State in which we could live and breathe as free men and which we could develop according to our own lights and culture and where principles of Islamic social justice could find free play.

(Address to Civil, Naval, Military and Air Force Officers of Pakistan Government, Karachi October 11, 1947)

In my speeches and in every sphere of the Government in which I have influence, I have emphasized and enjoined that Pakistan must not sit back and brood over its injuries. Our people must work and work hard to repair and enrich their country. We are determined to go ahead, and God willing, we shall succeed.

(Broadcast talk to the people of Australia recorded on 19th February, 1948)

We are living in a far from perfect world. Despite the progress of civilization, the law of the jungle, unfortunately, still prevails. Might is considered right and the strong do not refrain from exploiting the weak. Self-advancement, greed and lust for power sway the conduct of the individuals as that of nations.

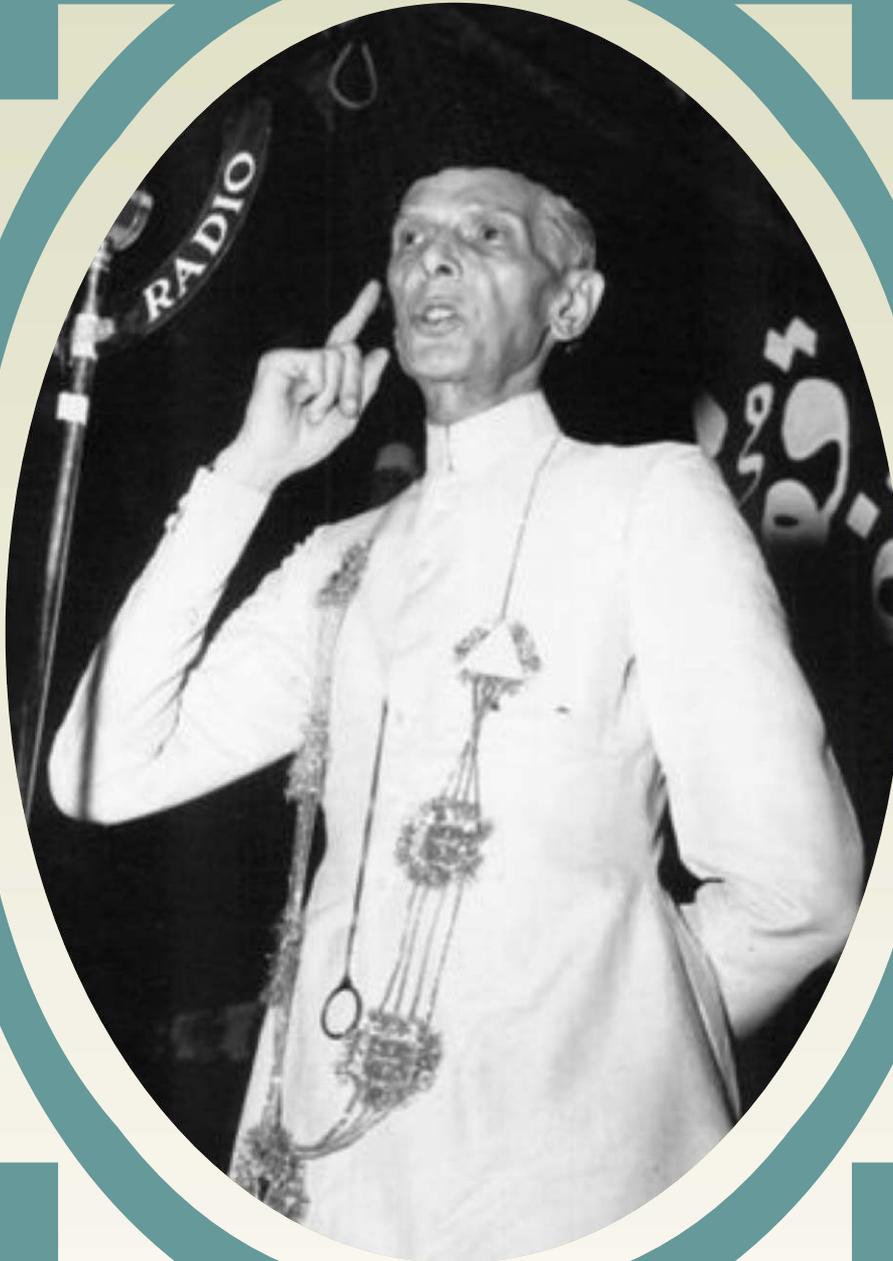
(Message to the Pakistan Scouts on 22nd December, 1947)

Now I ask you to get rid of this provincialism, because as long as you allow this poison to remain in the body politic of Pakistan, believe me, you will never be a strong nation, and you will never be able to achieve what I wish we could achieve.

(Speech at a public meeting attended by over three lakhs of people at Dhaka on March 21, 1948)

This is challenge to our very existence and if we are to survive as a nation and are to translate our dreams about Pakistan into reality we shall have to grapple with the problem facing us with redoubled zeal and energy. Our masses are today disorganized and disheartened by the cataclysm that has befallen them.

(Address to Civil, Naval, Military and Air Force Officers of Pakistan, Karachi on October 11, 1947)



Our National Purpose

“What we must look for is, first, religious and moral principles; secondly gentlemanly conduct; thirdly intellectual ability.” **Thomas Arnold.**

By General Mirza Aslam Beg

The national resilience of the Pakistani people is to be judged by the degree of their consciousness and commitment to guard their values, traditions and honour, called the National Purpose, or the *raison-d’etre*, as the French call it. National Purpose, is sacrosanct and sublime. Quaid-e-Azam first of all preferred to affirm his own faith, belief and commitment to the cause of Pakistan. On October 22, 1939, while addressing All India Muslim Council, he said:

“I have seen enough in my life, experienced the pleasures of wealth, fame and life of repose and comfort. Now I have one single ambition, to see Muslims gaining freedom and rise to the pinnacle of glory. It is my very ultimate wish that when I die, my conscience and my Allah may testify that, Jinnah never betrayed Islam and that he relentlessly struggled for the freedom of Muslims, to forge institutional discipline among them and strengthen their resolve. I do not wish to get acclamation or reward from you. I only nourish the desire that, my heart, my faith and my conscience, all bear testimony till my death that Jinnah, ‘You contributed your share for the resistance against Islam and my Allah proclaim that “Jinnah you were a born Muslim, lived as such and died, quite steadfastly, holding the banner of Islam against the evil forces.”

After Pakistan was created, Quaid-e-Azam provided the guidance and defined the parameters of our National Purpose, on following occasions:

First Constituent Assembly of Pakistan, August 1947. You may belong to any religion or cast or creed – that has nothing to do with the fundamental principle that we are all citizens and equal citizens of one state Now keep this as your ideal and you will find that in course of time, Hindus would cease to be Hindus, and Muslims would cease to be Muslims, not in the religious sense, because, that is the personal faith of each individual, but in the political sense, of the citizens of the state of Pakistan.

February 1948 at Malir Cantt. You have to safeguard our ‘Islamic Democracy’, based on social justice and for the furtherance of the principles of Islamic equality and brotherhood; social equality and unity are the cardinal principles of our ‘Deen’ and our civilizational and cultural values.

23 March 1948, at Chittagong. I can say with conviction that our system of governance shall be based on the foundation of basic principles of Islam, which shall be democratic. These principles are applicable in our lives now as these were thirteen hundred years ago.

14 February 1948 at Sibbi Darbar. Adherence to the golden principles of life is the only source of our viability and strength, which has been enunciated as laws, by our prophet Hazrat Mohammad Mustafa (Peace be upon him).

His guidance was explicit, and directional, embodying the vision of Pakistan, yet the nation took almost a quarter of a century to frame a Constitution, that identified our true vision of life, based on a democratic system of governance. The Constitution defined the National Purpose: “To strive for a democratic order based on the principles of Quran and Sunnah.” Thus its, main ingredients were: “Democracy” and “Islamic Ideology”, as the fountain-head, but unfortunately, we failed to serve the cause of both, democracy and the Islamic Ideology. and, till today no system has really emerged which could reflect our hopes and aspirations. The recurrent intrusions by the Army and short interlude of weak civil administrations, have led to a feeling of antipathy towards democracy.

The present democratic system, however, is fortunate that those, who trampled democracy in the past, are now reconciled to taking a back-seat. For instance USA is now in no position to install a government of its choice, as the military leadership is not prepared to play their game. The opposition, which in the past always relished a change, is now committed to the continuance of the democratic order, under the Charter of Democracy. Our higher judiciary has attained its legitimate position and has discarded the notion of "Law of Necessity". Thus, never before, a government has had such a favourable opportunity to deliver a clean governance based on justice. But it is indeed unfortunate, that corruption, incompetence and lawlessness have weakened the very roots of societal order. If this malaise is not removed, people's faith in democracy would erode and they would be justified in demanding a different system of governance.

'Islamic faith' is an integral element of our Vision of Life, but we paid no heed to it. Allegiance to faith can be built through moral principles, knowledge and action, but the tragedy is that, over 70% population of Pakistan is devoid of the knowledge of the 'Deen'. This is so on account of the fact that 42% population is illiterate and of the remaining, only 30% possess both, the knowledge of the 'Deen', as well as the 'worldly affairs', and truly represent the Pakistani sensibility. These statistics were based on the survey conducted during 1990 by the Army, of the officers and men inducted in the Army, whose knowledge of Islamic faith was similar to what was in the general national context. It is but natural that the majority, the 70% will rightly be demanding a 'secular' system of governance.

In fact, we ourselves are responsible for this state of affairs. We don't impart knowledge of Deen to our children. Our schools are also reluctant to impart religious education. And the 5-6%, who get the requisite religious education, in the 'madrasahs' are kept out of the main-stream, suffering from a sense of deprivation and frustration, and on very trivial issues they raise big agitation, to gain a sense of 'identity.' The situation, therefore is greatly obscuring the real issues of Pakistan.

People with belief and commitment to their National Purpose, know how to protect the 'values' and 'traditions' that lend resilience to the nation. The living example is that of Afghans, who during the last thirty years have made great sacrifices protecting their way of life. In 2001, when USA had occupied Afghanistan, we sent the message to Mullah Umer that, "should they engage in another war of liberation, it could entail much of bloodshed and destruction. It was therefore expedient that they follow the American Plan and their promise for democracy for Afghanistan." Few months later, we received a firm reply:

"We have resolved to fight back the occupation forces till they are routed. When we gain freedom, we would take decisions under a free environment. It is unthinkable for the Afghan nation to follow the American plans, as it was not in harmony with their religious values and traditions. We shall engage in war and Insha Allah we will triumph over the enemy and we will win our freedom."

For the last thirty years, the Afghans have waged a grim struggle for freedom, reaching a point of victory, as ordained by Allah:

"You shall prevail, No doubt, you have suffered, but so have they" (Al-Imran, 138-139). Very soon the invaders will be forced to run away, turning their back on you (Al-Qamar, 45)

General Mirza Aslam Beg is former Chief Of Army Staff, Pakistan. After his retirement, he formed FRIENDS, a ThinkTank based in Rawalpindi. Since then he has been writing for several news papers and magazines. His articles have also appeared in International papers of repute.

Source: Opinion Maker

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Ministries & Divisions

➤ Cabinet Secretariat

Cabinet Division
Establishment Division



➤ Ministry of Finance , Revenue , Planning and Development

Finance Division
Revenue Division
Planning and Development Division



➤ Ministry of Commerce

Commerce Division

➤ Ministry of Communications

Communications Division

➤ Ministry of Climate Change

Climate Change Division

➤ Ministry of Defence

Defence Division



➤ Ministry of Defence Production

Defence Production Division

➤ Ministry of Economic Affairs & Statistics

Economic Affairs Division
Statistics Division

➤ Ministry of Foreign Affairs

Foreign Affairs Division

➤ Ministry of Human Rights

Human Rights Division



- ➔ **Ministry of Housing & Works**
Housing & Works Division
- ➔ **Ministry of Industries**
Industries Division
- ➔ **Ministry of Information & Broadcasting**
Information & Broadcasting Division
- ➔ **Ministry of Information Technology**
IT & Telecom Division
- ➔ **Ministry of Inter Provincial Coordination**
Inter Provincial Coordination Division
- ➔ **Ministry of Interior**
Interior Division
- ➔ **Ministry of Kashmir Affairs and Gilgit Baltistan**
Kashmir Affairs and Gilgit Baltistan Division
- ➔ **Ministry of Law & Justice**
Law & Justice Division
- ➔ **Ministry of Narcotics Control**
Narcotics Control Division
- ➔ **Ministry of Overseas Pakistanis**
Overseas Pakistanis Division
- ➔ **Ministry of Petroleum & Natural Resources**
Petroleum & Natural Resources Division
- ➔ **Ministry of Post**
Postal Service Division
- ➔ **Ministry of Ports and Shipping**
Ports and Shipping Division
- ➔ **Ministry of Privatization**
Privatization Division



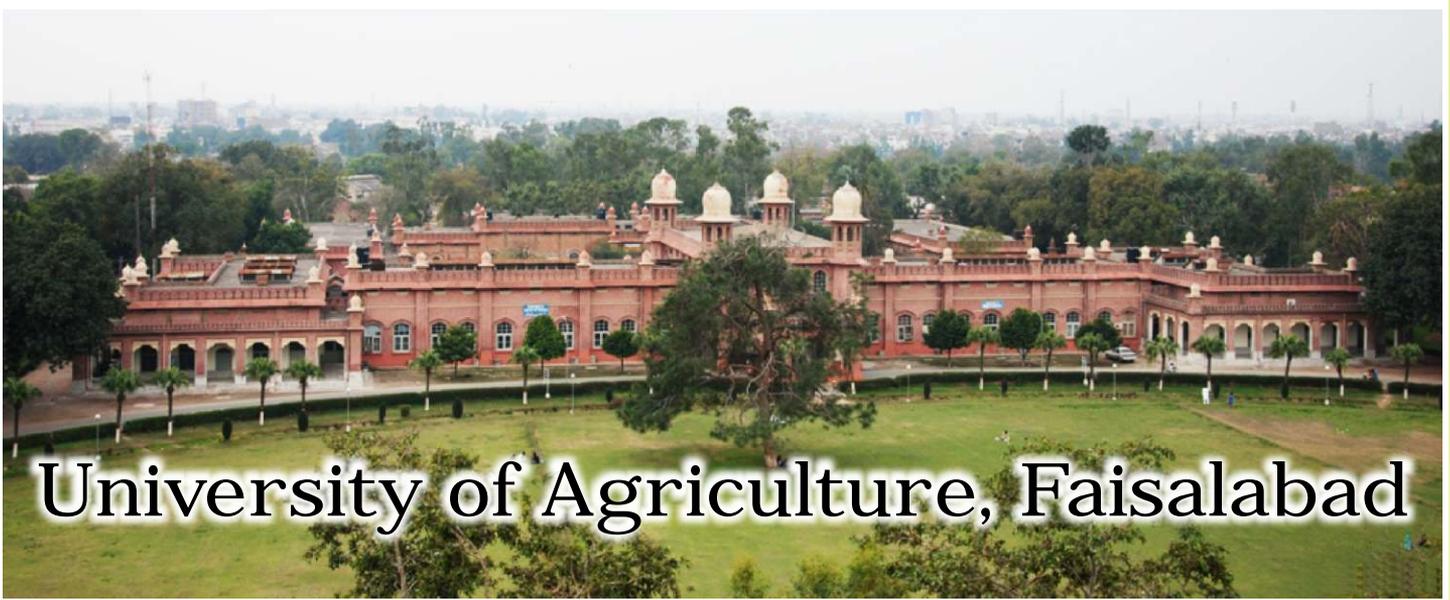
- **Ministry of Railways**
Railways Division
- **Ministry of Religious Affairs**
Religious Affairs Division
- **Ministry of Science and Technology**
Scientific & Technological Research Division
- **Ministry of States and Frontier Regions**
States and Frontier Regions Division
- **Ministry of Textile Industry**
Textile Industry Division
- **Ministry of Water & Power**
Water & Power Division
- **Ministry of Human Resource Development**
Human Resource Development Division.
- **Ministry of National Harmony**
National Harmony Division.
- **Ministry of National Heritage and Integration**
National Heritage and Integration Division
- **Ministry of National Regulations and Services**
National Regulations and Services Division.
- **Ministry of National Food Security and Research**
National Food Security and Research Division.
- **Ministry of Education and Training**
Education and Training Division
- **Ministry of Production**
Production Division
- **Ministry of Parliamentary Affairs**
Parliamentary Affairs Division
- **Ministry of Capital Administration & Development**
Capital Administration & Development Division

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University of Agriculture, Faisalabad

Message by

Prof. Dr. Iqrar Ahmad Khan

Vice Chancellor, on Golden Jubilee of the University

that is being produced faster than ever and translation of knowledge into goods and services. The university envisions increasing interventions in the areas of Biotechnology and Precision Agriculture vis-à-vis the emerging challenges of Climate Change.

In developing world including Pakistan, the aggregate average yields are only 20% of the developed world. Beyond increasing productivity, there is need for significant reduction in postharvest wastage. The past 50 years have seen food booms because of better varieties, more and more taming of water, agro-chemicals and mechanization because of rapid growth of knowledge. The future lies with successful integration of genetically modified crops.

University's role to empower the agriculture sector for socio-economic development must have community building schemes and pilot projects in place. Small holders and pastoral communities are the most affected and disadvantaged segments of society. We need to work for better dry lands agriculture and range management for them.

In my opinion, agriculture will remain stressed during 2012 due to many reasons. Despite constraints, I am optimistic and see the 'glass half full'. We are richly endowed by natural resource and hard working farming communities. I am sure we shall defeat the odds in keeping this country food secure while providing industrial raw materials and jobs for better life. Together, we shall defeat the 'Malthusian'.

Happy New Year

Prof. Dr. Iqrar Ahmad Khan

Vice Chancellor

University of Agriculture, Faisalabad-Pakistan



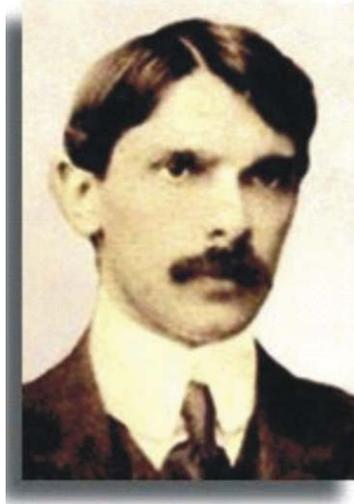


The University of Agriculture, Faisalabad has won prestigious award in the category of “institutions having achieved outstanding contribution to a given scientific discipline”. The UAF has earned distinction out of 72 applicant institutions that had claimed to make outstanding contribution to the field.

The ceremony was held on the occasion of 37th IDB’s Board of Governors meeting in Khartoum, Sudan in the presence of representatives from all 56 countries. A prize cash award of US\$ 100,000, a trophy and a certificate were also presented to the Vice Chancellor. It was fifth award given to a university in Pakistan among all Islamic countries of the world. Earlier, two prizes were won by H.E.J. Research Institute of Chemistry, Karachi and one each by Centre of Excellence in Molecular Biology, Punjab University Lahore and Pakistan Institute of Nuclear Science and Technology.

UAF VC Prof. Dr. Iqrar Ahmad Khan termed the award an outstanding achievement and highest recognition of the faculty, researchers and university community. It is worth mentioning here that Higher Education Commission ranks UAF best university in Q&S across the country. The citation of the university has risen to 3,248 in 2011 while it was 2045 in 2010. It is one of factors to determine ranking of the university. The university had introduced 15 new degree programmes in a span of four years in order to produce manpower in various areas. Besides it, a Centre of Excellence in Advanced Studies will be set up at the campus by USAID.

*If you change your past and work together in a spirit that everyone of you, no matter to what community he belongs, no matter what relations he had with you in the past, no matter what his colour, caste or creed, is first, second and last a citizen of this State with equal rights, privileges and obligations, there will be no end to the progress you will make. **Muhammad Ali Jinnah***



FREEDOM HERO QUAID-E-AZAM

*by Rameez
from California*

Every person in this world has a hero. People have heroes because they really admire that person and they really look up to that person. They want to do what they have done and they have achieved in their life. Like every person, I also have a hero. My hero had a great personality and a great heart. His name is Quaid-e-Azam Mohammad Ali Jinnah.

I choose him as my hero because I really admire him. I admire his style, his personality and what he did for the Muslims of our country. He gave Muslims their freedom from the British Empire that was ruling at that time.

Quaid-e-Azam Mohammad Ali Jinnah was born on Dec. 25th, 1876, to a prominent mercantile family in Karachi. He was educated at the Sindh Madrassat-ul-Islam and the Christian Mission School. Jinnah joined the Lincoln's Inn in 1893 to become the youngest Indian to be called to the Bar. Three years later, he became Bombay's most famous lawyer. He formally entered politics in 1905 from the platform of the Indian National Congress. He went to England in that year as a member of a congress delegation to plead the cause of Indian self-governemnt during the British elections.

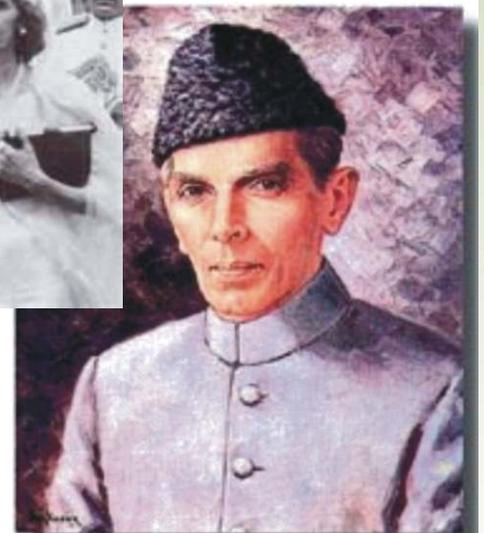
He got us, the Muslims, freedom by forming a political group called the Muslim League. When he talked to all the Muslims around in the sub-continent at that time, he said, "We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calandar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation."

The Muslim league had a great impact on the nature of the Indian politics. By making the Muslim League, it shattered forever Hindu dreams of a pseudo-India. The British and the Indians were shocked at how all the Muslims came up together, asking for them to give them their own free country, which is now Pakistan.

To get the Muslim people freedom, Quaid-e-Azam Mohammad Ali Jinnah played a big role. He was the only Muslim to stand up and rally all the Muslims together so they could have their freedom on Aug. 14, 1947. Before dying on Sept. 11th, 1948, he gave the Pakistanis a last message: "The foundations of your state have been laid and it is now for you to build and build as quickly and as well as you can."

Most people also admired him and one even said, "Gandhi died by the hands of an assassin; Jinnah died by his devotion to Pakistan".

That's why I really admire him. He is like a hero to everyone in my country. This is because of what he did for our country and for the Muslims. He fought so much for us and he did so much for us that no one can ever forget. You always hear about Gandhi and how he did so much for India, but you never hear about Quaid-e-Azam who did everything to get us at the point that we are right now. He is a great freedom hero for me.





**Pakistan
Automotive
Manufacturers
Association**

Automobile Industry of Pakistan Pakistan Automotive Manufacturers Association

By Imran Ali Research Team eMag

Licensed by the Ministry of Commerce, Government of Pakistan under the Trade Organizations Ordinance 2007 and registered under the Companies Ordinance 1984 as a company with limited liability.

Objective:

- ✓ To Safeguard interest of Members
- ✓ To play central role in all policy making process of the Government for the automotive industry of country
- ✓ To enable Pakistani Auto Industry becoming Global Player
- ✓ To provide the members high quality professional service & create excellent communication amongst members
- ✓ To be the principal source of statistical data on the entire automotive industry of the country
- ✓ To play its role to foster harmony and accord amongst all stakeholders

Members of Associations

- | | |
|-----------------------------------|--|
| ✓ Pak Suzuki Motor Co. Ltd. | ✓ Millat Tractors Ltd. |
| ✓ Indus Motor Co. Ltd. | ✓ Atlas Honda Ltd. |
| ✓ Honda Atlas Cars (Pakistan) Ltd | ✓ DYL Motorcycles Ltd. |
| ✓ Dewan Farooque Motors Ltd. | ✓ Plum Qingqi Motors Ltd. |
| ✓ Sigma Motors Ltd. | ✓ Pakistan Cycle Industrial Cooperative Society Ltd. |
| ✓ Hino pak Motors Ltd. | ✓ Fateh Motors Ltd. |
| ✓ Ghandhara Industries Ltd. | ✓ Ravi Automobile Pvt. Ltd. |
| ✓ Ghandhara Nissan Ltd. | ✓ Sazgar Engineering Works Ltd. |
| ✓ Master Motor Corporation Ltd. | ✓ Habib Motorcycles Pvt. Ltd. |



Automobile Industry (economically)

The four sectors of the automobile industry have shown mixed trends of growth during the year July-March 2011-12. The industry seems to be less buoyant in comparison with the corresponding period of last year 2010-11. Buses, cars, LCVs and two/three wheelers managed to grow by 23 percent, 9.1 percent, 5.7 percent and 3.1 percent respectively compared to 24.7 percent, 16.4 percent, 20.5 percent and 12.6 percent respectively during the same period last year. Following the government's announcement to cut GST from 16 percent to 5 percent production figures have started to recover. The table given below presents the comparative analysis of the sector. The potential demand for vehicles in the economy is helping to grow the industry but it is highly

dependent on the long term policy commitments. The government's commitment with the industry would reflect in a new program which may bring new hope and opportunities for growth. It may be added that the forthcoming opening up of trade with India would bring new opportunities.

Production of Automotive Industry

Production of Automotive Industry

Products	Installed capacity	2010-11	2011-12
Cars	240,000	100,870	110,059
LCVs	43,900	14,159	14,971
Jeeps	5,000	662	371
Buses	5,000	357	439
Trucks	28,500	2,031	1,893
Tractors	65,000	51,664	26,840
Two/Three Wheelers	1,800,000	602,268	620,741

Source: www.pama.org.pk, www.finance.gov.pk



LEATHER INDUSTRY OF PAKISTAN

By Imran Ali Research Team eMag

The history of leather industry in Pakistan is as old as the country itself. At the time of independence there were only a few tanneries producing sole leather and that too at a very small scale. However, since then this industry has been flourishing and has never looked back. During 1950s, some well-equipped tanneries were set up at Karachi and Lahore, while during 60s and 70s more units were established at Hyderabad Kasur, Sialkot, Multan, Sahiwal and Gujranwala. Starting with the production of pickled and vegetable tanned hides and skins, the tanneries, today, are producing not only wet blue and crust, but also fully finished leather. In the early days of independence some tanneries were established in Karachi. In 1950's some were established in Lahore and adjoining areas. The entire production of hides and skins were being exported in a raw form. There after the local tanning industry making at first semi-finished leather made rapid progress due to favorable raw material situation, cheap labor and the existence of growing demand and foreign market.



Leather industry, including leather products, is the second largest export earning sector after textiles. Currently, this sector is contributing around \$800 million a year but has the potential to multiply volume of exports with the improvement of quality and diversification indifferent range of products, especially garments and foot wear. Basically, it is a job-oriented sector providing employment to a very large segment of the society besides earning foreign exchange for the country. The leather finishing and made ups industries represent an important sector in Pakistan, contributing almost more than half a billion US dollars in foreign exchange earnings to the national exchequer. The leather industry consists of six sub-sectors namely, Tanning, Leather Footwear, Leather Garments, Leather Gloves, Leather Shoe Uppers, and Leather Goods. The Tanning industry plays a vital role in the progress of these sub-sectors by providing the basic material i.e. leather. Today, Pakistan is among the leading countries in the production of Leather Garments and Gloves. The leather and leather made-ups industry plays a significant role in the economy of Pakistan and its share in GDP is 4%. Ten years ago, it was the fifth most important export industry in the manufacturing sector, and now it is the second.



Dir Museum

By Atif Ilyas Research Team eMag

Dir, situated in the Khyber Paktunkhwa of Pakistan, is one of the most important regions, both historically and culturally. Its territories stretches between 34° 22' and 35° 50' North and 71 ° 02' and 72° 30' East and mainly comprises the terrain drained by the Panjkora river and its affluents. Dir takes its name from the name of a village. It has District Swat in the East, Bajaur on the West, Chitral on the North and Malakand Agency on the south.



The history of Dir goes back to at least the 2nd millennium BC, which is testified by the excavations of numerous burials of Aryans at Timargarha and other places, dating from 18th to 6th century BC.



The Department of Archaeology, University of Peshawar undertook a few important archaeological projects in Dir during 1966-1969 and excavated various archaeological sites. To house the collection from the area, the State Government of Dir, constructed a museum in Chakdara. Lt. General (Rtd.) Fazl-e-Haq, the then Governor NWFP inaugurated the museum on 30.5.1979. The purpose of the museum is to exhibit the archaeological, Islamic and ethnological collection of the area, including sculptures, coins, jewelry and weapons etc.

It has a total collection of 2161 objects, with more than 1444 Gandharan pieces. This includes the themes of Buddha's pre-birth and life stories, miracles, worship of symbols, relic caskets and individual standing Buddha sculptures. The most represented pre-birth stories or Jatakas are Dipankara, Maitryakanyaka, Amara, Syama and Visvantara Jatakas.



The Hall of Tribes or the Ethnological Gallery of the museum was established in 1977 with 498 objects and includes manuscripts, weapons, jewelry, dresses, ceramics, musical instruments, household objects, furniture and wooden architectural elements.

The Gandharan art pieces in the Dir Museum mainly come from the sites of Andan Dheri, Chat Pat, Baghrajai, Bumbolai, Jabagai, Shalizar, Ramora, Tri Banda, Macho, Amluk Darra, Nasafa, Damkot, Bajaur and Talash, Dir, Malakand, Balambat, Timargarha, Shamlai Graves, Inayat Qila, Shah Dheri Damkot, Gumbatuna, Jandol, Matkani and Shalkandi.



The important Gandharan sites in the vicinity of Dir Museum include & Andan Dheri, Chat Pat and Gumbatuna. The museum collection is growing and after necessary up-gradation, the museum will provide better facilities to all concerned.

Smoking and Eye Damage A Health Tip

By: Jamil Hasan Research Team eMag

The chemicals in cigarette smoke (around 4000 of them) get into the bloodstream of smokers and may induce the damage to the eye.

The chemicals in tobacco smoke can cause inflammation of the conjunctiva (the thin membrane covering the eye), resulting in bloodshot, irritated eyes.

In a study of nearly 21,000 U.S. male physicians, spanning an average of 13.6 years, researchers found a direct link between smoking and the development of cataracts. The study, known as Physicians Health Study I, evaluated physicians between the ages of 40 and 84 who had no prior history of cataracts before 1982.



Participants were asked to complete questionnaires that included information such as: number of cigarettes smoked daily, age when they started smoking, and their age if they stopped smoking. Each participant received annual eye exams and were required to report the results to the study investigators. The participants' ophthalmologists and optometrists confirmed the results.

Smoking has also been linked to eye diseases such as age-related macular degeneration. The causes of macular degeneration are not completely understood, but smoking is believed to be the main preventable risk factor. Evidence indicates that more than a quarter of all cases of AMD are linked to current or past exposure to smoking.

Study results appear mixed about a direct association between smoking and diabetic retinopathy, but most experts agree that smoking should be avoided to help help stop progression of the disease.

Smoking causes shrinkage or constriction of blood vessels, shown to be directly linked to rising inner eye pressure (intraocular pressure) that can lead to glaucoma and accompanying optic nerve damage.

Optic neuritis : A landmark study found a strong association between factors such as poor nutrition and smoking linked to a 1992-1993 epidemic of optic nerve damage among Cuban citizens.

Although smoking is associated with several eye diseases, including nuclear cataract and thyroid eye disease, the most common cause of smoking related blindness is age related macular degeneration, which results in severe irreversible loss of central vision.

How does smoking damage the eyes?

When you inhale cigarette smoke thousands of chemicals get into your bloodstream and can travel throughout your body. These chemicals cause damage to the macula (the most sensitive part of the retina, at the back of your eye). Tiny blood vessels can burst through the macula, leading to irreversible damage, or alternatively, the

cells of the macula slowly die. Both ultimately lead to loss of vision.

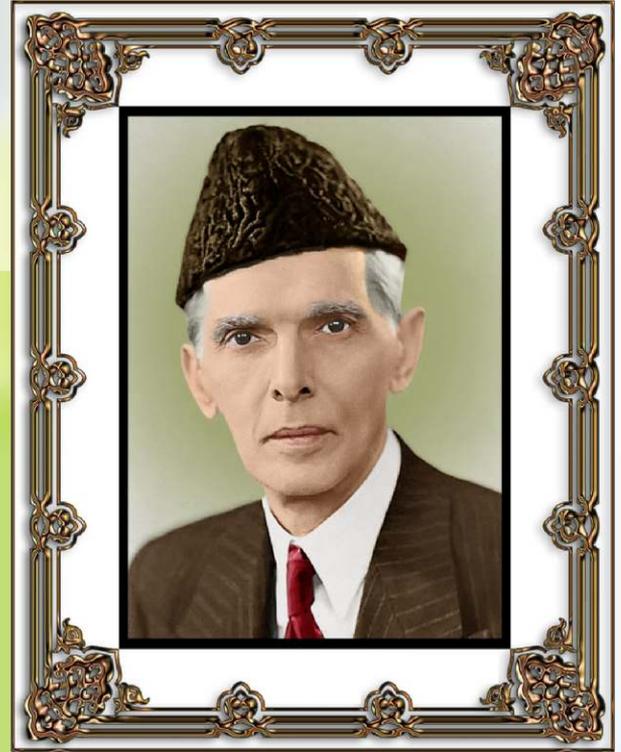
Can this damage be reversed?

No. Laser treatment can sometimes kill the new blood vessels before they hit the macula. However, most people are not able to be helped this way because the blood vessel has already involved the very centre of the macula, and even after treatment, the condition recurs in half the cases and in almost all those who continue to smoke. A new treatment, photodynamic therapy (PDT) may be able to help some to reduce the severity of vision loss, but the majority of people with macular degeneration will still not be able to be treated.

If I quit smoking will my eyes recover?

Your risk of macular degeneration will be reduced if you quit smoking, however existing damage to the eyes cannot be repaired, particularly once vision is affected.





Articles of This Month

Quaid-e-Azam, Islam, and Pakistan
Life in Bombay (1896 to 1910)

Quotes of Quaid e Azam

Ministries & Divisions - Facts of Pakistan
Agriculture University Faisalabad

Automobile industry of Pakistan

Health Tip

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