

Twitter Thread by [{awakening bhārata}](#)



[{awakening bhārata}](#)
[@ancient_bharat](#)



#Thread

1/n

Let's Face The Facts!

The Muslim conquest of India

"probably THE BLOODIEST STORY IN HISTORY"

Durant Will

"because Prophet has commanded us to SLAY THEM, PLUNDER THEM&make them CAPTIVE,saying

'Convert them to Islām/KILL THEM,ENSLAVE THEM,SPOIL their wealth&property'"

had read in books. The Sultán then asked, "How are Hindus designated in the law, as payers of tribute (*kharáj-guadr*) or givers of tribute (*kharáj-dih*)?" The *Kázi* replied, "They are called payers of tribute, and when the revenue officer demands silver from them, they should, without question and with all humility and respect, tender gold. If the officer throws dirt into their mouths, they must without reluctance open their mouths wide to receive it. By doing so they show their respect for the officer. The due subordination of the *zimmi* (tribute-payer) is exhibited in this humble payment and by this throwing of dirt into their mouths. The glorification of Islám is a duty, and contempt of the Religion is vain. God holds them in contempt, for he says, 'Keep them under in subjection.' To keep the Hindus in abasement is especially a religious duty, because they are the most inveterate enemies of the Prophet, and because the Prophet has commanded us to slay them, plunder them, and make them captive, saying, 'Convert them to Islám or kill them, enslave them and spoil their wealth and property.' No doctor but the great doctor (*Hanífa*), to whose school we belong, has assented to the imposition of the *jizya* (poll tax) on Hindus. Doctors of other schools allow no other alternative but 'Death or Islám.'"

The Sultán smiled at this answer of the *Kázi's*, and said, "I do not understand any of the statements thou hast made; but this I have discovered, that the *khúts* and *mukaddims* ride upon fine horses, wear fine clothes, shoot with Persian bows, make war

2/n

"The ISLAMIC conquest of India is probably THE BLOODIEST story in history."

The destruction of temples & educational institutions!

The KILLINGS of learned monks & the scattering of students, led to a widespread decline in Hindu, Jain and Buddha education.

years before, and was now complete.

VI. THE MOSLEM CONQUEST

The weakening of India—Mahmud of Ghazni—The Sultanate of Delhi—Its cultural asides—Its brutal policy—The lessson of Indian history

The Mohammedan Conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precarious thing, whose delicate complex of order and liberty, culture and peace may at any time be overthrown by barbarians invading from without or multiplying within. The Hindus had allowed their strength to be wasted in internal division and war; they had adopted religions like Buddhism and Jainism, which unnerved them for the tasks of life; they had failed to organize their forces for the protection of their frontiers and their capitals, their wealth and their freedom, from the hordes of Scythians, Huns, Afghans and Turks hovering about India's boundaries and waiting for national weakness to let them in. For four hundred years (600-1000 A.D.) India invited conquest; and at last it came.

The first Moslem attack was a passing raid upon Multan, in the western Punjab (664 A.D.) Similar raids occurred at the convenience of the invaders during the next three centuries, with the result that the Moslems established themselves in the Indus valley about the same time that their Arab co-religionists in the West were fighting the battle of Tours (732 A.D.) for the mastery of Europe. But the real Moslem conquest of India did not come till the

3/n

Mahmud Ghazni,

INVADED Indian subcontinent during early 11th century.

Mahmud's court historian Al-Utbi viewed Mahmud's expeditions as a "JIHAD" to propagate ISLAM & extirpate idolatry.

Ghazni (INVADER) LOOTED Somnath Temple & DESTROYED the famous Shiva linga of the temple!

SOMNATH: LOOTED, DESTROYED AND RESURRECTED 17 TIMES

- In AD 1026, Mahmud of Ghazni first looted the temple, and then came Afzal Khan, the commander of Ala-ud-din Khilji and later Aurangzeb. It is said that the temple was looted and destroyed as many as seventeen times.



4/n

Fire & sword, havoc & destruction, marked his course everywhere

Gandhar which was styled Garden of the North was left at his DEATH a weird & desolate waste

Its rich fields and fruitful gardens, together with canal which watered them (still partially traceable) had all DISAPPEARED

prosperity has passed away with the advent of Islám—with its blighting and destructive influences, its bigoted and intolerant law, and its stagnant or retrograde rule.

During the closing years of the tenth and early years of the succeeding century of our era, Mahmúd, the first Sultan and Musalmán of the Turk dynasty of kings who ruled at Ghazni, made a succession of inroads, twelve or fourteen in number, into Gandhár—the present Peshawar valley—in the course of his proselytizing invasions of Hindustan. He was a fierce bigot and arch destroyer. Fire and sword, havoc and destruction, marked his course everywhere. Gandhár, which was styled the “Garden of the North,” was left at his death a weird and desolate waste. Its rich fields and fruitful gardens, together with the canal which watered them (the course of which is still partially traceable in the western part of the plain), had all disappeared. Its numerous stone-built cities, monasteries, and topes, with their valuable and revered monuments and sculptures, were sacked, fired, razed to the ground, and utterly destroyed as habitations.

Left in this state of devastation and depopulation, the country soon grew into a wilderness, the haunt of wild beasts, and the refuge of robbers. The fugitive inhabitants, returning in small numbers to their destroyed homes, gradually re-peopled the country and reclaimed bits of the waste. But their numbers were greatly reduced, and the impression they made upon the desolation worked by their Muhammadan enemies was hardly perceptible, owing to the distances at which their restored villages were scattered. The country was overgrown with jungle, and overrun with wild beasts. The wolf, leopard, and tiger hunted the herds of antelope which had made their home in the wilderness, and the rhinoceros wallowed in the marshes that covered the hill skirt to the north and terminated in a small lake not far from the Indus at Topi.

K

5/n

Gandhar :

Its numerous stone built cities, monasteries,
and topes with their valuable and revered monuments and sculptures,
were SACKED, FIRED, RAZED TO THE GROUND.

And UTTERLY DESTROYED as habitations.

Left in this state of devastation and depopulation!

The country soon grew in to a wilderness,
the haunt of WILD BEASTS,
and the REFUGE of robbers.

The fugitive inhabitants, returning in small numbers to their DESTROYED homes,
gradually re-peopled the country and reclaimed bits of the waste.

Khalji(1290)

"When revenue officer demands silver&gold from them. they should, without question"

"If officer THROWS DIRT INTO THEIR MOUTHS,they must without RELUCTANCE open their mouths wide to receive it."

imposition of JIZYA on Hindus(most inveterate enemies of Prophet)

had read in books. The Sultán then asked, "How are Hindus designated in the law, as payers of tribute (*kharáj-guzár*) or givers of tribute (*kharáj-dih*)?" The *Kázi* replied, "They are called payers of tribute, and when the revenue officer demands silver from them, they should, without question and with all humility and respect, tender gold. If the officer throws dirt into their mouths, they must without reluctance open their mouths wide to receive it. By doing so they show their respect for the officer. The due subordination of the *zimmi* (tribute-payer) is exhibited in this humble payment and by this throwing of dirt into their mouths. The glorification of Islám is a duty, and contempt of the Religion is vain. God holds them in contempt, for he says, 'Keep them under in subjection.' To keep the Hindus in abasement is especially a religious duty, because they are the most inveterate enemies of the Prophet, and because the Prophet has commanded us to slay them, plunder them, and make them captive, saying, 'Convert them to Islám or kill them, enslave them and spoil their wealth and property.' No doctor but the great doctor (*Hanífa*), to whose school we belong, has assented to the imposition of the *jizya* (poll tax) on Hindus. Doctors of other schools allow no other alternative but 'Death or Islám.'"

The Sultán smiled at this answer of the *Kázi's*, and said, "I do not understand any of the statements thou hast made; but this I have discovered, that the *khúts* and *mukaddims* ride upon fine horses, wear fine clothes, shoot with Persian bows, make war

To keep Hindus in abasement is especially a religious duty, because they are most inveterate enemies of Prophet

"Prophet has commanded us to SLAY THEM, PLUNDER THEM, & make them CAPTIVE, saying

'Convert them to Islám/ KILL THEM, ENSLAVE THEM, SPOIL their wealth & property.'"

had read in books. The Sultán then asked, "How are Hindus designated in the law, as payers of tribute (*kharáj-guzár*) or givers of tribute (*kharáj-dih*)?" The Kázi replied, "They are called payers of tribute, and when the revenue officer demands silver from them, they should, without question and with all humility and respect, tender gold. If the officer throws dirt into their mouths, they must without reluctance open their mouths wide to receive it. By doing so they show their respect for the officer. The due subordination of the *zimmi* (tribute-payer) is exhibited in this humble payment and by this throwing of dirt into their mouths. The glorification of Islám is a duty, and contempt of the Religion is vain. God holds them in contempt, for he says, 'Keep them under in subjection.' To keep the Hindus in abasement is especially a religious duty, because they are the most inveterate enemies of the Prophet, and because the Prophet has commanded us to slay them, plunder them, and make them captive, saying, 'Convert them to Islám or kill them, enslave them and spoil their wealth and property.' No doctor but the great doctor (Hanífa), to whose school we belong, has assented to the imposition of the *jizya* (poll tax) on Hindus. Doctors of other schools allow no other alternative but 'Death or Islám.'"

The Sultán smiled at this answer of the Kázi's, and said, "I do not understand any of the statements thou hast made; but this I have discovered, that the *khúts* and *mukaddims* ride upon fine horses, wear fine clothes, shoot with Persian bows, make war

Historian K. S. Lal in his book "Theory and Practice of Muslim State"

About 60 to 80 MILLION people DIED in India between 1000 & 1525 as a result of the ISLAMIC INVASION of Indian subcontinent.

About 2 million people died during Mahmud of Ghazni's invasions of India alone.

family. A full and detailed account of the language was published by Ernest Droese of the Church Missionary Society in 1884. From this time Malto has been provided with a written literature, Christian in content, and using the system of transcription in the roman alphabet established by Droese. The Psalms and the Gospels appeared in a Malto translation in 1884, the same year as Droese's grammar. Since then the whole of the Bible has appeared in Malto, and various other religious works have been printed in the Malto language, a selection of which are mentioned by the author of the present work in his introduction. On the other hand, apart from the short account in *LSI*, iv, 446-55, no further first-hand study of this language was made until the author of the present work visited the district in March 1970. For this reason the Director of the Centre of Advanced Study in Linguistics at Annamalai was, as he says in his foreword, very glad to include this small volume in the series of publications of the Department. Now that the ice has been broken, it is to be expected that others interested in Dravidian linguistics will visit the Malto to study their language.

Droese's account of the Malto language is comprehensive and reliable, even if old-fashioned. His system of transcription provides an accurate representation of the language, though in some cases he omitted to state what pronunciation was intended. This is the case, for instance with the phoneme represented by *n*. One suspected that by this a velar nasal was intended, but according to the present work it is a uvular nasal. Since, however, it occurs before both velar and uvular consonants (*k*, *g* as well as *q*, *g*) it should have two values corresponding. The matter deserves further study. As regards vocabulary there are probably not many words in the language which do not figure in Droese's vocabulary, and so one would not expect much to be added by further investigation. This is confirmed by the present work which contains no vocabulary material which is not already known from Droese.

The book is disfigured by an excessive number of misprints and by a lesser number of mistranscriptions, which means that a considerable amount of the material cannot be used without checking it from Droese. As examples of wrong transcriptions the following may be mentioned: *kage* 'comb', *goq* 'back' (p. 14) *mēru* 'illness' (p. 15, but *mēru* on p. 96) *marro* 'black' (p. 17), *porqe* 'soft' (p. 23), *nērhe* 'breath' (p. 24) *gosre* 'thigh' (p. 25). The correct forms are those which appear in Droese: *kake*, *qōq*, *mēth*, *margro*, *pothqe*, *nēge*, *gosqe*.

In addition to standard Malto the author

came across a dialect which he calls Kumarbhagi Pahariya. He says that it is quite close to Malto, and that the two are mutually understandable. He illustrates it in a note of two pages (pp. 87-8), but this is insufficient to give much idea of it. There is, however, one interesting point in that a past tense with the common Dravidian suffix *-t-* (*ēn laptan* 'I did eat') otherwise not known to Malto is quoted. This dialect deserves further study.

T. BURROW

K. S. LAL: *Growth of Muslim population in medieval India (A.D. 1000-1800)*. vii, 272 pp. Delhi: Research Publications in Social Sciences, 1973. Rs. 40.

There must be few historians of medieval India who have not racked their brains for a sure, safe, but unfortunately elusive method of estimating the size of the population. One can also hardly be a historian of northern India without wondering by what stages the Muslims attained their present numbers in the sub-continent *vis-à-vis* the Hindus.

By projecting backwards census evidence, and by using the figures of medieval chroniclers for armies in the field, revenue collections, and so on we may reasonably hope to attain an estimate in the correct number of decimal figures, and feel confident that the total was not ten times or a tenth of that. Unfortunately since the time of W. H. Moreland the debate on the medieval population of India has been conducted with guesses of specific figures quite close to one another, of 130 millions, say, in place of 100 millions, of 10 millions more or less on account of this or that factor. It is well to remember the very scant evidence on which Moreland's calculations were based (quoted by Lal on p. 67). With Farishta's mention of armies of 9 or 10 lakhs in mind, Moreland found it 'not unreasonable to infer' that all the kingdoms of the Deccan together could put a million armed men into the field. Taking into mind the ratios of combatants to non-combatants in France and Germany in 1914, 'their united strength of a million would imply a population of thirty millions, while the population would be greater if the efficiency was less'. The remaining 70 millions were added for northern India after comparing modern population ratios between the two areas. Professor Lal (whose figure for A.D. 1600 is 140 millions against Moreland's round 100) makes many bold new calculations. Setting the electronic computer on a backward projection of census figures since 1881 produced a comically wrong result, that there were 10 Muslims in India in