

Twitter Thread by Yusuf A Ahmad Ansari ■■■■ ■■■■■■■■



Yusuf A Ahmad Ansari ■■■■ ■■■■■■

@yusufpore



This poor chap, @BharadwajSpeaks stayed up all night to craft abuse & bluster. For all his fury and performance anxiety, he has not countered a single refutation I had made.

Mediocrity sells and lies sell even better, but you can't fool all the people, all the time!

#Thread

Taqiyya: The art of lying and deception to promote a violent cult.

In this thread, I will show you how this fraudulent @yusufpore lies through his teeth and deceives readers for his cultic promotion and fraudulently distorts the image of Shivaji Maharaj <https://t.co/W9NIFvmoli>

— Bharadwaj (@BharadwajSpeaks) February 21, 2021

The prolific use of Islamophobic terms such as “Madarsa-chhaap”, “desert-cult” and “Taqiyya” in this context, may appeal to lumpen minds. But they are no substitute for historiographical method and knowledge. The latter rely on facts and a correct interpretation of those facts.

So let us see the evasive, not to mention cut-paste jobs this syndicated-pamphleteer indulges in.

That Shivaji's civil service numbered a mere 200 officers is a bad joke. It ignores the extent and structure of Maratha administration and the inter-operable roles of its officers.

By excluding several layers of Maratha bureaucracy, to posit his claims, @BharadwajSpeaks completely ignores the structure of the Ashta Pradhan, or Ruling Council of 8, each with elaborate and large secretariats of officers; civil and military.

Read this!

<https://t.co/9gNaIWq1ST>

In a bid to outshout historiographical facts, he makes loud claims such as these below. Besides the fact that the original argument was not about periods/timings of service, but service itself!

But shifting goalposts is a giveaway. The next tweet demolishes this claim however!



Bharadwaj
@BharadwajSpeaks

...

All these Muzlim civil administrators
were from the period before
1657-1658 when Shahji still had a say.
But they were all removed after 1660
by Shivaji Maharaj

2:05 AM · 22/02/21 · [Twitter Web App](#)

While [@BharadwajSpeaks](#) makes special mention of Daraya Sarang while simultaneously claiming all Shivaji's Muslim officers had been dismissed by 1660, historical evidence proves this is not the case. Take the example of Sarang himself!

chrome://external-file/3-11-60.pdf

belonging to this port”^[4]. Foreign records mention the number of Maratha Ships on particular occasions but do not give the full Strength of Shivaji’s Navy. There are conclusive evidences that Shivaji built new ships from time to time. He sent Dariya Sarang to an unknown destination at the head of 160 ships in November 1670, he had not completely denuded his naval Bases of their protecting fleet and that the total numerical strength of his navy may be reasonably put at 200 ships, bog and small.

The Maratha navy contained five types of fighting ship, Ghurabs, Galbats or Gallivats, Pals Shibars and Manjhuas. How these ships were manned and armed in Shivajis days is not precisely known, but problem there was not much difference in the naval practice of Shivaji and that of the Angrias. The Ghurabs in the day of the Angrias carried sixteen guns and a hundred and fifty armed men, while the Gallivats had six guns and sixty fighters. The ship’s crew were divided into two classes gunners and ordinary soldiers intended for boarding the enemy vessels^[5]. Daulat khan and Mai Nayak Bhandari were the noted admirals of Shivaji. Most of the captains his fleet were Muslims by faith. Krishnaji Anant Sabhasad says that the chief Commanders of Shivajis fleet were Mai Naik, a Bhandari Dariya Sarang a Muslaman Dariya Sarang Commanded the fleet when it was sent on a mysterious expedition in 1670. Mai Naik led the Khanderi expedition in 1679. Daulat khan also occupied an important position in Shivaji’s navy. The bulk of the common crew probably consisted of Kolis and Bhandar hardy races of fishermen of the coast, who were employed for their coverage and endurance. Shivaji also employed Europeans as they have enjoyed the reputation of being good gunners and sailors.

Naval Expeditions

Shivaji’s first naval expedition, which he personally led in

Not only this; Siddi Hilal and his son Siddi Wahwah, Muslim commanders who led both infantry and cavalry divisions at different times were present at the siege of Panhala, in 1664.

Hilal was in fact serving Shivaji until his death in 1674, fighting Adil Shahi forces at Nesari.

Much was made of my use of newspaper articles as sources. This happens when you are not familiar with the difference between citation and quotation.



In the chapter, 'The Nation and Its Problem', Golwalkar wrote, "The Muslims enjoyed perfect freedom and equality in the powerful Hindu empire under the Vijaynagar Kings or in the Punjab under Sikh heroes. The latest Hindu Power, which rose under the great Shivaji, too, did not discriminate against Muslims on the score of religion.

"To cite a few instances, the naval chief of Chatrapati Shivaji, Darya Sarang, was a Muslim, and two of his main lieutenants were Ibrahim Khan and Daulat Khan. At the time of the grim encounter with Afzal Khan, out of the ten trusted bodyguards who accompanied Shivaji, three were Muslims. Again, the 18-year old lad who accompanied Shivaji to Agra and who played a key role in the thrilling escape of Shivaji from the grip of Aurangzeb was Madari Mehtar, a Muslim.

This brings us to the question of that 'red-herring' Madari Mehtar. In a rush to bull-doze facts [@BharadwajSpeaks](#) has ignored the source I have quoted (note:QUOTED), as cited in a published article.

That source is no less than Golwalkar; Hindutva's founder, from his own book.



Bharadwaj
@BharadwajSpeaks



There is NO HISTORICAL SOURCE which attests to existence of a Muzlim general named "Madari Mehtar".

As such, the claim that Shivaji Maharaj had a Muzlim general named "Madari Mehtar" is entirely false and fraudulent

2:35 AM · 22/02/21 · [Twitter Web App](#)

Kazi Haider was Shivaji's Munshi (secretary). Following Shivaji's death in 1680, several Maratha chieftains including Shivaji's kinsmen joined Mughal service. Haider did so in 1683, as did Shivaji's son-in-law Achloji Raje Mahadik. Others like Kanhoji Shirke did as well.



Bharadwaj
@BharadwajSpeaks

...

What this fraud [@yusufpore](#) tells you:
"Kazi Haider was an officer of Shivaji".

What he will NOT tell you: Kazi Haider
was a traitor who joined Aurangzeb.
He was given a robe, 10000 rupees
and 2 Hazari rank

Source: Maasir I Alamgiri by Saqi
Mustad Khan(trans. by Jadunath
Sarkar)

conquered for the Emperor by Khan Jahān

Qāzī Haidar, Shivājī's munshi, came to the Emperor for service, he was given a robe, ten thousand rupees, and the rank of 2-hazārī. Hakīm Muhasan Khan by command came to the Court with the treasure convoy of Delhi, and was released from the imprisonment of punishment. Mirzā Sadruddin got the title of Khan and the faujdārī of Rāmgīr. On the 27th July/12th Shaban, the Emperor was shown a jewelled necklace (hār), a pearl *ansī*, and two elephants, which Qutb-ul-mulk had sent to Khan Jahān and the latter to the Court. On the 5th August/21st Shaban [235] the Emperor visited the guard-room of Muhammad 'Āzam Shāh situated within the fort of Aurangābād. The Prince received as present a ring worth 275 rupees, Jahānzeh Bānu Begam a pearl necklace and ruby pendent worth 14,000 rupees, Gaitī-Ārā Begam, daughter of the Shāh, a pearl necklace worth

As far as the “secularisation” of Shivaji is concerned, I had merely said, “Shivaji’s successors continued his secular policy of recruitment and appointment in both civil and military positions.”

It seems this was enough to rile up the imbeciles!

Read up and learn.

If we take into consideration the large sums sent home by Clive and his contemporaries, the Maratha officers' guilt will possibly appear lighter in comparison.

We have already seen that the administration of revenue and justice was as efficient under the Peshwas as in contemporary England, and their spirit of toleration specially claims our notice. While in England the Roman Catholic Emancipation Act was not passed before 1829, and measures for the relief of the Jews were not taken till 1858, the Maratha rulers had accorded equal treatment to their subjects of all religions and creeds. The Muhammadans were not only eligible for high posts of the State, but hereditary Muhammadan officers like the Kazis were appointed for the benefit of their community. Not only were the old grants made by former Muhammadan kings in favour of their mosques and holy saints continued, but new Inams were granted by the Maratha rulers.

In one case we actually find that the Muhammadans were allowed to pay *Hashil* at half the usual rate levied upon the Hindus.⁴² But inspite

the streets, furnishing them with cannon. Both sides had their rendezvous, and spent much money in maintaining soldiers. If any one passed carelessly down the street, they shot at him with their matchlocks. They obtained reward for their evil deeds, paying no respect even to the Holy of Holies, shooting down men during religious processions. (Other horrible details follow.)

⁴² P. D., Vol. III, pp. 316-319. It cannot however be asserted that no offence was ever offered to Muhammadans. Sadashiv Rao Bhau, it is

In his fascinating book, "Rebel Sultans", @UnamPillai makes a sound conclusion, reproduced below.

And this tallies with the historiographical view that Shivaji used all the means at his disposal to wage both diplomacy and war.

Religious bias was not an end in his world-view.

Shivaji's motivations for seeking to establish his swaraj in the Deccan have animated many theories. The most popular romantic view conceives him as a champion of Hindu might resisting the evil designs of Muslim invaders, electrifying the minds of a downtrodden mass, and recovering for them their lost nobility and independence. While certainly charged with emotion and glamour, this narrative is not quite an accurate reflection of the Maratha leader's work. As shown earlier with other critics of Islamic rule in the Deccan, Shivaji had no hatred for a blanket category called 'the Muslims', nor did the Marathas heap love on 'the Hindus' en masse as witnessed in their campaigns against fellow believers in the Carnatic and elsewhere. The truth was more complex. Shivaji's father, for one, was named to honour a Muslim saint called Shah Sharif – while Shahji bore the first part of the pir's name, his brother took the second and was called Sharifji.²¹ His grandfather, Maloji, was not only a loyal officer of the Nizam Shahs of Ahmadnagar, but his samadhi is, evidently, 'a completely Islamicate' structure that still stands in Ellora.²² In the *Sivabharata*, when praise is heaped on Maloji, it is in words that confirm his loyalty to his Muslim sovereign: 'Whatever enemies did arise [to oppose] the Nizam Shah, mighty Maloji opposed them.'²³ Shivaji's mother's family too, similarly, had pledged affiliation to the Mughals years before and had no qualms serving a Muslim emperor.²⁴ And to top it all, Shivaji himself, when he was in his twenties, had Muslim Pathans in his armies, also employing qazis to administer Islamic justice within his dominions.²⁵

And finally, nothing could be more complimentary for me than abusive tirades coming from the likes of @BharadwajSpeaks.

Once more, I appeal to all genuinely interested parties to never be intimidated by two-a-penny pamphleteers.

Always inform yourself and do learning a service.



Bharadwaj
@BharadwajSpeaks



Let it be known that [@yusufpore](#) is a liar, cheat and downright fraud masquerading as a historian

3:52 AM · 22/02/21 · [Twitter Web App](#)

