

Frequency and Pattern of Injuries in Victims of Violence at District Sanghar

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ABSTRACT

Background: The main objective of the study was to determine the types and frequency of bodily medical and legal injuries that occur in a rural setting.

Study Design: Retrospective study

Place and Duration of Study: Civil Hospital Sanghar from 1st January 2020 to 31st December 2020

Methodology: One hundred cases were enrolled.

Results: 90% of the cases were males and 10% were females. The frequency with which males were injured was higher than that of females. There were 45 cases of Shajjah, with 48 males and 9 females among the overall number.

Conclusion: According to the findings of our study, the most common types of injuries were Shajjah and Jur-ghyr-e-jaiiffa, which were followed by a variety of other types of injuries in the participants. Females were shown to be less susceptible to such injuries than males.

Keywords: Hurt, Medico-legal injuries, Shajjah

INTRODUCTION

Pain, wounds, and injuries come in many forms, often the result of an attack. By definition, an attack is defined as a threat to the body or the use of force.¹ The time limit ends when one person is upset or violent against another, or when all attacks are carried out. Labelling something as a battery indicates that it has been charged.² Applying force to another person's body to harm another person. An injured person is defined as a person who intentionally causes injury, pain, illness, or weakness, or injures, injuries, or dismantles an organ or part of the human body. However, in the current era, any illegal activity performed by an individual against another is reviewed first by society to establish the reality of injury, which is defined as any harm caused to a person's body, mind, reputation, or property without their agreement. A wound is defined as the interruption or disruption of the anatomical continuity of body tissue, whether externally or internally. Human beings are regarded as God's creation in all theologies, including those of Muslims and Christians, and no one has the ability to deprive a human of his freedom, powers, or life, a principle that is reflected in every national legislation.¹⁰ Human beings used to retaliate individually when they were harmed functionally or physically in life, or when their lives were threatened, and they used to retaliate in groups against groups, but modern man, as a result of improved intellect, civilization, and understanding of things, does not retaliate at the personal level; rather, retaliation is shifted to the social level. After examination, the law now presumes that the aggressor is accountable for his acts and, depending on the evidence, he is punished for his wrongdoing.^{3,4}

If, on the other hand, it is established that his conduct was caused by an intelligence deficit, a mental disease, or the involuntary administration of an intoxicant, he is not held accountable. Anyone who uses criminal force or intoxication against another person, confines him/her from his/her liberty, or assaults him/her with the aim to injure or kill the victim is punished proportionately to the harm done to the victim.^{5,8} Criminal law evolved in phases to reach its current condition. Initially, it was assumed that might equaled right, and the victim was expected to retaliate against the aggressor. The stage of society was then welcomed, but the retribution meted out was not proportional to the victim's injury. In the case of death, life was lost, and in the case of blindness, it was eye-catching. However, times have changed, recognizing the motives that prompted attackers to attack and the criteria for determining guilt, sanctions are now being adjusted according to the degree of liability. Japan's law, which regulates

crimes that lead to injuries and deaths such as physical assault, was abolished by the Qisas and Diyat Act of 1991. Recorded in Sunnah. 11 Regardless of the wound, the law prefers the term wound. As a result of Qisas and Diyat, a new harm classification has been developed, and for the first time in Pakistan, the law provides compensation for the suffering of victims. The indemnity clauses are Arsh, Daman, Diyat, and Qisas. The following terms are defined: Arsh: Punitive damages established by law that the criminal must pay to the victim or his heirs. Daman: The culprit must pay the victim or his heirs the court ordered restitution. Diyat: Compensation for causing death, as stipulated by law that the offender must give to the victim's heirs. Qisas: is a form of punishment that involves inflicting similar suffering on the prisoner's body as he did on the victim, or by killing him if the convict committed qatl-i-amd in the exercise of the victim's or awal's right.^{6,7}

The Qisas and Diyat Ordinance (QDO) was incorporated into the Pakistan Penal Code by the Criminal Law (Amendment) Act of 1997. (PPC).⁵ This amended around 40 sections of Chapter XVI of the Pakistan Penal Code, 1860, which dealt with bodily harm. Adulthood was defined in the new law as 18 years for males and 16 years for females, or reaching puberty, whichever came first. Qisas must be conducted in the presence of a medical professional who can assess the severity of the injuries and ensure that the qisas is proportionate to the assault. Assaults that result in wounds and injuries are legally considered harms, and all physical harms are considered medical injuries. They have local and systemic effects on the body, with local effects such as wounds and systemic effects such as signs and symptoms. There are different types of damage as defined by Qisas and Diyat regulations.

MATERIALS AND METHODS

The study was carried out at the District Sanghar Tertiary Care Hospital. The data was collected from January 1st, 2020 to January 31st, 2022. The study comprised 100 medical and legal cases. Data was entered from such registries that were available as records for court issues using a proforma, and the patterns of injuries were evaluated. Patients who did not have a medical or legal perspective were not included in the study. SPSS-16.0 was used to analyse the data.

RESULTS

The hundred recorded cases were taken from the records of the aforementioned Medico-legal cases; 90% of the cases were males and 10% were females. The frequency with which males were injured was higher than that of females. There were 45 cases of Shajjah, with 48 males and 9 females among the overall number. In Shajjah, the most prevalent subtype was Shajjah Mudihah in men, accounting for 60.4% of all cases and 5% of all female cases (Table 1). There were a total of 39 cases of Ghayr-i-Jaiffah reported, with Damiyah being the most common subtype in males with 15 (39.5%) of cases and only one female case with 1 (2.6%) of cases (Table 2). Bruises were the most common type of injury among the victims of other types of injuries, accounting for 42 cases out of which 38 (44.9%) were in men and 8 (9.9%) were in females. There were only two cases of Itlaf-e-udw and two cases of any other type in males, and these were both isolated cases (Table 3).

Table 1: Different types of Shajjah based on gender

Types of Shajjah	Male	Female
Khafifah	12 (25.0%)	4 (8.3%)
Mudihah	29 (60.4%)	5 (10.4%)
Hashimah	4 (8.3%)	-
Damigha	2 (4.2%)	-
Total	48	9

Table 2: Other Ghayr-i-Jaiffah types based on gender

Types of Ghayr-i-Jaiffah	Male	Female
Damiyah	15 (39.5%)	1 (2.6%)
Badiyah	10 (26.3%)	-
Mutalhama	4 (10.5%)	-
Munaqilah	9 (23.7%)	-
Total	38	1

Table 3: Other types of injuries are distributed based on gender

Types of other injuries	Male	Female
Itlaf-i-udw	2 (5.3%)	-
Joint dislocation	2 (5.3%)	-
Bruises	38 (46.9%)	8 (9.9%)
Total	42	8

DISCUSSION

The data for this study was gathered retrospectively from the Civil Hospital Sanghar's records, which were available at the time of the study. Cases were chosen in a systematic manner and spanned over a period of twelve months. When comparing males and females, the findings revealed that males are more likely than females to be involved in such incidents. Our results are comparable to those of other researchers. Studies conducted at the national level. This is not surprising in a society dominated by men, such as the one we live in. Males are more likely to when people get into disagreements, it can lead to intense physical contact and, eventually, injury. According to a study 90 men and 10 women participated in the study, which was done in a rural setting. Following the Islamic laws, a complete medicolegal investigation by an authorised physician is in conformity with current forensic norms. For the first time in Pakistani history,

medicolegal examination was legally respected. The law's purpose was to adopt legislation that adhered to Islamic teachings.^{1,6} Without sufficient preparation, this piled additional strains on the country's medical and legal systems. Due to the fact that an inexperienced physician might easily misread, ignore, taint or even destroy crucial evidence, forensic training is required for the assessment of injuries and certification of injuries.¹² Certain fields (such as paediatric forensic examination) require a high level of specialization because the classic signs and symptoms may be altered, and a variety of illnesses might mimic the injuries.

A patient who has been physically abused should have his or her emergency room diagnosis, management, and therapeutic interventions documented.^{11,12} This is important from a forensic standpoint in Pakistan, as it is in other jurisdictions, because the assessment of this record serves as the foundation for establishing facts of the injury during court proceedings at a much later stage.⁷

CONCLUSION

According to the findings of our study, the most common types of injuries were shajjah and jur-ghyr-e-jaiffa, which were followed by a variety of other types of injuries in the participants. Females were shown to be less susceptible to such injuries than males.

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