Twitter Thread by Aabhas Maldahiyar ■■



Aabhas Maldahiyar ■■
@Aabhas24

1/n #SadarPranam @ShashiTharoor ji. Saw this fake table shared by @anubhavsinha & you.I chose to respond to you than former for I don't like talking to bullies.

I have discussed myths abt "Hindutva & Hinduism" in my book #ModiAgain :An Ex-Communist's Manifesto" too. (Pg 96-99) https://t.co/IxT4yutQad

#MODI AGAIN

Why Modi is right for India,

An Ex-Communist's Manifesto



AABHAS MALDAHIYAR

This book shapes the misshaped and your world vision will be transformed. A must read book.

Paresh Rawal
Actor and Member of Parliament

> An interesting, though incomplete, comparative table doing the rounds. #HinduismVsHindutva pic.twitter.com/WiDxKx0JZU
>
> — Shashi Tharoor (@ShashiTharoor) January 8, 2020

2/n I start of with 1st point & trust me what it says is exactly opposite of truth. I'm surprised a language expert like you falls on this trap.

I'll explain #Hinduism & #Hindutva one by one. But before that let's understand the root word "Hindu" as starter. Read on■■

HINDU ≠ HINDUTVA

The opposite of Hinduism is not Islam. It is not Christianity. It is not Socialism. It is Hindutva.

Hinduism is a great union of various Indian cultures and traditions, with diverse roots and no founder.	Hindutva is a homogenous racial-territorial category propagated by Vinayak Damodar Savarkar.
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Hinduism does not have one, but many central texts - the Vedas, the Puranas, the Itihasas, Nyaya, Vaisesika, Yoga, Samkhya, Mimamsa, Vedanta...	Hindutva has one central text - the political pamphlet 'Hindutva: Who Is a Hindu?' published in 1928.
Hinduism is pluralistic. It is a union of many ways of life.	Hindutva is monolithic. In that, it is more like Islam and Christianity than Hinduism.
Hinduism is unique in its inclusiveness. It embraces multiple systems of thought within its umbrella. It looks at the entire world as its family.	Hindutva is exclusive and practitioners of Hindutva actively hate and fear the other religions. Especially, Islam and Christianity.
Hinduism is synonymous with secularism. "Aano bhadra krtavo yantu vishwatah," - the Rig Veda. "Let noble thoughts come to me from all directions."	Practitioners of Hindutva oppose the traditional secular Hindu way of life - the very tenet that makes Hinduism unique.

SO ARE YOU A **HINDU** OR A **HINDUTVAVAADI**?

3/n Hindu is derived from the Sanskrit word Sindhu, which means "a large body of water", covering "river, ocean".It was used as the name of the Indus river and also referred to its tributaries.

4/n The actual term 'hindu' first occurs as "a Persian geographical term for the people who lived beyond the river Indus (Sanskrit: Sindhu)",more specifically in the 6th-century BCE inscription of Darius I.

Ref: Introduction to Hinduism by Gavin Flood,P 6.

387,223, most of whom would be Hindu, while in the UK the number of Hindus for the same year is estimated at 300,000.[3] There are also many Westerners from Europe and America who would claim to follow Hinduism or religions deriving from it and Hindu ideas, such as karma, yoga and vegetarianism, are now commonplace in the West.

The actual term 'hindu' first occurs as a Persian geographical term for the people who lived beyond the river Indus (Sanskrit: *sindhu*). In Arabic texts, Al-Hind is a term for the people of modern-day India[4] and 'Hindu', or 'Hindoo', was used towards the end of the eighteenth century by the British to refer to the people of 'Hindustan', the area of northwest India.

5/n The 6th-century BCE inscription of Darius I mentions the province of Hi[n]dush, referring to northwestern India. The people of India were referred to as Hinduv■n (Hindus) and hindav■ was used as the adjective for Indian in the 8th century text Chachnama.

I

Arguably the earliest traceable use of the word Hindu appears in the Zend Avesta (Jackson 1922:324–325):

> The first chapter of the Avestan Vendīdād (whatever may be the age of the chapter) contains an allusion to a portion of Northern India in a list which it gives of sixteen lands or regions, created by Ahur Mazda and apparently regarded as under Irānian sway. The fifteenth of these domains, according to Vd. 1, 18 was Hapta Hindu, 'Seven Rivers', a region of 'abnormal heat', probably identical with the territory of Sapta Sindhavas, 'Seven Rivers', in the Veda (see especially Rv. VIII, 24, 27).

A tension between two significations of the term Hindu is already reflected in the two explanations offered of this occurrence. George Thompson (1999) has recently argued that the imprecations of the non-believers found in both Avesta and the ṚgVeda may actually reflect the religious differences of the two communities at the time, an interpretation which already imparts to the term a religious flavour. On the other hand, a Sassanian commentary imparts a political-territorial ring to it: "The Seven Hindukān; the expression 'Seven Hindukān' is due to this fact, that the over-lordship (*sar-xūtāī*) is seven; and therefore I do not say 'Seven Rivers,' for that is manifest from the Avesta [passage] . . ." (Jackson 1922:324).

One of the earliest datable, as distinguished from traceable, references to the word Hindu again comes from Persia, with the rise of the Achaemenid Empire (H.W. Rawlinson 1954:53–54). An inscription of Darius I which is "considered to have been carved between *c.* 518 and 515 BC, adds Hidu [Hindu] to the list of subject countries" (Raychaudhuri 1996:584). Similarly, clay tablets from Persepolis, in Elamite, "datable to different years from the thirteenth to the twenty-eighth regnal year of Darius" mention Hi-in-tu (India) (*ib.* 585). These examples, establishing the primacy of the territorial meaning, are confirmed by Herodotus (*Historiae* III, 91, 94, 98–102) in his employment of the word as 'Indoi' in Greek, which, "lacking an alphabetic character of the sound of h, did not in this case preserve it" (Narayanan 1996:14). He is preceded by Hecatæus (520 BC), as the "first to mention India among surviving Greek writers" (H.G. Rawlinson 1980 [1913]:205).

6/n Ref: On Hindu, Hindust■n, Hinduism and Hindutva by Arvind Sharma & Numen
Vol. 49, No. 1 (2002), pp. 2-5

The term 'Hindu' in these ancient records is an ethno-geographical term & didn't refer to a religion. There many such references.

Hence, HINDU~INDIAN (check snippets).

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7/n Now let’s know suffix -ism a bit. Why was it used or when it became popular?

The first recorded usage of the suffix ism as a separate word in its own right was in 1680. By the 19th century it was being used by Thomas Carlyle to signify a pre-packaged ideology.

8/n In the USA of the mid 19th century, the phrase "the isms" was used as a collective derogatory term to lump together the radical social reform movements of the day (such as slavery abolitionism, feminism, alcohol prohibitionism, Fourierism, pacifism, early socialism, etc).

9/n It was also added for various spiritual or religious movements considered non-mainstream by the standards of the time (such as Transcendentalism, spiritualism or "spirit rapping", Mormonism, the Oneida movement often accused of "free love", etc.)

10/n @ShashiTharoor sir u must be aware that all the -isms were about unilateral philosophy or idea. But isn’t Hindu practice all about plurality?

And as I explained you from 7/n-9/n, do you believe that “Hindu” idea is non-mainstream or just a radical social reform?

11/n Let me make it even simpler. Take example of 3 very common -isms. I have attached respective images as well.
1)Surrealism
2)Expressionism
3)Cubism

Can you notice, that they come with so distinct appearance. it’s because of the unique philosophy embedded.



12/n And that's where the problem comes when you add "-ism" to "Hindu". You can't limit it to singular idea hence in reality "Hinduism" is an oxymoron. Like we can't ever say "Architecturism" though "Deconstructivism" is a type of architecture.

13/n Likewise you can have "Shaivism", "Vaishnavism" but not "Hinduism". But we accepted this oxymoron with time as it became popular. Brits never understood the pluralistic Hindu idea & ended up adding -ism as they thought it on par of "rigid" Abrahmic ideas.

14/n @ShashiTharoor sir did you ever wonder why "Islam" isn't "Islamism" or "Christianity" not "Christianism"? But why do we have "Judaism" or "Hinduism"? You know, -ism was always added to practice which seemed inferior or not-mainstream.

15/n If one understands -ism & believes in plurality of "Hindus" then Hinduism can never be "Hindu Dharma" rather San■tana dharma. Hope you get it @ShashiTharoor sir. Now let me even elaborate a bit on San■tana dharma.

16/n For that we first need to understand what is San■tana dharma. It means eternal order. Like "flow of water". It's nature of water to flow & every such order is San■tana.

We mustn't confuse "dharma" with"religion."

17/n Religion is institutions while Dharma is the way to strive to be right. Dharma tells to reject institution which shows wrong path.

Dharma signifies behaviours that are considered to be in accord with ■ta, the order that makes life and universe possible.

18/n It includes duties, rights,laws, conduct, virtues and "right way of living". Eg, 'Rajadharma'
means King's Duty not Religion.

For Bhartiya understanding, Shaivism, Vaishnavism, Buddhism, Islam, Christianity are various Panth which means denominations.

Most fail to get it.

19/n @ShashiTharoor sir,let me summarise what I have said so far in response to ur first point (snippet)
1)"Hindu"is anethno-geographic connotation & not religious at all.
2)Hinduism is an oxymoron though we use it for popularity.Often addition of-ism degrades the great "values".

HINDU ≠ HINDUTVA

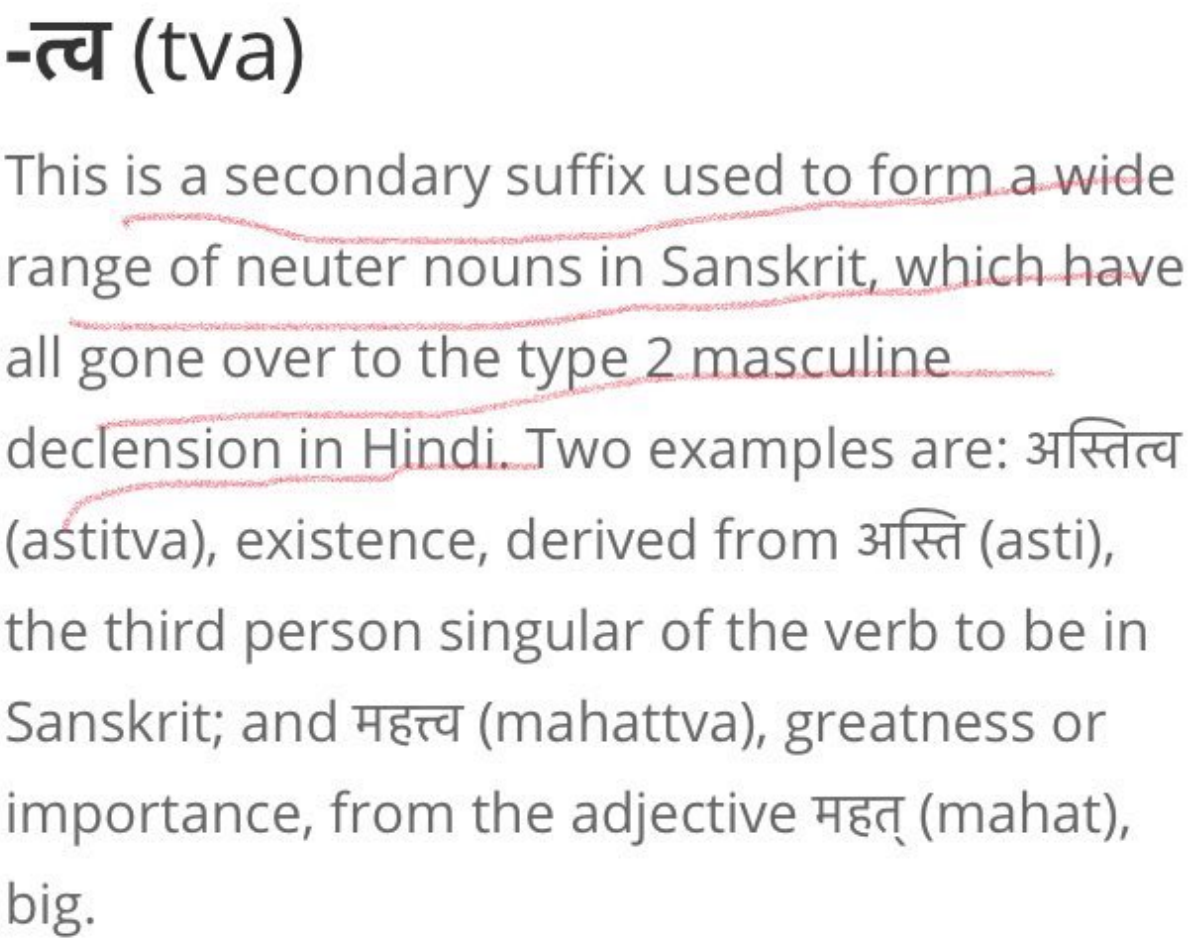
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20/n You have been critical of #Hindutva a big time. Let me throw some light on it.

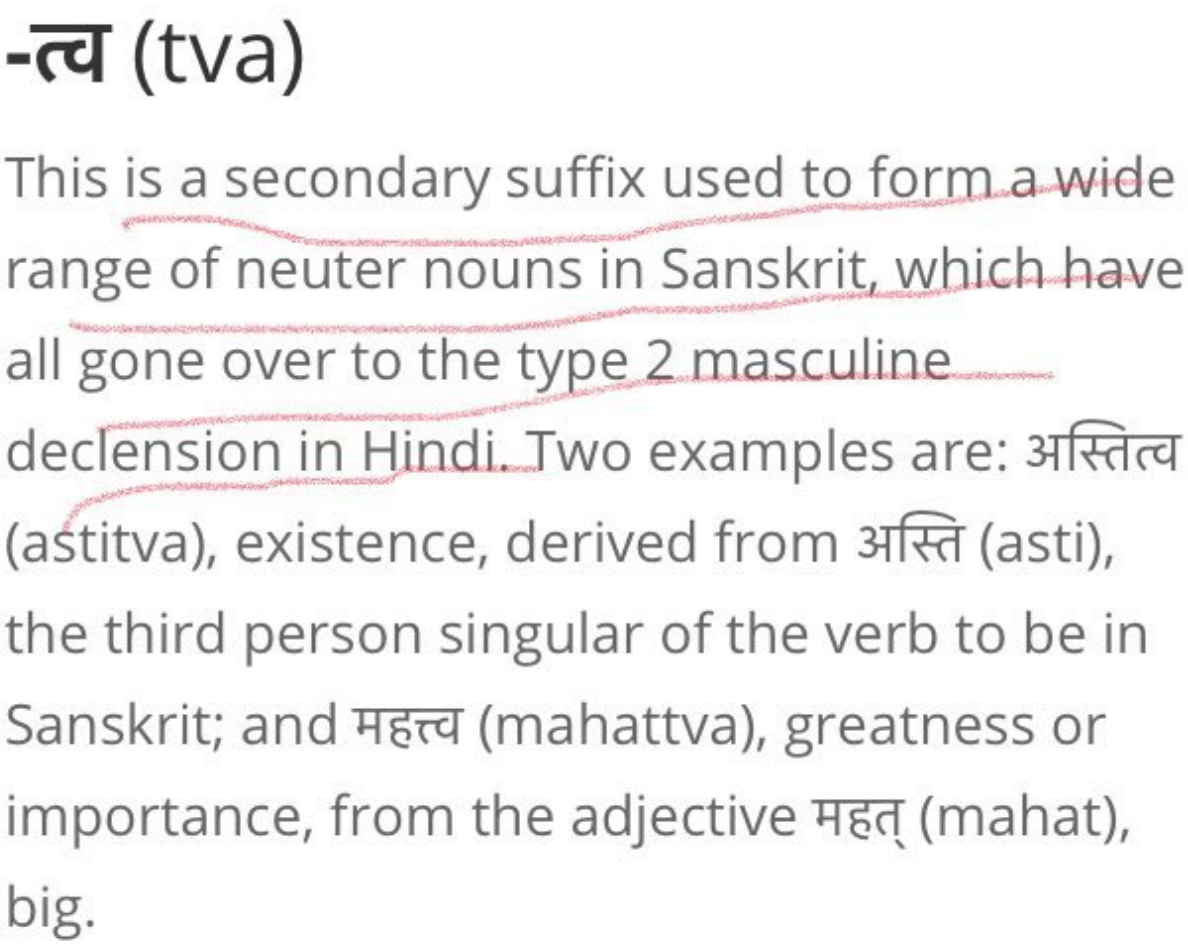
Hindutva is formed by adding -tva suffix (Pratyay) to Hindu. Now, what do you understand by -tva? In plain language adding -tva (ness) to a noun means :in state of being that noun. Eg. Naritva.



21/n The attached image will give better clarity of what -tva means.

So @ShashiTharoor sir, can you please explain how the ‘state of being “Hindu(Indian)”be wrong at all.

Who are we to interpret “Hindu”per comfort if Darius-I,the first one to use word had defined it other way.



22/n Is it so that someday in quest to interpret per comfort you will “assign any meaning to any word”? Then what’s the rationale of “conventions” & “dictionary” if words are to be interpreted per choice? That’s not fair sir.

23/n That was the period when Islam was spreading on the power of “sword” & “qital fi sabilillah” was common. The Parsis had to take refuge in Hindu Rashtra “Bharata”. They were persecuted the worst as Islam was set to conquer Persia.

That’s “Hindutva” ie “state of being Hindu”

The *Qeṣṣa* is, however, important as an indicator of the Parsis' own perception of their settlement in India. The account of the exodus begins by describing how a group of devout Zoroastrians in Persia went into hiding in the mountains during a time of fierce Islamic persecution. After a hundred years they moved on to Hormuz, but still remained under threat of oppression. "At last a wise dastur, who was also an astrologer, read the stars and said: 'The time Fate had allotted us in this place is now coming to an end, we must go at once to India.'" They sailed to Diu in western India, where they settled for nineteen years: "[t]hen a priest-astrologer, after reading the stars, said to them: 'Our destiny lies elsewhere, we must leave Diu and seek another place of refuge.'" But a storm came while they were at sea, endangering their lives, so they prayed "O Almighty God! Help us to get out of this danger. O Victorious Bahrām! Come to our aid" and they vowed to consecrate a Bahrām fire if they arrived safely in India. "Their prayers were heard; the victorious fire of Bahrām abated the storm," so they arrived safely in India (*Qeṣṣa*, tr., pp. 49-50). There they sought permission to settle from the local ruler, Jadi Rana. He asked for an account of their religion and laid down four pre-conditions before agreeing to grant them sanctuary: They should use only the local language, the women should adopt the local dress, they must put down their weapons and vow never to use them and, finally, their marriage ceremonies should be conducted only in the evening; the dastur agreed. In his account of their religion he emphasized the features that accorded with Hinduism, for instance, reverence for the sun and the moon, fire and water, and the cow. He also stressed that their women observed strict purity laws. In short, the settlement in India was written in the stars, their safe arrival was due to divine aid, and they were not asked to forsake any significant aspects of their religion; indeed Zoroastrianism shared much in common with that of the Hindus. Oral tradition relates that Jadi Rana felt apprehensive about granting sanctuary to people of such warrior-like appearance, but the priests convinced the king that they would be 'like sugar in a full cup of milk, adding sweetness but not causing it to overflow' (a variant relates the placing of a gold ring in the cup of milk; see Axelrod). Tradition states that the Parsi affirmations of their religion were delivered in sixteen statements (Skt. *ślokas*; though the oldest manuscripts date from the 17th century; *Qeṣṣa,* tr., pp. 60-80). They emphasized the points where their religion was consistent with Hindu tradition, but some details do not

24/n References for 23/n
1) https://t.co/jwN5WiRDVG…
2 &3) Studies in Parsi history
byHodivala, Shahpurshah Hormasji, p 1-11 https://t.co/HADYh0T0h7…
4) Historia Religionum, Volume 2 Religions of the Present
By G. Widengren P212

25/n @ShashiTharoor sir you might have read this book which I'm quoting.
The persecution was falling like brick bats on the Parsis.

"Zoroastrians: Their Religious Beliefs and Practices
By Mary Boyce P 147-50"

You may read this book in more detail should you wish to understand.

Each subject community was required to choose its own representatives, with whom Muslim officials could deal; and in a huge country like Iran there must have been many such local leaders. As far as the Zoroastrians as a whole were concerned, however, it seems that the Sasanians had done their work well, and that the system of one supreme head residing in Pars survived the conquest. Thus under later caliphs the title is attested of Hudinan peshobay 'Leader of those of the Good Religion' – to the Arabs presumably simply the 'Leader of the majus' or (more contemptuously) 'the gabragan'. ('Gabr', meaning probably 'infidel', was a word which in Iran came to be applied especially to Zoroastrians.)

Inducements and barriers to conversion

Many Zoroastrians, though subjected and harassed, were thus able, once the horrors of conquest were over, to continue in their former ways; but events had already weighted the odds in the encounter of their ancient religion with Islam. Power and worldly advantage lay now with the victorious worshippers of Allah, and there was evidently a steady stream of converts, some willing, some enforced, to the new faith – for though the official policy was one of aloof contempt, there were individual Muslims eager to proselytize, and ready to use all sorts of means to do so. Thus after the conquest of Bukhara, it is recorded, the Arab commander, Qutaiba, thrice converted its citizens to Islam 'but they (repeatedly) apostatized and became infidels. The fourth time he made war he seized the city and established Islam there after much difficulty. He instilled Islam in their hearts and made (their religion) difficult for them in every way. . . . Qutaiba thought it proper to order the people of Bukhara to give one-half of their homes to the Arabs so that the Arabs might be with them and informed of their sentiments. Then they would be obliged to be Muslims. . . . He built mosques and eradicated traces of unbelief and the precepts of the fire-worshippers. He built a grand mosque, and ordered the people to perform the Friday prayer there. . . . That place had been a temple. . . . He had it proclaimed: "Whosoever is present at the Friday prayer, I shall give him two dirhams" ' (Narshakhi, 10–11). The cities, where Arab governors took up their quarters, were especially vulnerable to such pressures, and one by one the great urban fire temples were turned into mosques, and the citizens were forced to conform or flee.

26/n Shuprabhat @ShashiTharoor sir. Yesterday I had stopped till point 1. Today I'm going to further call out remaining points of table shared by you. Please read on. I begin with lie no 2.,https://t.co/MfaLIISNmh

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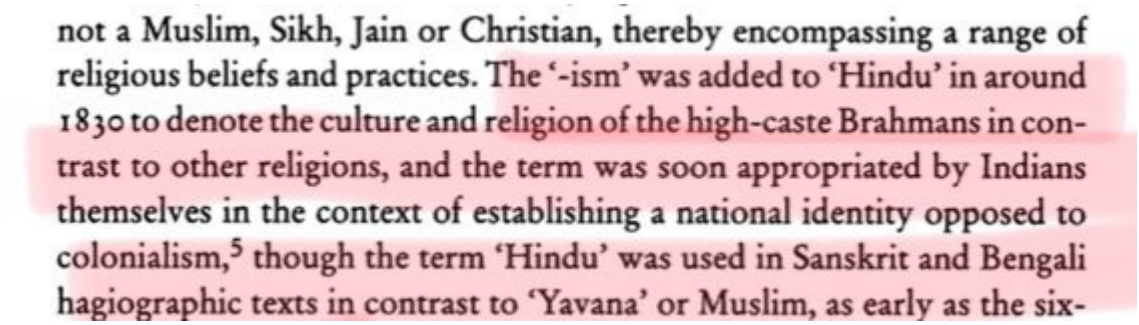
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>
> I have discussed myths abt \u201cHindutva & Hinduism\u201d in my book #ModiAgain :An Ex-Communist\u2019s Manifesto\u201d too. (Pg 96-99) https://t.co/IxT4yutQad pic.twitter.com/cDSTksp1WZ
>
> — Aabhas Maldahiyar \U0001f1ee\U0001f1f3 (@Aabhas24) January 8, 2020

27/n @ShashiTharoor sir,none can trace how old is San■tana dharma. Can someone trace from when water got the trait to flow. So how can one make a claim that Hinduism(San■tana dharma) is thousands years old? ■I explained San■tana dharma in 16/n & 17/n https://t.co/krgYKrboff

> 16/n For that we first need to understand what is San\u0101tana dharma. It means eternal order. Like \u201cflow of water\u201d. It\u2019s nature of water to flow & every such order is San\u0101tana.
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28/n As far term Hinduism is concerned,"-ism" was first time added to "Hindu" around 1830.
(Snippet1)
As per historical record "Hindutva" was coined in 1892 by Chandranath Basu.
(Snippet-2)



not a Muslim, Sikh, Jain or Christian, thereby encompassing a range of religious beliefs and practices. The '-ism' was added to 'Hindu' in around 1830 to denote the culture and religion of the high-caste Brahmans in contrast to other religions, and the term was soon appropriated by Indians themselves in the context of establishing a national identity opposed to colonialism,[5] though the term 'Hindu' was used in Sanskrit and Bengali hagiographic texts in contrast to 'Yavana' or Muslim, as early as the six-

29/n Source for snippets above:

1)Introduction to Hinduism by Gavin Flood,P 6.

2) The Origins of Religious Violence: An Asian Perspective
By Nicholas F. Gier

So @ShashiTharoor point 2 also demolished.

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30/n @ShashiTharoor here is my rebuttal for third point of the table.

How absurd to say “Hinduism does not have one but many central texts.” Centre is always one, you don’t have multiple centres. ■■■■■

& you know,how contradictory you are with this comparison?

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31/n I’ve already explained that “Hindutva” is nothing but state of being Hindu. So how can one not follow Hinduism (I use it for popularity) if he is “in state of being Hindu?”

It’s like saying water is not in “state of being water” though it’s flowing.

How many oxymorons? ■

32/n 31 years before Savarkar‘S “Hindutva: Who is Hindu”, “Chandranath Basu” published “Hindutva: An Authentic History of Hindus” in 1892 (snippet-2)

Source: 2) The Origins of Religious Violence: An Asian Perspective
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HINDU ≠ HINDUTVA

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Hinduism is a great union of various Indian cultures and traditions, with diverse roots and no founder.	Hindutva is a homogenous racial-territorial category propagated by Vinayak Damodar Savarkar.
Hinduism is thousands of years old - one of the oldest practised religions / spiritual paths / way of life in the world.	Hindutva was first proposed as a political idea in 1923 by Savarkar.
Hinduism does not have one, but many central texts - the Vedas, the Puranas, the Itihasas, Nyaya, Vaisesika, Yoga, Samkhya, Mimamsa, Vedanta...	Hindutva has one central text - the political pamphlet 'Hindutva: Who Is a Hindu?' published in 1928.
Hinduism is pluralistic. It is a union of many ways of life.	Hindutva is monolithic. In that, it is more like Islam and Christianity than Hinduism.
Hinduism is unique in its inclusiveness. It embraces multiple systems of thought within its umbrella. It looks at the entire world as its family.	Hindutva is exclusive and practitioners of Hindutva actively hate and fear the other religions. Especially, Islam and Christianity.
Hinduism is synonymous with secularism. "Aano bhadra krtavo yantu vishwatah," - the Rig Veda. "Let noble thoughts come to me from all directions."	Practitioners of Hindutva oppose the traditional secular Hindu way of life - the very tenet that makes Hinduism unique.

SO ARE YOU A **HINDU** OR A **HINDUTVAVAADI**?

33/n @ShashiTharoor ,how many those who have shared this meme showed courage to stand up for Hindu texts?How many howled PM for gifting “Geeta”? How many stood up against notion that tried to remove “asto ma...” from KV? It was Hindutva which u blame,stood
https://t.co/NSGTtlkN9C

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SO ARE YOU A **HINDU** OR A **HINDUTVAVAADI**?

> Sadar Pranam to Justice Nariman & Saran .I\u2019m afraid that your encouragement towards erasing Sanskrit Prayer frm #KendriyaVidyalaya by calling it communal is step towards erasing INDIA. \U0001f447\U0001f3fc I xpln how cc @RanjanGogoiCJI @Sanjay_Dixit @Shubhrastha @RituRathaur @ShefVaidya @sankrant
>
> — Aabhas Maldahiyar \U0001f1ee\U0001f1f3 (@Aabhas24) February 1, 2019

34/n @ShashiTharoor both “Hinduism” & “Hindutva”seems to have been first used in 19th Century (read quoted tweet). Though term Hinduism surely doesn’t hold chance to predate but Hindutva at least has chances being a Sanskrit word. https://t.co/9k7DS0TOU2 https://t.co/n19j5gxSf7

> 28/n As far term Hinduism is concerned,\u201d-ism\u201d was first time added to \u201cHindu\u201d around 1830. (Snippet1)
> As per historical record \u201cHindutva\u201d was coined in 1892 by Chandranath Basu.
> (Snippet-2) pic.twitter.com/6prQB1ZLq8
>
> — Aabhas Maldahiyar \U0001f1ee\U0001f1f3 (@Aabhas24) January 9, 2020

35/n @harikondabolu even Osama Bin Laden worshipped Allah,so by your logic he should be a good Muslim too.

That apart you mustn’t forget “Hindutva is state of being Hindu”. It’s fluidic. In part too we saved our Dharma through it and also gave refuge.
https://t.co/5i5B4vHcNV https://t.co/83a5AFgwkx

> I\u2019m a Hindu. I wear a saffron prayer string with Hanuman around my wrist. I pray every morning. I refuse to let Hinduism be defined by a Hindutva movement that is trying to redefine India as a Hindu nation & that is contributing to the persecution of Muslims.
>
> — Hari Kondabolu (@harikondabolu) January 30, 2020

36/n @harikondabolu as replied in quoted tweet I’ve tried to explain you how important “Hindutva ie State of being Hindu is”. It not only protects but in past too has taken up aggression to defend. You should read this thread from 1/n https://t.co/exgKiwq4ub https://t.co/5GxnpXoSpw

> U r Hindu bcoz ur ancestors faced hardship of Jaziya,they gave stare back to Jihadi Marauders. It was \u201cHindutva\u201dof our Ancestors that also included Persecuted Parsis when Muslims & Christians fought worldwide to prove who is greater. Don\u2019t despise \u201cwhat\u201d is reason of ur identity. https://t.co/83a5AFgwkx
>
> — Aabhas Maldahiyar \U0001f1ee\U0001f1f3 (@Aabhas24) January 31, 2020

37/n Here @ShashiTharoor is again at it.

This propaganda of abusing Hindutva is very much colonial in nature where one has failed to understand basic of language which forms the two very words “Hindutva” & “Hinduism”.

I wish I could get a chance to debate on this subject. https://t.co/v3noT2N6Db

The difference between Hinduism and Hindutva is that the former is inclusive, the latter is selective. Hinduism is about seeking the Truth, Hindutva is bathed in double standards and hypocrisy. Each day brings new confirmation of this: https://t.co/M70UoBicJR

— Shashi Tharoor (@ShashiTharoor) December 18, 2020