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Leran

Leran is a town in East Java where an early gravestone was found that was once and is still occasionally regarded, erroneously, as shedding light on the early Islamisation of Java. Leran was a major port, which, to judge from archaeological evidence, flourished especially from the fifth/eleventh century to the seventh/thirteenth. The stone found there marked the grave of a woman named Bint Maymūn b. Hibatallāh, who died in 475/1082. Recent analysis of the stone by Ludvik Kalus and Claude Guillot, who compared it with similar stones in the Leran graveyard, confirms that the stone was not quarried or engraved in East Java and establishes that the stone was reused as a ship's anchor and presumably came from the Middle East. Wherever Bint Maymūn may have died, it was not in East Java, and the stone of Leran sheds no light on the spread of Islam in Indonesia.

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M. C. RICKLEFS

Liyāqat 'Alī Khān

Liyāqat 'Alī Khān (1895–1951) was honorary secretary of the All-India Muslim League from 1936 to 1947 and prime minister of Pakistan from 1947 to 1951.

1. EARLY LIFE, EDUCATION, AND POLITICAL ACTIVITY

He was born in the Karnāl district of east Panjāb on 1 October 1895, the second son of a well-to-do landlord, Nawwāb Rustam 'Alī Khān (d. 1918) of the Mandal family, which claimed to have immigrated five hundred years earlier from Iran and to descend from the Sāsānid king Anūshirwān (Khusraw I, r. 531–79 C.E.). British officials, however, considered the Mandals to be of Pat'hān origin or perhaps Jāt's hailing from Samānā, in Pat'iālā, Panjāb. Liyāqat 'Alī Khān's grandfather, Nawwāb Aḥmad 'Alī Khān, gave powerful support to the British in the

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Twentyone Great Lives.

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Liaquat Ali Khan (1895 — 1951)

It is important to recall his Independence Day Message of 14th August 1951, about two months before he died. It show the intense love he had for Pakistan and reveals his Indomitable will to see that Pakistan became one of the leading nations of the world.

About five hundred years ago, an aristocratic family of Iran, tracing its dissent from Nausherwan had migrated to India. Endeavouring to strike roots in a new social mileu, it faced diverse vicissitudes of fortune, changing its residence from one place to another, in the hope of better prospects. This family resided for a time in Lahore, then migrated to Muzabfarbagar in the United Provinces, where due to the bravery of the members of the family on the battlefield, the rulers of the time gave them high military appointments as also conferred on them rich jagirs.

In 1806, this family left U.P. and migrated to Katnal in East Punjab, where they settled down

permanently. The head of the family at about, this time was Nawab Ahmed Ali Khan, who was given by the British the title of 'Rukn-ud-Dauah Shamsher Jang Nawab Bahadur'. The name of his second son was Nawab Rustam Ali Khan, who was awarded the title of Nawab, along with his two brothers. Nawab Azmat Ali Khan and Nawab Sajad Ali Khan, after the death of Nawab Ahmad Ali Khan.

Nawab Rustam Ali Khan had four sons—Sajad Ali Khan, Liaquat Ali Khan, Khurshid Ali Khan and Sadaquat Ali Khan. Liaquat Ali Khan was born on the 1st of October, 1895. His mother, Mahmoodah Begum, was a lady of imposing personality. She was the daughter of Quaher Ali Khan of Rajpou in the district of Sharanpur. Brought up in the old traditions of a Muslim aristocratic family, she saw to it that Liaquat Ali Khan received his lessons in the *Holy Qur'an* and Hadith at home from Muslim scholars before he was sent to a school in Karnal. His mother has said of him. From his childhood, Liaquat Ali Khan was a man of words. He was a young man of sterling qualities and warm-hearted by nature, particularly kind to the poor.

As a young man, he was of an amiable nature, never prone to lose his temper. He was very cordial in his relationship with his servants, being always generous and kind towards them. He had an enormous capacity for mimicking and imitating the voices of others. From his early days he liked to identify himself with the poor people of the district around his house. "Whenever he was fed up being with the Nawabzadas of his own age, he would leave their company and go to the houses of the poor villagers. He would listen to their tales of woe and suffering and, wherever possible, he would help them financially. It seems he learnt his first lessons of serving the masses in his early days".

Recounting her recollections of the childhood days of Liaquat Ali Khan, his mother said, "At the age of four, he was determined to

fast during the month of Ramzan. We strongly remonstrated against his which, as he was too young. He seemed to agree with us. But early morning, at the time of *saheri*, he conspired with a house servant, and continued to fast throughout the month of *Ramazan*.... He used to fast even in the very hot months of May and June.... When he was in the fifth standard, he stood first in his class, and was to be awarded a book as prize. He requested that instead of the book, he would like to be awarded double promotion. Accordingly he was admitted in the seventh class.... In his younger days, Liaquat was fond of wrestling, and every day he would go to the *akhata* with his brothers.... He was also fond of chess and games of cards. Then came a time when he became, fond of cricket, and he was once the captain of the cricket eleven of Aligarh College..... He was passionately, fond of classical music, and he took lessons in it from a well known master, Ustad Allah Rakha. He used to learn from the latter to play the harmonium and the flute".

Liaquat Ali Khan seemed to have been farsighted even in his school days. He realised that if he was to become an important person in life, he must take to high education and, if possible, proceed to England for higher studies, after having graduated in India. Accordingly in 1910, he pleaded with his father to allow him to join Aligarh College for his B.A., a request that his father willingly conceded, and in that year Liaquat Ali Khan came to be a student at Aligarh. After studying at Aligarh for some time, he joined a college in Allahabad, from where he obtained his B.A. degree in 1918, after which he returned to Karnal. He was now twenty-three, and his father was anxious that his son should get married. According to the practice then prevalent, the parents decided to get him married to one of his cousins, Jehangira Begum, and a dutiful son agreed to the wishes of his parents. A few months later, his father died, plugging Liaquat Ali Khan into terrible grief.

Some time after his father's death, Liaquat Ali Khan decided to go to England for higher studies. He joined Exeter College of the Oxford University, obtaining his Master's Degree from that University in 1921. Thereafter, he joined the inner Temple, from where he was called to the Bar in 1922. At Oxford, he took an active part in debates organised by the Indian Majlis, of which he was elected Honorary Treasurer. It was during his college days at Oxford, as also during his days at the inner Temple, that:

Liaquat Ali Khan felt himself drawn more and more to politics. He followed with great interest political events in India and in England, and was waiting for and in England, and was waiting for an opportunity to enter active politics. He returned to India in 1923. He was tempted with many offers of high Government jobs, being a Barrister-at-Law and descended from an aristocratic Muslim family. But it went against his grain to accept any service. He could have started his own practice as a Barrister, but the thought of setting up a law office and pleading cases before magistrates and judges was not something that could tempt him. Fortunately for him, he needed no service or practice to make a living, for his family income provided him which adequate resources to live above his needs. So he waited on the sidelines of life, studying political developments, and waiting for an opportunity to enter actively the political arena.

The Muslim League was at this time the leading political organisation of the Muslims of India, and Liaquat Ali Khan immediately became one of its members when in 1926 the elections were being for the Legislative Assembly, he contested for a seat in the Assembly as an independent candidate. He won the election easily, and was now a member of the Provincial Legislative Assembly. He wanted to be cautious, and so he did not join any party in the House, but sat as an independent. With experience gained, he organised the Democratic Party in the

iii [1957], 335). In addition, the vice in question inspired a specialised literature all its own, notably consisting of advice on techniques of seducing young men (see Š. al-Munadjjid, *al-Hayāt al-djinsiyya*, 52-4). The writers of works of eroticism (see *DIJNS* and add to *Bibliography*, A. Boudhiba, *op. laud.*, 171 ff.) mostly devote some space to sodomy; on this point, the most characteristic works are without doubt the *Nuzhat al-albāb fi-mā lā yūdjād fi kitāb* (Brockelmann, I, 495, S I, 904) of al-Tifāshī and the *Nashwat al-sakrān* of Muḥammad Šādiq Ḥasan Khān (Istanbul 1296/1878; see Boudhiba, 178).

In the *Mufākhara* of al-Djāhiz, which has nothing in common with the preceding works, the advocate for the *djāwāri* claims (ii, 104) that there has never been a case recorded in which love for a youth has proved fatal, while tradition is full of examples of heterosexuals who have pined away, lost their reason or died for love. However, there are apparently authentic accounts which contradict this assertion. Al-Dabbī (*Bughya*, no. 462; tr. Lévi-Provençal, *En relisant "le Collier de la colombe"*, in *al-Andalus*, xv/2 [1950], 363-8) relates, after Ibn Ḥazm (although the text of the *Tawḥ al-hamāma*, ed. and tr. L. Bercher, 301, is quite perceptibly different): "the incredible adventure ... of a certain Aḥmad b. Kulayb, poet and grammarian of Cordova who, in 426/1035, died of grief because one of his fellow-citizens, a member of the Andalusian patrician class, persisted in rejecting his advances" (Lévi-Provençal, *Hist. Esp. mus.*, iii, 445); the same story is told by Yākūt (*Irshād*, ii, 19 ff. = *Udabā'*, iv, 109 ff.; cf. Mez, *Renaissance*, Eng. tr., 359-60) who also relates (ii, 23 ff. = iv, 115 ff.; cf. Mez, 360-1), after al-Šanawbarī, the story of a bookseller of Edessa (al-Ruhā) named Sa'd, whose shop was a literary salon frequented by poets and in particular by a young Christian called 'Isā; Sa'd developed a violent passion for the latter, and did not cease pursuing him and dedicating poems to him; 'Isā became a monk, and finally denied access to the monastery, Sa'd set fire to all his possessions and became a vagrant. He died eventually of consumption, but the governor of the town accused the monks of having killed him and condemned the young man to death; the punishment was averted following the payment of a large sum of money, but when 'Isā went to visit his parents, the local children pelted him with stones and called him an assassin. A third story (Yākūt, *Irshād*, ii, 25 ff. = *Udabā'*, iv, 122 ff.) tells of a poet in love with a young monk who pines away with grief and dies the very moment that he meets the object of his infatuation.

From anecdotes such as these one gains the impression, on the one hand, that the authorities and the people did not regard the inclinations of these homosexuals as immoral, and on the other, that monasteries and monks played an inauspicious role. It is quite clear that poetry and works such as the *Diyārāt* of al-Šhābushī regard monasteries [see *DAYR*] as places of debauchery frequented by lovers of forbidden delights. One must, however, proceed with caution, because once again we are faced with a poetic theme whose treatment is analogous to that of the glorification of unnatural love by poets who are influenced more by respect for a tradition than by any desire to become personally involved in the acts to which they refer. In this context, the adventure of the Andalusian poet al-Ramādī, the account of which is borrowed by H. Pérès (*Poésie andalouse*, 278-9) from a work of dubious authenticity, the *Maṭmah al-anfus* of Ibn Khāqān, seem to

us no more authentic than the braggings of Ibn Shuhayd, in a poem composed in imitation of Abū Nuwās (H. Pérès, *op. laud.*, 277-8).

The fact remains that in the Middle Ages, many attacks on Islam by Christians were based on the frequency of homosexual relations which, in their view, were permitted by the Qur'ān and which characterised the behaviour of Muslims; they based this opinion on verse 20/16 of Sūra IV which they misinterpreted as referring to sodomy, without taking account of the condemnation of "depravity" which it contains (see N. Daniel, *Islam and the West, the making of an image*, Edinburgh 1960, 141-5).

It is indeed difficult to measure precisely the extent of the phenomenon, but it should be recognised that the separation of the sexes, which is a particular feature of Islam, has played a significant role in promoting it (cf. Brunschvig, *Haṣṣides*, ii, 173), among women as much as among men, and the precautions taken against such behaviour (al-Nuwayrī, for example, entitles the chapter cited above *al-tahdhīr min al-liwāt*) did not succeed in preventing it. It is now known that homosexuality, once regarded as a punishable offence, is caused as much by genetic as by social and psychological factors, but it seems that in the event the latter have played the leading role in the proliferation of what remains, to a large extent, a vice.

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LIYĀKAT 'ALĪ KHĀN, honorary secretary of the All-India Muslim League from 1936 to 1947 and prime minister of Pakistan from 1947 to 1951, was born in the Karnāl district of east Panḍjāb on 1 October 1895. He was the second son of a well-to-do landlord, Nawwāb Rustam 'Alī Khān of the Mandal family, which claimed to have migrated 500 years previously from Iran and to descend from the Sāsānid king Anūshirwān (Khusraw I, 531-79 A.D.); British officials on the other hand considered the Mandals to be of Pāthān origin, or perhaps Djāfs hailing from Samānā in Pāfiālā. Liyākat 'Alī Khān's grandfather, Nawwāb Aḥmad 'Alī Khān, gave powerful support to the British in the Mutiny uprising of 1857-8, for which he was handsomely rewarded in the bestowal of honours and the remission of rent.

From 1909 to 1919 Liyākat 'Alī Khān attended the Muḥammadan Anglo-Oriental College at 'Aligāh, where he was notably successful both on the games field and in the classroom. After graduating, he read law at Exeter College, Oxford, getting his degree in 1921, and was called to the Bar in 1922. At Oxford he began to display political promise as a prominent member of the Indian Madjlis. On returning to India he settled down on the family estate in the Muzafarnagar district of the western United Provinces and, despite family pressure to enter government service and his own training as a lawyer, aimed at politics. In 1923 he joined the All-India Muslim League, the organisation of Muslim separatist politics, and when in 1927 the League split over its response to the Simon Commission to inquire into India's constitutional progress, he supported the Djinnah group which boycotted the Commission. In 1928 he joined those representing the League at the Indian National Convention which discussed the Nehru Report. From 1926 to 1940 he was a member of the United Provinces Legislative Council, in which he quickly came to play a prominent part, organising and leading the small but influential Democratic Party and acting as deputy president of the Council from 1931 to 1936.