



# IOS NEWSLETTER

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## Thought for the Month

And verily the Hour will come:  
There can be no doubt  
About it, or about (the fact)  
That Allah will raise up  
All who are in the graves.  
Yet there is among men  
Such a one as disputes  
About Allah, without knowledge,  
Without guidance, and without  
A Book of Enlightenment,  
(Disdainfully) bending his side,  
In order to lead (men) astray  
From the Path of Allah:  
For him there is disgrace  
In this life, and on the Day  
Of Judgment We shall  
Make him taste the chastisement  
Of burning (Fire).

Al-Quran- 22: 7-9

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## FOCUS

The establishment of hospitals represents one of the remarkable achievements of Islamic civilization. The first hospital in the Islamic world was built by the Umayyad caliph Walid I (d. 97/715). He also established institutions for lepers and the blind. The Abbasid period witnessed the proliferation of hospitals all over the Islamic state. Caliph Harun al-Rashid set up a large hospital in Baghdad under the supervision of a Christian physician, Jibril ibn Bakhtishu. Jibril was employed by Caliph al-Mansur as a court physician. Al-Mansur set up specialised hospitals for the blind, orphans, disabled women, and mental patients. A splendid hospital, or *Bimaristan* as it came to be known, was established by Caliph Adud al-Dawlah in Baghdad in 372/982. It had twenty five doctors, including surgeons and bone setters. It also had lecture halls and a well-stocked library. In Egypt, the first hospital was established by the Abbasid governor Ahmad ibn Tulun in 259/872. In the twelfth century, Salah al-Din al-Ayyubi founded the Nasiri Hospital in Cairo, which surpassed all other hospitals in respect of its competent staff, ready availability of medical aid, and efficient service. The hospital established by al-Mansur in Cairo in 683/1284 was the most splendid of all hospitals in Egypt. The endowments, which supported and maintained the hospital, amounted to nearly one million dirhams in a year. The Mansuri Hospital, as it was known, had a pharmacy, a dispensary, store rooms, a well-stocked library, and a mosque. Nur al-Din ibn Zangi (ruled 541-571/1146-1175) founded a large hospital in Damascus. A medical college was also attached to it. The Nuri Hospital, as it came to be known, continued upto the nineteenth century. Ibn Qalawun built a large hospital in Cairo, known as *Dar al-Shifa*, in 683/1284. It remained in operation until the Napoleonic invasion of Egypt in 1213/1798. Large and well-equipped hospitals existed in all cities and major towns of the Islamic world from North Africa to Turkey and from Andalusia to India. A Jewish historian, Benjamin of Tudela, who visited Baghdad in 556/1160, reported that sixty hospitals were functioning there. During the reign of Caliph al-Mutadid (d.290/902), mobile medical units were set up for rural areas. The ambulant hospital was carried on camelback and was equipped with doctors, nurses, attendants, medicines, and food. The mobile hospital travelled from village to village, attending to epidemics and other diseases.

Hospitals were generously supported by grants from the state treasury as well as from *Waqf* endowments and operated under lay administration and management. Ibn Tulun spent sixty thousand dinars or gold coins on a hospital that was set up by him in Egypt in 259/872. In 368/978, Adud al-Dawlah, the ruler of Baghdad, set up an endowment worth a hundred thousand dinars for the management and maintenance of the Adudi Hospital in Baghdad. Most hospitals had a number of rooms, including those for pharmacy and storehouse, separate halls for female patients, surgical wards, special wards for the aged and the infirm, an asylum, and living quarters for the staff. Out-patient clinics and free dispensaries were attached to every hospital. The hospital was free and open to all, Muslims and non-Muslims, rich and poor, locals and outsiders.

*Contd. on page-7*

## Activities of the IOS Headquarters

### IOS Discussion on Higher Education Commission of India Bill, 2018

A discussion on the Draft Act for setting up of a Higher Education Commission of India by replacing the UGC Act, was organised by the Institute of Objective Studies at its conference hall on July 5, 2018. The participants in the discussion felt that there appeared to be no perceptible reason or need to replace the old panel to grant recognition to new universities and other institutions of higher learning and research as well as allocate funds to them.

It may be recalled that the Ministry of Human Resource Development, Government of India, had uploaded a draft Act on its website, inviting educational institutions, stakeholders and the general public to furnish comments on the draft Bill by July 7, 2018. The speakers at the discussion felt that the time made available to stakeholders was insufficient giving rise to the speculation that the passage of the proposed Act was a foregone conclusion. Probably, the government had made up its mind to pilot the bill in Parliament without allowing proper time and opportunity to discuss the draft threadbare and arrive at a consensus, they opined.

Participants unequivocally raised the question of the time given to stakeholders to send in their suggestions. While the ministry issued a press release on June 27, the last date for receiving suggestions was July 7, 2018. This was well-nigh impossible to ascertain the views of academics,

experts and those working in the field of higher education in such a short time. They were of the view that the issue must have been thoroughly discussed at universities and other such institutions.

They also felt that owing to summer vacations in educational institution, a large number of teachers and students could not have used the internet to express their views on the proposal. By and large, the participants were of the view that the proposed law had several loopholes which had not been plugged. A major point that came up for discussion was the provision to divest the UGC of the power to allocate funds to universities. This was a major departure from the practice



A view of the discussion on Higher Education

that would render the education regulator rudderless. Moreover, the power of funding was being vested with the ministry of human resource development without outlining the mechanism to determine the need of each institution.

Another point which was debated in detail was the mode of selection of the chairman and other members of the Higher Education Commission. The draft Act was also silent over the qualification of the members of the panel. This gave rise to the apprehension that the private sector would be given entry into the field of higher education, making it more

difficult for the lower strata of society and lower income groups to pursue higher education. Participation of the private sector in higher education sector was fraught with risk to the education system. The participants expressed the apprehension that the government was planning to end autonomy of universities, which was essential for teaching and research, and take full control of educational institutions.

The participants were clueless about the flaws in the existing commission and the features of the new panel to rectify them. They viewed it as an attempt to rush through the bill in haste, without consulting experts in the field. The intent of the government was suspect and signaled its will to handle the affairs of higher educational institutions as per its whim. They feared that the move would deal a serious blow to higher education and adversely affect the career of students.

While the Secretary General, IOS, Prof. ZM Khan, presided over the deliberations, Prof. M. Afzal Wani, Asstt. Secretary General, conducted the proceedings and proposed a vote of thanks. The discussion began with the recitation of a Quranic verse by Hafiz Akhtar Husain Nadwi.

Those who participated in the discussions included Prof. M. Aslam, ex-Vice-Chancellor, IGNOU, Prof. Furqan Qamar, former Vice-Chancellor, Central University of Himachal Pradesh, Kangra, Prof. Ishtiyahq Danish, ex-HoD, Deptt. of Islamic Studies, Jamia Hamdard and Finance Secretary, IOS, Dr. Tanveer Eijaz, Associate Prof. and fellow, Ramjas College, DU, Dr. MD Thomas,

Founder-Director, Institute of Harmony and Peace Studies, Dr. Khalid Mahmood Ansari, Secretary, Indian Institute of Natural Resource Management (IINRM), Noida, social activists-VB Rawat and Vijay.

It is noteworthy that, in a move to scrap the university Grants Commission Act, 1956, and replace it with the Higher Education Commission of India Act, 2018, the ministry of human resource development, had invited suggestions from stakeholders. The IOS held the meeting of the experts in education, academics, administrators, members of the civil society and prominent citizens to elicit their views, and forward them to the Government of India for consideration.

**Two-Day IOS Workshop on “The Art of Translation: Problems and Possibilities”**

A two-day workshop on “The Art of Translation: Problems and Possibilities” was organised by the Institute of Objective Studies at its conference hall on June 29 and 30, 2018. The workshop was inaugurated by the Principal, Nadwatul Ulema, Lucknow, Maulana Dr. Saeed ur Rahman Azmi Nadwi.

In his inaugural address, the maulana held that the job of translation was difficult as well as important. It was possible only for a person who was well-versed in both the languages. Translation meant the translation of life; transfer of content from one language to another. Translation was necessary for the transfer of knowledge, works and outlook.

He said that the work of translation in Islam began at the time of the Prophet (PBUH) and grew with the

passage of time. The first book was translated in Iran which was rendered in French and English later. He noted that the holy Quran is the most translated book. A large number of people have tried to understand the Quran through its translations. It guided people on how to lead a good life.

The translation of Quran that began some 1400 years ago was still continuing. He said that so many books in Arabic had been translated into Urdu. Maulana Abul A’ala Maududi’s books had been translated into Urdu and several other languages. He stressed that the nicety of the language in which a work was being translated must be fully understood.

Arabic had been translated into Urdu, adding that Western countries were much ahead in translation. He said that translation was a complete art and worked as a bridge between two civilisations. It also served as a window through which we could peep into the culture of the other country. It had been described by some as a work of studying gems. Thus the value of translation could not be underestimated.

He believed that the re-use of a language gave a new lease of life to it. Tracing the history of translation of the written word, he said that it began with the translation of the classical Iranian language into Arabic. Similarly, Homer’s epic Odyssey was translated into Roman from Greek. It was Caliph Harun al-Rashid who established an institution to undertake translation work. Progress in this field was also made during Caliph Mamun al-Rashid. Currently, Darul Tarjuma, Hyderabad was doing a pioneering job in the field. The second such institution engaged in translation work was Anjuman Taraqqi Urdu. He observed that Maulana Altaf Husain



L-R: Dr. Fahim Akhtar Nadvi, Prof. Akhtarul Wasey, Ml. Saeedur Rahman Azmi, Dr. M. Manzoor Alam and Prof. Zubair Ahmad Farooqui

And then the soul of the text should be transferred to the new language.

In his key-note address, former prof. of Arabic, JMI, Prof. Zubair Ahmed Farooqi, opined that a language could not lay claim to be progressive unless it is translated into other languages. Translation work had begun during the Banu Omaiyyad Caliphate and got further boost during the Abbasid Caliphate. He said that the Prophet (PBUH) had directed his caliphs to learn Persian, Hebrew and other languages of that time. It was Hazrat Salman Farsi (RA) who had translated Surah Fateha into Persian. He maintained that a vast literature in

Hali, Maulana Abul Kalam Azad, Maulana Abdul Majid Daryabadi, Dr. Zakir Husain, among others stood out to be the best translators in Urdu.

Categorising the translations under three types, he said that the first was *ilmi* (intellectual). It was followed by *adabi* (literary) and *sahafati* (journalistic). According to him, the best translation was the one which looked like the original and did not sound like a translation. Referring to Europe’s lead in translation, he said that every major book published in English was translated into French within one to five years of its publication.

In his address, the Vice-Chancellor of Maulana Azad University Jodhpur, Prof. Akhtarul Wasey, pointed out that when one language was translated into another, both languages benefit from it. He opined that no translation could be final as it was always amenable to change. It was also not necessary for the translator to fully understand the real intent of the writer. Illustrating the translation of the Quran, he said that different scholars of the same school of thought translated it differently during the same period. This explained the translator's endeavour to grasp the will of Allah. Nobody could say for sure that his translation was worthy of acceptance by Allah.

Explaining further, he said that both Sheikh ul Hind, Maulana Mahmud Hasan Deobandi and Hakimul Ummat, Maulana Ashraf Ali Thanwi, who belonged to the same school of thought (Maulana Thanwi being the disciple of Maulana Mahmud Hasan), came out with different translations of the Quran. This clearly showed that the art of translation offered a wide canvas with each individual doing it according to his capacity. Lauding the role of the IOS in this connection, he said that the process should go on. It was the beauty of translation that sometimes the translation was better than the original text. In this connection, he referred to the translation of Rubaiyat of Omar Khayyam by Edward FitzGerald who made it more interesting. When we translate a work, we not only rendered a text into another language, but also interpret a culture and civilisation, he added.

In his welcome address, the secretary general of the Institute, Prof. Z.M. Khan, held that the issue had attracted the attention of the institute

and efforts were on to inculcate a sense of responsibility among the younger generation. It was high time to remember our rich legacy and see if we could measure up to the expectations of the younger generation. Referring to the art of translation, he said that this required proper standing of form, language and spirit. The institute had a long list of initiatives that could be taken forward by the new generation, he pointed out.

The chairman of the Institute, Dr. Mohammad Manzoor Alam observed that challenges always created initiatives. The age was susceptible to change and progress. And thus the translation work could not stand still. In order to keep abreast of change, we must use language. IOS was busy

organised in the near future where such books had been published over a period of 50 years and influenced people would be identified. He also asked the participants to search a book in Hindi that could have influenced Hindus so that the points raised against Muslims could be countered. Small workshops similar to this would also be organised to keep the interaction among translators going, he said.

Earlier, the workshop got off to a start with the recitation of a verse from the Quran by Hafiz Athar Husain Nadwi with its translation in Urdu.

The HoD, Deptt. of Islamic Studies, MANUU, Hyderabad, Dr. Mohammad Fahim Akhtar Nadwi, conducted the proceedings, and Maulana Khalid Husain Nadwi proposed a vote of thanks. Translators drawn from Nadwa, Lucknow, AMU and MANUU etc. took part in the workshop.

### Technical Session-I

The first technical session began the same day in the afternoon with Maulana Abdul Hameed Noumani, General Secretary, All India Majlis Mushawarat, initiating the discussion. Speaking on "The Art of Translation: Importance and Benefits", he said that since the Muslim Ummah was associated with dawah and tabligh (offer to take to the path of Allah and spread the message of Islam), our responsibilities in excelling in the art of translation had increased. In order to reach out to other communities the knowledge of other languages had become incumbent on us. This was possible only when we were conversant with that language. Thus translation was a vital connect with other communities. Laying stress on the proper knowledge of the subject



A view of the audience

finding ways and means to address the issue. In this connection, he said 1,117 publications had been translated. With its limited resources, the institute had produced several publications that addressed issues of today's world.

Pleading for the use of easily understood language, he said that it was the responsibility of experts to see to it that unintelligible language did not put the students in a disadvantageous position. Spelling out the next plan, he said that important books would be translated into about 12 major languages of the world. He announced that a workshop exclusively for the experts would be

of translation, he said that the study of literature and the use of dictionaries were necessary. This was a coincidence that the majority of the men of letters came from West Bengal, Maharashtra, Tamil Nadu, Kerala and Gujarat. He opined that the knowledge of literature would go a long way in perfecting the art of translation.

Director of Academic Research Bureau, Dr. Muzaffar Husain Syed, who spoke on “Main features of translation”, said that translation was a technical job. It was an attempt to transfer one language to the other. In this connection, he quoted scholars like Ale Ahmad Suroor, Prof. Ahmad Husain, Jameel Jalibi and Syed Abid Husain. Terming translation as a new creation, he said that it was like converting gold into silver. Every translator should be an expert of language and must have knowledge of culture, civilisation and history of the subject. While an English translator should possess knowledge of French, a Hindi translator should have knowledge of Sanskrit. A lot of work had been done in the field of translation, still a lot more needed to be done, he insisted.

Prof. Mohammad Ayyub Nadwi, Deptt. of Arabic, JMI, made his presentation on “Fundamental principles of translation”. He said that a translator’s job was to transfer different cultures. He was a text producer who read and comprehended.

Referring to the Arabic language, he said that it was a classical language and belonged to the Semitic family. As far as the structure of Arabic was concerned, verb came first in the sentence followed by subject and

object. Sentences in the language were complex and used a passive voice. Describing Arabic as highly sophisticated, he noted that the Quranic text was not easy to translate, adding that the holy Quran is the best sample of eloquence.

**Second day of the workshop  
Second Technical Session**

The second technical session was chaired by Dr. Mohammad Fahim Akhtar Nadwi, who dwelt at length on “Problems of translation and the common mistakes in it”. He said that Allah gave us a language to reach out to people through translation. It was the migration of people from one place to the other and the contact with the ulema that kept the information on the

Similarly, it was necessary to understand the intention of the author. A translator should roughly go through a paragraph before setting to work on translation. It was also necessary to grasp the subject and understand what the author wanted to communicate to the reader. He categorised translation as lafzi tarjuma (literal translation), azad tarjuma (free translation) and darmiyani tarjuma (translation in between the two). While choosing the word for translation, the interest of the reader should be taken into account. As far as possible, the language should be easy to understand, he observed.

**Third Technical Session**

The third technical session was chaired by Prof. Habibullah Khan, HoD, Deptt. of Arabic, JMI. He spoke on “Modern intellectual aid”. He said that translation was the need of man and the art of translation was as old as humanity itself. Formal translation had been in existence for the last five thousand years. There were as many as 1.24 lakh ways (referring to 1.24 lakh words contained in the Oxford Concise English dictionary) of translation. He said that

translation was of two types: one, verbal translation and two, written translation. While verbal translation was not strictly governed by rules of grammar, the written translation was. Written translation was of four types: interpretative, simultaneous, whispering and visual. Today there was an explosion of knowledge and the younger generation had a treasure of resources at its disposal. Internet had made it possible to access as much material as one could do.

He said that today, every subject had as many as 10,000 books and if one read 100 books he would reach to top. He also held that the purpose of



L-R: Shah Qadri Syed Mustufa Refai Nadvi Jilani, Prof. Mohsin Usmani and Dr. Fahim Akhtar Nadvi

works of the scholars flowing. This could be followed with more intensity today as communication channels had expanded. He said that translation was a means to reach the maximum number of people. Our younger generation could do well to concentrate on translation and transfer the outcome of research on knowledge by way of translation. He also asked the translators to factor in the changes that were taking place in Arabic as it was a source language. Giving tips for a good translation, he said that every translation should be properly vetted. The translators should thoroughly go through the style of the language of translation.

translation was to transfer knowledge of one language to another.

A practical exercise in translation was also organised during the session. Participants were divided into two groups and were given a piece each in Arabic for translation into Urdu.

Maulana Alauddin Nadwi, Wakil, Kulliyatullugha, Nadwa, presented his paper on “Translation of literary text and its requirements”. He described the Quran as a living literature and said that for Muslims nothing could be more sacrosanct than the Word of Allah. Literary translation was a vast field, but a problem cropped up when it came to using idioms. Referring to Urdu, he said that it was a sweet and sophisticated language associated with saner people.

Terminology knowledge as the fodder of the intellect, he said that literature was meant for those who appreciated it. He advised the participants to read modern literary figures in order to keep themselves abreast of the latest trends in literature.

**Fourth Technical Session**

The fourth technical session began with the presentation of Maulana Dr. Mohammad Raziul Islam Nadwi, Secretary, Tasnifi Academy, Jamaat-i-Islami Hind. He spoke on “Translation of intellectual and research works and their requirements”. In his presentation, the maulana said that the translator should be proficient in both the languages. Similarly, he must know the art of translation. Referring to translation from Arabic to Urdu, he pointed out that it could be classified as Iilm-i-Hadith (knowledge of Hadith), Iilm-i-Fiqh (knowledge of Islamic jurisprudence) and Iilm-i-Tibb (knowledge of Tibbi system of

medicine). He also laid emphasis on revision of the translated text.

Prof. Mohammad Sanaullah Nadwi of the Arabic Deptt., AMU, spoke on “Philosophical translations”. He observed that translation was not just rendering of the text from one language into the other, but the exchange of culture.

Describing translation as a complete discipline, he remarked that it had a linguistic element. He drew a difference between tarjuma (translation) and tarjumani (interpretation). There was no place for a flowery language in philosophical translation. He advised translators to go through the book to be translated from beginning to the end before embarking on translation.

Emphasising the need for communication among Muslims at the national and international level, he said that it was high time to know why and what conspiracies were being hatched against us. The answer to this question lay in communication and the communication was possible through translation.

He observed that translation could also become a common ground for all schools of thought. Translation had become a compulsion for us. Technology had afforded us an opportunity to fully utilise it, but with care. He reiterated IOS’s commitment to expand the area of translation and invited participants to share their ideas with it. Prof. Shafique Ahmad Khan, Professor Emeritus, Deptt. of Arabic, JMI described the workshop as fruitful. He shared finer points of translation with participants.

In his presidential address, Dr Mohammad Manzoor Alam outlined the IOS policy of translation saying that an expert body was in place to critically examine the translated text. In a globalising world, intellect was needed to



L-R: Dr. Fahim Akhtar Nadvi, Prof. Shafique Ahmad Khan, Dr. Manzoor Alam and Prof. Z.M. Khan

Prof. Mohsin Usmani Nadwi, former professor and Dean, School of Foreign Languages, The English and Foreign Languages Univesity, Hyderabad, focused on “Arabic translation of Urdu poetry”. He compared translation with the reflection of an image in the mirror. He described Maulana Kausar Niyazi as one of the most acclaimed Urdu translators.

**Valedictory Session**

Speaking at the valedictory session, Prof. ZM Khan expressed happiness over the two-day successful workshop. It was a matter of joy that so many aspects of translation were discussed.

be fast-tracked in order to catch up with the fast-changing scenario. This could become a distinct possibility if translation was available. He said that a large number of books had been published since 1958 and some of them were posing a challenge to us. We must identify such books as had influenced society negatively and be prepared to provide rejoinders to them. He informed that such books would be translated into Urdu, Hindi and English. The IOS had embarked upon a programme to publish these books which would not contain more than 30 pages each. These books were expected to fill the intellectual vacuum.

Efforts would also be made to make these books available to the maximum number of people. He also informed that so far about 80 translated books had been published by the IOS whereas 30-40 books were in the pipeline.

Efforts were on to contact experts for suggestion for the books to be translated. Thereafter, another workshop would be organised. He said that certain books would be translated into 7-8 Indian languages, as well as into Arabic. Translations into Tamil and Telugu had already begun. He sought suggestions from the participants for a book on the freedom movement in Urdu. He warned against the intellectual war being waged against the Muslims worldwide and asked the younger generation to prove themselves equal to the task.

Earlier, a 6-point resolution unanimously adopted at the session was read out by Shah Ajmal Farooq Nadwi, in-charge of translation department of the IOS. The resolution read as follows:

1. Participants in the workshop feel that the art of translation has assumed prime importance in the present times. It is a matter of joy that, besides other intellectual and conceptual works, translation has been undertaken by the IOS. Participants in the workshop are appreciative of this work and recommend that the translation work be given more scope.
2. Participants of the workshop feel that in order to impart practical training to new translators and acquaint them with the niceties of translation, such workshops should be routinely organised.
3. Participants in the workshop associated with different institutions and organisations are urged to take the initiative in organising such workshops.
4. A comprehensive book on the issues and difficulties arising out of the act of translation be published under arrangement with the IOS.

Valuable lectures presented during the workshop could be put into written form. This could prove beneficial. It is also easy to accomplish.

5. The issue of translation of phraseology was raised several times at the workshop. Therefore, participants in the workshop feel that a regular workshop of experts on phraseology and its translation be organised.
6. Certain steps could be taken to ensure that the translators associated with the IOS and the revisers remain in constant touch with each other. The translation wing of the IOS could post all the translators associated with the Institute of the contents of the translated books published by it. It may also be ensured that two or three lectures on translation per year are organised. Such steps could make it sure that the translators are constantly connected to each other.

On this occasion, Dr. Mohammad Fahim Akhtar Nadwi presented a brief report on the proceedings of the two-day workshop. The proceedings of the valedictory session were conducted by head of Arabic wing, Dr. Nakhat Husain Nadwi.

**Contd. from page-1**

Christian physicians were employed together with other non-Muslim minority groups. They did not face any discrimination on the basis of their faith. Al-Razi considered hospitals extremely important for medical education and training. The earliest hospitals in Baghdad had medical schools attached to them. Most *madaris* included medical subjects in their syllabi. The Mustansiriyah Madrasah, established in 631/1233, had competent scientists and physicians on the staff who imparted instruction in the medical sciences. Some Ottoman rulers, such as Sulayman the Magnificent (d. 974/1566), adopted the Abbasid model and incorporated medical subjects into the curriculum of the *madaris* that

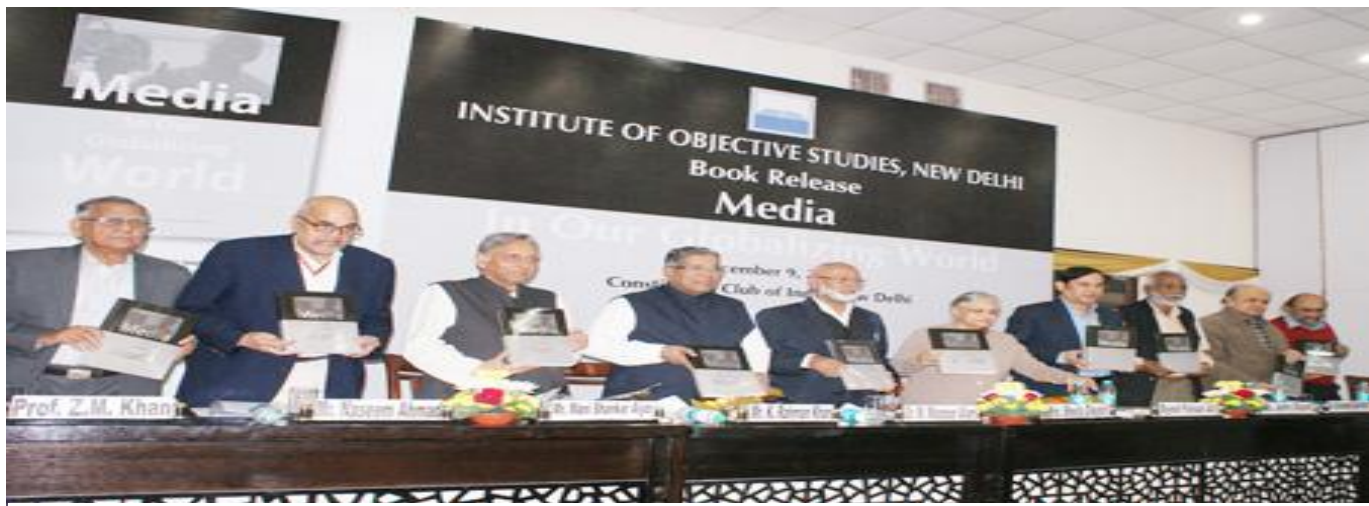
were established by them. The medical schools or colleges attached to hospitals had competent physicians and scientists, including female doctors. The students enrolled in these medical colleges had to complete the prescribed medical course and pass a series of examinations in medical theory and clinical practice, following which they were given a license (*ijazah*) to teach medicine or to work as physicians. It is reported that in 319/931, Sinan, who was the chief medical examiner at the time of Caliph al-Muqtadir, examined over eight hundred sixty physicians in Baghdad. The system of examination and licensing of physicians, prevalent in the Islamic world, reached Europe after two hundred years via Sicily, where it was introduced by King Roger in 535/1140. A flourishing medical college existed in Salerno in Muslim Sicily in the tenth century. The fame of this medical college had reached far and wide. When the Normans reconquered Sicily in 484/1091, it fell into their hands. The first college located in Christian Europe was established in Paris in 576/1180 by John of London. It was modelled on colleges that existed in the Islamic world and that were maintained through endowments. The medical school of Montpellier was founded, under the supervision of Jewish doctors, during the twelfth century on the pattern of the famed medical schools at Cordoba and Muslim Sicily. The media of instruction in this college were Arabic and Hebrew. Similar institutions were subsequently established at Padua and Pisa. These early colleges, inspired as they were by institutions in the Islamic world, provided the model on which the famed colleges at Oxford and Cambridge were later established.

**From Islam and the Promotion of Knowledge by Prof. A.R. Momin, pp. 106-108**

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**IOS Journey Step by Step**



L-R: Prof. Z. M. Khan, Secretary General, IOS; Mr. Naseem Ahmad, IAS (Retd.), Chairman, National Commission for Minorities; Mr. Mani Shankar Aiyar, Former Union Minister of Petroleum & Natural Gas; Mr. K. Rahman Khan, Former Union Minister of Minority Affairs; Dr. M. Manzoor Alam, Chairman, IOS; Mrs. Sheila Dikshit, Former Chief Minister of Delhi; Mr. Syed Faisal Ali, Group Head, Rashtriya Sahara Daily & Aalami Sahara News Channel; Mr. John Dayal, Senior Journalist & Member, National Integration Council; Mr. Mohammad Zeyaul Haque, Senior Journalist; Mr. Paranjay Guha Thakurta, Independent Journalist-Film Maker

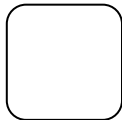


**Seminar on "Application of Equality before Law in India: The Constitutional Mandate and Present Trend"**

L-R: Mr. Arun Kumar Maji, Advocate, Supreme Court and convener, Democratic People's Lawyers Association ; Prof. M. Afzal Wani, Dean, School of Law and Legal Studies, GG Singh Indraprastha University; Prof. Z. M. Khan, Secretary General IOS; Justice A.M. Ahmadi, Former Chief Justice of India; Justice Rajinder Sachar, Former Chief Justice of the Delhi High Court; Mr. Deepak Kumar Singh, advocate, Supreme Court; Mr. Mushtaq Ahmad, Advocate-on-record, Supreme Court of India; And Dr. Eqbal Hussain, Associate Professor, Faculty of Law, Jamia Millia Islamia delivers his views

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