

ذاکر حسین

۷۷۳

ذاکر حسین، سیاستمدار مسلمان هند و سومین رئیس‌جمهور این کشور. او در ۵ رمضان ۱۳۱۴ در حیدرآباد به دنیا آمد (به‌تجریه^۱، ص ۱۵۳). پدرش، فدا حسین، از پشتون^۲های مهاجر از ایالت سرحد (در پاکستان کنونی) بود (کامران‌مقدم، ص ۱۵). ذاکر حسین سومین فرزند خانواده بود. او در ۱۳۲۵، در مدرسه اسلامی شهر اتاوه^۳ به تحصیل پرداخت. این مدرس را مولوی بشیرالدین سرپرستی می‌کرد که هدفش آموزش تعالیم دینی بود. از دیدگاه بشیرالدین شاگردان اتاوه باید با انضباط نظامی آلمانی پرورش می‌یافتند و سادگی عربها و احساس هویت پشتونها را در رفتار خود حفظ می‌کردند (شیخ علی^۴، ص ۳۷). ذاکر همچنین تحت تأثیر تمایلات صوفیانه معلم دیگرش، حسن‌شاه، قرار گرفت. او در ۱۳۳۱، در «کالج اسلامی انگلو-اوریتال»^۵ (بعدها دانشگاه اسلامی علیگره^۶) به تحصیلاتش در حوزه علوم انسانی ادامه داد. این کالج بعدها هسته نخست حزب مسلم‌لیگ را شکل داد (شیخ علی، همانجا؛ چشتی^۷، ص ۲۶-۲۷؛ فکری، ص ۳۸). ذاکر در این کالج به نشان طلای اقبال دست یافت. او در دوره کارشناسی‌ارشد، رشته اقتصاد را انتخاب کرد. در ۱۳۳۵ نخستین جایزه خود را در معارف اسلامی اخذ کرد و نایب رئیس اتحادیه دانشجویان شد. پس از آن، ذاکر برای ادامه تحصیل به آلمان رفت. در آن هنگام دانشجویان زیادی برای تحصیل و جلب حمایت‌های معنوی کشورهای اروپایی برای کسب استقلال هند فعالیت می‌کردند. او در آنجا با انتشار کتابی، حاوی اندیشه‌ها و سخنرانی‌های مهاتما گاندی درباره مسائل هند، تلاش کرد آلمانیها را از این مسائل آگاه کند. ذاکر با سرپرستی ورنر زومبارت^۸ رساله دکتری خود را در رشته اقتصاد، در دانشگاه برلین^۹ با موضوع «اقتصاد کشاورزی هند» گذراند (شیخ علی، ص ۷۶؛ چشتی، ص ۲۹، ۳۴؛ صدیقی، ص ۱۲). ذاکر افزون‌بر اقتصاد، به زبان و ادبیات عرب و فلسفه نیز علاقه داشت. از متفکرانی که بر اندیشه او تأثیر عمیقی گذاشتند، ورنر زومبارت و ادوارد اسپرانگر^{۱۰} بودند. آنان تأکید داشتند که با آموزش می‌توان، هندیها را به حفظ میراث ملی خود ترغیب کرد. ذاکر از دستاوردهای فلسفه آلمانی برای عملی کردن اندیشه‌های خود بهره گرفت و همین امر موجب پابندی او به فلاسفه آلمان بود. آرمان‌گرایی کانت^{۱۱}، گوته^{۱۲}، شیلر^{۱۳}، هومبولت^{۱۴} بروی تأثیر گذاشت. به نظر او دانش فلسفه باید در اصلاح خطاها به انسان کمک کند. ذاکر می‌کوشید به آلمانیها نشان دهد که هدف اصلی هندیها از آمدن به آن کشور رشد علمی و خدمت به هند

روایات در فضیلت قرائت سوره ذاریات ← طبرسی، همانجا). در تداول عامه فارسی‌زبانان، والذاریات (یا به اشتباه والزاریات ← جمال‌زاده، ذیل «والزاریات») به عنوان مثل، در اشاره به اوضاع ناخوشایند یا رسیدن مصیبت و ناگواری یا به زحمت بسیار افتادن، به کار می‌رود، که البته با معنای اصلی آن بی‌ارتباط است (درباره سبب کاربرد این تعبیر ← شادمان، ص ۱۴۶؛ پرتوی آملی، ج ۲، ص ۱۰۵۳-۱۰۵۴؛ جمال‌زاده، همانجا).

منابع: علاوه بر قرآن؛ محمودین عبدالله آلوسی، روح‌المعانی، بیروت؛ داراحیاء التراث العربی، [بی‌تا.]: ابن‌بابویه، التوحید، چاپ هاشم حسینی طهرانی، قم [۱۳۵۷ ش.]: همو، ثواب‌الاعمال و عقاب‌الاعمال، قم ۱۳۶۸ ش.؛ همو، علل‌الشرایع، نجف ۱۳۸۵-۱۳۸۶، چاپ افسر قم [بی‌تا.]: ابن‌جزری، النشر فی القراءات العشر، چاپ علی محمد ضیاع، مصر [؟ ۱۹۴۰]؛ چاپ افسر تهران [بی‌تا.]: ابن‌عاشور (محمدطاهر بن محمد)، تفسیر التحریر و التنویر، تونس ۱۹۸۴؛ ابن‌مهران، المبسوط فی القراءات العشر، چاپ سبیح حمزه حاکمی، دمشق [؟ ۱۹۸۰/۱۴۰۱]؛ ابن‌ندیم؛ مورس بوکای، مقایسه‌ای میان تورات، انجیل، قرآن و علم، ترجمه ذبیح‌الله دبیر، [تهران] ۱۳۶۸ ش.؛ مهدی پرتوی آملی، ریشه‌های تاریخی امثال و حکم، تهران ۱۳۶۹ ش.؛ محمدعلی جمال‌زاده، فرهنگ لغات عامیانه، چاپ محمدجعفر محبوب، تهران [۱۳۴۲ ش.]: عثمان بن سعید دانی، کتاب التیسیر فی القراءات السبع، چاپ اوتو پرتسل، استانبول ۱۹۳۰؛ محمدعزیز دروزه، التفسیر الحدید: ترتیب السور حسب النزول، بیروت ۲۰۰۰/۱۴۲۱؛ محمود رامیار، تاریخ قرآن، تهران ۱۳۶۲ ش.؛ محمدعلی رضایی اصفهانی، پژوهشی در اعجاز علمی قرآن، رشت ۱۳۸۰ ش.؛ سیدقطب، فی ظلال القرآن، بیروت ۱۳۸۶/۱۹۶۷؛ عبدالرحمان بن ابی‌بکر سوطی، تناسق الدرر فی تناسب السور، چاپ عبدالله محمد درویش، بیروت ۱۴۰۸/۱۹۸۷؛ فخرالدین شادمان، «صورت و معنی»، یغما، سال ۱۲، ش ۴ (تیر ۱۳۳۸)؛ محمدبن حسن صفارقمی، بصائر‌الدرجات فی فضائل آل محمد «ص»، چاپ محسن کوچه‌باغی تبریزی، قم ۱۴۰۴؛ طباطبائی؛ طبرسی؛ طبری، جامع؛ طوسی؛ محمدبن عمر فخررازی، التفسیر الکبیر، او، مفاتیح‌الغیب، بیروت ۲۰۰۰/۱۴۲۱؛ محمدبن یعقوب فیروزآبادی، بصائر ذوی التمییز فی لطائف‌الکتاب‌العزیز، ج ۱، چاپ محمدعلی نجار، قاهره ۱۹۸۶/۱۴۰۶؛ محمدبن احمد قرطبی، الجامع‌لاحکام القرآن، بیروت ۱۹۸۵/۱۴۰۵؛ علی‌بن ابراهیم قمی، تفسیر‌القسمی، چاپ طبیب موسوی جزائری، نجف ۱۳۸۷، چاپ افسر قم [بی‌تا.]: مجلسی؛ مقدمتان فی علوم القرآن، چاپ آرتور جفری و عبدالله اسماعیل صاوی، قاهره: مکتبه‌الخانجی، ۱۹۷۲/۱۳۹۲؛ یوسف حاج‌احمد، موسوعة الاعجاز العلمی فی القرآن الکریم والسنة المطهرة، دمشق ۲۰۰۳/۱۴۲۴.

/ نرگس پروازی ایزدی و سعید زعفرانی زاده /

- | | | | |
|------------------------------|------------|-------------------|--|
| 1. Bhattacherje | 2. Etawah | 3. Sheikh Ali | 4. Muhammedan Anglo - Oriental College (MAO College) |
| 5. Aligarh Muslim University | 6. Chishti | 7. Werner Sombart | 8. University of Berlin |
| 9. Edward Spranger | 10. Kant | 11. Goethe | 12. Schiller |
| | | | 13. Humboldt |

*(Hindustan'in esli musulman cumhuriyeti)***Zakir Husain**

(1897-1969)

- Zakir Husain

Teacher, Educationist, Nationalist, Parliamentarian, First Muslim President of the Republic

Zakir Husain was born in a family of deeply religious, upright Afridi Pathans who had settled in Qaimganj, a small town in the Farrukhabad district of Uttar Pradesh early in the 18th century. Zakir Husain's father, Fida Husain, broke away from the family tradition of soldiering to study law, and moved to Hyderabad where he became a successful lawyer. There, on February 8, 1897, Zakir Husain was born, the third in a family of seven children. His upbringing as a child was in the then fashionable upper-class style, complete with an English tutor. His father died when he was barely nine, and Zakir Husain was sent with three of his brothers back to ancestral U.P. for schooling in a well-known residential school, the Islamia High School, at Etawah.

He was in the school at Etawah when public events began to move Zakir Husain. The Tripoli war unleashed by Italy against Turkey was raging. Sympathy for the Turks was keen on the part of the Indian Muslims. Young Zakir Husain wanted to make some gesture of solidarity with the Turks. He went around making impassioned speeches and succeeded in persuading many of his friends to give up eating meat and to donate the money saved to help the cause of the Turks.

In 1911, Zakir Husain lost his mother in the terrible bubonic plague that ravaged the entire district. She was a woman of great strength and character, and her influence on Zakir Husain was deep and profound. A certain quiet strength and a steadfastness of purpose so characteristic of Zakir Husain's entire career can be traced, in the first instance, on this influence.

Shortly after his mother's death, Zakir Husain came under the influence of another remarkable

person, the Sufi Hasan Shah. Hasan Shah was the first to perceive signs of greatness in his protegee, and taught him to cultivate patience and diligence. From his holy man ... Zakir Husain also received a disdain for worldly success, an awareness of the essential unity of all religions, and a life-long love of books.

There was a sharp change of environment when Zakir Husain joined the M.A.O. College, Aligarh (Later and more widely known as the Aligarh University), which aimed at grooming students into young gentlemen. Possessed of a keen intellect and a sharp wit, Zakir Husain quickly became something of a celebrity as a polished conversationalist and debator. Gifted with great charm and sensitivity, he became an ardent practitioner of the art of personal relationship. Here, in Aligarh, was laid for Zakir Husain the foundation of many enduring friendships and a life-long quest for excellence.

The turning point in Zakir Husain's life came in October 1920, when Mahatma Gandhi visited Aligarh to enlist the support of the student community in his non-cooperation movement. ...

Among those who readily responded to the Mahatma's call was Zakir Husain. He was one of the small group of students and teachers who walked out of the college on October 29 and joined a rival institution which came to be known as the Jamia Millia Islamia (National Muslim University).

For Zakir Husain this was the beginning of a life of deep social involvement and devotion to the cause of education, and powerful emotional and intellectual attachment to Gandhiji. ...

After teaching at the newly-

founded Jamia Millia for two years, Zakir Husain felt the urge to improve his own education further. ... He left India towards the close of 1922 with a passport valid for England only, but disembarked when the ship reached Italy. He made his way to Germany where he took a permit to study for three weeks. The three weeks lengthened into three years.

Though Zakir Husain secured a Ph. D. in economics from the University of Berlin with a thesis that was highly praised, economics was but one of many interests that he pursued in Europe. He was fascinated by the social and intellectual ferment in Europe and was attracted by the new thinking in the fields of social philosophy and education.

Germany widened Zakir Husain's horizon. He came to know some of the leading social thinkers and educational philosophers of that land. He met Bruno Walter, the musician. He made a tour of the scandinavian countries, maintaining himself the while by writing articles on Mahatma Gandhi and delivering lectures. His early interest in calligraphy led to a study of type-setting, which he put to use for an exquisitely produced edition of Ghalib's poems.

At Berlin, Zakir Husain quickly became the leader of a small group of brilliant young Indians living there. They would often gather in his room at Schlachtensee to discuss politics and education, music and art, mysticism and logic. From his friends and teachers in Germany, he acquired a deep love for European art, literature and music, a wide-ranging curiosity and a rationalist approach to life. It was also in Germany's through study and intellectual intercourse, that the foundations of Zakir Husain's unorthodox educational philosophy were laid.

Serving Jamia Millia Islamia

While in Germany, Zakir Husain came to learn in 1924 that the organisers of Jamia Millia were considering closure of the institution for lack of funds. He sent a cable: "I and some of my colleagues in Europe have decided to devote our lives to the cause of the Jamia. It should not be closed until we come to India". The closure was stayed and the institution was moved from Aligarh to Delhi in 1925 at the instance of Gandhiji.

On his return, Zakir Husain and his father found the Jamia in a sorry plight. It had lost all its earlier momentum.... "The institution was without funds, without support... without a future".

Zakir Husain was 29 when he became Jamia Millia's Vice-Chancellor and he plunged himself with characteristic zeal into the task of putting his beloved institution back on its feet. This was a task calling for extra-ordinary patience, perseverance and dedication. Above all, it called for great personal austerity and sacrifices. Zakir Husain and his colleagues, many of them graduates from Berlin, Oxford and Cambridge, formed themselves into a band of dedicated workers devoted to the cause of the Jamia. They set up a National Education Society, whose members took a vow that for at least twenty years they would serve the Jamia without expectation of remuneration or reward. They had begun at Rs. 300 per month. This they reduced first to Rs. 200, next to Rs. 150 and thereafter to even less.

Zakir Hussain lost no time in converting Jamia into a pioneering centre of educational experiment... rooted in the national culture. This called for a break from established notions and some daring innovations. Jamia became one of the first institutions to try the "project method" to develop a community approach in living and learning; to train students for responsible citizenship; and to arouse interest in the contemplation of nature and other varieties of aesthetic experience.

The Jamia, under Zakir Husain's stewardship, tried to keep aloof from politics, but its Vice-Chancellor kept it finely keyed to the nationalist aspirations of the freedom movement. Jawaharlal Nehru and Maulana Abul Kalam Azad, both keen admirers of Zakir Husain's intellect, integrity and idealism, sat on the managing committee of the Jamia. Gandhiji sent his youngest son, Devdas, to Jamia Millia to teach and be taught, and retained a special love and regard for the Jamia and its Vice-Chancellor.

For nearly three decades, Zakir Husain worked as Vice-chancellor of the Jamia Millia...the institution blossomed into a major centre of learning and culture. As its fame spread, its financial position improved. A complex of beautiful buildings sprang up at Okhla to serve as one of India's novel and neatest university campuses.

It was, however, no joyless life of toil for Zakir Husain.... While education was his passion, gardening was his favourite pastime. He was aware of the link between nurturing a plant and teaching a child. The flowering trees, shrubs and lawns of Jamia Millia (as of Aligarh University and the Mughal Gardens of the Rashtrapati Bhavan in New Delhi, later) bear the mark of his labour and care.

Writing for Adults and Children

He wrote little, and chose to speak much less, but bestowed great care and perceptiveness on whatever he wrote and said. His first important publication, a translation in Urdu of Plato's Republic is a reflection of his intellectual orientation.... His Urdu translation of several European works on economics came in quick succession.

However, Dr. Zakir Husain's most original and delightful writing is to be found in his stories for children....Almost all his stories are moral fables. He wrote them first for Payam-e-Talim, the Jamia's magazine, under an assumed pen name. Eventually, these stories were collected and published as Abu

Khan Ki Bakri under his own name. The artist Satish Gujral, a close friend, drew the illustrations.

Experimenting with Education

...His love of education soon brought him into the larger field of national education and he became one of the closest colleagues of Mahatma Gandhi in framing a scheme of education suited to India's national genius and needs....

In 1937, when India attained a measure of provincial autonomy and Gandhiji urged the new popular governments to adopt his scheme of work-centred 'basic education', he invited Zakir Husain to preside over the National Committee on Basic Education which was to spell out the new scheme in concrete educational terms....

Saving Aligarh Muslim University

Partition came, and Zakir Husain was requested by Maulana Abul Kalam Azad, Education Minister in the first Government of free India and a hero to Zakir Husain from the days of his youth, to take up the Vice-Chancellorship of Aligarh University. Aligarh had been a storm centre of separatist Muslim politics, and many of its teachers and students had migrated to Pakistan. There was a suggestion from some quarters that the University should be closed. Early in 1948 Zakir Husain returned to Aligarh, from where he had broken away in protest three decades earlier...His alma mater yielded to his zeal and quickly recovered its power and prestige...

While still at Aligarh, Zakir Husain was drafted by his friend and admirer, Jawaharlal Nehru, into political life. In 1952, at the age of 55, he was nominated a Member of the Rajya Sabha...

Zakir Husain served as Vice-Chancellor of Aligarh University for 8 years till 1956 and continued to be the Member of the Rajya Sabha till his appointment as Governor of Bihar in July, 1957.

Serving the Nation

He was elected Vice-President of the Republic in May 1962. In 1963 he was awarded the highest honour of the land, the Bharat Ratna, for his great services to the Nation.

After serving as Vice-President for a term of five years, Dr. Zakir Husain was elected president of the Republic on May 9, 1967, and assumed office on May 13, 1967.

Dr. Zakir Husain's election to the highest office in the land was universally hailed as a triumph of India's secular ideal and a tribute to a man who, while remaining a devout and true Muslim, combined in his personality the noblest traits of the totality of India's culture....

As Vice-President and then as President, Dr. Zakir Husain continued to serve the cause of education and culture within the country and abroad in many ways. He represented India in UNESCO, and served for a while as a member of its Executive Board. He travelled and lectured widely within the country and abroad propounding his ideas on education, international cooperation and peace.

As Vice-President, in 1964, he visited the three Maghreb countries — Algeria, Tunisia and Morocco. The following year, he visited Kuwait, Saudi Arabia, Jordan, Turkey and Greece. In July 1966 he went to Afghanistan where he welcomed the opportunity to meet his dear friend Khan Abdul Ghaffar Khan. The following October, he paid goodwill visits to Thailand, Cambodia, Singapore and Malaysia.

As President, Dr. Zakir Husain went to Canada in June 1967. In May 1968, he went on a tour of Hungary and Yugoslavia. In July, the same year, he visited the Soviet Union. His last visit abroad was to Nepal in October, 1968.

Quest of Excellence

...Zakir Husain retained a lively interest in finer things of life. He loved and listened to music, both Western and Indian, and his reading ranged from Shakespeare to Sartre, from Rumi to Iqbal. He was regarded as something of an authority on roses. As a tribute to his fondness for roses, Indian rose experts named,

Conversion to Hinduism is 'Reaffirmation of Faith' In the Eyes of Government

Home Ministeries Letter of December 29, 1983 to Shahabuddin

Dear Shri Syed Shahabuddin Sahib,

This is in connection with your letter of 30th November, 1983, about a story published in 'Ravivar' (dated 20-26 March, 1983) regarding the conversions of Muslims to Hinduism in Rajasthan.

2. We have made inquiries from the Rajasthan Government and it has been ascertained that some members of Cheeta, Mehrat and Kathat communities living in district Ajmer are reported to have reaffirmed their faith in Hinduism. It is understood that the said communities follow both Muslim and Hindu customs. No instance of inducement, undue influence or use of force or threat to use force for bringing about such reaffirmation

1967, a newly evolved rose variety as "Zakir Husain". In his personal luggage, when he moved into Rashtrapati Bhawan in May 1967, were some 1,500 rare fossils, rocks and minerals, paintings, specimens of Persian calligraphy, books and manuscripts.

Dr. Zakir Husain's deep scholarship and the wide sweep of his intellect and interests impressed all those — Indian and foreigners, high and low — who came in contact with his charm and humility and ... "his almost infinite gentleness and delicacy of feelings". A perfectionist and an adherent of exquisite personal neatness and meticulousness, Dr. Zakir Husain was remarkably patient with other people's foibles and faults. He remained, at heart, a teacher and, as such, never lost faith in the perfectability of human nature.

Passing Away

The end came, before Dr Zakir Husain could complete his term as President. It came suddenly, a few minutes before midday, on Saturday, May 3, 1969. He was laid to rest in Jamia Millia Islamia, the campus he had built with love and dedication.

[From Zakir Husain, symbol of Indian Democracy, Publications Division, New Delhi, 1969]

of faith has come to the notice of the Government.

"Precaution Measures" to Prevent Conversion to Islam

The Government of Tamil Nadu has reported that the reported news of mass conversion in Tamil Nadu Districts is an exaggeration. There is, however, information that the Muslim Jamaath of Keelakarai and a few rich Muslims of the town have been alluring the Adi Dravidars by offering jobs in Arab countries and other monetary benefits.

According to the information furnished by the Government of Tamil Nadu, mass conversion of Adi Dravidars to Islam in Tamil Nadu Districts was analysed in detail at the law and order meeting held by the Chief Secretary with senior police officials on 19.11.1983. The Adi Dravidars seem to be largely influenced by the lucrative employment in Arab countries which prefer Muslim workers. Local Muslims who have business in Arab countries hold out promise of such jobs, once they are converted as Muslims.

District authorities have launched a special drive to find out the grievances of the Adi Dravidars in the area and to take immediate action to redress their grievances. The Collector has been directed to hold fortnightly meetings with all the District Officials concerned, including the police to review the progress in depth. To achieve the objective of economic development and social status for Adi Dravidars, it has been stressed that the offences under the Civil Rights Act should be booked and followed by scrupulously so as to ensure convictions. The Collector has personally arranged all facilities required by Adi Dravidars. Further, all precautionary measures have been taken to prevent Adi Dravidars being converted to become Muslims. Discreet enquiries reveal that there is no likelihood of any mass conversion.

(Source: Ministry of Home Affairs, Government of India)

Hence, he is known as *Chirampush*. Then he came to Bihar Sharif.

His fame as a great saint spread far and wide. Sultan Firoz Shah Tughlaque (1351-1388 A.D.) came to Bihar Sharif to pay his respects to him. The detail can be had from *Strat-e-Firoz Shahi* and *Fawaid-e-Rukniya*. Hazrat Shamsud-Din Balki after renouncing the throne, came to Bihar Sharif with all his family and became the disciple of Hazrat Makhdum Chirampush. The maternal grandfather of Shaikh Shihabud-Din Suhrawardi better known as *Pir Jagut* whose tomb is at Jithuli Sharif near Patna.

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Zakir Husain (1951 —)

Zakir Husain is a famous musician of India.

Ustad Zakir Husain, the rage on the Indian music scene, the wizard tabla player who has been tagged with the label of 'sexy'. But as per him: "I don't know what all the fuss is about really. I enjoy my music. When I'm playing at a concert, I'm lost possessed. That's probably what people find attractive, sexy".

Zakir Husain is one popular individual for his music as well as his general personality. Born in Bombay, this 47-year-old musician currently lives in San Francisco with his wife Toni and his two teenage daughters.

Having completed his degree in classical music from Washington University, Zakir also owes a lot of his training in music to his father Allah Rakha who accompanied Pandit Ravi Shankar for a long time. His career as a musician has been chequered and highly versatile. Greatly in demand within the country as well as on the international circuit, Zakir has performed throughout the world as a soloist and in a variety of concerts. He has performed interesting experimentations with music, juggling around with permutations and combinations between Eastern and Western classical, together with Jazz, Rock and Fusion music forms. His incredible talent, his skill and persistence have resulted in his recording 145 albums as well as making appearances with a wide variety of groups such as the New Orleans Symphony; the Boston Symphony, the London String Quartet, Jerry Garcia and Grateful Dead.

Not restricting himself simply to playing the tabla, Zakir is also famous for his composition of music. He has composed for films like 'Apocalypse Now', 'Heat and Dust', 'Vietnam; A Television History' and numerous others. Recently, the internationally celebrated tabla maestro has also dabbled in acting in films, having appeared in 'Heat an Dust' and 'Saaz'. Offers for TV serials have been turned down as his itinerary as a musician does not permit him to commit himself for a long period of time. But as Zakir puts it: "I've never considered myself an actor. Neither have I approached acting with the aim of giving up on my music".

Today, this Padma Shri winner is surging ahead in life, wowing audiences all over the world with one constant quality in his life, enjoying his music.

Zakir Husain, Dr. (1897 — 1969)

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Zakir Husain, Dr. (1897 — 1969)

Dr. Zakir Husain was an eminent educationist and former President of India.

Born at Hyderabad on 8 February 1897, Dr. Zakir Husain came of a Pathan family of the upper middle-class, settled at Qaimganj in the district of Farrukhabad, Uttar Pradesh. His father, Fida Husain Khan, went to Hyderabad, studied law and had a most successful career. Unfortunately, he died when Dr. Zakir Husain was only ten years old.

Zakir Husain was sent first for his education to the Islamia High School in Etawah (U.P.) which specialised in puritanical strictness. After finishing school, he joined the M.A.O. College at Aligarh, and studied up to the M.A. When the Indian National Congress and the All India Khilafat Committee joined hands in launching the Non-Cooperation Movement, Mahatma Gandhi toured the country to induce teachers and students to leave Government-administered schools and colleges.

The young Zakir Husain, who was then half-student and half-teacher, very prominent among the students and very popular with a large section of the staff, persuaded Hakim Ajmal Khan and other leaders to establish a national institution at

Aligarh, and the Jamia Millia Islamia came into being on 29 October 1920.

But, Zakir Husain did not wish to leave his studies incomplete and he went to the University of Berlin in Germany for higher studies in 1923, returning with a doctorate in Economics, three years later. He rejoined the Jamia Millia in February-March, 1926, and became the Shaikhu Jamia (Vice-Chancellor). It was at the Jamia Millia that Dr. Zakir Husain developed his gifts as an educationist.

It was his experience here as well as his deep study of the philosophy of education which enabled him to take charge of the scheme of Basic National Education when it was launched in 1938. He was the President of the Hindustani Talimi Sangh, Sevagram, from 1938 to 1948.

In November 1948, Dr. Zakir Husain was appointed Vice-Chancellor of the Aligarh Muslim University. He was also nominated a member of the Indian Universities Commission. The World University Service made him the Chairman of the Indian National Committee and in 1954, he was elected the World President of that organisation. He was also nominated to the Rajya Sabha and made the Indian representative on the Executive Board of the UNESCO from 1956 to 1958. He remained the Chairman, Central Board of Secondary Education, till 1957, a member of the University Grants Commission till 1957, a member of the University Education Commission in 1948-49 and the Educational Reorganisation Committees of Bihar, Uttar Pradesh and Madhya Pradesh.

In 1957, he was appointed the Governor of Bihar and in 1962, elected Vice-President of India. On 9 May 1967, he was declared elected as the Head of the State and was formally sworn in as the third President of the Indian Republic, four days later. He held the highest office of the country with exemplary grace and dignity till his sudden death on 3 May 1969.

Dr. Zakir Husain was awarded Padma Vibhushan in 1954 and Bharat Ratna in 1963. He was awarded D.Litt (*honoris causa*) by the Universities of Delhi, Calcutta, Aligarh, Allahabad and Cairo.

Many demands were made on Dr. Zakir Husain's time and he was not able to undertake many scholarly projects which he had in mind. His interest in literary and academic works was so keen that he translated Plato's 'Republic' and Cannon's 'Elementary Political Economy' into Urdu, soon after joining the Jamia Millia in 1920.

While in Germany, he got an edition of the 'Divani-i-Ghalib' printed-doing much of the compositing himself, because the press did not have enough staff-and also brought out a book in German on Mahatma Gandhi ('Die Botschaft des Mahatma Gandhi'). He delivered a series of lectures on economics under the auspices of the Hindustani Academy and another series in English, on Capitalism: Essays in Understanding, under the auspices of the Delhi University in 1945. He also translated Friedrich List's 'Nationaloekonomie'.

His Convocation Addresses have been collected and published under the title 'The Dynamic University'. But, he excelled in writing for children and his stories are masterpieces of style. Tall, well-built, fair in complexion, with a noble forehead, a sensitive aristocratic nose, a well-trimmed beard and always neatly and tastefully dressed in *sherwani* and *pyjama*, Dr. Zakir Husain was an imposing embodiment of culture and refinement. He was sensitive to beauty in all its forms and had an intense passion for excellence.

His varied tastes and hobbies, his love of roses, his collection of cacti, fossils, paintings and specimens of calligraphy, objects *d'art*, and curios and, above all, his rich library are evidence of his versatile personality. He was steeped in the spiritual and aesthetic culture and the ethical

principles of the Muslim sufis and poets. He had the sufi's indifference towards the externals of religion and, though a deeply religious man, his religiosity was never obvious. It was the inspiration for secularism by which he endeared himself to men of different religious communities.

Dr. Zakir Husain's nationalism was, like Gandhiji's reflection of his allegiance to the highest moral values and to the ideals of a culture which had become the whole of his own self. It was a nationalism which demanded for the individual that freedom which is the essence of democracy, that self-discipline which is the foundation of democratic citizenship and that identification with the good of the society which gives substance and meaning to the life of the individual.

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Zakira Bi (19th Century)

Zakira Bi was the wife of Muhammad Akbar Khan.

Zakira Bi was the daughter of late *Mufti* Abdul Hadi of Bhopal and sister of *Alhaj, Hafiz Qari* Muhammad Idris and *Alhaj, Hafiz* Muhammad Ilyas, *Muhamims of Mansib, Wazaif Masjid*, etc., departments of the erstwhile State of Bhopal. She was married to Muhammad Akbar Khan, retired superintendent of the Central Records office of the said State.

Zakira Bi was an obedient daughter faithful wife, and an affectionate mother. Her elder sisters Muhammad Bi and Sajida Bi expired while she was alive. Passionately busy in the worship of

God, the pious soul never ignored serving her husband and children till she calmly passed away from this world sometime in the sixties of the present century imprinting indelible marks on the mind and hearts of ladies in her circle that one must remember the Lord of Universe even when one is immensely busy in worldly affairs.

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Zamani Begam, Halim (19th Century)

Halim Zamani Begam was a daughter-in-law of Bahadur Shah Zafar.

Halim Zamani Begam was a daughter of Hidayat Afza Ilahi Baksh, the man on whose advice Bahadur Shah Zafar surrendered his arms to the British forces during the war of freedom of 1857. Begam was married to Prince Mirza Sultan, Fathul-mulk Bahadur, one of the sons of Bahadur Shah Zafar.

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Zamirun Nisa (1882 — ?)

Zamirun Nisa, wife of Barrister Muhammad Wasim, was an eminent social worker.

Zamirun Nisa, the daughter of Muhammad Zaman, was born in 1882 A.D. and married to

Barrister Muhammad Wasim, Bar-at-Law in 1908. She was probably the first lady of Lucknow to give up the *pardah*. An active social worker, she patronised many social institutions and the Karamat Husain Muslim Girl's College is one of them.

Her residence Dolly Bagh was a rendezvous of the leading political leaders of the age, inclusive of Jawahar Lal Nehru, *Maulana* Abu Saïd Bazmi, Saidullah Khan Razmi, Pandit Moti Lal Nehru, Mahatma Gandhi and many others. She migrated to Pakistan along with her husband where he became the Advocate General of the State. She died a few years after the demise of her husband, Muhammad Halim, her younger son is a Judge in the Pakistan's Federal Court.

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Zargar, Abdul Ahad (1915 —)

Abdul Ahad Zargar is a Sufi poet.

Abdul Ahad Zargar a mystic poet, was born at Srinagar. Son of a shawl-weaver, he had no schooling and acquired a smattering of Persian informally. For a short while he worked as a danner. The family had contacts with mystics, and he received initiation at the age of fifteen. Zargar started reciting verses when he was twenty-six. He represents the school of mystic poets in Kashmiri.

Sufi poets use symbols peculiar to themselves. They talk of 'the void', 'seven heavens', 'nine entrances', the beauty of the 'unhoused', 'dots in letters', 'muqaami Mahmood', 'Shashikala', etc. Zargar himself states that he has uttered 'symbolic ghazals'; and his symbols are somewhat involved and obscure. His imagery at times evokes horror: 'Behead thy father, commit incest with thy mother, hack thy

لکنهو دارفانی را وادع گفت و در باغ ندر در خانه خود به خاک سپرده شد. ذاکر حسین تصنیفات و تعلیقات چندی داشته که متأسفانه جز حاشیه‌اش بر قرآن کریم و مثنوی در مکتوب که منتشر شده است، همگی از بین رفته‌اند. از او به زبان انگلیسی نیز مطالبی در دست می‌باشد.

منابع: تاریخ ادبیات مسلمانان پاکستان و هند، فیاض محمود و پروفیسور عبدالقیوم؛ مطلع الانوار، صدر الافاضل، ۲۵۴. محمد کریمی زنجانی

ذاکر حسین لکنهویی، فرزند مولانا سید حامد حسین فردوس مکان و برادر جوانتر ناصر المله، ادیب و شاعر شیعی شبه قاره هند در سده چهاردهم هجری. او را مردی عالم و فاضل خوانده‌اند. در حدود ۱۳۵۸ ق درگذشت.

منابع: تاریخ ادبیات مسلمانان پاکستان و هند، فیاض محمود و پروفیسور عبدالقیوم؛ مطلع الانوار، صدر الافاضل، ۲۵۴. محمد کریمی زنجانی

ذاکره ← حافظه، حس

ذائعات = ذایعات، جمع ذائع یا ذایع، اسم فاعل ثلاثی

مجرد از مصدر ذیع که در لغت به معنی فاش و آشکار شدن است و در دانش منطق از جمله مشهورات یا قضایای مشهوری به شمار می‌آید. و آن عبارت است از مشهورات حقیقی یا آراء محموده که به قیدی خاص مقید شود و از پرتو این تقیید صادق افتد، مثل «دروغ - اگر مصلحت‌آمیز نباشد - زشت است»، که «دروغ زشت است» از جمله مشهورات حقیقی (= آراء محموده) است که به قید «مصلحت‌آمیز بودن» مقید شده و به همین سبب در شمار ذایعات قرار گرفته است. در توضیح مطلب باید گفت که مشهورات - که ماده صناعیت جدل و خطابه است - به دو قسم - حقیقی و غیر حقیقی - تقسیم می‌شود: (۱) حقیقی = مطلق = آراء محموده، قضایایی است اخلاقی یا عاطفی که شهرت آنها و اعتقاد بدانها از پذیرش همگان یا اعتراف عموم مایه می‌گیرد، مثل این قضایا که: «داد، نیک است»، «بیداد، بد است»، «دروغ زشت است» و همانند آنها که بسا برخی از آنها از دیدگاه خرد ناب نادرست باشد.

خواجه نصیر در تعریف و تبیین مشهورات حقیقی مطلق می‌گوید: «مشهورات حقیقی مطلق چنانکه «عدل، حسن است» و «ظلم، قبیح است» و این حکم به حسب مصالح جمهور یا به سبب عادات فاضله و اخلاق جمیله - که در نفوس راسخ باشد - یا به سبب قوتی از قوت‌های نفس ناطقه غیر عقلی مانند رقت یا حمیت یا

می‌رود (← روضه خوانی، مناقب خوانی).

منابع: فرهنگ فارسی، معین؛ کتاب نمایش، دفتر اول؛ تعزیه در ایران.

ذاکر حسین (۱۳۱۵-۱۳۷۲ ق)، فرزند سید اخترى واسطی از علمای شیعه. ولادت و نشأت وی در شهر بهریلی هندوستان بود. پس از اخذ مقدمات اسلامی نزد پدرش، علوم عربی و فنون ادب را نزد افاضل علمای هندوستان فرا گرفت و در شعر به اختر تخلص می‌کرد. او در آغاز جوانی مجله هفته نامه تنسی عشری را منتشر نمود. سپس ماهنامه‌ای به عنوان *العرفان* منتشر کرد که تا هنگام تأسیس دولت پاکستان انتشار می‌یافت. وی در نشر فرهنگ اهل بیت و بر پا کردن مجلس عزاداری خاندان عصمت و طهارت (ع) بسیار کوشا بود و از مقرین نواب شهید یار جنگ گشت. وی آثار و مؤلفاتی از خود به یادگار باقی گذاشته است: *سیرت فاطمه (ع)*، *شأن مرتضی (ع)*، *ترجمه نوح البلاغه، گل عباسی* و غیره. سید حسین عارف نقوی در *تذکره علمای امامیه* می‌نویسد (او در مجالس عزاداری) و در شهرهای حیدرآباد دکن، انباله، مدرس، بنگلور، گجرات، لاهور مذهب شیعه را بسیار تبلیغ می‌نمود و مردم را با فرهنگ و قیام ابی عبدالله الحسین (ع) آشنا می‌کرد.

منابع: *تذکره علمای امامیه پاکستان*، ۶۸؛ *مستدرکات، اعیان‌الشیعه*، ۱۵۱/۵. عبدالحسین شهیدی صالحی

✓ **ذاکر حسین بارهوی**، فرزند مولانا حکیم گوهر علیخان بارهوی و از علمای نامدار شیعه در شبه قاره هند. پدرش از بزرگان نامدار عصر خود بود و ذاکر حسین در ۱۲۸۴ ق در بهرسر متولد و در همان جا به فراگیری دانش‌های متعدد مشغول شد. آورده‌اند که حافظه و ذکاوت سرشاری داشته و بسیار خوش خط و نکته سنج بوده است. او به فارسی نیز شعر می‌سرود. در قرآن و تفسیر مطالعات وسیع و مذاقه فراوان داشت و به زبان عربی حاشیه‌ای بر قرآن کریم نوشت. او به عنوان مبلغ مذهبی در لکنهو، بهرانچ آگره، بهرت پور، بهرسر، اجمیر و اتاده فعالیت داشت و به عنوان فردی مصلح و مرشد و شخصیتی خوش باطن شهره بود. مردم به او لقب ابوذر و سلمان زمان داده بودند؛ به یک زندگی کاملاً ساده قناعت می‌کرد؛ چنان که بسیاری از اوقات به نان خشک و خالی و لباس معمولی و کم قیمت می‌ساخت. به همین دلیل هم، مردم شبه قاره، اعم از مسیحی و هندو و سنی و شیعه او را از جان و دل دوست داشتند. وی احادیث کتاب کافی و قرآن مجید را از حفظ داشت. سرانجام در ۶۵ سالگی در ۱۳۴۹ ق در شهر