Twitter Thread by Aabhas Maldahiyar ■■

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1/n #SadarPranam to every Indian Marxist.

As we celebrated 203rd Birth Anniversary of #KarlMarx, I thought of bringing forth how lowly he thought of India while justifying British Rule upon us.

Read the thread.

2/n I'll first cite excerpts from "The British Rule in India" by Karl Marx published in the New-York Herald Tribune on June 25,1853.

Marx makes it very clear that he never believed in "Golden Past of India."

So, you get it where Marxist Historians have based their notions from.

I share not the opinion of those who believe in a golden age of Hindostan, without recurring, however, like Sir Charles Wood, for the confirmation of my view, to the authority of Khuli-Khan. But take, for example, the times of Aurangzeb; or the epoch, when the Mogul appeared in the North, and the Portuguese in the South; or the age of Mohammedan invasion, and of the Heptarchy in Southern India[6]; or, if you will, go still more back to antiquity, take the mythological chronology of the Brahman himself, who places the commencement of Indian misery in an epoch even more remote than the Christian creation of the world.

There cannot, however, remain any doubt but that the misery inflicted by the British on Hindostan is of an essentially different and infinitely more intensive kind than all Hindostan had to suffer before. I do not allude to European despotism, planted upon Asiatic despotism, by the British East India Company, forming a more monstrous combination than any of the divine monsters startling us in the Temple of Salsette[7]. This is no distinctive feature of British Colonial rule, but only an imitation of the Dutch, and so much so that in order to characterise the working of the British East India Company, it is sufficient to literally repeat what Sir Stamford Raffles, the *English* Governor of Java, said of the old Dutch East India Company:

> "The Dutch Company, actuated solely by the spirit of gain, and viewing their [Javan] subjects, with less regard or consideration than a West India planter formerly viewed a gang upon his estate, because the latter had paid the purchase money of human property, which the other had not, employed all the existing machinery of despotism to squeeze from the people their utmost mite of contribution, the last dregs of their labor, and thus aggravated the evils of a capricious and semi-barbarous Government, by working it with all the practised ingenuity of politicians, and all the monopolizing selfishness of traders."

All the civil wars, invasions, revolutions, conquests, famines, strangely complex, rapid, and destructive as the successive action in Hindostan may appear, did not go deeper than its surface. England has broken down the entire framework of Indian society, without any symptoms of reconstitution yet appearing. This loss of his old world, with no gain of a new one, imparts a particular kind of melancholy to the present misery of the Hindoo, and separates Hindostan, ruled by Britain, from all its ancient traditions, and from the whole of its past history.

3/n Karl Marx calls replacement of Hindu Spinner & Weaver's as semi-barbarian & semi civilized community.

He saw their removal by British as the only social revolution ever heard in Asia.

PS: Marx appeared highly racist

These small stereotype forms of social organism have been to the greater part dissolved, and are disappearing, not so much through the brutal interference of the British tax-gatherer and the British soldier, as to the working of English steam and English free trade. Those family-communities were based on domestic industry, in that peculiar combination of hand-weaving, hands-spinning and hand-tilling agriculture which gave them self-supporting power. English interference having placed the spinner in Lancashire and the weaver in Bengal, or sweeping away both Hindoo spinner and weaver, dissolved these small semi-barbarian, semi-civilized communities, by blowing up their economical basis, and thus produced the greatest, and to speak the truth, the only social revolution ever heard of in Asia.

Now, sickening as it must be to human feeling to witness those myriads of industrious patriarchal and inoffensive social organizations disorganized and dissolved into their units, thrown into a sea of woes, and their individual members losing at the same time their ancient form of civilization, and their hereditary means of subsistence, we must not forget that these idyllic village-communities, inoffensive though they may appear, had always been the solid foundation of Oriental despotism, that they restrained the human mind within the smallest possible compass, making it the unresisting tool of superstition, enslaving it beneath traditional rules, depriving it of all grandeur and historical energies. We must not forget the barbarian egotism which, concentrating on some miserable patch of land, had quietly witnessed the ruin of empires, the perpetration of unspeakable cruelties, the massacre of the population of large towns, with no other consideration bestowed upon them than on natural events, itself the helpless prey of any aggressor who deigned to notice it at all. We must not forget that this undignified, stagnatory, and vegetative life, that this passive sort of existence evoked on the other part, in contradistinction, wild, aimless, unbounded forces of destruction and rendered murder itself a religious rite in Hindostan. We must not forget that these little communities were contaminated by distinctions of caste and by slavery, that they subjugated man to external circumstances instead of elevating man the sovereign of circumstances, that they transformed a self-developing social state into never changing natural destiny, and thus brought about a brutalizing worship of nature, exhibiting its degradation in the fact that man, the sovereign of nature, fell down on his knees in adoration of Kanuman, the monkey, and Sabbala, the cow.

England, it is true, in causing a social revolution in Hindostan, was actuated only by the vilest interests, and was stupid in her manner of enforcing them. But that is not the question. The question is, can mankind fulfil its destiny without a fundamental revolution in the social state of Asia? If not, whatever may have been the crimes of England she was the unconscious tool of history in bringing about that revolution.

4/n Then Karl Marx goes on to humiliate Hindu beliefs of worshiping Hanuman, Cow & nature.

He hints that how British were eradicating these beliefs.

The great philosopher, Marx was so blinded by faith of Man being supreme, could not understand depth of nature worshiping.

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Then, whatever bitterness the spectacle of the crumbling of an ancient world may have for our personal feelings, we have the right, in point of history, to exclaim with Goethe:

> "Sollte these Qual uns quälen
> Da sie unsre Lust vermehrt,
> Hat nicht myriaden Seelen
> Timur's Herrschaft aufgezehrt?"
>
> ["Should this torture then torment us
> Since it brings us greater pleasure?
> Were not through the rule of Timur
> Souls devoured without measure?"]
> [From Goethe's "An Suleika", *Westöstlicher Diwan*]

Karl Marx

5/n Further Marx states, "England, it is true, in causing a social revolution in Hindostan..."

He found it to be an important revolution to awake Asia & then quotes Goethe to romanticize, the India's plight.

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Karl Marx

6/n This will also give u fair amount of idea,how Marxism carries so much hatred for Hindu Dharma.

Any Marxist who in Kerala seems to be supporting the "Sabrimala"must be asked if so then how he aligns with Marx?

You can't be both Marxist & Hindu.
https://t.co/PKcwLG55n6

> 4/n Then Karl Marx goes on to humiliate Hindu beliefs of worshiping Hanuman, Cow & nature.
>
> He hints that how British were eradicating these beliefs.
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> The great philosopher, Marx was so blinded by faith of Man being supreme, could not understand depth of nature worshiping. pic.twitter.com/ul7NlxxwF0
>
> — Aabhas Maldahiyar \U0001f1ee\U0001f1f3 (@Aabhas24) May 6, 2021

7/n Now I'm going to cite from other articles of Marx "The Future Results of British Rule in India."

He found British conquering of India just as normal phenomenon because he saw India always as the land conquered by someone.

He believed Hindus too had conquered India.

Works of Karl Marx 1853

The Future Results of British Rule in India

Written: on July 22, 1853
Source: MECW Volume 12, p. 217;
First published: in the *New-York Daily Tribune*, August 8, 1853; reprinted in the *New-York Semi-Weekly Tribune*, No. 856, August 9, 1853.
Signed: Karl Marx.

London, Friday, July 22, 1853

I propose in this letter to conclude my observations on India.

How came it that English supremacy was established in India? The paramount power of the Great Mogul was broken by the Mogul Viceroys. The power of the Viceroys was broken by the Mahrattas. The power of the Mahrattas was broken by the Afghans, and while all were struggling against all, the Briton rushed in and was enabled to subdue them all. A country not only divided between Mahommedan and Hindoo, but between tribe and tribe, between caste and caste; a society whose framework was based on a sort of equilibrium, resulting from a. general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, were they not the predestined prey of conquest? If we knew nothing of the past history of Hindostan, would there not be the one great and incontestable fact, that even at this moment India is held in English thraldom by an Indian army maintained at the cost of India? India, then, could not escape the fate of being conquered, and the whole of her past history, if it be anything, is the history of the successive conquests she has undergone. Indian society has no history at all, at least no known history. What we call its history, is but the history of the successive intruders who founded their empires on the passive basis of that unresisting and unchanging society. The question, therefore, is not whether the English had a right to conquer India, but whether we are to prefer India conquered by the Turk, by the Persian, by the Russian, to India conquered by the Briton.

8/n Marx then writes, "England has to fulfill a double mission in India: one destructive, the other regenerating the annihilation of old Asiatic society, and the laying the material foundations of Western society in Asia."

England has to fulfill a double mission in India: one destructive, the other regenerating the annihilation of old Asiatic society, and the laying the material foundations of Western society in Asia.

Arabs, Turks, Tartars, Moguls, who had successively overrun India, soon became Hindooized, the barbarian conquerors being, by an eternal law of history, conquered themselves by the superior civilization of their subjects. The British were the first conquerors superior, and therefore, inaccessible to Hindoo civilization. They destroyed it by breaking up the native communities, by uprooting the native industry, and by levelling all that was great and elevated in the native society. The historic pages of their rule in India report hardly anything beyond that destruction. The work of regeneration hardly transpires through a heap of ruins. Nevertheless it has begun.

The political unity of India, more consolidated, and extending farther than it ever did under the Great Moguls, was the first condition of its regeneration. That unity, imposed by the British sword, will now be strengthened and perpetuated by the electric telegraph. The native army, organized and trained by the British drill-sergeant, was the sine qua non of Indian self-emancipation, and of India ceasing to be the prey of the first foreign intruder. The free press, introduced for the first time into Asiatic society, and managed principally by the common offspring of Hindoos and Europeans, is a new and powerful agent of reconstruction. The Zemindari and Ryotwar themselves, abominable as they are, involve two distinct forms of private property in land — the great desideratum of Asiatic society. From the Indian natives, reluctantly and sparingly educated at Calcutta, under English superintendence, a fresh class is springing up, endowed with the requirements for government and imbued with European science. Steam has brought India into regular and rapid communication with Europe, has connected its chief ports with those of the whole south-eastern ocean, and has revindicated it from the isolated position which was the prime law of its stagnation. The day is not far distant when, by a combination of railways and steam-vessels, the distance between England and India, measured by time, will be shortened to eight days, and when that once fabulous country will thus be actually annexed to the Western world.

The ruling classes of Great Britain have had, till now, but an accidental, transitory and exceptional interest in the progress of India. The aristocracy wanted to conquer it, the moneyocracy to plunder it, and the millocracy to undersell it. But now the tables are turned. The millocracy have discovered that the transformation of India into a reproductive country has become of vital importance to them, and that, to that end, it is necessary, above all, to gift her with means of irrigation and of internal communication. They intend now drawing a net of railroads over India. And they will do it. The results must be inappreciable.

9/n It seems Marx was celebrating the destruction of Hindu Society by the British.

And was delighted the stupid idea of "western materialism" was being embedded in India by British.

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