



IOS NEWSLETTER

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Thought for the Month

On that account: We ordained
For the Children of Israel
That if any one slew
A person—unless it be
For murder or for spreading
Mischief in the land—
It would be as if
He slew the whole people:
And if any one saved a life,
It would be as if he saved
The life of the whole people.
Then although there came
To them Our Messengers
With Clear Signs, yet,
Even after that, many
Of them continued to commit
Excesses in the land

Al-Quran- S. 5:V-32

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FOCUS

HAKAM left him surviving a son named Hisham, barely eleven years of age. He had tried in his lifetime by every means in his power to assure the young lad's peaceable succession to the throne. A few months before his death he held a convocation of the magnates and nobles; and all took the oath of fealty to Hisham, and subscribed the document by which Hakam dvised the Caliphate to the son of his old age whom he so tenderly loved. On his death bed he confided the care of the child to the Hajib Mashafi and to the secretary of state, Mohammed bin Abi Aamir. He trusted that under the guardianship of his mother, the Empress Subh, a woman of great ability, and with the help of these favoured servants, his son would rule peaceably and successfully. Hisham was accordingly proclaimed Caliph under the title of al-Muwayyyid b'illah. But the deceased Caliph had miscalculated the fidelity or ambition of Mohammed bin Abi Aamir. Before long he overthrew Hajib Mashafi and the other nobles who were opposed to his ascendancy. He put to death many leading walis and magnates, "and when the kingdom was denuded of its leading men," he seized all power and authority, and kept the young Caliph almost confined in his palace. The state officials were not allowed to come near him except on festive occasions, when they made their obeisance and departed. After seizing on the vizierate Ibn Abi Aamir assumed the title of the Hajib al-Mansur, and built a magnificent palace for himself which was named the Zahira. "His name was borne on the coins, and all orders and edicts were issued under his seal, and prayers were offered for him along with the Caliph from the pulpits." After ridding himself of the rivals who inspired alarm or jealousy, he turned his attention to the army, which he re-organised by removing the Arab element and introducing in its place large bodies of Berbers, on whose devotion he could rely. "In fact, he relegated the Arabs to a secondary position."

According to Ibn Khaldun he undertook fifty-two campaigns, in which he was invariably successful. "Never was a detachment of his army cut up, or his standard lowered." The Galicians and Basques had, immediately on the death of Hakam, risen against the Saracens and resumed their raids. By a series of brilliant operations, Mansur, as I shall now call him, reduced Leon and Navarre to the condition of tributary provinces, and garrisoned the capitals of those principalities with his troops. He then turned his arms against Catalonia; sacked Barcelona, and drove out the French counts. The boundaries of the empire were thus again extended beyond the Pyrenees. In Mauritania, his arms were equally successful, and a large part of Western Africa was reduced to subjection by his generals. In the year 991 A.C. he conceived the design of making the office of Hajib hereditary in his family. He would have, if he could, removed the son of his patron from the throne, and made himself sovereign de jure as he was de facto, but he was afraid of the nation, among whom the idea of legitimacy was ingrained. The nobles, perhaps, would have considered a change of dynasty useful; but the people, chiefly of Spanish origin, thought otherwise. "Like the religious sentiment, the love of dynasty was a part of their being; and although Mansur had given the country unprecedented glory and prosperity, they hated him for keeping their sovereign in a condition of pupilage." Aware of this feeling, but hopeful that it might change in time, he contented himself with declaring his son Abdul Malik his successor to the vizierate, under the nominal orders of the Caliph. In 996 A.C., he assumed the titles of Syed (lord) and Malik Karim (generous king).

From *A Short History of SARACENS* by Syed Amir Ali, pp. 521-523

Activities of the IOS Headquarters

Meeting Regarding Zahrawi Seminar

A Consultative Meeting in respect of organizing a conference on 'Revisiting Abul Qasim al-Zahrawi's Legacy in Medicine and Surgery' was held under the chairmanship of Dr M Manzoor Alam on April 13, 2013 at IOS Conference Room at 12:00 p.m.

The following attended the meeting.

1. Dr. M. Manzoor Alam in the chair
2. Prof. Z. M. Khan
3. Prof. A. R. Momin
4. Dr. Ausaf Ahmad
5. Prof. Refaat Ali Khan
6. Prof Sangha Sen Singh
7. Dr. Ishtiyaque Danish
8. Dr. Ahmad Abdul Hai, Hai Medicare, Patna
9. Dr. Fakhruddin Mohammad, MESCO, Hyderabad
10. Prof. Syed Zillur Rahman, Ibn Sina Academy Aligarh
11. Prof. M Amanullah Khan, JNMC AMU ,Aligarh
12. Dr. M. Farooque, Al Shifa Hospital, Delhi
13. Dr. Altaf Ahmad Azmi, Jamia Hamdard, Delhi
14. Dr. Shakeel Tamanna, Majeedia Hospital Delhi
15. Mr. Zeyaul Haque
16. Mr. Iqbal Hussain
17. Mr. Abdul Haque

The following points were discussed and agreed upon:

1. It was agreed that the Institute of Objective Studies, in order to highlight the wide-ranging contributions of Abul Qasim al-Zahrawi to medicine and surgery,

may organise a three-day international conference to mark the 1000th death anniversary of the pioneer physician and surgeon. The theme of the conference would be 'Revisiting Abul Qasim al-Zahrawi's Legacy in Medicine and Surgery'.

2. The date of the conference was tentatively worked out as December 13-15, 2013 at New Delhi.
3. The venue of the conference was finalised as Vigyan Bhavan (day 1 - inaugural session) and Jamia Hamdard or Constitution Club (day 2 and 3 - working sessions).
4. The inaugural session will be held on Dec. 13, forenoon followed by



A view of the Al-Zahrawi meeting

one special lecture by Prof. Fuat Sezgin, Turkey or one working session. The remaining working sessions will be held on Dec. 14 and 15.

5. President/Prime Minister of India should be approached for inaugurating the conference.
6. Some regional programmes, in this context, may be organised at Hyderabad, Aligarh and Patna which may supplement to the conference at Delhi.
7. Dr. Fakhruddin Mohammad made a detailed presentation on the programme which included organising exhibition, preparing cut

out of Al Zahrawi and replica of his instruments etc. Most of the items presented by him as a part of programme was considered and decided that the same should be taken as a follow-up action after the conference.

8. The draft concept note prepared by Prof. A.R Momin was circulated among the participants. Some slight changes were suggested by the members in the objective and sub-themes. After incorporating the changes, the concept note may be taken as final.
9. The Chairman, IOS and Dr. Fakhruddin Mohammad were authorised to formulate different committees for organising the conference, as indicated in the power-point presentation made by Dr. Fakhruddin Mohammad. It was suggested that the organising committee and reception committee have members from Delhi.

10. Dr. Fakhruddin Mohammad agreed to send a

list of invitees for the conference. All other participants were also requested to identify suitable names for inviting them to the conference and send it to the IOS.

11. A list of speakers, chairperson of the sessions may accordingly be prepared.
12. Muslim embassies in Delhi as well as the Ministry of Health, Culture and HRD should be approached for sponsoring the conference. Besides, various pharmaceutical companies, surgical instruments/disposable instruments companies, medical instrument companies and Hospital furniture making companies, medical colleges of India and GCC

countries should also be approached for sponsoring the conference.

13. A letter to Ministry of Home and External Affairs should be sent for clearance for visa for overseas delegates.
14. A tentative budget of the conference should be prepared and sent to all the members for their opinion.

The meeting concluded with thanks from and to the chair.

Lecture on Consumer Protection Law

The IOS organized a lecture at its Headquarters on 'Consumer Protection Law: The Need for Effective Use and Understanding'. Mr. Abdul Hafeez Gandhi, former President of AMU Students Union and an RTI activist delivered the lecture.

He regretted that although Consumers Rights Protection bill was passed by Parliament in 1986, and it was as good an Act as the RTI Act 2005, and yet it has not been effective in serving the purpose for which it was made. We see that suppliers of goods and other people are cheating the customers in various ways, he said. The remedy lies in our awakening, that we become fully aware of our rights and jealously guard them in order to frustrate the toughs and cheats, he remarked further.

If a person or a group sells a defective product or builders sells an unprofessionally built flat, or violates the pre-decided conditions or uses below par material in building the flat, the consumer can resort to this for redressal compensation and justice. Before 1986 the only way to get justice was to knock at the door of judiciary only to get a delayed justice. But if we use the consumer Act we can get speedy justice.

The consumer Act passed in 1986 had some shortcomings. The Parliament, therefore, made some changes in it in 1991, 1993 and 2002. As a result the law became strong and effective. But unfortunately the public at large is not well aware of this law because of which the clever and fraud businessmen, middlemen and other suppliers of goods are cheating the common people. The need, therefore, was to create awareness among the people about this law, said Mr. Gandhi.

Mr. Mushtaq Ahmad, Advocate conducted the programme. He, too, emphasized the need for people to understand and make effective use of the law in order to protect their rights as customers or consumers. The participants took part in the discussion and asked many questions to understand

universal worldview to man who considers the entire mankind as his family. This is the basic feature of Islamic thought which makes it universal or universalist', said Dr. Subhani.

'It is true that the universe of the cultural life and civilisational activities of Muslims is no longer as wide as it used to be in the past because they have given up the principles of life which keep it dynamic', he remarked further. How to get out of this situation is the big question? Answering this question he observed that the Holy Quran is with us to guide us as well as the mankind. The Quran tells us or reminds us time and again that how people's own weaknesses bring about their own decline. He further said that dialogue between civilizations is emphasized a great deal in our time; no one can deny the importance of dialogue whether it takes place between faiths or civilizations. Every Muslim is obliged by the Quran to call people to the way of Allah, so he cannot be averse to the idea of dialogue. But there are people among us who seem to be lacking faith in the concept of Dawah, he observed.

Highlighting the importance of freedom of expression in Islam, he said that if we confer this right on others, they will also give us the right to

express our ideas and call people to the way of Allah.

The Muslim organizations and their leaders need to realize as well as practice this right. That we need to freely express our ideas, exchange views and initiate debate among ourselves, because this will provide us an opportunity to assess both our potentials and limitations, he said.

Criticizing the US-led West he said that it has made democracy a laughing stock, as it has sought to establish democracy of some 'Chosen' people



Abdul Hafeez Gandhi delivering his lecture

various aspects and implications of the law. Prof. Refaqt Ali, Maulana Abdul Haq Falahi, Mr. G.C. Mathur, Manpreet Kaur, K. Mohammad Iqbal, Ashraf Rizvi, Afroz Alam Sahil, Safi Akhtar and Firoz Hashmi etc were present in the programme.

Qazi Memorial Lecture

The IOS organized Qazi Mujahidul Islam Qasmi memorial lecture on May 18, 2013 at the IOS headquarters. Dr. Sayyid Abdul Bari, the scholar, poet, popularly known as Shabnam Subhani delivered the lecture on 'Universality of Islamic Thought'. 'Islam gives a

instead of real democracy i.e. ‘of the people, by the people and for the people. The world cannot be fooled any longer. People want real democracy. As we Muslims we need to develop our concept of Shura with a view if it can bring about real, responsible democracy’, he said.

During his lecture Dr. Subhani also spoke about post modernism and condemned it as a dangerous philosophy of life. Post modernism, according to him undermines values as it ties them with immediacy, relativism and utility. For example speaking truth is a universal truth but in post modernism it is a relative value. Truth can be good in some situations and cannot be so in others. This is a dangerous tendency or thinking which is being spread even in institutions of higher learning, he remarked.

Delivering his presidential remarks Prof. Z.M. Khan said that values need to be understood in a wider context. We cannot demand our youth to be obedient in the name of Islamic value; instead we have to present Islam before in a scientific way. He also said that there are good values in other traditions and we need to adopt them as our own Islamic legacy’, observed Prof. Khan.

The programme was started with recitation from the Holy Quran by Maulana Abdullah Tarique. Mr. Khalid Nadwi, the administrative officer (internal) of the IOS introduced the IOS and highlighted

its various activities. Prof. Ishtiaque Danish presented a vote of thanks to one and all.

Dr. Mohammad Manzoor Alam Felicitated

The Bihar Foundation’s Riyadh unit felicitated Dr. Mohammad Manzoor Alam on Bihar Day which was recently celebrated in Saudi Arabia.

About four years ago the State

of Bihar working abroad and in various states of the country. The Bihar Foundation has 17 units, 7 are in the country whereas 10 are located in foreign countries including Saudi Arabia. The Bihar Foundation celebrates Bihar Day everywhere including Saudi Arabia. The Riyadh unit of the Foundation organized a programme in the city and felicitated Dr. M. Manzoor Alam. The function was organized jointly by the Bihar Foundation and Biswas, a social organization. Dr. Alam was invited to grace the occasion as a chief guest.

The programme started with recitation from the Holy Quran by Tariq Akhtar Nadwi. Mr. Akhtarul Imam Siddiqi, General Secretary of the Bihar Foundation spoke about the aims and objectives of the Foundation. Mr. Abdurrahman, the President of Biswas and of the Riyadh unit of Bihar Foundation welcomed the participants. He observed that various units of the Foundation are doing a good job as they inform people of Bihar living abroad or in other states of India about the developments taking place in Bihar. He also informed the audience about the Pravasi Bharati Bhavan being built in Patna. He also said that today Bihar was a good place for foreign investment.

A video message from the Deputy Chief Minister and also from Mr. Deepak Kumar Singh, the President of the Bihar Foundation was shown to the audience. A documentary on Bihar made by Mr. Hasan Wasif was also shown which was greatly appreciated.



Dr. Syed Abdul Bari delivering Qazi Mujahidul Islam Qasmi memorial lecture

Government of Bihar established a institution called the Bihar Foundation. Normally an IAS officers heads the Foundation whereas the Chief Minister



Dr. Mohd. Manzoor Alam receiving memento

of the State is its patron. The purpose of the Foundation is to look after the people

In his address Mr. Akhtarul Imam Siddiqi said that history of India begins from Bihar which has its own golden past. Highlighting the social, economic and educational conditions of Bihar he said the state had recently fallen because its merits and positive aspects were not presented before people properly. Had Bihar been projected in a positive way, highlighting its vast resources, the state would have attracted capitalists for investment and become a developed state.

The Chief Guest of the function, Dr. Mohammad Manzoor Alam, Chairman, Institute of Objective Studies also addressed the gathering. He said that every state government prepares its own development programme which most governments are unable to complete during their term in office. Similarly, the annual budget allocation is also not spent which adversely affects the poor, especially the minorities. Dr. Alam further said that the social organizations working in Bihar should apply pressure on the government to specially focus on programmes for the poor and the minorities. He also suggested to form a review committee consisting of intellectuals and experts and people belonging to all schools of thought. This committee should help the government at the planning level and then keep an eye on its implementation. This committee may also be tasked to supervise all government schemes for minorities ensuring that these are properly implemented; the fund allocated for them is spent and not returned unspent at the end of the year. Another problem, he said, is that common Muslims are not aware of the schemes that the Government has launched for them. A campaign for creating awareness among Muslims must be launched, said Dr. Alam.

The programme ended with Mushaira, session for reciting poems. Many local poets recited their poems including Hashmat Siddiqi, K.H. Nayyar, Zafar Mahmud, M.A. Shaykh, Tahir Bilal, Khawja Maseehuddin and Shawkat Jamal.

Activities of the IOS Chapters

CALICUT CHAPTER

Annual Report

The Chapter is run by an administrative committee made up of the following:

1. Prof P. Koya (coordinator)
2. E Abubacker
3. A. Vahab (secretary)
4. P.T. Kunhali
5. Dr K.M. Muhammad

This year the Committee met six times to discuss the general activities of the chapter and explore new avenues for expansion and reach. And also to make use of the goodwill created by the Silver Jubilee Celebrations of the Institute and the International Seminar on Women's Empowerment held in January 2012 as part of the Silver Jubilee.

Discussions

The Chapter conducted a discussion on *Contemporary West Asia* in association with Kerala Chapter of All India IDB Graduate Association on 8-12-2012 at Islamic Youth Centre Auditorium, Calicut, Kerala. AIGA National president Muhammed Musthafa presided over the meeting. Mr. A.A. Vahab Secretary of IOS Kerala Chapter presented the topic of the discussion. He gave a brief history of Israelis from the time of Prophet Yaqoob to the present time extensively quoting from the Bible, Quran and sayings of the Prophet Muhammed. He added that the Arab-Israel issue will continue some more time and will be finally settled with the victory of Muslims. Mr. T.M Shareef, KT Haneef, Muhammed Sadath, Moideen Koya and sister Fida Lubana participated in the discussion.

Another discussion was on the *Unlawful Activities (Prevention) Act (UAPA)* in association with Kerala Chapter of All India IDB Graduate Association on 26-01-2013 at Islamic Youth Centre Auditorium Calicut, Kerala. Advocate K.P. Muhammed Shareef, All India Vice President of National Confederation of Human Rights Organisations (NCHRO) presented the topic. He gave a brief history of the security laws and said that they mainly

safeguard the interests of the ruling class. Mr. PT Kunhali, Mr. P.K. Soofi, Mrs. Ambika, Mr. Kunhikoya, Mr. Arun, Jameela Teacher, R.C. Zubair and Ms. Misriya contributed to the discussion.

Another discussion was on the *Corporate Houses and the Media* which was held in Trivandrum on 2 Feb 2013. The eminent media activist and commentator Dr Jacob John shed light on the increasing influence of the monopoly business houses in the field of media both print and visual. Prof P Koya presided over the function.

Multi-storied office complex

The chapter had secured permission from municipal authorities to construct a semi-permanent warehouse on land owned by the Institute in the city. However a new initiative to build a multi-storied office complex in collaboration with a construction group is under discussion and the group is working on the project

Survey

The Chapter collected information about 750 social scientists living in Calicut and Malappuram Districts. However we could not find right persons to complete the survey but hope to relaunch and complete it during 2013-14

Data Bank

The work to digitalize clippings is complete. About 22000 clippings have been digitalized. However the work to develop a search engine still continues.

Archives

The project launched in 2007 aims at collecting and preserving rare manuscripts and records related to Kerala Muslim culture and history.

Library

The Chapter's library is open to all academics, students and common people. A number of people regularly use the library for research and reference. All current newspapers and magazines are available.

Staff

Mr Jabir VP is the full time Executive Secretary.

Visits

The Chairman of the institute Dr. Manzoor Alam visited Calicut twice.

Prof. P. Koya, the Coordinator, visited the head quarters three times during the year and discussed various issues with the Chairman and other head quarters officials.

Mr A. A. Vahab also represented the chapter in different meetings held at the headquarters.

CHENNAI CHAPTER

Annual Report

The IOS Chennai Chapter conducted a series of Shaam-e-Muzakarah and meetings.

On 30th Nov. 2012, a shaam-e-muzakarah was held in the premises of IOS Chennai chapter. Dr. Kareemullah Basha, Associate Professor in Economics, The New College Chennai, spoke on the topic "Role of Muslim Teachers". He emphasized that Muslim teachers should play a vital role in shaping the career of Muslim youth. His talk was followed by a discussion. Eminent educationists, people from business community, teachers from school and students took part.

On 26th Jan.2013 (Republic Day) a meeting with NGOs was held at the IOS Chennai Chapter at 5pm. Officials from the NMDFC (National Minority Development & Finance Corporation, Chennai Branch) took part in the meeting and apprised the facilities available to minorities in the field of education and other activities. The meeting ended with a Dua by Moulvi Anzar sahib.

A preliminary meeting was held on 1st Feb.2013 at the IOS Chennai Chapter to discuss about the participation in the Two-day International Conference on INDIA AND MUSLIM WORLD IN THE 21ST CENTURY at Delhi on February 15-16 2013. It was decided that at least six papers should be presented from Chennai Chapter in the conference. However three papers were prepared and sent to IOS New Delhi. Capt. Amir Ali, former Founder Principal of Zakir

Husain College, Elayangudi, & a leading Educationist, Dr. Adil Ahmed, Principal, Mazharul Uloom College, Ambur, and Dr. Major. Zahid Husain, Associate Professor of Economics, The New College Chennai attended the Two-day conference at Delhi and presented their papers.

On 30th March 2013, a meeting was organized at the IOS Chennai Chapter to discuss the issues pertaining to the award of financial assistance to old age people, Muslim widows and deserted women. Retired Govt .Officials were requested to assist in this process. During the meeting it was also decided that the Muslim girl students pursuing their plus 1 and plus 2 (High school) can approach Moulana Azad Foundation, New Delhi for yearly scholarship (For two years).

Mr. Syed Shabbeer Husain, a local pharmacist and a social worker agreed to attend this work by meeting the heads of school in and around Chennai to expedite the application duly signed by the respective heads of the schools to be forwarded to the foundation at Delhi. The meeting ended with Dua by Qari Sikandar Sahib.

Announcement

The Institute of education, International Islamic University Malaysia is organizing the 2013 International Conference on Teacher Education in the Muslim World (ICTEM 2013). It will be held at Kuala Lumpur, Malaysia on 12th – 14th November 2013 (Tuesday to Thursday) under the theme Redesigning Pedagogy: Transformative Value-Based Education.

We would like to invite you to participate in this conference by submitting a proposal (abstract) for paper presentation on any of the following topics related to teacher education:

1. Philosophy, Policies and Programmes: philosophy, organization, curriculum, structure, and governance of teacher education – Teachers as change agents.

2. Accreditation and Certification of Teacher Qualifications: setting standards for accreditation and certification, quality assurance, and ongoing supervision and evaluation of teachers in the Muslim world.
3. Teachers and Teacher Educators: characteristics of trainee teachers and characteristics of teacher educators at different level.
4. System of Teacher Education: (a) Initial (pre-service) Teacher Education: contents and methods of beginning teacher education – microteaching, lab-experiences, field experiences, teaching practice, and supervision (b) Continuing Teacher Education: In-service teacher education; issues including placement practices, recruitment and induction, and professional socialization.
5. Different Levels: early childhood/pre-primary teacher education; primary teacher education; secondary teacher education; technical, vocational and technical teacher education; higher education teachers; special education teachers; and adult education teachers; counselor education; teachers & innovation.
6. Specific Subjects: Mathematics, science, and technology teacher education; language and literacy teacher education; social studies and Islamic religious education teacher education; ICT and teacher education.
7. Leadership and Supervision Training: Training teachers in the management and administration of educational institutions at the school, state, national and international.
8. Lifelong Learning
9. New Technologies
10. Vocational Education

Below are some of the important dates:

- Submission of Abstract: 31st May 2013**
(can extended upon request)
- Notification of acceptance: 14th June 2013**
- Submission of full paper: 30th August 2013**

Attached herewith is a poster of the conference. Please feel free to forward it to any colleagues or postgraduate students that might be interested to participate in the conference.

For more information, please contact the secretariat at +603-6196 4000/5333/5331 or email: icitem2013@gmail.com

International Conference on Teacher Education in the Muslim World (ICTEM 2013)
Kuala Lumpur 12th – 14th November 2013

Call for Papers

Theme

The International Conference on Teacher Education in the Muslim World (ICTEM 2013) will be organized under the theme Redesigning Pedagogy: Transformative Value-Based Education.

We are looking forward to dynamic and engaging presentations and discourse on the above theme. We earnestly hope and pray that presenters will help to clarify the kind of teacher education approaches, programs and systems that will foster transformative value-based education needed to realize social justice. Papers and deliberating on the appropriate pedagogy of critique as a way of promoting the transformative value-based education that we hope to achieve will greatly contribute to the theme of the conference.

Objective and Outcomes

- Share experiences and develop scholarship on teacher education in the Muslim world.
- Establish a global network of collaboration among Muslim teacher educators, policy makers, scholars and administrators.
- Initiate collaboration among ole countries for developing a quality assurance framework for the accreditation and certification of teacher education programs in the Muslim world.
- Establish a network for collaboration among Muslim teacher

educators in areas related to research and innovation.

Sub-Themes of the Conference

Any of the following aspects of Teacher Education:

1. **Philosophy, Policies and Programmes:** philosophy, organization, curriculum, structure, and governance of teacher education – Teachers as change agents.
2. **Accreditation and Certificate of Teacher Qualifications:** setting standards for accreditation and certification, quality assurance, and ongoing supervision and evaluation of teachers in the Muslim world.
3. **Teachers and Teacher Educators:** characteristics of trainee teachers and characteristics of teacher educators at different level.
4. **System of Teacher Education: (a) Initial (pre-service) Teacher Education:** contents and methods of beginning teacher education – microteaching, lab-experiences, field experiences, teaching practice, and supervision (b) **Continuing Teacher Education:** In-service teacher education; issues including placement practices, recruitment and induction, and professional socialization.
5. **Different Levels:** early childhood/pre-primary teacher education; primary teacher education; secondary teacher education; technical, vocational and technical teacher education; higher education teachers; special education teachers; and adult education teachers; counselor education; teaches & innovation.
6. **Specific Subjects:** Mathematics, science, and technology teacher education; language and literacy teacher education; social studies and Islamic religious education teacher education; ICT and teacher education.
7. **Leadership and Supervision Training:** Training teachers in the management and administration of educational institutions at the school, state, national and international.
8. **Lifelong Learning**

9. **New Technologies**
10. **Vocational & Technical Education**

Important Dates

Submission of Abstract: 31st May 2013
 Notification of acceptance: 14th June 2013
 Submission of full paper: 30th August 2013

Please email to: icitem2013@gmail.com

Contact us or visit the conference website for more details.

Institute of Education
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As there are bad or insincere jurists and scholars, Ulema and Fuqaha, there are fake Sufis as well. But the Sufis seeking Ihsan in their worship are easily distinguished from the fake ones; men of insight especially recognize them. Besides worship and remembrance of Allah, the other sign of sincere Sufis is that they take very little from the world, only as much as is essential to survive. And if ever more than essential wealth comes their way, they give it in charity or distribute among the needy people. Some Sufis seek solitude for worship and remembrance of God and cut off from the society. But the great Sufis purify their souls while living in the real world or among the people. They encourage people to fight against the passion (Nafs Ammara) that persuades them from within to indulge in wrongdoing. This battle--fight against Nafs-- is not easy to wage and win. This world is charming and has a great deal of attraction that distracts people from remembrance of God. This is the reason that some Sufis have devised a particular path-Suluk- for their disciples to tread on in order to purify their soul. Suluk is a way, a method of training through which the Sufis and their disciples purify their soul while living in the world. They obey and worship Allah, offer additional prayer, they observe fasting, they eat little, speak little and remember God in abundance--- all to seek and attain the pleasure of Allah. In essence the true

Sufis seek inspiration from and follow the life and practice of the Prophet. The Prophet's life was devoted to obedience of God, worship and fight against Nafs. His mission was calling people to the way of Allah. The Sufis focused on these aspects of the Prophet's life with a view to guiding people to the path of obedience and spirituality, at a time when the world of Islam had fallen on bad days. They acquired fame on account of being spiritual and obedient to God. Their moral teachings have served Muslims and the humanity at large in the past and will continue to do so in future as well.

SUBSCRIPTION

Annual : Rs. 20/- \$ 5

Five Years:Rs. 75/- \$ 15

Tasawwuf and Self Purification by Ishtiyaque Danish

The views expressed in the article do not necessarily reflect the editorial policy of the Newsletter (editor)

Scholars differ about the origin of *Tasawwuf*. It is said that when in the beginning of the second century of *Hijra* Calendar the Muslims became intoxicated with the love of the world and relegated religion to a secondary place in their lives, some noble religious –spiritual figures invited people to do and focus on what will benefit them in the Life hereafter. These God-conscious people expressly showed disrespect to this world by wearing unseemly clothes made of wool which were in complete contrast with the costly colourful dresses of the worldly people. Because of this peculiar dress they came to be known as Sufis.

Some scholars of *Tasawwuf* have this opinion that Sufis were so called because they believed in purifying their soul and called on people to do the same. A third opinion is that the people who used to be busy with pursuit of knowledge and in remembrance of God ultimately became known as Sufis because of their spiritual resemblance with *Ashaab-e-Suffa*, the companions of the Prophet devoted to learning and worship.

In all the three opinions stated above, one thing is common; *Tazkiya-e- Nafs* or purification of soul. They first purified their own souls through remembrance of God, worship and good deeds before they called people to worship Allah and serve people in order to succeed in the Life hereafter. They believed in the

dictum: physician heal thyself first before you treat others.

The *Umayyads* ruled over the Islamic world in the beginning of the second century of *Hijra* Calendar. They were replaced by the Abbasids, though they continued to rule in Spain. This era of the Islamic history is known for prosperity and abundance of wealth. The rulers, their companions and officers of the state were besotted with love of the world, and the ones yet deprived of wealth and power were eager to follow into their footsteps. The aim of education, too, had been reduced to attaining worldly fame and wealth. In sum, people, both the ruler and the ruled, had become so greedy of the world that they hardly bothered about the Life hereafter.

The Sufis rightly diagnosed the disease of their time- love of world and indifference towards the Hereafter. They concluded that man develops love of this world at the cost of the Hereafter only when his relationship with God (through sincere worship and His remembrance.) is weakened. This is the reason that in Key books of *Tasawwuf* or in the statements of great Sufis we find a great deal of emphasis on those verses of the Quran which describe the love of God or man’s devotional relationship with Him. They also emphasize the study of those sayings of the Prophet which highlight the importance of love of God, worship and service to mankind which they

consider as mandatory for success in the Life hereafter.

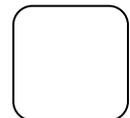
Worship and remembrance of God are the hallmarks of *Tasawwuf*, which have been described as *Ihsan*: to offer *Salat* (prayer) as you are seeing God or at least you are being seen by Him. This high and deep relationship of love and worship between God and the believer has been described in Hadith as follows: ‘I (God) love him (the believer), I become the ear through which he hears, I become the eye through which he sees, I become the hand through which he holds and I become the legs on which he walks. And if he asks for anything, I give him and (when) he seeks refuge, I give him’.

This high status- when God becomes your ear, eye, hand and leg- is not achieved easily. You are required to engage in continuous sincere worship to attain this high status. You have to remember Allah constantly to purify your soul of mundane matters-- and this purification of the soul is the real purpose of *Tasawwuf*. We find a great deal of emphasis on purification of soul in the Sufi literature or in the teachings of the great Sufis. They urged their followers to purify their souls of worldly matters through worship and remembrance of God and continue with this pious practice until their lives are cleansed of bad manners and hearts are filled with God’s love and remembrance.

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