

IN THE SUPREME COURT OF INDIA

(CIVILAPPELLATE JURISDICTION)

CIVIL APPEAL NO. 4768-4771 OF 2011

IN THE MATTER OF:

**BHAGWAN SRI RAMA VIRAJMAN
AND OTHERS.**

...APPELLANTS

VERSUS

SRI RAJENDRA SINGH & ORS.

...RESPONDENTS

EXHIBITS FILED BY THE PLAINTIFF IN SUIT NO.5

VOLUME-I

(PAGES 1 TO 269)

PAPER-BOOK

(For Index Kindly See Inside)

ADVOCATE FOR THE APPELLANT: : MR. P. V. YOGESWARAN

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Ex-1

191

الحمد لله رب العالمين

(348)

10701
250

نسخه مدخل بود و او مانده بود بنده که سکر می بود و در کوه و در غنای الله بود و شهر کهنه بودی

نام
سنی شریک بود و او را بی بی کرد و بی بی را بود و در این روش گفتگو

فَاللَّهُ يَسْمَعُ مَا تَدْعُونَ لَكُمْ وَلَكُمْ لَكُمْ

(۱) مسجد کهنه، موقوفه مسجد باری واقع در محله غم استن در شهر اودا در نزدیکی اوبه و مقابر و مزارع قتل (۱)

۱۳۰۰ هجری قمری

مسلم بن اویس ہونے لڑی گئے علی او وہ کھیل و فیصلہ قطران

۱۷۴۱۵

و علی اربعه کتب و فی کتب

Amusauna
4.7.45.



(Ex-1) 6

TRANSLATION FROM URDU TO ENGLISH

Court Fee Rs. 6/-+6/-+6/-+12 Aanas

In the court of Civil Judge, Faizabad

Suit No. 29 of 1945

Suit U/s 5 U.P. Muslim Wakf Act 13/36.

In the mater of:-

Shia Central Board Aukaf, U.P.

Through Secretary of Above Mentioned Board No. 3,
Nabiullah Road, P.S. Wazirganj, LucknowPlaintiff

Versus

Sunni Central Board Aukaf, U.P.

Through Secretary of Above Mentioned Board No. 9, Neel
Road, P.S. Hazrat Ganj, LucknowDefendant

Plaintiff respectfully submits as follows:-

Para no. 1. That Sayyad Abdul Baqi got constructed
a beautiful Masjid during era of King Babar, which is
situated at Birth place of Lord Ram in Ayodhya,
District Faizabad, which is known as King Babar and

which is popular in the name of King Babar till date. Adjacent to the above mentioned Masjid there is one Idgah, which is situated at Illegible Tada.

Para no. 2. That Sayyad Abdul Baqi, who got constructed the above mentioned Masjid, he belonged to sect Shia Isna Ashariya. These above mentioned Masjid and Idgahs have been coming under the possession of Shia People since his era. The Managers / Mutwallis have been appointed till date since that era from the family of Sayyad Abdul Baqi who got constructed the above mentioned Masjid and Idgah, who belong to sect Shia. In the Masjid and Idgah, Namaj is performed according to the rules and regulations (Maslak) of sect Shia.

Para no. 3: That Nawab Abul Mansoor Khan, Nawab Wazir Awadh paid a sum of Rs. 302/3/6/- in cash for the purpose of meeting the expenses of Masjid and for the maintenance of the Masjid and for paying the salary of Mouajjin and Imam and others. This charity is being renewed by Nawab Asifuddolah Bahadur

Nawab Wazir Awadh and their followers through Shahi Sanath for the purpose of meeting expenses of Masjid and Muttawalis through revenue from the rulers of the village.

Para no. 4: That after the arrival of the British Government and after the investigation conducted by Chief Commissioner Awadh from the sanction of Governor General Bahadur Nankar have also continued the distribution of cash amount for the same purposes, for which purposes the same have been issued by the former rulers. The payment of the above mentioned cash amount will remain continued for the above mentioned purposes till this Masjid remains in existence.

Para no. 5: That at the instance of Chief Commissioner Awadh and on the sanction of Governor General in place of an amount of Rs. 302/6/2/- the said amount which had been spent as expenses at these places, was being paid to the above mentioned Mutwallis / Managers in compliance

of the above mentioned conditions. The above mentioned Mutawallis belonged to Village Bharatpur, Pargana Haveli, District Faizabad, Awadh and Solapuri Pargana Haveli, Awadh, Tehsil and District Faizabad. Afterwards decree was passed by the First Class Judge in favour of above mentioned Mutawalli for the payment of the above mentioned amount, which is related with the above mentioned property.

List (A) Alif of properties, which have been given in Wakf regarding which suit has been filed

1. Pucca Masjid, which is known as Babri Masjid, which is situated in Mohalla Birth place of Lord Rama, Ayodhya City, Pargana Haveli Awadh Tehsil and District Faizabad.
2. Idgah, which is situated at Jalpatada Pargana Haveli Awadh, Tehsil and District Faizabad.
3. Muslim, Village Bhiwaanpur Pargana Haveli Awadh, Tehsil and District Faizabad.
4. Land admeasuring area 10 Bigha 15 Biswa 16 Biswansi, which is known as Bagh Solapuri,

situated at village Faizabad Mahal Bhiwaanpur
Pargana Haveli Awadh, Tehsil and District
Faizabad.

Sd/- in English with Seal

04.07.45.

(B) Litigation expenses may kindly be got provided to the plaintiff from the defendant.

(C) Any other relief which is found in the opinion of this Hon'ble Court justified, the same may also kindly be got provided in favour of plaintiff and against the defendant.

Verification:-

I, Sayyad Sajid Hussain Rizvi, Secretary, Shia Central Wakf Board- Plaintiff am verified that the above mentioned contents from para nos. 1 to 8, para nos. 10 and 11 regarding which enquiry has been made and para no. 9 are true and correct according to my personal knowledge and contents of

//

para no. 12 are true and correct according to legal advice obtained by me and which is believed to be true and correct.

I, plaintiff put my signature at place Kothi No. 3, Nabiullah Road, Lucknow on this 30th day of June, 1945.

Signature of plaintiff / applicant

Sd/- in English

Secretary, Shia Central Board of Wakf

Shia Central Board Aukaf, U.P., Lucknow through
Sayyad Sajid Hussain Rizvi, Secretary Board, plaintiff
/ applicant

Dated: 04.07.1945

Sd/- in English

"TRUE Translated Copy"

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(Ex. 2)

306-C1

306-C1

IN THE HON'BLE HIGH COURT OF JUDICATURE AT ALLAHABAD

LUCKNOW BENCH, LUCKNOW.

C.O.S. NO. 5 of 1989.

Bhagwan Sri Rana Lala Virajman at Sri Ram
Janna Bhumi & others.Plaintiffs.
versus.

Sri Rajendra Singh & others.Defendants.

List of documents filed on 07.02.2002 on behalf of the
plaintiffs pursuant to the court's order dated 30.10.1996/
12.7.2001 passed in the Civil Misc. Application No. 2B (O)
of 1996

This list of document has been filed on behalf of the
plaintiffs through their counsel Sri Vireshwar Dwivedi
Advocate.

S.No.	Description of the documents	Pages.
1.	Original report dated 3.2.2002 of Dr. K.V.Ramesh about the Ayodhya Vishnu Hari Temple inscription (with three photostat copies thereof)	11 Ex. 0.055-2

Lucknow.
Dated. 07.02.2002

(Vireshwar Dwivedi)
Advocate. 07.02.02
Counsel for the Plaintiffs.

Hon'ble Sudhir Narain, J.
Hon'ble S.R. Arora, J.
Hon'ble Bhanwar Singh, J.

The documents filed on 8.2.2002 are taken on record subject to objection and proof as required under the provisions of the Indian Evidence Act.

The defendants have also right to give evidence in rebuttal in respect of the evidence which is being taken on record.

DU-30.7.2002

Sharma

Recd on 8/10/02
at 20.20 hr
A 8/10.2

Hon. Sudhir Narain J.
Hon. S.R. Arora J.
Hon. Bhanwar Singh J.

The plaintiff's
in O.S. no. 5 of 489
has filed two
documents. The
learned counsel
for D.P. M. & other
defendants may
file objection within
one week from today.
Let this application
along with application
no. 7 of 2002 on 25/2/2002

By 8/10/02

14

Eno.0.5-2 306-C)

Ayodhyā Visnu-Hari Temple Inscription

K.V. Ramesh

The subjoined stone inscription is engraved on a rectangular stone slab, the written area roughly covering an area of 115 cms X 65 cms. The slab as at present extant is diagonally broken in two leading to the loss of a couple of letters in almost every line. Besides, the first and last two lines have suffered heavy damage resulting in the loss of many letters. All in all, the loss of letters have proved a handicap to epigraphists and Sanskritists in the matter of fully interpreting the contents of the text. Nevertheless, the overall purport and the crux of its import are clear beyond doubt. In the first instance a hurriedly prepared estampage, and in recent times, a high quality estampage as well as some photographs were all provided by Dr. S.P. Gupta, Chairman, Archaeological Society of India, New Delhi for which I am highly thankful to him.

The text of the inscription is written in fairly chaste Sanskrit, the orthographical features being regular for the period to which the inscription belongs, namely the middle of the 12th Century A.D. The inscription is not in any way dated, but may be assigned, with confidence, to the middle of the 12th Century on palaeographical grounds as well as the internal evidence provided by the inscriptional text in question.

But for the opening salutation to Śiva at the very beginning, the entire text of the inscription is composed in Sanskrit verse of fairly high literary excellence. As has been stated above, the palaeographical and orthographical features are normal for the period to which the inscription belongs, viz. the middle of the 12th century A.D. This was an important period of transition from classical Sanskrit to the North Indian vernaculars. This can be easily identified in contemporaneous inscriptions, including the present one, in the confusion in the use of class nasals and anusvāra, and in the employment of the sibilants and palatals.

As for the contents of the text, it is fully reflective of medieval vanity as far as the eulogies of the heroes mentioned in the inscription are concerned. The most important internal historical information we get from this epigraph is the mention of Govindachandra, obviously of the Gohadavala dynasty, who ruled over a fairly vast empire from 1114 to 1155 A.D.

Admitted
Ramesh
32.2.2002

12

Verse 1 is entirely lost. Verse 2, which is badly mutilated, refers to Trivikraṇa and, hence, may have been composed in praise of Lord Viṣṇu. Verse 3, which is also badly damaged, seems to allude to the near-total decimation of the warrior clans by Bhārgava-Parāśurāma. Verse 4 refers to the emergence of a Kṣatriya family, heroes born in which successfully resurrected the decadent warrior clans. According to Verse 5, in that noble family was born the beloved of the people, Mārta. Verse 7 speaks of his detachment from mundane things while Verse 8 informs us that he bequeathed his realm and wealth to his son Sallakṣaṇa. Verses 9 to 14 contain conventional praises showered on this Sallakṣaṇa in which the poet has displayed a high level of poetic imagination. Verse 15 refers to the birth of his son whose stunning resemblance to his father was the talk among the people. Verse 16 refers to this son as Alhāna and credits him with retrieving the past power and glory of his family. While the next two verses (17 and 18) contain his conventional praise, verse 19 gives the information that his nephew, Meghasuta by name, as superseding a certain Anayacandra and obtaining the Lordship of Sāketa-maṇḍala through the grace of the senior Lord of the earth, Govindacandra. While verse 20 lauds the military might of this hero, verse 21 gives the important information that, in order to ensure his easy passage into the heavens, Meghasuta built a lofty stone temple for the god Viṣṇu-Hari. From verse 22 we learn that he, who was responsible for the stability of Govindacandra's empire, was succeeded by the younger Āyusyacandra as the Lord of Sāketa-maṇḍala. Verse 23 contains his conventional praise. According to verse 24, he set up residence in the city of Ayodhyā, which was adorned with lofty abodes, intellectuals and temples, and added to the entire Sāketa-maṇḍala thousands of small and big water reservoirs. Verses 25 and 26 contain more conventional praises of Āyusyacandra. Verse 27, which is partly damaged, alludes to the well-known episodes of Viṣṇu's incarnations as Narasiṃha, Kṛṣṇa, Vāmana and Rāma. The badly damaged verse 28 refers to a king (probably Āyusyacandra) as warding off the danger of invasion from the west (i.e., from the invading Muslim forces). Verse 29, which is incomplete, mentions the king Āyusyacandra.

The reference to Sāketa-maṇḍala is interesting. It is well

Rajesh
3.2.2012

known that North India, just as in the case of the South, was divided into administrative divisions called *maṇḍalas* (see the word *maṇḍala* in the indices to H.C.Ray's monumental two-volume work 'The Dynastic History of Northern India', 11 edn., 1973, Delhi.).

TEXT

[Metres: verses 1(?), 2,3,4,10,13,20,21,27, Śārdūlavikrīṭitam; verses 5,6,7,17,19,24,25, 28, Vasantatilakā; verse 8, Śikharinī; verses 9, 22, 23,29 Upajāti; verses 11, 18, 26, Anuṣṭubh; verses 12, Hariṇī; Verse 14, Śālinī; verse 16, Rathoddhatā; verse 15, Mālinī]

१. नमः शिवाय[य][II*] --- UU-UUUU---U--U---, UU-
U-UUU---U--U-[I*]---UU-U-UUU---U--U---
-UU-U-UUU---U--U---UU-U-UUU---U--U
-[II* 1]--- UU-स्त्रिविक्रम-तनोर-आ -U--U- प्राशुत्वेन निखर्व-धो-

२. इश-समुद्देशाधनस्तनुं [I]

संवत्स-प्रमद-ओदत्तः कुलीगिरि-ग्राव-प्रहार-कण्ठ-ब्रह्माण्डं करसंपुटेन

विधुवन-मध्यो ह - - U - [II*2] - - द्वागोव वि U - UUU -

हंसो(शोऽ)वत्तसो भुवः । यस्मिन्-रा-

३. U U - ल-संक्रिमि-इय स्यायिन्य-उदसद्-भुज - - श्र-ओपधिते

पराध-घटना बंधू-आननं जशिरे II [3*] ते

चंडीपति-चंड-तांडव-चलच-चूडा U - -U -

ब्रह्मांड-ओन्न-कपाल-रंध-सरणी-प्रस्थापि-सत्कीर्त्तयः । वीरास-तत्र कुले
जनिं जगहि-

४. रे मे भार्गवीय-आहव-क्षीण-क्षत्रिय-शेष-रक्षण-विधौ (न)दोऽभियोभाग्रतः

II[4*] वंश्यन्-तद्-एव

कुलम्-आकुलता-निवृत्ति-निवृद्धम्-अप्रतिम-[विक्रम]-जन्मभूमिः ।

यत्र-आतिसाहस-सहस्र(स)-समिद्ध-धाभा मामेऽजनिष्ट जगद्-इष्टतम्-ओत्त-

५. सश्रोः II [5*] मा मे दयास्तु जपुषि द्विविधेषु तृष्णा

निष्कालिद्-अन्य-अचिरता सरसैर्द्रिप्-आर्थे । इत्युद्धगन्-अनुदिनं स

दिनेशवत्सो मामं प - U जगदे जगदेक[वीरः] II [6*]

तद्-युद्धकेलि-दलित्-आखिल-मेद-भिल-पल्ली-सहस्र-यनितासु निकुंजगासु ।

उत्कट-

६. फा विटपिनो विट-विहितानि ते स्वस्तनेषु जघनेषु मूढर-लिखतः II [7*]

पुरा कीर्त्या न्यस्तन्-तदनु तनुन्-आध्यासितुमना मनस्वो स्वलोके

Ranjit

3.2.2002

परिणतिम्-उप[त्य-आति]शयिनी ॥१॥ स सर्वस्वः क्षत्रं क इयं बुधि
सलक्षण-सुते श्रिया साद्वन्-दध्रे हुताभुजि विच-
७. आ(स्या)न्-इय महः ॥

[८*] तद्-धाम-निस्सीमम्-अमहम्-अन्यैर्-अन्य-पेय सा काचन दान-शक्तेः ।
अमानुषं पौरुषम्-आविरासीत्-सलक्षणे विश्व-विलक्षणन्-तत् ॥ [९*] खड्गः
श्रीकर[वालत्-आ]धिक(क)रणं वा(वा)हुर-महावाहिनी कीर्तिः
संभूत-[सु]पकार-विधये पाद्यं सदा दं-

८. शनं । राज्येन्-आपि विना निजोपकरणान्-एतामि निःकटकं
यत्-सा(सा)प्राज्य-परिच्छदं विरचिरे चिन्ता-चितान्-ओन्वितं(तम्) ॥ [१०*]
सम्-आजिर-भाजोऽस्य चिरं निखिर एव सः । [खड्गश्-च-आ]पि धृतो
मूर्ध्ना यो जहार-आसु(शु) जौधितं(तम्) ॥ [११*] [मलय-]यलयस्य-आन्ते
राते

९. विपत्तितनी तटे द्विमगिरि-गुहागेत-द्वारे दरीम्-अधिनेयधो । प्रथम-लिखितां
सिद्धे-यस्य प्रशरित-पदावलीं पठति निपुणं स्त्रेणं
मोदान्-नभश्चलचारिणां(णाम्) ॥ [१२*] कैलास-आगत-मखलासु
मलय-स्वच्छेषु मेरोःशिरीषां स्वर्गतरंगिणी-तटभुवि-

१०. स्थानेषु च-आन्येष्व-अपि । कृत्वा तर्पण-शिरपजां प्रतिकृति
वृद्ध-ओपदेशात्-पति-प्राप्य खेचरकन्यकाभिर्-अनिशं यद्-बाहुर-अभ्यर्च्यते
॥ [१३*] एज्याय सः पेशले-इह-सिद्धि-प्रा - - -पद्धरं स्वं जगदिदः । गेहं
यस्य श्री-चिरास्-आभिरामे व्या-

११. गाढे तं गोधते चारण-ओधेः ॥ [१४*]
अमरपुर-पुरंध्री-व(बं)धुताम्-अव्यलीकां भजति सूकल-रासी(शी) तत्र
सलक्षण-आरुधे । प्रतिबपुर-इव तस्य प्राप्य सद्योऽनवद्यं
सूतम्-उदित-विषयं स्त्रीक-कौतूहलं तत् ॥ [१५*] अतद्वनः प्रणय-पेशलः
सतां गङ्गतां क्रकच-

१२. कोटि-उत्कटः । आनिनाय नच-निन्दयेन यः प्रहतां प्रकृति-संघनां
श्रियं(यम्) ॥ [१६*] लोक-ओन्मः स खलु कोटि यदा
भिमुखोऽहंकार-राशिर-अगलच-चिर-संभूतोऽपि । संसारि-पाण-भित्तु
Uहरोव यस्य जाताश्चथाः सूकलं दुःकृतं चंसुकाश्च ॥ [१७*]

१३. पौरुष-प्रतिरंभ-इति पुरंभ-इति च विभ्यतां । येन लोक-आनुरुद्ध-आपि
प्रतिपिडा नम्-ओन्नतिः ॥ [१८*] तद्-भ्रातृजो जगति मेघसुतः श्रुताद्यः
श्रीमान्-अभूद्-अनयचंद्र-पद्-आभिलेखः । गोविन्दचंद्र-धरणी

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गुरु-प्रसादात्-साकेत-मंडल-पतित्वम्-अ-

१४. लंभि येन ॥ [19*] सा(श)श्चत्संगर-रंग-मूर्तित-रिपु-स्फेधेन
मुद्ग-ओदुरा वीरास्-तेन न केवलं बलवता ये दुर्मदा मोचिताः ।
आय-उदाम-चमु-प्रदान-निरत-स्थानेन च-ऐकान्ततो
दूर-आरुढ-वयस्यता-मदम्-असी कल्पद्रुमस्य-आशितः ॥ [20*]
टक्-ओत्खात-वि-

१५.

शाल-शैल-शिखर-श्रेणी-शिला-संहति-व्यूहैर्-विष्णुहरेर्-हिरण्य-कलस-श्री-सु-
न्दरं मन्दिरं । पूर्वैर्-अप्य-अकृतं । नृपतिमिर्-येन-एदम्-इत्थ-अद्भुतं
संसार-आणव-शीघ्र-लंघन-लघु-कपायन्-धिया ध्यायता ॥ [21*]
गोविन्दचंद्र-क्षितिपाल-राज्य-

१६. स्थैर्याय निस्तंद्र-धुन्-आर्गलस्य । अथ प्रपेदेऽस्य भवं
कनीयान्-आयुष्यचंद्रोऽल्लस-सुनुर-एव ॥ [22*] न साहसोकेन न शूद्रकेन
तस्य-ओपमानं विदधुः कवीशः । कृतं भिया यस्य पुरो न कामाद्-अन्येन
मन्ये धनुर-आततज्यं (ज्यम्) ॥ [23*]

१७. उदाम-सौध-विबुध-आलयनीम्-अयोध्याम्-अध्यास्य तेन
नय-निन्दुत-वैशसेन । साकेत-मंडलम्-अञ्जडम्-अकारि कूप-
वापी-प्रतिश्रय-तडाग-सहश्र(स)-मिश्रं ॥ [24*] निश-निरोध-विधये
निजवल्लभानां हेमाचल-आमल-शिलातल-लाग-

१८. लोभाः । कस्तूरिक-पण-तरुणी-श्रवण-ओपभोग्य-योग्यं जगुः
सरस-मग्न-रसो यशोऽस्य ॥ [24*] अधिमुक्त-विशालाक्षी ललित-आनीदिता
सदा । कासौ(श्-ई)य यस्य देहश्रीः सतां निर्व्याण-कारणं(णम्) ॥ [26*]
अस्थिभ्यो वितरन्-हिरण्यक-

१९. सिमुं संयम्य वा(वा)णं रणे कूच्याणो व(व)लिराज-वा(वा)हु-दलनं
कृत्वा व(व)हन्-विक्रमान् । कूर्त्तन्-दुष्ट-दशाननस्य हनन - - U - - U कः
कोऽय-अयः स दश-अर्धको (UU) - - U पुण्यो तना [27*] अद्योह - U
नृपते (UU)

२०. नो निहन्ति पाश्चात्यभोतिमपि भोषणवाहुदंडः । तेजः प्रभावमहतां
महसीयमेव पूव्यापरा (UUU-UU-U-- [28*] पुण्यैः प्रजानां परिणामवर्धितः
ख्याते क्षितौ राज U-U-श्री [I*] आयुष्य[चंद्र] UU-

Transliteration

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1. nama: śivā[ya] (there is space enough in the erased portion for accommodating a verse in a lengthy metre like Śārdūlavikrīḍitam). -

- U U - s-Trivikrama-tanor-ā - U - U - prāpśutvena nikharva-ṣo-

2. dāśa-samuddeśām-dadhānas-tanum

saṁvartta-pramod-oddhata-kulagiri-grōva-prahāra-kvaṇad-bra

hmāṇḍaṁ kara-samputera vivu(bu)dhān-madhyo ha - U - U - || 2' ||

[śrīmad]-Bhārggava vi U - U U U - dvamso(śo)vataṁso bhuva: I
yasmīn-rā

3. U U - la-saṁklīmī-iva sthāyiny-udañcad-bhuja - - ś-c-opacite

parārtha-ghaṭanā vandhy-ānanam jajñire || 3' || te

Caṇḍīpatī-caṇḍa-tāṇḍava-catac-cūḍā U - U -

brahmāṇḍ-occa-kapāla-randhra-saraṇī-prasthāyi-satkīrtaya: I

virās-tatra kule janīm jagrhi-

4. re ye

Bhōrggaviy-āhava-kṣīṇa-kṣatriya-śeṣa-rakṣaṇa-vidhau-(ba)ddho'

bhiyogagraha: || 4' || vamsyan-tad-eva-kulam-ākulatā-

niṣṭi-nirvyūḍham-apratima-[vikrama]-janmabhūmi: I

yatr-ātisāhasa-sahaśra(sra)-samiddha-dhāmā Mā me janista

jagad-iṣṭatam-otta-

5. māśī: || 5' || mā me dayāstu vapuṣi draṇeṣu tṛṣṇā

niṣṇāṭir-apy-avirasā sarasendriy-ārthe I ity-udgrāṇam-anudīnam sa

Dīnēsavatso mā me pa - U jagade jagadeka(vīra:) || 6' ||

tad-yuddha-keli-dalit-ākṣhila-Mexa-Bhilla-pālī-sahasra-vanītāsu

nikuñjagāsu I utkaṇṭha-

6. kā vīṭapino vīta-viṣṭitāni te sva-etaneṣu jaghaneṣu

muhur-likhanta: || 7' || purā kīrtiyā nyastan-tadanu

tanūn-ādhyaśitumanā manasvi svarlokaṁ

parinatim-upe[ty-āti]śayinīm sa sarvasvam kṣatram ka iva bhuvī

Sallakṣaṇa-sute śrīyā s-ārdḍhan-dadhre Hutaḥbhujī viva-

7. śvō(svā)n-iva maha: || 8' ||

tad-dhāma-nissīmam-amahyam-anyair-any-aiḥ sā kṛcāna

dāna-śakte: I amānuṣam paunuṣama-āvirāsī: Sallakṣaṇē

viśva-vilakṣaṇan-tat || 9' || khadga: śrīkara[vālat-ā]dhikam[ka]raṇam

vā[ra]jūh-mahāvāhīnī kīrti: sambhṛta-[pū]pakāra-vāhaye pācyam

śoḍā dām-

8. śanam I rājyen-āpi vinā nijopakaraṇāny-etāni nikaṇṭakam

yat-sāmrājya-paricchadaṁ viradire cintā-vitān-ojhitam[am] || 10' ||

samar-ājira-bhājo'sya dīram nistṛimśa eva sa: || khadgaś-c-ā[pi]

dhṛto mūrḍhā yō juhāi-dsu[śu] (vīlām[am]) || 11' ||

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[Malaya]-yalasy-ānte sānte

9. Vyattajñi taje Himagiri-guhā-geha-dvāre
darim-achinaiśadhīm

prathama-likhitām siddhai-yasya praśasti-padāvalīm paṭhali
nīpunam straiṇam modān-nabhasṭhalacārīnām(ṇām)II[12']
Kailāśācala-mekhalāsu Malaya-svachheṣu meroḥśirobhāge
svargga-taraṅgiṇi-tatābhū-

10. sthāneṣu c-ānyeṣv-api i kṛtvā tarppaṇa-śīpajām pratikṛtim
vydāt-opadeśāt-pati-prāptyaī khēcarakanyakābhīr-anīṣam

yad-bāhur-abhyarocyate II[13'] eja-gva na: peśalair-iṣṭasiddhi-prā-
-paharām svam jagadbhi: i gehe yasya śrī-vilās-ābhīrāme vyā-

11. gād-vai tam gīyate cāraṇ-aughai: II[14']

Amarapura-purandhri-vandhutāmavali-kām bhajati sukrītarāṣau
tatra saikakṣaṇākhye i pratīvapuriṇa tasya prāpya sadyo'navadyam
sutamuditavivekam lokakautūhalam tai: II[15'] Athaṇa:

pranaya-peśala: satām garjātām krakaca-

12. koṭirutkata: ānīyā nayaninḥavena ya: prahṛtām
prakṛticāicalām śriyam (yam) II[16'] lokottara: sa khalu koṭi-

yadābhīmukhye harikāraśīragalaccirasambhṛtā i
saṃśāripāśabhīdu udrāva yasya jātāślathā: sukrīta dukṛta
kañcukāśca II[17']

13. pauruṣopratirandhriti purandhriti ca bibhyatām i yena
lokānuruddhāpi pratisiddhā nagonnati: II[18'] tadbhṛtjo jagati

meghasuta: śrutāḥyā: śrīmānabhūdānayaacandrapadābhīlāṅghya: i
govindacandra charaṇīndra

gurunprasādātsāketamaṇḍalapativama-

14. lambi yena II[19'] śaśvatsaṅgararaṅganartitaripuskandhena
yuddhoddhurā-vīrāstena na kevalam balavatā ye

dummadā moditē: i apyuddāmahamupradānaniratasvāntena
cāikāntato dūrārūḍhāvayasyatēmadamasau kalpadrumasyājita:

II[20'] laṅkōtkhātavi-

15.

śīśaśailasikhaśāreṇīśīśasamhativṛṇhoirviṣṇuharehiraṇyakaśaśrī
sundaram mandiram i pūrvairapyaktam kṛtam

nṛpatibhīnyenedamityadinḥutam

saṃśārāṇava-śīghra-lāṅghana-laghūpāyan-dhiyō dhyāyatā II[21']

govindacandra-kṣipāla-rāja-

16. sthāryāya-nīstandra-bhujārgalasya i atha prapade'sya padam
kariyān-Ayusyacandro'ṭhaṇa-sūnur-eva II[22'] na Sāhasāṅkena

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na Śūdrakeṇa tasy opamānam vidadhu: kavindrāḥ kṛtaṁ bhiyā
 yasya puro na kāmāḥ anyena manye dhanur-ātataiyam (m) ||23*||
 17 uddāma-saucha-vibudh-ālayanīm Ayodhyām-achyāsya tana
 naya-ninhuta-vaiśayena | Sākeṭa-maṇḍalam-akhaṇḍam-akāri kūpa-
 vāpī-pratiśraya-tadāga-sahaśra(sra)-mīśram(śram) ||24*||
 nidrā-nirodha-vidhaye nija-vallabhānam
 Hemācala-āmala-śilātala-talpa-
 18 jina-kastūrik-epa-taruṇī-śrovaṇ-opabhogya-yogyam jagu:
 sarasa-magna-maso vaśo'sya ||25*|| avimukta-viśālākṣī
 laṭi-ānanditā sadā | kāsīva yasya dehaśrī: satām
 nirvāṇa-kāraṇam(nam) ||26*|| asthibhyo vīraṇ-Hiranyaka-
 19. sipuṁ samyamya Vā(Bā)ṇam raṇe kurvāṇo
 Vā(Bā)lirāja-vā(bā)hu-dalanam kṛtvā va(bā)hūn-vikramān |
 kurvan-duṣṭa-Doṣāṇanasya
 hanana - - U - - U ka: ko'py-anya: sa daś-ādihiko U U U - - U
 puṇya tatā ||27*|| ady-eha - U nṛpate U U
 20. to nihanti pāścātya-bhūtim-epi bhīṣaṇa-bāhu-daṇḍam(m) |
 teja: probhāva-mahatām mahas-īyam-eva pūrv-āparā U U U - U
 U - U - - [28*] (puṇyai) : prajānām parināmadbhi: khyāte kṣitau
 rāja . . . śrī Āyusya

TRANSLATION

Line 1 . . . Obeisance to [Lord] Śiva
 Lines 1-2, verse 1. [This line is nearly totally erased. But there is
 enough space for a verse in a lengthy metre such as
 Śārdūlavikṛīḍitām].
 Lines 1-2, verse 2. . . . of the physique of [Lord] Trivikrama . . . by
 His height containing within His body the sixteen doctrines(or
 mahā-vidyās) In Whose palm He holds the universe like
 (holding) the Moon, whose *kwagin* (in the case of Bhārata-varṣa,
 one of the seven great mountain ranges, viz. Mahendra, Malaya,
 Sahya, Śukumat, Rkṣa, Vinchya and Pāñyātra) whose falling
 rocks(, while striking one another,) create noise had, out of wanton
 arrogance
 Lines 2-3, verse 3. (The illustrious Bhārgava (i.e., Paraśurāma) . . .
 . . an ornament of the earth . . . like insects . . . with firm hands
 upraised having increased, events brought into existence,
 barren faces.
 Lines 3-4, verse 4. during the violent dance of the Lord of (the

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goddess) Gangā (i.e., Lord Śiva), from the rocking head-jewel, . . . genuine reputations which emanated from the opening in the skull-shaped spherical half of the universe . . . In that family heroes took their birth, who were determined to resurrect the warrior clan which had been rendered weak by the wars waged by Bhārgava (Parasurāma) (against them).

Lines 4-5, verse 5: Noble was that very family which was the birth-place of valour which had successfully removed the sufferings of the other (Kṣatriya clans) in which Māme, the abode of thousands of perfect and extremely valorous deeds and who was the utmost favourite of the world.

Line 5, verse 6: That very Son of the Sun (i.e., Karpaj, Māme, the unequalled hero of the world, uttered everyday the words " may I have no mercy on (my) body, may I not hanker for material wealth, may I be diligently disinterested in sensual temptations . . .

Lines 5-6, verse 7: The thorny trees, like the sensuous villains, repeatedly wrote (i.e., scratched) on the skins of the breasts and hips and loins of the womenfolk of the tribal villages of the plains and hills who had taken refuge in the thickets as a result of the destruction of their abodes in sportive wars waged by him.

Lines 6-7, verse 8: His fame alone having pervaded till then the heavens, the high-minded (Māme), wishing to go to the heavens in person and reside there in that wonderful world, he bequeathed his entire realm along with all the wealth to his son Sallakṣaṇa just as the Sun-god had bequeathed all his lustre to the Fire-god.

Line 7, verse 9: As a result of some unknown power of the gift of that realm, which had no bounds and was other-worldly, a super-human valour manifested itself in Sallakṣaṇa, it was indeed an earthly exception.

Lines 7-8, verse 10: The sword was at the tip of his fingers, his hand was verily the great army, his fame, like sumptuously cooked delicacies, were ever palatable; even without a kingdom to rule, these personal instruments enabled him to spread extensively an empire sans worries.

Line 8, verse 11: He who was for long intervals enjoying himself on battle-fields, bore on his head his ruthless sword, which was quick to end the lives (of his enemies).

Lines 8-9, verse 12: Within the serene surroundings of the Malaya mountain, on the banks of the heavenly Ganges, at the entrances of the cave-dwellings of the Himalayas, in the caverns in which the

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hunter-tribes dwell, the accomplished womenfolk gaily sing (literally, read) the strings of his eulogy composed for the first time by the semi-divine beings moving about in the skies. Lines 10-11, verse 13. On the advice tendered by the elders, in the terrains of the Himalayas, in the pristine pure regions of the Malaya (mountains), in the lands along the banks of the heavenly Ganges as well as in other regions the semi-divine unmarried girls, with intent to gain husbands, ever offer worship to the hands of the satiating images sculpted in his (i.e., Sallakṣaṇa's) likeness.

Lines 10-11, verse 14. He who is to be offered oblations by the beautiful for the realization of their desires . . . himself by the worlds . . . in whose abode, which is pleasing with wealth and happiness, he is sung about by multitudes of celestial singers.

Lines 11-12, verse 15. The people look upon as a phenomenon the fact that, Sallakṣaṇa, who was, through good fortune, enjoying the genuine company of the damsels of the heavens, had happily begotten a son who, by appearance, was no different from his father.

Lines 11-12, verse 16. [That son] Aihana, who was the beloved of the good people, is like a pointed saw to the war-mongers. He retrieved the splendour of the habitually fickle-minded Goddess of wealth by means of fair and persuasive means.

Line 12, verse 17. He was indeed extraordinary and whenever he confronted (his foes the heap of their) arrogance, accumulated over a protracted period, melted away. The garb of good deeds and bad deeds (worn by them) slipped away by his mere looks.

Line 13, verse 18. He was the destroyer of (his enemies' manliness, and made those who were afraid effeminate; as against the belief among the people, his eminence far dwarfed that of the lofty mountains.

Lines 13-14, verse 19. His nephew (literally brother's son), the widely celebrated Meghasuta, the illustrious one, who superseded Anayacandra; he earned the lordship of Sāketa-maṇḍala through the grace of his elder, the Lord of the earth, Govindacandra.

Line 14, verse 20. Not only did he, who was powerful, put an end to the arrogant warriors who were dancing in unrestrained frenzy in the battles constantly fought by him, but he also gave (to his people) an excellent army which was replete with (soldiers comparable to) the wish-fulfilling trees.

Lines 14-15, verse 21. By him, who was meditating in his mind on

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the easiest means of quickly jumping across the ocean of worldly attachments, was erected this beautiful temple of [The god] Viṣṇu-Hari, [on a scale] never before done by the preceding kings, compactly formed [i.e. built] with rows of large and lofty stones which had been sculpted out.

Lines 15-16, verse 22. The position of Alhaṇa, whose tireless shoulders were like safety latches for the stability of the king Govindācandra's empire, was subsequently occupied by his younger (son?) Āyusyacandra.

Line 16, verse 23. Great poets dared not compare him with Sāhasāṅka and Śūdraka; out of sheer fear none save the God of Love dared draw the bow-string in his presence.

Line 17, verse 24. By him, who was of good conduct, and abhorred strife, while residing at Ayodhyā, which had towering abodes, intellectuals and temples, Sāketa-Maṇḍala was endowed with thousands of wells, reservoirs, alms-houses, tanks.

Lines 17-18, verse 25. The young damsels, who were as attractive as the female musk-deer and does, while they rested on the cool surfaces of the Himalayan rocks, sang about his [i.e. Āyusyacandra's] fame.

Line 18, verse 26. Whose bodily splendour, which was ever characterised by glowing eyes, was at all times pleasant with gentle feelings, was a source of salvation for the good just as [the holy pilgrimage centre] Kāśī is.

Lines 18-19, verse 27. Separating [the flesh and blood of the demon] Hiranyakaśipu from his skeleton, subduing [the demon] Bāṇa in battle, tearing asunder the arms of the [demon-]king Bali, and performing many valorous deeds, having killed the evil Ten-headed [demon Rāvaṇa].

Lines 19-20, verse 28. And now, the fierce arms of the ruler . . . annihilates even the fear caused by the westerns [i.e., the Islamic invaders from the west]. The brilliance of the mighty great ones . . . east and west . . .

Line 20, verse 29. Because of the subjects' effective acts of merit, the king being famous in the world . . . the illustrious Āyusyacandra . . .

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Exo.o.s-5 - 2

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on 11-11-2002

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the early pantheon, the god of agriculture, contains the germ of phallic worship. This fact is confirmed by the Hindu adoption of the Proto-Australoid word, *līṇa*, meaning arrow, stick, and phallus.

The worship of the yoni, which is still practised by women in certain Indian communities in Malabar and Assam, as well as the worship of the yoni, or female organ of generation, and the cult of the Mother Goddess, are likewise traceable to Austric sources; and J. Przyluski finds an Austric origin for the once widely prevalent custom of *svayamvara* (bride's choice).

A further indication of the scope of the Austric impact on Hinduism may be given in a brief list. In cosmology several creation myths, such as the legend of the emergence of the world from an egg; in astrology the enumeration of days by phases of the moon, and the use of certain terms, including the name of at least one important constellation, the Pleiades; in mathematics the employment of the vigesimal system; in mythology the reverence for zoomorphic deities like *nāgas* (snakes), monkeys, elephants, and the numerous legends connected with them, such as that of the tortoise avatāra of Viṣṇu, and the tale of the princess who smelled of fish (see *Satyavati*); in literature the specifically Indian genre, the beast fable, and the 'birth' stories (Says S. K. Chatterji, 'The basis of the *Jātaka** stories and that of the *Pañchatantra* and *Hitopadeśa* may reasonably be regarded as going back to the Austric world', III, p. 79)—all these, and many more facets of Hindu life that survive to this day are relics of the influence of the Proto-Australoids on Indian civilization.

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- V. Kuiper, F. B. J. *Proto-Munda Words in Sanskrit*, Amsterdam, 1948.
- VI. Majumdar, R. C. (Ed.). *The Vedic Age*, London, 1951.
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✓ **AYODHYA**, one of the seven sacred cities of the Hindus, situated on the banks of the Gogrā (ancient Śarayū) river, about four miles from modern Fyzābād, was founded by Manu, first of the traditional kings of India. It became the capital of his son Ikshvāku and it continued as the capital of the elder branch of the Solar Line founded by him. Among the famous kings of this line, also called the North-Kosala dynasty, were Māndhātṛi, Harischandṛa, Sagara, Raghu, Daśaratha, and Rāma, the 'jewel of the Solar Kings', who was born in Ayodhyā. In the time of the *Mahābhārata*, Bṛiḥadbala the then king of Ayodhyā led the Kosala troops in the battle of Kurukṣhetra and was slain by Abhimanyu son of Arjuna.

Ayodhya para 143/103
para 2-17.104
(1968)

Ayodhyā was also sacred to the Jains as the birthplace of Rishabha, Ajita and other tirthankaras. Similarly it was an important Buddhist centre; the spot where the celebrated Toothbrush Tree of Buddha grew. Once it also had a stūpa of Aśoka, now vanished. When Hiuen-Tsang visited Ayodhyā in about AD 640 the city had twenty Buddhist monasteries and three thousand monks.

The imposing Hanumān temple, built almost like a fortress, contains an image of the monkey deity set with a magnificent sapphire. The whole neighbourhood swarms with monkeys. Near by is the place where Rāma was born, once marked by a temple which was destroyed and converted into a mosque by Bābur. Temples stand on a number of sites associated with Rāma and his family, including the place where a golden palace belonging to his stepmother Kaikeyī once stood; the place where Rāma's body was cremated; and the ghāt where Lakshmaṇa used to bathe.

Books

See under Towns.

ĀYURVEDA (*ayur-veda*, 'life-knowledge') the science of health, was regarded as one of the Upavedas, closely associated with the *Atharva-veda*. It owed much to aboriginal traditions and later to the Persians, Greeks and Arabs. In its broadest sense it embraces all aspects of well-being, physical, mental and to some extent spiritual, its main object being *āyus*, long life, and *ārogya*, diseaselessness. In practice it covers the study of the cause, symptoms, diagnosis and cure of disease.

In its origins āyurveda was mainly magical and empiric, but in the course of time developed a philosophical theory, highly elaborated, abstruse and remote from reality, based on recondite abstractions that had little apparent relevance to practical therapy.

The chief metaphysical concepts underlying āyurveda may be summarized as follows: (1) the *paramāṇu* or atomic theory of substance (see atom), (2) the *tri-guṇa* or three-quality* theory of matter, (3) the *pañcha-bhūtic* or five-element (*bhūta*) theory of physics, (4) the *sapta-dhātu* or seven-element theory of physiology (see bodily substances), (5) the *tri-kośa* or three-sheath theory of anatomy (see body), and (6) the *tri-dosha*, 'three-humour*' theory of temperament.

In spite of this metaphysical background āyurveda was largely confined to what was known as *chikitsā*, 'lore', or know-how, specifically the medical lore of the *chikitsaka*, 'one who knows', or the *vaidya*, 'knowing' person, i.e. the physician* or general practitioner. Chikitsā was defined as the treatment of roga (diseases).

The study of medicine and healing was referred to as *ashtāṅga*, 'eight limbed', after the number of subjects into which it was traditionally divided. The lists of subjects vary, and today run into dozens of headings, since newly-coined Sanskrit names are added to the catalogue as soon as fresh discoveries are made in the West. The recognized limbs or subjects are generally: (1) *chikitsā*, the 'lore' of the physician, the sphere of the general practitioner; (2) *śalya*, surgery; (3) *agadha*, pharmacology; (4) *kriyā*, dietetics; (5) *dhātva*, surgery; (6) *arjuna*, surgery; (7) *dhātva*, surgery; (8) *arjuna*, surgery.

(Ex-4) 30

AYODHYA, one of the seven sacred cities of the Hindus, situated on the banks of the Gogra (ancient Sarayu) river, about four miles from modern Fyzabad, was founded by Manu, first of the traditional kings of India. It became the capital of his son Ikshvaku and it continued as the capital of the elder branch of the Solar Line founded by him. Among the famous kings of this line, also called the North Kosala dynasty, were Mandhatri, Harischandra, Sagara, Raghu, Dasaratha, and Rama, the 'jewel of the Solar Kings', who was born in Ayodhya. In the time of the Mahabharata, Brihadbala the then king of Ayodhya led the Kosala troops in the battle of Kurukshetra and was slain by Abhimanyu son of Arjuna.

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TRUE COPY



31

Ex-5

OUD.

obtained by the Durress and Dhurpore, which the British government, in 1825, to apply to the ruler of Oude for aid, and another tract of 100,000 acres was obtained as a pledge of the interest of the British government. Nasser-ood-Deen Hyder died in 1827, on the death of his father, Ghias-ood-Deen. In 1829, the British government agreed to receive, as a special loan, the sum of 821,000, the interest of which was to form a provision for certain members of his majesty's family; and in 1833, at the request of the king, the British government consented to receive 80,000, and to guarantee the appropriation of the interest thereof to the relief of the poor of Lucknow. In 1827, Nasser-ood-Deen Hyder died, without legitimate issue, and was succeeded by his uncle, Mahomed Ali Shah, though not without a sharp but very short struggle; the Begum having raised a disturbance, which, by the promptitude and firmness of the British resident, Colonel Lowe, was suppressed in the outset. In 1842, on the death of Mahomed Ali Shah, his son ascended the throne, and the opportunity was embraced for pressing the reforms requisite to the kingdom to a state of tranquillity and security. A limited period was assigned for effecting the required work; and in default of performance, it was distinctly intimated that the country would be placed under British management. The intimation proved totally ineffective. Nasser-ood-Deen Shah died in 1847, when his son, Wajid Ali Shah, ascended the throne. In weakness and profligacy, the new monarch, perhaps even surpassed, his predecessor. The progress, without interruption, was from bad to worse. At length the British government felt bound to extend its assistance to the adoption of such measures as might be requisite to give effect to the provisions of the treaty of 1801. A new treaty was accordingly prepared for the acceptance of the king, whereby the administration of the territories of Oude would have been transferred to the British government, ample provision being made for the dignity, affluence, and honour of the king and of his family. This treaty the king refused to sign; whereupon the treaty of 1801 was declared to be null and void, and a proclamation was issued, declaring that the government of the territories of Oude was thenceforth vested exclusively and for ever in the East India Company.

OF DE. A town in the kingdom of the same name. It is situated on the right bank of the river Ghogra, which Buchanan considers to be "fully larger than the Ganges at Calcutta," and which is navigable downwards to its mouth upwards to Alundia Ghaut, in the district of Bareilly. It extends about a mile in a north-east direction, from the adjoining recent city of Fyzabad; the breadth of the town is something less from north-east to south-west, or from the river, hindwards. The greater part of the site is on gently

swelling eminence; but to the northward, or towards Fyzabad, is low. Most of the houses are of mud, and thatched though a few are tiled. Here, in a large building, a mile from the river, is an extensive establishment, called Haromangurh, or Fort of Haromangurh, in honour of the famed monkey-god the auxiliary of Rama. It has an annual revenue of 60,000 rupees, settled on it by Shuja-ud-daulah, formerly Nizam's Vizier. It is managed by a monk or abbot, the spiritual superior; and the revenues are dispensed to about 500 bairagis or religious ascetics, and other Hindoo mendicants of various descriptions; no Mussulmans being allowed within the walls. Other establishments of similar character are Sagrimilla, Ram-Pahad-ka-Kana, and Bidhya-Kunda; maintaining respectively 100, 250, and 200 bairagis. Close to the town on the east, and on the right bank of the Ghogra, are extensive ruins, said to be those of the fort of Rama, king of Oude, hero of the Ramayana, and otherwise highly celebrated in the mythological and romantic legends of India. Buchanan observes, "that the heaps of bricks, although much seems to have been carried away by the river, extend a great way; that is, more than a mile in length, and more than half a mile in width; and that, although vast quantities of materials have been removed to build the Mahomedan Ayodha or Fyzabad, yet the ruins in many parts retain a very considerable elevation; nor is there any reason to doubt that the structure to which they belonged has been very great, when we consider that it has been ruined for above 2,000 years." The ruins still bear the name of Haromangurh, or "Fort of Rama," the most remarkable spot in which is that from which, according to the legend, Rama took his flight to heaven, carrying with him the people of his city; in consequence of which it remained desolate until repopled by Vikramaditya, king of Ojjein, half a century before the Christian era, and by him embellished with 300 temples. No the smallest traces of these temples, however, now remain; and according to native tradition, they were demolished by Aurungzebe, who built a mosque on part of the site. The falsehood of the tradition is, however, proved by an inscription on the wall of the mosque, attributing the work to the conqueror Baber, from whom Aurungzebe was fifth in descent. The mosque is embellished with fourteen columns of bold fire or six feet in height, but of very elaborate and useless workmanship, said to have been taken from the ruins of the Hindoo fane, to which they had been given by the monkey-general Hanuman, who had brought them from Lanka or Ceylon. Altogether, however, the remains of antiquity in the vicinity of this renowned capital must give a very low idea of the state of art and civilization of the Hindoos at a remote period. A quadrangular tower of stone, whitewashed, five and a half feet long, four broad, and protruding five or six inches above ground, is pointed out as

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TO TRUTH

OUDE-PAR

the cradle in which Rama was born. As the seventh avatar of Vishnu, and is accordingly abundantly honored by the pilgrimages and devotions of the Hindoos. Arocha or Oude is considered by the best authorities to be the most ancient city in Hindostan; and Prinsep mentions that some of its coins in the cabinet of the Asiatic Society of Bengal are of such extreme antiquity that the characters in which their legends are given are totally unknown. According to Philostratus, "from thence the princes of all other Indian countries are sprung." Buchanan conjectures that it was founded by Brahmins, whom he considers as an immigrant race, more advanced in civilization than the indigenous Indians. "These personages came from western Asia, introducing with them the Sanskrit language, generally admitted to be radically the same with the Persian dialect; while the languages spoken among all the rude tribes that inhabit the fastnesses of India, and which are, probably, remains of its ancient tongue, have no sort of analogy to the languages of the West." This author supposes the city to have been founded by Vishwaksha, one of this race, abt. 1,300 years before the Christian era. He considers that its renowned ruler, Rama, died A.C. 775, involved in the destruction of his city by the hostile confederacy of his sons; that being rebuilt, it suffered a similar fate under the reign of Yrdukhala, A.C. 512; and having lain for centuries desolate, was rebuilt A.C. 67, by Vikramaditya, the celebrated king of Oojein. Tod, however, and Wilford, find of large numbers, place the foundation of Ayodha in an era more than 2,000 years B.C. The former writer states, without comment, a tradition that Lucknow, distant eighty miles from the present city of Oude, was formerly one of its suburbs. The great decline of Oude is of comparatively recent date, as it is described in the Ayen Akbery as one of the largest cities of Hindostan; and it is further stated, "In ancient times this city is said to have measured 143 coes [perhaps 200 miles] in length, and thirty six coes in breadth. It is esteemed one of the most sacred places of antiquity." With the establishment of municipal district attached, the city is annexed to the Ayen Akbery at 50,200 rupees, a sum so moderate as to throw discredit on the previous statement of its being one of the greatest cities of India. The present population, according to Butler, is 8,600, including 500 Mussulmans. Distant E. from Lucknow 75 miles, N. from Allahabad 95. Lat. 26° 47', long. 82° 11'.

OUDEYPORE.—See OODEYPORE.

OUDENPOOR, in the territory of Oude, a town on the route by Shahabad from Lucknow to Shahjehanpur, 14 miles S. of the latter. It is situated on the north-western frontier towards the British district of Shahjehanpur; and, according to Heber, "is what would be called a moderate-sized market-town

in England." It is situated close to an extensive grove of mango-trees in the midst of which is a series of kirs. The surrounding country is rather well cultivated, especially under cotton. Lat. 25° 42', long. 80°.

OUNLA.—See AOUTACAS.

OUR.—A town in the Rajpoot state of Jodhpoor, situate on the right bank of the Sookree river, and 64 miles S.S.W. from Jodhpoor. Lat. 25° 28', long. 72° 50'.

OURAD.—A town in Hyderabad, or the territory of the Nizam, 84 miles N.W. by W. from Hyderabad, and 100 miles E.N.E. from Sholapoor. Lat. 18° 14', long. 77° 29'.

OURAHEE.—A town in the territory of Oude, situate on the left bank of the Gogra river, and 60 miles N.N.E. from Lucknow. Lat. 27° 39', long. 81° 25'.

OURLAGONDA.—A town in Hyderabad, or the territory of the Nizam, 62 miles E. from Hyderabad, and 76 miles N.W. by N. from Guntoor. Lat. 17° 14', long. 79° 54'.

OURUNGA.—A river rising in lat. 20° 37', long. 73° 33', on the western slope of the Syndree range of mountains, and flowing in a westerly direction for thirty-three miles through the native states of the Daung rajahs and Kanahs, and fifteen miles through the British district of Surat, falls into the Arabian Sea, in lat. 20° 36', long. 72° 56'.

OWEN ISLAND.—One of the islands forming the Mergui Archipelago. It is about four miles in diameter, and its centre is in lat. 11° 15', long. 95° 21'.

OWLUNA KHASS.—A town in the British district of Saren, head-quarters of Dengal, 22 miles S.E. of Bettiah. Lat. 26° 33', long. 84° 49'.

OWNCHUI, in the British district of Mynpoorie, head-quarters of the N.W. Provinces, a town 13 miles N.W. of the town of Mynpoorie. Lat. 27° 19', long. 78° 53'.

OWSA.—A town in one of the recently reconstituted districts of Hyderabad, or dominions of the Nizam, situate 59 miles N.E. from Sholapoor, and 145 miles N.W. from Hyderabad. Lat. 18° 16', long. 76° 34'.

P.

PAAREE.—A town in the Rajpoot state of Seeroos, five miles S.E. from Seeroos, and 93 miles S. by W. from Jodhpoor. Lat. 25° long. 72° 51'.

PA BANG.—A town of Durmah, 130 miles E. by N. from Prome, and 102 miles N.N.E. from Pegu. Lat. 19° 8', long. 96° 59'.

PABUL.—A town in the British district of Poosah, presidency of Bombay, 26 miles N.N.E. of Poosah. Lat. 18° 50', long. 74° 8'.

PAJUR, a river of Dussabir, has its source close to the Burenda Pass, in a lake called Ogramat, about a mile in circuit, whence the

(Ex-5) 33

A GAZETTEER OF THE TERRITORIES UNDER THE
GOVERNMENT OF THE EAST INDIA COMPANY, AND OF
THE NATIVE STATES ON THE CONTINENT OF INDIA.
COMPILED BY THE AUTHORITY OF THE HON. COURT
OF DIRECTORS, AND CHIEFLY FROM DOCUMENTS IN
THEIR POSSESSION. BY EDWARD THORNTON, ESQ.
AUTHOR OF THE "HISTORY OF THE BRITISH EMPIRE
IN INDIA."

PREFACE & (PAGE 739-40)

The desire repeatedly expressed in the General Courts of the East-India Company that an authentic Gazetteer of India should be offered to the British public in a cheap and convenient form, has led to the publication of the present edition. The work has been compiled by the authority of the Court of Directors, and though comprised within a single volume, it will be found to contain the great mass of information comprehended in the four volumes of the "Gazetteer of India." published by the same author in 1854.

This result has been obtained by retrenching some few redundancies, and by adopting an enlarge page and distributing the matter into two separate columns. By these means space has been also acquired for the insertion of much new matter, rendered necessary by the political and territorial changes which have been more recently taken place within our Eastern possessions. On the character of the work a few remarks will be sufficient. Its chief objects are,- 1st, To fix the relative position of the various cities, towns, and villages, with as much precision as possible, and to exhibit within the great practicable brevity all that is known respecting them; and, 2ndly, To note the various countries, provinces, or territorial divisions, and to describe the physical characteristics of each, together with their statistical, social, and political circumstances. To these have been added minute

descriptions of the principal rivers and chains of mountains; thus presenting to the reader, within a brief compass, a mass of information which could not otherwise be obtained, except from a multiplicity of volumes and manuscript records.

The volume, in short, may be regarded as an epitome of all that has yet been written and published respecting the territories under the government, or political superintendence, of the British power in India. Its merits have been frequently discussed in the General Courts of the East-India Company, where successive Chairmen have borne ample testimony to the utility of the publication, and where it has been characterized by the best-informed among the Proprietors as "*a complete history of India, untainted in any degree by political bias.*"

Page No. 739-40

A town in the kingdom of the same name. It is situate on the right bank of the river Ghogra, which Buchanan considers here to be "fully larger than the Ganges at Chunar," and which is navigable downwards to its mouth, upwards to Mundiya Ghaut, in the district of Bareilly. It extends about mile in a south-east direction, from the adjoining recent city of Fyzabad; the breadth of the town is something less from north east to south-west, or from the river landwards. The greater part of the site is on gently swelling eminences; but to the north-west, or towards Fyzabad, is low. Most of the houses are of mud, and thatched, though a few are tiled. Here, in a large building a mile from the river, is an extensive establishment, called Hanumangurh, or Fort of Hanuman, in honour of the fabled money-god the auxiliary of Rams. It has an annual revenue of 50,000 rupees, settled on it by Shuja-ud-daulah, formerly Nawaub Vizier. It is managed by a malik or abbot, the spiritual superior; and the revenues are dispensed to about 500 bairagis or religious ascetics, and other Hindoo mendicants of various descriptions; no Mussulman being allowed within the walls. Other

establishments of similar character are Sugrimkilla, Ram-Prashad-ka-Kana, and Bidiya-Kund; maintaining respectively 100,250 and 200 bairagis. Close to the town on the east, and on the right bank of the Ghogra, are extensive ruins, said to be those of the fort of Rama, king of Oude, hero of the Ramayana, and otherwise highly celebrated in the mythological and romantic legends of India. Buchanan observes, "that the heaps of bricks, although much seems to have been carried away by the river, extend a great way: that is more than a mile in length, and more than half a mile in width; and that, although vast quantities of materials have been removed to build the Mahomedan Ayodha or Fyzabad, yet the ruins in many parts retain a very considerable elevation nor is there any reason to doubt that the structure to which they belonged has been very great, when we consider that it has been ruined for above 2,000 years." The ruins still bear the name of Ramgurh, or "Fort of Rama;" the most remarkable spot in which is that from which, according to the legend, Rama took his flight to heaven, carrying with him the people of his city; in consequence of which it remained desolate until half a century before the Christian era, and by him embellished with 360 temples. Not the smallest traces of these temples, however, now remain; and according to native tradition, they were demolished by Aurungzebe, who built a mosque on part of the site. The falsehood of the tradition is, however, proved by an inscription on the wall of the mosque, attributing the work to the conqueror Baber, from whom Aurungzebe was fifth in descent. The mosque is embellished with fourteen columns of only five or six feet in height, but of very elaborate and tasteful workmanship, said to have been taken from the ruins of the Hindoo fanes, to which they had been given by the monkey-general Hanuman, who had brought them from Lanka or Ceylon. Altogether, however, the remains of antiquity in the vicinity of this renowned capital must give a very low idea of the state of arts and civilization of the Hindoos at a remote period. A quadrangular coffer of stone, whitewashed, five

ells long, four broad, and protruding five or six inches above ground, is pointed out as the cradle in which Rama was.....as the seventh avtar of Vishnu; and is accordingly abundantly honoured by the pilgrimages and devotions of the Hindoos. Ayodhya or Oude is considered by the best authorities to be the most ancient city in Hindostan; and Princep mentions that some of its coins in the cabinet of the Asiatic Society of Bengal are of such extreme antiquity that the characters in which their legends are graven are totally unknown. According to Elphinstone, "from thence the princes of all other Indian countries are sprung." Buchanan conjectures that it was founded by Brahmins, whom he considers as an immigrant race, more advanced in civilization than the indigenous Indians. "These personages came from western Asia, introducing with them the Sanskrit language, generally admitted to be radically the same with Persian dialect; while the languages spoken among all the rude tribes that inhabit the fastnesses of India, and which are, probably, remains of its ancient tongue, have no sort of analogy to the languages of the West." This author supposes the city to have been founded by Vaiwaswata, one of this race, about 1,366 years before the Christian era. He considers that its renowned ruler Rama perished A.C. 775, involved in the destruction of his city by the hostile confederacy of his sons; that being rebuilt, it suffered a similar fate under the reign of Vridhabala, A.C. 512; and having lain for centuries desolate, was rebuilt A.C. 57, by Vikramaditya, the celebrated king of Oojein. Tod, however, and Wilford, fond of large numbers, place the foundation of Ayodha in an era more than 2,000 years B.C. The former writer states, without comment, a tradition that Lucknow, distant eighty miles from the present city of Oude is of comparatively recent date, as it is described in the Ayeen Akbery as one of the largest cities of Hindostan; and it is farther stated, "In ancient times this city is said to have measured 148 cose (perhaps 200 miles) in length, and thirty six cose in breadth. It is esteemed one of the most sacred places of antiquity." With the *havili* or

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municipal district attached, the city is assessed in the Ayeen Akbery at 50,209 rupees, a sum so moderate as to throw discredit on the previous statement of its being one of the greatest cities of India. The present population, according to Butter is 8,000 including 500 Mussulmans. Distant E. from Lucknow 75 miles, N. from Allahabad 95. Lat. $26^{\circ} 47'$, long. $82^{\circ} 11'$.

TOWE 60y

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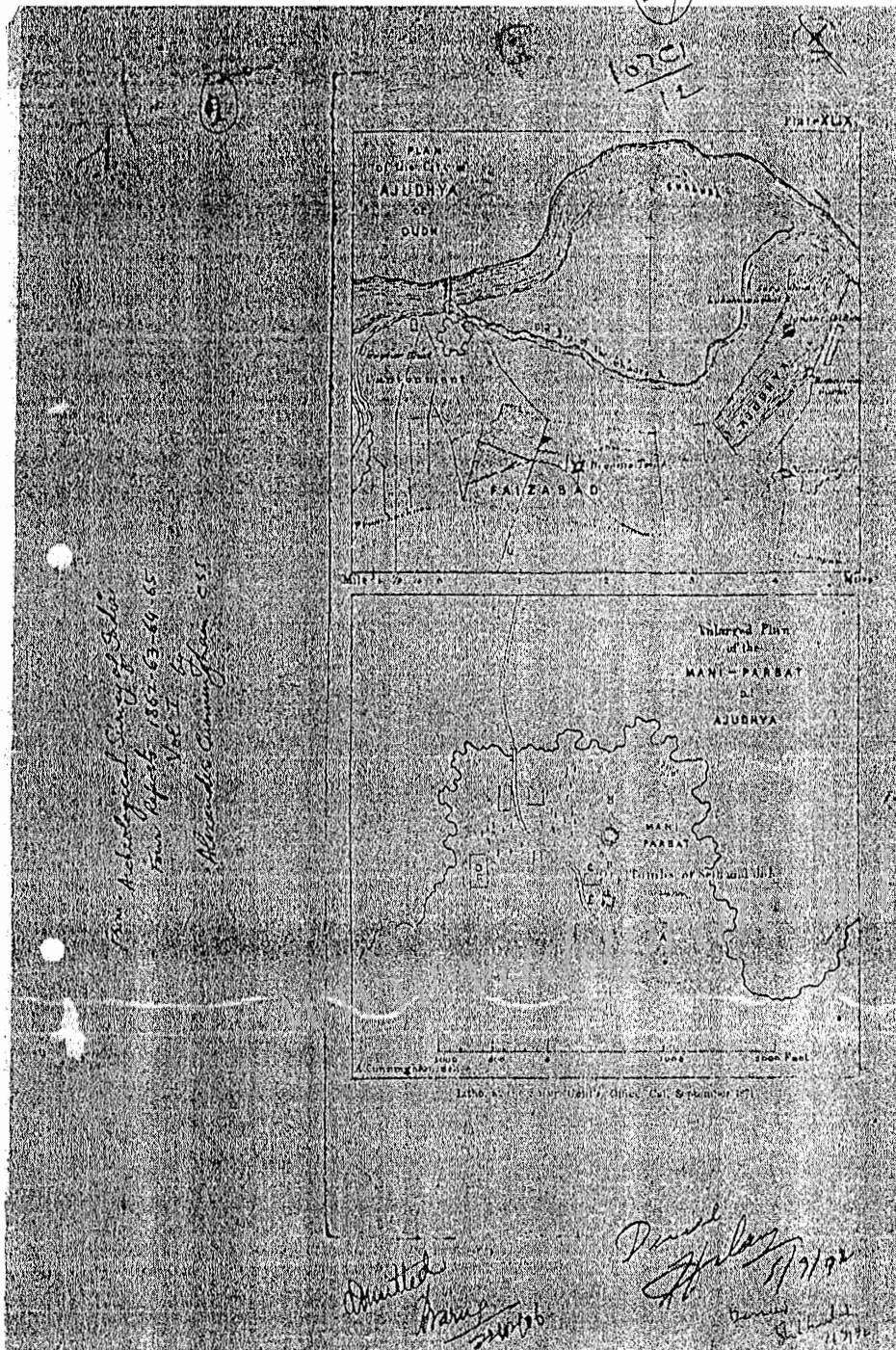
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(Ex. 6)

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General
admission
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39

The identity of *Saketa* and *Ayodhya* has, I believe, always been admitted; but I am not aware that any proof has yet been offered to establish the fact. Osoma de Koros, in speaking of the place, merely says "*Saketana* or *Ayodhya*," and H. H. Wilson, in his Sanskrit Dictionary, calls *Saketa* "the city *Ayodhya*." But the question would appear to be set at rest by several passages of the *Ramayana* and *Raghuvansa*, in which *Saketanagara* is distinctly called the capital of Raja *Dasarattha* and his sons. But the following verse of the *Ramayana*, which was pointed out to me by a Brahman of Lucknow, will be sufficient to establish the identity. *Aswajita*, father of *Kaiki*, offers to give his daughter to *Dasaratha*, Rajah of *Saketanagara*—

*Saketanagaram Raja namna Dasaratho balli,
Tamao deya mayi Kanya Kaikeyi nama to jana.*

The ancient city of *Ayodhya* or *Saketa* is described in the *Ramayana* as situated on the bank of the *Sarayu* or *Saryu* River. It is said to have been 12 *yojana*, or nearly 100 miles in circumference, for which we should probably read 12 *kos*, or 24 miles—an extent which the old city, with all its gardens, might once possibly have covered. The distance from the *Guptar* Ghat on the west, to the *Ram* Ghat on the east, is just 6 miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kos*. At the present day the people point to *Ram* Ghat and *Guptar* Ghat as the eastern and western boundaries of the old city, and the southern boundary they extend to *Tharat Kund* near *Bhaidarua*, a distance of 6 *kos*. But as these limits include all the places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Ain Akbari*, the old city is said to have measured 148 *kos* in length by 36 *kos* in breadth, or in other words it covered the whole of the Province of Oudh to the south of the *Ghaghra* River.* The origin of the larger number is obvious. The 12 *yojana* of the *Ramayana*, which are equal to 48 *kos*, being considered too small for the great city of Rama, the Brahmins simply added 100 *kos* to make the size tally with

* Chelwin's translation, II, 32.

their own extravagant notions. The present city of Ajudhya, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins, covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring city of Faizabad. This Muhammadan city, which is two miles and-a-half in length, by one mile in breadth, is built chiefly of materials extracted from the ruins of Ajudhya. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient Capital of Rāma. In Faizabad the only building of any consequence is the stuccoed brick tomb of the old Bhao Begam, whose story was dragged before the public during the famous trial of Warren Hastings. Faizabad was the capital of the first Nawabs of Oudh, but it was deserted by Asaf-ud-daulah in A. D. 1775.

According to the Rāmāyana, the city of Ayodhya was founded by Manu, the progenitor of all mankind. In the time of Dāsuratha, the father of Rāma, it was fortified with towers and gates, and surrounded by a deep ditch. No traces of these works now remain, nor is it likely, indeed, that any portion of the old city should still exist, as the *Ayodhya* of Rāma is said to have been destroyed after the death of *Vrihadbala* in the great war about B. C. 1426, after which it lay deserted until the time of Vikramāditya. According to popular tradition this Vikramāditya was the famous Śākāri Prince of Ujjain, but as the Hindus of the present day attribute the acts of all Vikramas to this one only, their opinion on the subject is utterly worthless. We learn, however, from Hwen Thsang that a powerful Prince of this name was reigning in the neighbouring city of Śrāvastī, just one hundred years after Kanishka, or close to 78 A. D., which was the initial year of the *Sāke era* of *Sālicāhana*. As this Vikramāditya is represented as hostile to the Buddhists, he must have been a zealous Brahmanist, and to him therefore I would ascribe the re-building of Ayodhya and the restoration of all the holy places referring to the history of Rāma. Tradition says that when Vikramāditya came to Ayodhya, he

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found it utterly desolate and overgrown with *jungal*, but he was able to discover all the famous spots of Rama's history by measurements made from Lakshman Ghât on the *Saryu*, according to the statements of ancient records. He is said to have erected 360 temples, on as many different spots, sacred to *Rama*, and *Sita* his wife, to his brothers *Lakshman*, *Bharata*, and *Satrughna*, and to the monkey god *Hanumana*. The number of 360 is also connected with *Sâhodhana*, as his clansman the *Bais Rajputs* assert that he had 360 wives.

There are several very holy Brahmanical temples about Ajudhya, but they are all of modern date, and without any architectural pretensions whatever. But there can be no doubt that most of them occupy the sites of more ancient temples that were destroyed by the Musulmans. Thus *Râmkot*, or *Hanuman Garh*, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. The name *Râmkot* is certainly old, as it is connected with the traditions of the *Mani Parbat*, which will be hereafter mentioned; but the temple of *Hanuman* is not older than the time of Aurangzib. *Râm Ghât*, at the north-east corner of the city, is said to be the spot where Rama bathed, and *Sargudari* or *Swargaduari*, the "Gate of Paradise." On the north-west is believed to be the place where his body was burned. Within a few years ago there was still standing a very holy Banyan tree called *Asok Dal*, or the "Griefless Banyan," a name which was probably connected with that of *Swargaduari*, in the belief that people who died or were burned at this spot were at once relieved from the necessity of future births. Close by is the *Lakshman Ghât*, where his brother Lakshman bathed, and about one-quarter of a mile distant, in the very heart of the city, stands the *Janam Asthan*, or "Birth-place temple" of Rama. Almost due west, and upwards of five miles distant, is the *Guptâr Ghât*, with its group of modern white-washed temples. This is the place where Lakshman is said to have disappeared, and hence its name of *Guptâr* from *Gupla*, which means "hidden or concealed." Some say that it was Rama who disappeared at this place, but this is at variance with the story of his cremation at *Swargaduari*.

The only remains at Ajudhya that appear to be of any antiquity, are three earthen mounds to the south of the city, and about a quarter of a mile distant. These are called

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Mam-Parbat, Kuber-Parbat, and Sugrib-Parbat. The first, which is nearest to the city, is an artificial mound, 65 feet in height, covered with broken bricks and blocks of *kankar*. The old bricks are eleven inches square and three inches thick. At 40 feet above the ground on the west side, there are the remains of a curved wall faced with *kankar* blocks. The mass at this point is about 40 feet thick, and this was probably somewhat less than the size of the building which once crowned this lofty mound. According to the Brahmans the *Mam-Parbat* is one of the hills which the monkeys made use of when assisting Rama. It was accidentally dropped here by Sugriva, the monkey-king of *Aishkudhya*. But the common people, who know nothing of this story, say that the mound was formed by the labourers shaking their baskets on this spot every evening on their return home from the building of Ramkot. It is therefore best known by the name of *Thoras-Jhar* or *Ora-Jhar*, both of which mean "basket-shakings." A similar story is told of the large mounds near Bararas, Nimstr, and other places.

Five hundred feet due south from the large mound stands the second mound called *Kuber-Parbat*, which is only 23 feet in height. The surface is an irregular heap of brick rubbish, with numerous holes made by the people in digging for bricks, which are of large size, 11 inches by 7½ by 2. It is crowned by two old tamarind trees, and is covered with *jungal*. Close by on the south-west there is a small tank, called *Gance-Kund* by the Hindus, and *Tasee-Kund* or *Indam Talao* by the Mussulmans, because their *Tazas* are annually deposited in it. Still nearer on the south-east there is a large oblong mound called *Sugrib-Parbat*, which is not more than 8 or 10 feet above the ground level. It is divided into two distinct portions, that to the north being upwards of 300 feet square at top, and the other to the south upwards of 200 feet. In the centre of the larger enclosure there is a ruined mound containing bricks 8½ inches square, and in the centre of the smaller mound there is a well.

Between the *Mam* and *Kuber* mounds there is a small Muhammadan enclosure, 64 feet long from east to west and 47 feet broad, containing two brick tombs, which are attributed to *Sia Paighambar* and *Ayub Paighambar*, or the "prophets Seth and Job." The

* See Plate No. XLIX, for a map of the ruins of Ajithia.

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first is 17 feet long and the other 12 feet. These tombs are mentioned by Abul Fazl, who says—"Near this city are two sepulchral monuments, one seven and the other six cubits in length. The vulgar pretend that they are the tombs of Seth and Job, and they relate wonderful stories of them." This account shows that since the time of Akbar, the tomb of Seth must have increased in length from 7 cubits, or 10 feet, to 17 feet through the frequent repairs of pious Muslims.

The mounds are surrounded by Muslim tombs, and as it is the Muhammadan practice to bury the dead along the sides of the high roads close to their cities, I infer that the road which now runs close to the westward of the mounds, is one of the ancient high ways of the district. This is confirmed by the existence of an old masonry bridge of three arches over the *Tadhi nala*, to the north-west of the Mani-Parbat, as well as by the direction of the road itself, which leads from the south-end of the city straight to the Bharat-kund, and onwards to Sultanpur or *Kwapura*, and Allahabad or *Pradyaga*. I notice this road thus minutely, because the identifications which I am about to propose are based partly on its position and direction, as well as on the general agreement of the existing remains with the holy places described by the Chinese pilgrims.

According to Fa Hien the place where Buddha planted the holy trees was to the east of the road, on issuing from the town by the southern gate. Hwen Thsang's account agrees with this exactly in placing the "extraordinary tree" to the south of the capital and to the left of the route. This tree was the celebrated "tooth brush," or twig used in cleaning the teeth, which having been cast away by Buddha, took root and grew to between 6 and 7 feet in height. Now, it will be observed that the ruined mounds that still exist, as well as the tombs of Seth and Job, are to the south of the city and to the east or left of the road. The position, therefore, is unmistakably the same as that described by the Chinese pilgrims, and as the actual state of the ruins agrees well with the details given by Hwen Thsang, I think that there can be no reasonable doubt of their identity.

Hwen Thsang describes the city of *Vadkha* as being 16 li, or 2½ miles in circuit. In his time, therefore, the capital of

* Chardin, "des Indes," II, 33.

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Rāma was not more than half of its present size, although it probably contained a greater population, as not above one-third, or even perhaps less, of the present town is inhabited. The old city then possessed no less than twenty monasteries with three thousand monks and about fifty Brahmanical temples, with a very large Brahmanical population. From this account we learn that so early as the seventh century more than three hundred of the original temples of Vikramāditya had already disappeared, and we may therefore reasonably infer that the city had been gradually declining for some time previously. The Buddhist monuments, however, would appear to have been in good order, and the monks were just as numerous as in the eminently Buddhist city of Banāras.

The first monument described by Hwen Thsang is a great monastery without name, but as it was the only notable monastery, it was most probably either the *Kālekārāma* of Sāketa, or the *Parvārāma*, both of which are mentioned in the Ceylonese *Mahāvamsa*. The monks were of the school of the *Samāliyas*, and their monastery was famous for having produced three of the most eminent Buddhist controversialists. This monastery I would identify with the *Suprih Parbat* which I have already described as being about 500 feet long by 300 feet broad. The great size and rectangular form of this ruin are sufficient to show that it must have been a monastery, but this is placed beyond all doubt by the existence of an interior well and by the remains of cloistered rooms forming the four sides of the enclosure. Its position to the south of the city, and to the east or left of the road, has already been specially noticed as agreeing with the recorded position of the monastery.

Beside the monastery there was a *Stupa* of Asoka, 200 feet in height, built on the spot where Buddha preached the law during his six years' residence at Sāketa. This monument I would identify with the *Ami-Parbat*, which is still 65 feet in height, and which with its masonry facing must once have been at least as high again, and with the usual lofty pinnacle of metal may easily have reached a height of 200 feet. Hwen Thsang ascribes the erection of this monument to Asoka, and I see no reason to question the accuracy of his statement, as the mixed structure of half earth and half masonry must undoubtedly be very ancient. The earliest *Stupas*, or *topes*, were simple earthen mounds or barrows,

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similar to those that still exist in England. There are many of these barrows still standing at *Lauriya-Navandgarh* to the north of Bettiya, but this is the only place where I have yet seen them. They are undoubtedly the most ancient monuments of the Indian population, and I firmly believe that even the very latest of them cannot be assigned to a lower date than the fifth century before Christ. I base this belief on the known fact that all the monuments of Asoka's age, whether described by Hwen Thsang, or actually opened by myself near Bhilsa, are either of stone or brick. The earthen barrows are therefore of an earlier age; but such as are Buddhist cannot possibly be earlier than the beginning of the fifth century before Christ. In the case of the *Mani-Parbat* at Ajudhya I infer that the earthen barrow, or lower portion, may belong to the earlier ages of Buddhism, and that the masonry or upper portion was added by Asoka. At the foot of the mound I picked up a broken brick with the letter *sk*, of the oldest form, stamped upon it; but as this is almost certainly of later date than Asoka, it most probably did not belong to the *Mani-Parbat* building.

Hwen Thsang next describes the sites of the tooth-brush tree and of the monument where the four previous Buddhas used to sit and to take exercise, as being close to the great *Stupa*. These places I would identify with the court-yard containing the tombs of Seth and Job, which touches the south side of the *Mani-Parbat*. The two tombs I take to be the remains of the seats of the four previous Buddhas, and the paved court-yard to be the scene of their daily walks, although I was unable to trace their foot-marks, which were seen by the Chinese pilgrim.

The last monument described by Hwen Thsang is a *Stupa* containing the hair and nails of Buddha. This was surrounded by a number of smaller monuments which seemed to touch one another, and by several tanks which reflected the sacred buildings in their limpid waters. The *Stupa* I would identify with the *Kuber-Parbat*, which touches the south side of the enclosure round the tombs of Seth and Job, and is close to the west side of the ruined monastery. One of the tanks described by the pilgrim may be the *Ganes-Kund*, which has already been noticed; but all the smaller monuments have disappeared long ago, as they afforded

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SAKETA, OR AJUDHYA — HATHIA, OR ASOKPUR. 327

clear and ready materials for the construction of the numerous Muhammadan tombs, as well as of the neighbouring bridge and mosque. If I am right in my identification of this mound as the remains of the *Stupa* containing the hair and nails of Buddha, I think that an excavation in the centre of the mound might, perhaps, verify the accuracy of my conclusions.

The people are unanimous in their assertion that the old city to the north of these mounds was called *Bareilly*. Ayodhya or Ajudhya, they say, was the capital of Rama, but the later city was called *Bareilly*. As this name has no similarity either to *Saketa* or *Vidisha*, I can only set it down as another appellation of the old town, for which we have no authority but tradition. I was disappointed when, at the end of the tope, I did not hear even the most distant allusion to the legend of the tooth-brush of Buddha, but the tradition still exists, as I heard of it quite unexpectedly at two different places immediately afterwards, first at *Udaila*, distant 15 miles, and next at *Gonda*, 25 miles to the north of Ajudhya.

XVIII. HATHIA, OR ASOKPUR.

The ancient territory of Ayodhya was divided by the Sarju or *Chaghra* River into two great provinces,—that to the north being called *Uttara Kosala*, and that to the south *Bahadur*. Each of these was again sub-divided into two districts. In Bahadur these are called *Pachham-rat* and *Parab-rat*, or the western and eastern districts, with reference to their bearing from Ajudhya; and in Uttara Kosala they are *Gonda* (vulgarly *Gonda*) to the south of the Rapti, and *Kosala* to the north of the Rapti, or *Ravati*, as it is universally called in Oudh. Some of these names are found in the Puranas; thus in the *Varu Purana*, Lava, the son of Rama, is said to have reigned in Uttara Kosala; but in the *Matsya*, *Linga*, and *Kurma Puranas*, *Satavasi* is stated to be in *Gonda*. These apparent discrepancies are satisfactorily explained when we learn that *Gonda* is only a subdivision of Uttara Kosala, and that the ruins of Satavasi have actually been discovered in the district of *Gonda*, which is the *Gonda* of the maps.* The extent of *Gonda* is also proved by the old

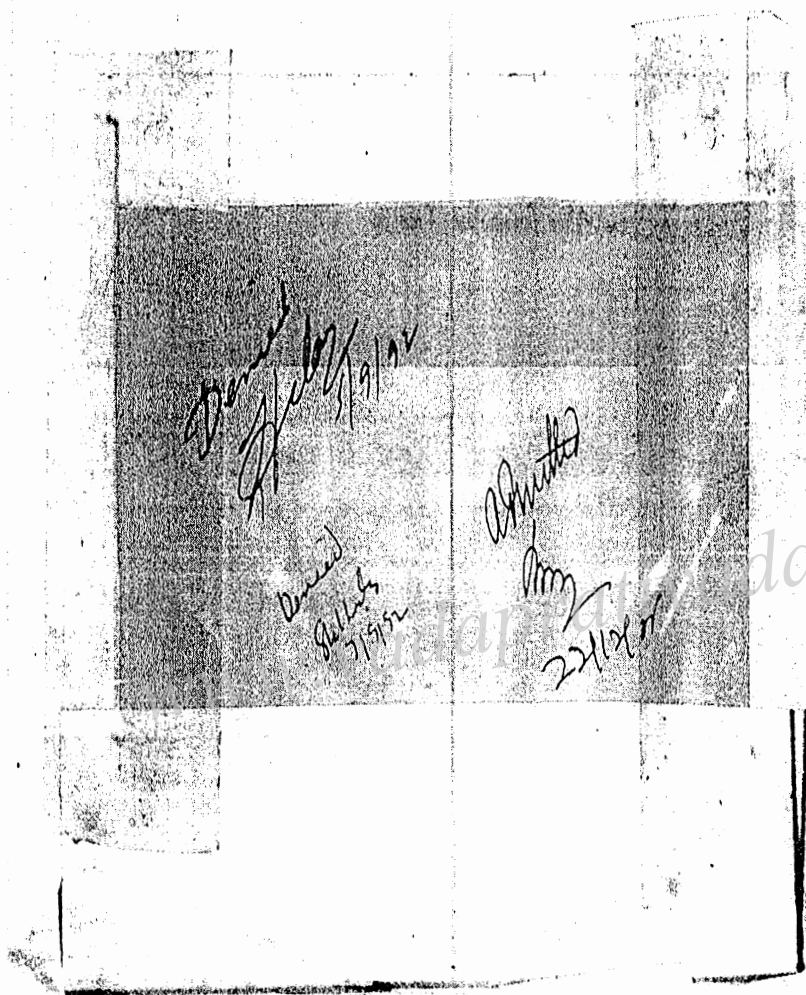
* See Plate No. 1, map of the Gonda Province.

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has some small assignments of land in this, and in the Gouda district. Pann Das, the present mahant, is seventh in succession from the local founder of the order.

The Mahant Das sect.—Mahant Parsuram Das came to Ajodhya from Kota Bundi in the days of Shuja-ul-daula, and built a temple at Ajodhya. Das, the present incumbent, is the sixth in succession. He has twenty-five disciples, the great majority of whom are itinerant mendicants. The word Mahantism implies the worshipping of God without asking for favours, either in this world or the next.

The Santokhi sect.—Mahant Rati Ram arrived at Ajodhya from Jampur in the days of Alauddin Ali Khan, and building a temple founded this order. Two or three generations after him the temple was abandoned by his followers, and one Niddhi Singh, an influential distiller in the days of the ex-king, took the site and built thereon another temple. After this, Khushal Das of this order returned to Ajodhya and lived and died under an Asok tree, and there the temple, which is now used by the fraternity, was built by Ramkishan Das, the present head of the community.

The Nirulanandi sect.—Sri Bimal Das is said to have come from Kota, in the time of Shuja-ul-daula, and to have built a temple in Ajodhya, but it was afterwards abandoned. Subsequently Narsingh Das of this order erected a new building near Darshan Singh's temple. The present head of the fraternity is Rami Sewak, and they are dependent solely on the offerings of pilgrims.

The Janamasthan and other temples.—It is locally affirmed that at the Muhammadan conquest there were three important Hindu shrines, with but few devotees attached, at Ajodhya, which was then little other than a wilderness. These were the "Janamasthan," the "Swargaddwar manoir," also known as "Ram Darbar," "Treta-ke-Thakur."

On the first of these the Emperor Babar built the mosque, which still bears his name, A. D. 1528. On the second, Aurangzeb did the same, A. D. 1658 to 1707; and on the third, that sovereign or his predecessors built a mosque, according to the well-known Muhammadan principle of enforcing their religion on all those whom they conquered.

The Janamasthan marks the place where Ram Chander was born. The Swargaddwar is the gate through which he passed into paradise, possibly the spot where his body was burned. The Treta-ke-Thakur was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

Babar's mosque.—According to Leyden's *Memoirs of Babar*, that Emperor encamped at the junction of the Serwa and Gogra rivers two or three kos east from Ajodhya, on the 28th March 1528, and there he halted seven or eight days, settling the surrounding country. A well-known hunting ground is spoken of in that work, seven or eight kos above Oudh, on the banks of the Sarju. It is remarkable that in all the copies of Babar's life now known, the pages that relate to his doings at Ajodhya are wanting.

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In two places in the Babari Mosque, the year in which it was built, 933 H., corresponding with 1529 A. D., is carved in stone, along with inscriptions dedicated to the glory of that Emperor.

If Ajouliya was then little other than a wilderness, it must at least have possessed a fine temple in the Janamasthān; for many of its columns are still in existence and in good preservation, having been used by the Muslims in the construction of the Babari Mosque. These are of strong, close-grained, dark-colored or black stone, called by the natives *basalt* (literally touch-stone slate) and carved with different devices. To my thinking these more strongly resemble Buddhist pillars than those I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately.

Hanoman and Muslims.—The Janamasthān is within a few hundred paces of the Hanoman Gārhi. In 1857, when a great rupture took place between the Hindus and Muhammadans, the former occupied the Hanoman Gārhi in force, while the Muslims took possession of the Janamasthān. The Muhammadans on that occasion actually charged up the steps of the Hanoman Gārhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt took the Janamasthān, at the gate of which seventy-five Muhammadans are buried in the "masters' grave" (Jam-i-Shahidān). Eleven Hindus were killed. Several of the King's regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindus and Muhammadans alike used to worship in the mosque-temple. Since British rule a railing has been put up to prevent disputes, within which, in the mosque, the Muhammadans pray, while outside the fence the Hindus have raised a platform on which they make their offerings. A second attempt was made shortly afterwards by Molvi Amir Ali of Amethi; the object was to seize the alleged site of an old mosque on the Hanoman Gārhi.

The two other old mosques to which allusion has been made (known by the common people by the name of *Naurang Shah*, by whom they mean Aurangzeb) are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old mandir of Rām Darbār. The *Treta-ke-Thukur* was reproduced near the old ruin by the Raja of Kulu, whose estate is said to be in the Panjab, more than two centuries ago; and it was improved upon afterwards by Abolya Bai, Marathin, who also built the adjoining ghāt, A. D. 1784. She was the widow of Jaswanti Rao, Holkar of Indor, from which family Rs. 231 are still annually received at this shrine.

The Jain Hierarchs.—The generally received opinion of this sect is, that they are a branch of the Buddhists who escaped the fate of the orthodox followers of Gautama in the eighth and ninth centuries, by conforming somewhat to Brahmanism, and even helping to persecute the Buddhists. Hence many Jains acknowledge Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The Jains recognize twenty-four *Jenas* or *tirthankaras*, or hierarchs, and in this they resemble the Hindus.

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The Mahanirbani sect. - Mahant Parsotam Das came to Ajodhya from Kota Bundi in the days of Shuja-ud-daula, and built temple at Ajodhya. Dayal Das, the present incumbent, is the sixth in succession. He has twenty-five disciples, the great majority of whom are itinerant mendicants. The word Mahanirbani implies the worshipping of God without asking for favours, either in this world or the next.

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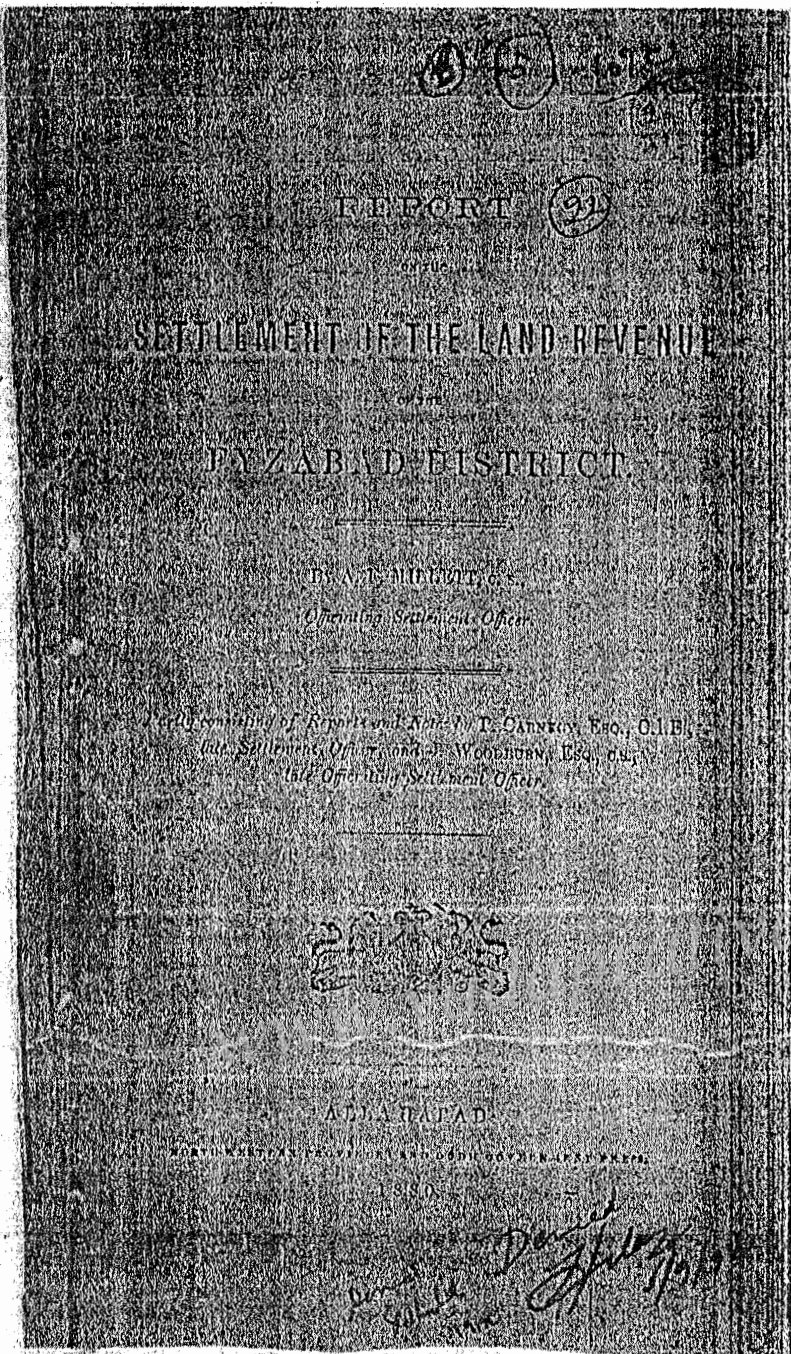
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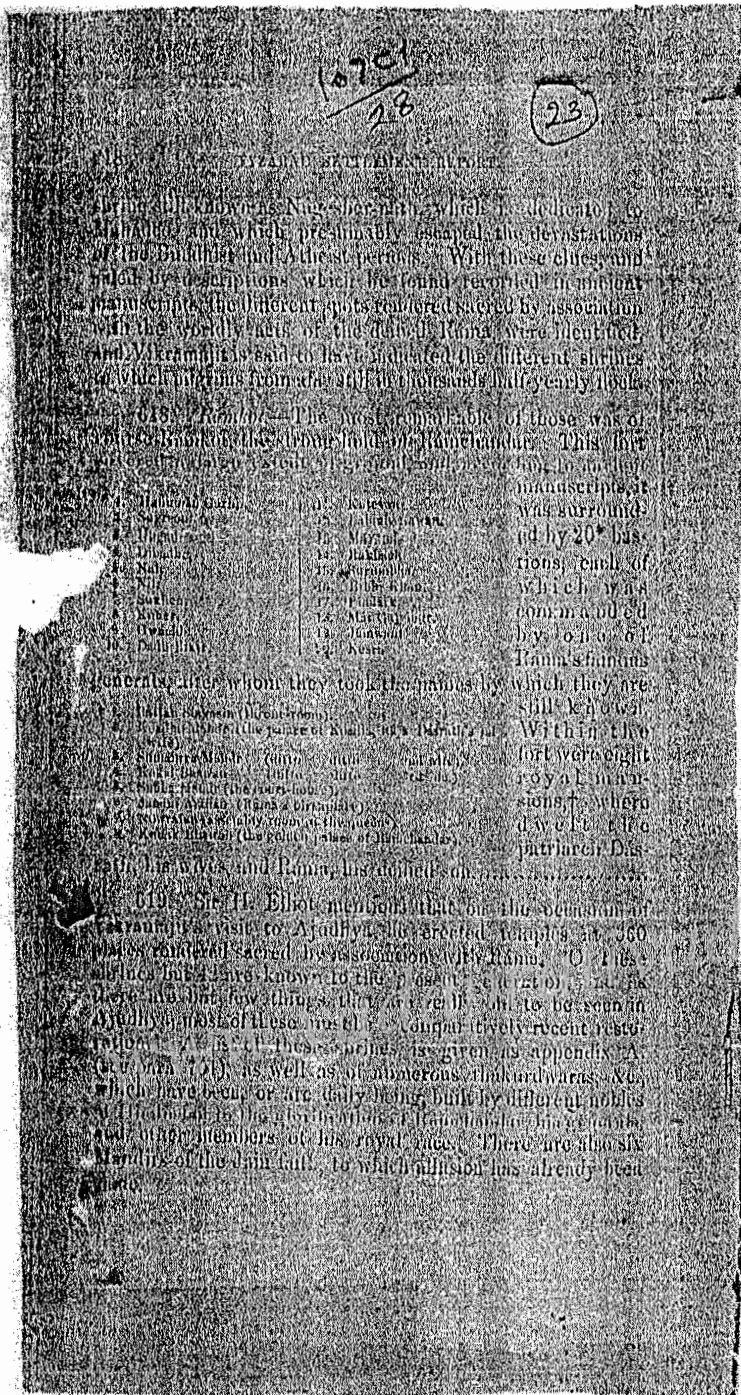
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him. Hence he was called *Khura*, and his admiring followers bear that name to this date. In the days of Singa-ud-daula one Mahant Daya-Ram is said to have come from Chirkot, and having obtained 4 bigas of land, he thereon established the *Khura*, and this order of Brahmins now includes 180 persons, of whom 50 are resident and 100 itinerant. This establishment has some small assignments of land in this and in the Gonda district. Ram Das, the present Mahant, is seventh in succession from the local founder of the order.

653. *The Maha-mahant sect.*—Mahant Parsotam Das came to Ajudhya from Kotah Bundi in the days of Singa-ud-daula and built a temple at Ajudhya. Dial Das, the present incumbent, is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants, the words *Maha-mahant* imply the worshipping of God without asking for favours either in this world or the next.

654. *The Santolchi sect.*—Mahant Rati Ram arrived at Ajudhya from Japur in the days of Mansur Ali Khan, and building a temple, founded this order. Two or three generations after him the temple was abandoned by his followers, and one Nidhi Singh, an influential distiller in the days of the British, took the site and built thereon another temple. After this Khushal Das of this order returned to Ajudhya and lived and died under an asok tree, and there the temple which is now used by the fraternity was built by Bhaktisham Das, the present head of the community.

655. *The Niralambha sect.*—Sri. Birmal Das is said to have come from Kotah in the time of Singa-ud-daula and to have built a temple in Ajudhya but it was afterwards abandoned. Subsequently, Narsing Das of this order erected a new building near Darshan Sing's temple. The present head of the fraternity is Ram Sewak, and they are dependent solely on the offerings of pilgrims.

656. *The Jannasthan and other temples.*—It is locally affirmed that at the Mahmoodian conquest there were three important Hindu shrines, with but few devotees attached, at Ajudhya, which was then little other than a wilderness. These were the "Jannasthan," the "Sargadwar mandir," also known as "Ram Darbar," and "Tareta-ke-Thakur." On

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PRZABAD SETTLEMENT REPORT.

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the first of these, the Emperor Babar built the mosque which still bears his name A.D. 1528; on the second Anrangzeb did the same A.D. 1658-1707; and on the third that sovereign, or his predecessor, built a mosque according to the well-known Mahomedan principle of enforcing their religion on all those whom they conquered. The Janmasthan marks the place where Ramchandra was born. The Sargadwar is the gate through which he passed into Paradise, possibly the spot where his body was burned. The Jaratake-Thakur was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

607. *Babar's mosque.*—According to Leyden's *Memoirs of Babar*, that emperor encamped at the junction of the Serwa and Gogra rivers, two or three kos east from Ajudhya, on the 28th March 1528, and there he halted seven or eight days, settling the surrounding country. A well-known hunting-ground is spoken of in that work seven or eight kos above Onli on the banks of the Sarju. It is remarkable that in all the copies of Babar's life now known the pages that relate to his dominions at Ajudhya are wanting. In two places in the Babar mosque the year in which it was built, 935 H., corresponding with 1548 A.D., is carved in stone, along with inscriptions dedicated to the glory of that emperor.

608. If Ajudhya was then little other than wild, it must at least have possessed a fine temple in the Janmasthan. For many of its columns are still in existence and in good preservation, having been used by the Mussalmans in the construction of the Babar mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives *Kasoti* (literally, touch-stone), and carved with different devices. To thinking these strongly resemble Buddhist pillars, that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre, and capital, and round or octagonal intermediately.

609. *Hindu and Mussalmán difference.*—The Janmasthan is a little less than a hundred paces of the Hanuman Garhi. In 1803, when a great rupture took place between the Hindu and Mahomedans, the former occupied the Hanuman Garhi in force, while the Mussalmáns took possession of the Janm.

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asthan. The Mahomedans on that occasion actually charged up the steps of the Hanuman Garhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt took the Jammasthan at the gate of which 75 Mahomedans are buried in the "Martyrs' grave" (Gauj-shahid). Several of the king's regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindus and Mahomedans alike used to worship in the mosque temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindus have raised a platform on which they make their offerings.

670. The two other old mosques, to which allusion has been made (known by the common people by the name of *Naurang Shah*, by whom they mean Aurangzeb), are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old Mandir of "Rani Darbar." The "Taranaka Thakur" was reproduced near the old ruin by the Raja of Kulu, whose estate is said to be in the Punjab more than two centuries ago; and it was improved upon afterwards by Hilla Bai Maratli, who also built the adjoining ghata in 1784. She was the widow of Jasyant Rao Holkar of Indore, from which family Rs. 20 are still annually received at this shrine.

671. *The Jain hierarchs; the Jain temples.*—The generally received opinion of this sect is that they are a branch of the Buddhists who escaped the fate of the orthodox followers of Gautama in the eighth and ninth centuries, by conforming somewhat to Brahminism and oversteering to pass into the Buddhists. Hence many Jains are devoted to Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The Jains recognize 24 Jains or *Tirthankars* or hierarchs, and in this they resemble the Hindus.

672. *Adinath.*—The first of these and founder of the sect was Adinath, also called Rishabhanath, also Ashwajit and Rikabdeo. This Jaina was thirteen times incarnate, the last time in the family of Ikshvaku of the solar race, when he was born at Ajvaliya, his father's name being Nahi

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Gammara abhaya
contact denied
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Exh. 8

REPORT
on the
SETTLEMENT OF THE LAND REVENUE
of the

FYZABAD DISTRICT

By A.E. Millett, c.s.,

Officiating Settlement Officer

*Partly consisting of reports and notes by P. Carnegy Esq., O.I.E.,
late settlement officer, and J. Woodburn, Esq., c.s.,
late Officiating Settlement Officer.*

ALLAHABAD

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS

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shrine still known as Nagesher-nath, which is dedicated to Mahado, and which presumably escaped the devastation of the Buddhist and Atheist periods. With these clues, and aided by descriptions which he found recoded in ancient manuscripts, the different spots rendered sacred by association with the worldly act of the deified Rama were identified and Vikramajit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

618. Ramkot- The most remarkable of those was of course Ramkot, the strong hold of Ramchandar. This fort covered a large extent of ground, and, according to ancient manuscripts, it was surrounded by 20*bastions, each of which was commanded by one of Rama's famous generals, after whom they took the names by which they are still known. Within the fort were eight royal mansions," where dwelt the patriarch Dasrath, his Wives, and Rama, his deified son....

- | | |
|------------------|------------------|
| 1. Hanuman Garhi | 11. Kuteswar |
| 2. Sugreon | 12. Labidh Bawan |
| 3. Ungad | 13. Mayand |
| 4. Dibadh | 14. Rkach |
| 5. Nal | 15. Surumbha |
| 6. Nil | 16. Bibhi Khan |
| 7. Sukhen | 17. Pindark |
| 8. Kuber | 18. Mat Gajyindr |
| 9. Gwachh | 19. Jamwant |
| 10. Dadh Biktr | 20. Kesri |

1. Rattan singasin (throne-room)
2. Kosilla Mandr (the palace of Kosilla, Rja Dasrath's 1st wife)
3. Sumantra Mandr (ditto ditto 2nd wife)
4. Kekai Bhawan (ditto ditto 3rd do.)
5. Subha Mandr (the court-house)
6. Janam Asthan (Rama's birthplace).
7. Nowratan (assembly room of the queens).
8. Kunak Bhawan (the golden palace of Ramchandar).

619. Sir H. Elliot mentions that on the occasion of Bikramajit's visit to Ajudhia he erected temples at 360 places rendered sacred by association with Rama. Of these shrines but 42 are known to the present generation, and as there are but few things that are really old to be seen in Ajudhia, most of these must be of comparatively recent restoration. A list of these shrines is given as Appendix A. (see para 701), as well as of numerous Thakur-dwaras &c. which have been, or are daily being built by different nobles of Hindostan to the glorification of Ramchandar, his generals and other members of his royal race, to the glorification of Ramchandar, his generals and other members of his royal race. There are also six Mandirs of the Jain faith to which allusion has already been made.

him. Hence he was called Khaki. and his admiring and his admiring followers bear that name to this date. In the days of Shuja-uddault one Mahant Daya Ram is said to have come from Chitrkot, and having obtained 4 bighas of land, he thereon established the akhara, and this order of Bairagis now includes 180 persons, of whom 50 are resident and 100 itinerant. This establishment has some small assignments of land in this and in the Gonda district. Ram Das, the present Mahant, is seventh in succession from the local founder of the order.

663. The Maha-nirbani sec.- Mahant Parstam Das came to Ajudhya from Kotah Bundi in the days of Shuja-ud-daula, and build a temple at Ajudhya. Dial Das, the present incumbent, is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants, the words 'Maha-nirbani' imply the worshipping of God without asking for favours either in this world or the next.

664. The Santokhi sect- Mahant Rati Ram arrived at Ajudhya from Jaipur in the days of Mansur Ali Khan, and, building a temple, founded this order. Two or three generations after him the temple was abandoned by his followers, and one Nidhi Singh, an influential distiller in the days of the ex-king, took the site and built thereon another temple. After

this Khushal Das of this order returned to Ajudhya and lived and died under an asok tree, and there the temple which is now used by the fraternity was built by Ramkishn Das, the present head of the community.

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669. Hindu and Musalman difference. - The Janmasthan is within a few hundred paces to the Hanurnan Garhi. In 1855, when a great rupture took place between the Hindu and Mahomedans, the former occupied the Hanuman Garhi in force, while the Musalmans took possession of the Janmasthan. The Mahomedans on that occasion actually charged up the steps of the Hanuman Garhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt took the Janmasthan, at the gate of which 75 Mahomedans are buried in the "Martyrs" grave" (Ganj-shahid). Several of the king's regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindus and Mahomedans alike used to worship in the mosque temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindus have, raised a platform on which they make their offerings.

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"TOLUB Loly"

1070
33
ARCHAEOLOGICAL SURVEY OF INDIA.

THE MONUMENTAL ANTIQUITIES

AND

INSCRIPTIONS,

IN THE

NORTH-WESTERN PROVINCES AND OUDH.

DESCRIBED AND ARRANGED

BY

A. FÜHRER, Ph.D.,

ARCHAEOLOGICAL SURVEY, NORTH-WESTERN PROVINCES AND OUDH.



ALLAHABAD:

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1891.

Ex O.O.S. - 59
Daniel
Führer
5/5/1912

north and west sides nearly perfect, with the outer wall of the stūpa still standing intact. On the south the steps were much broken, and on the east he was unable to dig owing to the presence of a huge banyan tree which stands in the very position which they would have occupied. His survey also revealed the very curious fact that the four gateways did not occupy the four cardinal points, the northern gate being $17\frac{1}{2}^{\circ}$ to the east of the magnetic meridian.

- II. There is a small *lingam* on the mound, which, with the supposed statue of Sītā-mātī in a small modern temple, shares the devotions of the villagers. This figure is 3'4" in height, and presents a dancing girl resting on her left foot on a prostrate human figure, with her right knee bent. Her left hand rests on her hips, while her right hand is raised above her head grasping the branch of the favourite *ail* tree. A parrot is perched on her upper left arm under the *ail* branches, which on the left side have broken into flower. The stone of which this statue is made is the common red sandstone of the Faizpūr Sikri quarries near Mathurā; and as the whole of the costume and the attitude and pose of the figure with the crouching man under the feet are similar to those of the Mathurā figures, there is little doubt that this statue was carved at Mathurā.

The ruined stūpa is now named after this statue Sītā-dohār, or "Sītā's mound," and the large lake close by, which is about a mile in length, is simply known as Sītā-dohār-tāl, or "the lake of Sītā's mound."

- III. There is an isolated mound 500 feet to the west of this stūpa, which would appear to be the remains of a small monastery. The traces of the walls show a square of 80 feet, with towers at the four corners. A little further to the west-north-west, at a distance of 3,700 feet from the stūpa, there is a long low mound upwards of 800 feet from north to south and 500 or 600 feet from east to west, which may have been the site of the old town. It now belongs to the recently established village of Alhabbakshpūr; but as the land still belongs to Tanḍwā, the mound most probably represents the site of the old town visited by Fa Hien and Hiuen Tsiang. It is now called Bar-ki-bhārī, or "banyan tree mound."

- III. Near the great stūpa on the south side there are the remains of several small isolated buildings containing from two to three rooms each.

- III. At 300 feet to the east-south-east of the great stūpa, there is a small round-shaped mound, which from its appearance seems to be the remains of a second stūpa.

The accounts given by the two Chinese pilgrims of the sacred buildings at Tanḍwā agree in all main points, but they disagree as to the number of stūpas, which Fa Hien makes to be three, while Hiuen Tsiang describes only two. Both of the pilgrims were informed that Tanḍwā was the birth-place of Kāśyapa Buddha, but this is at variance with the Buddhist chronicles, which refer his birth to Banāras.

II.—FAIZABAD DISTRICT.

1. AYODHYĀ,¹ famous place of pilgrimage, in pargana Ilaveli Audh of tahsil Faizābād, on the right bank of the river Ghāghrā, lat. $26^{\circ}47'$ N., long. $82^{\circ}15'$ E., two miles east of head-quarters, is the ancient city of Ayodhyā, described in

¹ Cunningham, *Archaeological Reports*, Vol. I, page 517.

the Rāmāyana as situated on the bank of the Sarayū, or Sarjū river. It is said to have been 12 *yojanas*, or nearly 100 miles in circumference, for which we should probably read 12 *kōs*, or 24 miles,—an extent which the old city, with all its gardens might once possibly have covered. The distance from the Guptār Ghāt on the west to the Rām Ghāt on the east is just six miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kōs*. At the present day the people point to Rām Ghāt and Guptār Ghāt as the eastern and western boundaries of the old city, and the southern boundary they extend to Bhāratkūṇḍ near Bhādarśa, a distance of six *kōs*. But as these limits include all places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Ain-i-Akbari* the old city is said to have measured 148 *kōs* in length by 36 *kōs* in breadth, or in other words, it covered the whole province of Audh to the south of the Ghāghrā river. The origin of the larger number is obvious. The 12 *yojanas* of the Rāmāyana, which are equal to 48 *kōs*, being considered too small for the great city of Rāmachandra, the Brāhmanas simply added 100 *kōs* to make the size tally with their own extravagant notions. The present city of Ayodhyā, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring town of Faizābād. This Musalmān city, which is two miles and a half in length by one mile in breadth, is built chiefly of materials extracted from the ruins of Ayodhyā. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient capital of Rāma.

According to the Rāmāyana, the city of Ayodhyā was founded by Manu, the progenitor of all mankind. In the time of Daśaratha, the father of Rāma, it was fortified with towers and gates, and surrounded by a deep ditch. No traces of these works now remain, nor is it likely, indeed, that any portion of the old city should exist, as the Ayodhyā of Rāma is said to have been destroyed after the death of Bṛihadbala, after which it lay deserted until the time of Vikramāditya of Ujjayini, who, according to tradition, came in search of the holy city, erected a fort called Rāmgarh, cut down the jangal by which the ruins were covered, and erected 360 temples on the spots sanctified by the extraordinary actions of Rāma. The Vikramāditya of this story, General Cunningham¹ takes to be Chandragupta II. of the Imperial Gupta dynasty, A.D. 395—415, whose rule certainly extended to Ujjayini, as his inscriptions have been found at Sāñchi and Udayagiri Bhilsā.

116. There are several very holy Brāhmanical and Jaina temples about Ayodhyā, but they are all of modern date and without any architectural pretensions whatever; but there can be no doubt that most of them occupy the sites of more ancient temples

¹ *Archaeological Reports*, Vol. XI, page 97.

IIb. that were destroyed by the Musalmāns. Thus Rām kōt, or Hanumān Gāhī, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. This fort is said to have formerly covered a large extent of ground, and, according to tradition, it was surrounded by 20 bastions, each of which was commanded by one of Rāma's famous generals after whom they took the names by which they are still known. Within the fort were eight royal mansions, where dwelt Dāsāratha, his wives, and Rāma, his deified son. The name Rām kōt is certainly old, but the temple of Hanumān is not older than the time of Aurangzib. Rām Ghāt, at the north-east corner of the city, is said to be the spot where Rāma bathed, and Svargadvāram, also called Rām Darbār, on the north-west, is believed to be the place where his body was burned. Tretā-kē-Thākūr is famous as the place where Rāma performed a great sacrifice, and which he commemorated by setting up there images of himself and Sītā. Close by is the Lakshmanā Ghāt, where his brother Lakshmana bathed, and about one quarter of a mile distant, in the very heart of the city, stands the Janmāsthānam, or "birth-place temple," of Rāma. Almost due west, and upwards of five miles distant is the Guptār Ghāt, with its group of modern white-washed temples. This is the place where Lakshmana is said to have disappeared, and hence its name of Guptār, from *gupta*, "hidden or concealed." Some say that it was Rāma who disappeared at this place, but this is at variance with the story of his cremation at Svargadvāram.

IIb. There are five Digambara temples at Ayodhyā which were built in Śaivrat 1781, in the time of Shujā-ad-daulah, to mark the birth-places of five Tirthankaras, viz., Ādinātha, Ajitanātha, Abhinandanātha, Sumatinātha, and Anantajit, who are said to have been born at Ayodhyā. The temple of Ādinātha is situated near the Svargadvāram on a mound, known as Shāh-Jūran-kā-tīlā, on which there are many Musalmān tombs and a masjid. According to the local Musalmān tradition, Makhdūm Shāh Jūran Ghori, who came to Audh with Shahāb-ad-din Ghori, destroyed the ancient temple of Ādinātha and erected on its ruins the Musalmān edifice which gave to the mound the name by which it is still known. Besides these five temples of the Digambaras there is a sixth temple of the Śvetāmbaras, dedicated to Ajitanātha, which was built in Śaivrat 1881.

IIb. It is locally affirmed that at the Musalmān conquest there were three important Hindū temples at Ayodhyā: these were the Janmāsthānam, the Svargadvāram, and the Tretā-kē-Thākūr. On the first of these Āfir Khān built a masjid, in A.H. 930, during the reign of Bābar, which still bears his name. This old temple must have been a very fine one, for many of its columns have been utilized by the Musalmāns in the construction of Bābar's Masjid. These are of strong, close-grained, dark-coloured or black stone, called by the natives *kasauti*, "touch-stone slate," and carved with different devices: they are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately. On the second and third Aurangzib built masjids, which are now mere picturesque ruins. A fragmentary inscription of Jyāchchandra of Kanauj, dated Śaivrat 1211, and recording the erection of a temple of Vishnu, was rescued from the ruins of Aurangzib's Masjid known as Tretā-kē-Thākūr, and is now in the Faizābād Museum.

¹ *Archæological Reports (New Series)*, Vol. I, page 67.

² *Archæological Reports (New Series)*, Vol. I, page 68.

north and west sides nearly perfect, with the outer wall of the stûpa still standing intact. On the south the steps were much broken, and on the east he was unable to dig owing to the presence of a huge banyan tree which stands in the very position which they would have occupied. His survey also revealed the very curious fact that the four gateways did not occupy the four cardinal points, the northern gate being $17\frac{1}{2}^{\circ}$ to the east of the magnetic meridian.

- IIb. There is a small *lingam* on the mound, which, with the supposed statue of Sitâ-mâi in a small modern temple, shares the devotions of the villagers. This figure is 3'4" in height, and presents a dancing girl resting on her left foot on a prostrate human figure, with her right knee bent. Her left hand rests on her hips, while her right hand is raised above her head grasping the branch of the favourite *sâl* tree. A parrot is perched on her upper left arm under the *sâl* branches, which on the left side have broken into flower. The stone of which this statue is made is the common red sandstone of the Faṭhpûr Sikrî quarries near Mathurâ; and as the whole of the costume and the attitude and pose of the figure with the crouching man under the feet are similar to those of the Mathurâ figures, there is little doubt that this statue was carved at Mathurâ.

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- III. There is an isolated mound 500 feet to the west of this stûpa, which would appear to be the remains of a small monastery. The traces of the walls show a square of 80 feet, with towers at the four corners. A little further to the west-north-west, at a distance of 3,700 feet from the stûpa, there is a long low mound upwards of 800 feet from north to south and 500 or 600 feet from east to west, which may have been the site of the old town. It now belongs to the recently established village of Allabbakshpûr; but as the land still belongs to Tanḍwâ, the mound most probably represents the site of the old town visited by Fa Hian and Hiuen Tsiang. It is now called Baṛ-kî-bhârî, or "banyan tree mound."

- III. Near the great stûpa on the south side there are the remains of several small isolated buildings containing from two to three rooms each.

- III. At 300 feet to the east-south-east of the great stûpa, there is a small round-shaped mound, which from its appearance seems to be the remains of a second stûpa.

The accounts given by the two Chinese pilgrims of the sacred buildings at Tanḍwâ agree in all main points, but they disagree as to the number of stûpas, which Fa Hian makes to be three, while Hiuen Tsiang describes only two. Both of the pilgrims were informed that Tanḍwâ was the birth-place of Kâśyapa Buddha, but this is at variance with the Buddhist chronicles, which refer his birth to Banâras.

II.—FAIZÂBÂD DISTRICT.

1. AJUDHYÂ,¹ famous place of pilgrimage, in pargana Haveli Audh of tahsil Faizâbâd, on the right bank of the river Ghâghrâ, lat. $26^{\circ}-47'$ N., long. $82^{\circ}-15'$ E., two miles east of head-quarters, is the ancient city of Ayodhya, described in

¹ Cunningham, *Archæological Reports*, Vol. I, page 317.

the Râmâyana as situated on the bank of the Sarayû, or Sarjû river. It is said to have been 12 *yojanas*, or nearly 100 miles in circumference, for which we should probably read 12 *kôs*, or 24 miles,—an extent which the old city with all its gardens might once possibly have covered. The distance from the Guptâr Ghât on the west to the Râm Ghât on the east is just six miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kôs*. At the present day the people point to Râm Ghât and Guptâr Ghât as the eastern and western boundaries of the old city, and the southern boundary they extend to Bhâratkundu near Bhadarsâ, a distance of six *kôs*. But as these limits include all places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Ain-i-Akbari* the old city is said to have measured 148 *kôs* in length by 36 *kôs* in breadth, or in other words, it covered the whole province of Audh to the south of the Ghâghrâ river. The origin of the larger number is obvious. The 12 *yojanas* of the Râmâyana, which are equal to 48 *kôs*, being considered too small for the great city of Râmachandra, the Brâhmanas simply added 100 *kôs* to make the size tally with their own extravagant notions. The present city of Ayodhyâ, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring town of Faizâbâd. This Musalmân city, which is two miles and a half in length by one mile in breadth, is built chiefly of materials extracted from the ruins of Ayodhyâ. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient capital of Râma.

According to the Râmâyana, the city of Ayodhyâ was founded by Manu, the progenitor of all mankind. In the time of Daśaratha, the father of Râma, it was fortified with towers and gates, and surrounded by a deep ditch. No traces of these works now remain, nor is it likely, indeed, that any portion of the old city should exist, as the Ayodhyâ of Râma is said to have been destroyed after the death of Brihadbala, after which it lay deserted until the time of Vikramâditya of Ujjayinî, who, according to tradition, came in search of the holy city, erected a fort called Râmgarh, cut down the jangal by which the ruins were covered, and erected 360 temples on the spots sanctified by the extraordinary actions of Râma. The Vikramâditya of this story, General Cunningham¹ takes to be Chandragupta II, of the Imperial Gupta dynasty, A.D. 395—415, whose rule certainly extended to Ujjayinî, as his *inscriptions* have been found at Sâñchî and Udayagiri Bhilsâ.

III. There are several very holy Brâhmanical and Jaina temples about Ayodhyâ, but they are all of modern date and without any architectural pretensions whatever; but there can be no doubt that most of them occupy the sites of more ancient temples

¹ *Archæological Reports*, Vol. XI, page 97.

- IIb. that were destroyed by the Musalmâns. Thus Râmkôṭ, or Hanumân Garhī, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. This fort is said to have formerly covered a large extent of ground, and, according to tradition, it was surrounded by 20 bastions, each of which was commanded by one of Râma's famous generals after whom they took the names by which they are still known. Within the fort were eight royal mansions, where dwelt Daśaratha, his wives, and Râma, his deified son. The name Râmkôṭ is certainly old, but the temple of Hanumân is not older than the time of Aurangzib. Râm Ghâṭ, at the north-east corner of the city, is said to be the spot where Râma bathed, and Svargadvâram, also called Râm Darbâr, on the north-west, is believed to be the place where his body was burned. Tretâ-kê-Ṭhâkur is famous as the place where Râma performed a great sacrifice, and which he commemorated by setting up there images of himself and Sitâ. Close by is the Lakshmaṇa Ghâṭ, where his brother Lakshmaṇa bathed, and about one quarter of a mile distant, in the very heart of the city, stands the Janmâsthânam, or "birth-place temple," of Râma. Almost due west, and upwards of five miles distant is the Guptâr Ghâṭ, with its group of modern white-washed temples. This is the place where Lakshmaṇa is said to have disappeared, and hence its name of Guptâr, from *gupta*, "hidden or concealed." Some say that it was Râma who disappeared at this place, but this is at variance with the story of his cremation at Svargadvâram.
- IIb. There are five Digambara temples at Ayodhyâ which were built in Samvat 1781, in the time of Shujâ-ad-daulah, to mark the birth-places of five Tirthankaras, viz., Âdinâtha, Ajitanâtha, Abhinandanâtha, Sumatinâtha, and Anantajit, who are said to have been born at Ayodhyâ. The temple of Âdinâtha is situated near the Svargadvâram on a mound, known as Shâh-Jûran-kâ-tîlâ, on which there are many Musalmân tombs and a masjid. According to the local Musalmân tradition, Makhdûm Shâh Jûran Ghorî, who came to Audh with Shahâb-ad-dîn Ghorî, destroyed the ancient temple of Âdinâtha and erected on its ruins the Musalmân edifices which gave to the mound the name by which it is still known. Besides these five temples of the Digambaras there is a sixth temple of the Śvetâmbaras, dedicated to Ajitanâtha, which was built in Samvat 1881.
- IIb. It is locally affirmed that at the Musalmân conquest there were three important Hindû temples at Ayodhyâ: these were the Janmâsthânam, the Svargadvâram, and the Tretâ-kê-Ṭhâkur. On the first of these Mîr Khân built a masjid, in A.H. 930,¹ during the reign of Bâbar, which still bears his name. This old temple must have been a very fine one, for many of its columns have been utilized by the Musalmâns in the construction of Bâbar's Masjid. These are of strong, close-grained, dark-coloured, or black stone, called by the natives *kasautî*, "touch-stone slate," and carved with different devices; they are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately. On the second and third
- III. Aurangzib built masjids, which are now mere picturesque ruins. A fragmentary inscription² of Jayahehendra of Kanauj, dated Samvat 1241, and recording the erection of a temple of Vishṇu, was rescued from the ruins of Aurangzib's Masjid, known as Tretâ-kê-Ṭhâkur, and is now in the Faizâbâd Museum.

¹ *Archæological Reports (New Series)*, Vol. I, page 67.² *Archæological Reports (New Series)*, Vol. I, page 68.



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IMPERIAL GAZETTEER OF INDIA

PROVINCIAL SERIES

UNITED PROVINCES OF
AGRA AND OUDH.

VOL. II

THE ALLAHABAD, BUDAPEST, GORAKHPUR, KUMAON,
LUCKNOW, AND FAZALABAD DIVISIONS, AND
THE NATIVE STATES

Deemed
Signature
5/7/1924

Deemed
Signature

FARRAD DISTRICT

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The town stretches inland from a high bluff overlooking the Gorge. At one corner of a walled mound known as Kumbh, or the lot of Rama, is the holy spot where the hero was born. Most of the enclosure is occupied by a Mosque built by Diba from the remains of an old temple, and in the outer portion a small platform and shrine mark the birthplace. Close by is a large temple in which is shown the cooling place of Sita, the faithful wife of Rama. A lofty temple stands on the bank of the Gorge at the place where Lakshmana bathed, and Hanuman, King of the monkeys, is worshipped in a large temple in the town, approached by an immense flight of steps, which bears the name Hanuman Gathi. Other noticeable temples built during the eighteenth and nineteenth centuries

are Jagatbhawan, a fine building erected by a Rajah of Jivangarh, the Nagabhadra temple, Jundhan Singh's temple, and a small marble temple built by the present Maharaja. Ajodhya also contains a number of Jain temples, five of which were built in the eighteenth century to mark the birthplace of the five Keshavs who are said to have been born at Ajodhya. One of the mosques of Farrad, the ruined mosque built by Aurangzeb, stands on the site of celebrated Hindu shrine known as Sagar Math, where Rama's body was captured, and the Tree of Ashoka, where he was pierced. An inscription of the Chandel, the last King of Kanauj, has been found in the town. Two graves are revered by Muslims as the tombs of Ismail, Isah, and Isah, and the two last are encased under stone arches in the Jivangarh. A large mound close by, called the Nanjard, is said to have been composed by Ravanaian soldiers during a portion of the Himalayan war, while another tradition asserts that it was formed by the coolies who built Rana's stables. The mound as they left work, it possibly covers a ruined city.

Modest buildings include the spacious residence of the Maharaja of Ajodhya (see Ajodhya Estate) and two dispensaries. For administrative purposes Ajodhya forms part of the Farrad Municipality. There is little or no trade; but the great fair takes place annually in March-April, July-August, and October-November, which are sometimes attended by 200,000 persons. At special fairs the attendance has been estimated at as many as a million. There is one public school, while ten Sanskrit schools contain 350 students.

Akbarpur Town.—Headquarters of the taluk of the same name in Farrad District, situated in 26° 16' N. and 83° 51' E., on the Oudh and Rohilkhund Railway.

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IMPERIAL GAZETTEER OF INDIA
PROVINCIAL SERIES
UNITED PROVINCES OF AGRA AND OUDH
VOL. II

(PAGES 388-89)

Ajodhya Town (in Sanskrit *Ayodhya*; now known as Ajodhia).—Town in Fyzabad District, united Provinces, situated in 26° 48' N. and 82° 12' E., on the right bank of the Gogra, and on branch of the Oudh and Rohilkhand Railway. Population (1901), 21, 584. The interest of Ajodhya centres in its ancient history. The old city has almost entirely disappeared, and only its outlines are marked by an extensive tract of elevated ground. But according to tradition Ajodhya was in remote antiquity one of the largest and most magnificent of Indian cities. It is said to have covered an area of 12 *yojanas* or 80 to 100 miles in circumference, though the limits according to modern tradition extend only about 6 miles from Guptar Ghat on the west to Ram Ghat on the east. Ajodhya was the capital of the kingdom of Kosala and contained the court of the great king Dasaratha, fifty-sixth monarch of the Solar line in descent from Raja Manu. The opening chapters of the Ramayana recount the magnificence of the city, the glories of the monarch, and the virtues, wealth, and loyalty of his people. Dasaratha was the father of Rama Chandra, the hero of the epic, whose cult has experienced a great revival in modern times. With the fall of the last of the Solar line, Raja Sumitra, the one hundred and thirteenth monarch, Ajodhya became a wilderness and the royal family dispersed. From different members of this scattered stock the Rajas of Udaipur, Jaipur, &c., claim descent. Tradition relates that Ajodhya was restored by king Vikramaditya of Ujjain, whose identity is a matter of dispute. Ajodhya was of small importance in Buddhist times, when Saketa became the chief city of Kosala. It is

still uncertain where Saketa was situated, and it has been suggested that it occupied part of the ancient city of Ajodhya. Numismatic evidence points to the rule of a line of independent Rajas, in or near Ajodhya, about the commencement of the Christian era. The identifications of Ajodhya with the capitals of Sha-chi, 'O-yu-t'o, or Pi-so-kia, visited by the Chinese pilgrims, are all doubtful.

Under the rule of the early Muhammadan kings of Delhi, Ajodhya or Awadh was the seat of a governor whose authority extended over a varying tract of country. When Akbar had firmly established his power in Northern India, the city became the capital of a *Subah* or province. In the eighteenth century it was for a time the nominal head-quarters of the early Nawabs of Oudh. In 1765, however, Shuja-ud-daula made his residence at FYZABAD, a few miles away, and Ajodhya lost all importance, except as a religious centre.

The present town stretches inland from a high bluff overlooking the Gogra. At one corner of a vast mound known as Ramkot, or the fort of Rama, is the holy spot where he was born. Most of the enclosure is occupied by a mosque built by Babar from the remains of an old temple, and in the outer portion a small platform and shrine mark the birthplace. Close by is a larger temple in which is shown the cooking-place of Sita, the faithful wife of Rama. A lofty temple stands on the bank of the Gogra at the place where Lakshmana bathed; and Hanuman, king of the monkeys, is worshipped in a large temple in the town, approached by an immense flight of steps, which bears the name Hanuman Garhi. Other noticeable temples built during the eighteenth and nineteenth centuries are the Kanakbhawan, a fine building erected by a Rani of Tikamgarh, the Nageshwarnath temple, Darshan Singh's temple, and a small marble temple built by the present Maharaja. Ajodhya also contains a number of Jain temples, five of which were built in the eighteenth century to mark the birthplaces of the five hierarchs who

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are said to have been born at Ajodhya. Besides the mosque of Babur, two ruined mosques, built by Aurangzeb, stand on the sites of celebrated Hindu Shrines-the Swargadwara, where Rama's body was cremated, and the Treta-ka-Thakur, where he sacrificed. An inscription of Jain Chand, the last king of Kanauj, has been found in the latter. Three graves are revered by Muslmans as the tombs of Noah, Seth, and Job, and the two last are mentioned under those names in the *Ain-i-Akbari*. A large mound close by, called the Maniparbat, is said to have been dropped by Hanuman when carrying a portion of the Himalays, while another tradition asserts that it was formed by the coolies who built Ramkot shaking their baskets as they left work; it possibly covers a ruined *stupa*.

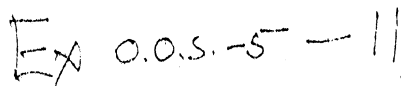
Modern building include the spacious residence of the Maharaja of Ajodhya (see AJODHYA ESTATE) and two dispensaries. For administrative purposes Ajodhya forms part of the FYZABAD Municipality. There is little or no trade; but three great fairs take place annually in March-April, July-August, and October-November, which are sometimes attended by 400,000 persons. At special fairs the attendance has been estimated at as many as a million. There is one public school, while ten Sanskrit schools contain 350 students.

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Ajodhya is united with Fyzabad to form a single municipality, and the details of its administration will be found in the article on the district headquarters. The first enumeration of its inhabitants took place at the Oudh census of 1869, and it then contained a population of 9,949 souls. Since that time the place has rapidly increased in size. By 1881 the total had risen to 11,613, but has since almost doubled. There are no figures extant to show the number of inhabitants in 1891, as the town was already merged in the Fyzabad municipality; but at the last census of 1901 it contained 21,181 souls, exclusive of the large number of visitors from the district and elsewhere who had come to attend the great fair on the 2nd of March. They live in 6,471 houses, of which 2,920 were of brick or of masonry. Watch and ward is maintained by a force of 40 constables, located in four *chaukis*. There is also a regular post and telegraph office, a cattle-pound, and a nursery. There is also a vernacular middle school and board, and ten Sanskrit *pathshalas* under private management, several of them maintained by the temple foundations. There is also a first class hospital given to the town by Itai Sri Rao Bahadur of Rasulpur and called by his name.

Ajodhya is undoubtedly a place of immense antiquity, but its early history is very obscure. The city is intimately connected with the mass of legend referring to Ram Chandra and the Solar race, and was certainly the capital of several reigning dynasties. What is known for certain of its history in ancient times has already been recorded in the opening pages of Chapter V. From the seventh century A.D. for a long period the place appears to have been almost deserted, though it rose again in importance under the Muslims, who made it the seat of government for a large province. That it was still regarded as a holy spot by the Hindus is clear from the fact of its desecration by Balur and Aurangzeb, but it would appear that the presence of a Muhammadan governor had his court kept the Hindu shrines continually in the background. Ajodhya was a mint-town of Akbar and also of Muhammad Shah, some coins of the latter being inscribed "Akhtarnagar Awadh." It is not clear when Ajodhya first began to assume its present proportions: the change

probably occurred when the capital was removed to the new city of Fyzabad and the Qila Mubarak or fort of Saadat Khan near Luckhannaghat was abandoned for his country residence at the "Bengla." With the departure of the court the Hindus were left to themselves, and numerous temples and monasteries sprung into existence. Probably the rise in importance was in some degree due to the growing popularity of the Ramayan of Tulsidas. The progress has been even more rapid since annexation; but before the middle of the nineteenth century Ajodhya was regarded as a great and even dangerous stronghold of Hinduism, as the constant fights between the rival creeds and the alarm they occasioned in court circles bear witness. This development was not due to any particular person. The great family of Sukalipi Brahmans, whose representative bears the recent title of Maharaja of Ajodhya, had but little to do with the place, and the fine palace of the Maharaja in the east of the city and its adjoining temples are of very recent origin.

Ajodhya is pre-eminently a city of temples, and apart from these there are but few points of interest in the place. Not all of these places of worship are connected with the Hindu religion. There are six Jain shrines which have been already mentioned in Chapter III in connection with Jainism in this district; and there are also the Mussulman mosques and tombs. It is locally affirmed that at the time of the Mussulman conquest there were three important Hindu shrines at Ajodhya and little else. These were the Janamasthan temple, the Swargadwar, and the Treta-kut. Each was successively made the object of attention of different Mussulman rulers. The Janamasthan was in Ramkot and marked the birthplace of Rama. In 1523 A.D. Babar came to Ajodhya and halted here for a week. He destroyed the ancient temple and on its site built a mosque, still known as Babar's mosque. The materials of the old structure were largely employed, and many of the columns are in good preservation; they are of close-grained black stone, called by the natives *kasanti*, and carved with various devices. Their length is from seven to eight feet, and the shape square at the base, centre and capital, the rest being round or octagonal. The mosque has two inscriptions, one on the outside and the other on the pulpit; both

now in Persian and bear the date 935 Hiji. Of the authenticity of the inscriptions there can be no doubt, but no record of a visit to Ajodhya is to be found in the Mussulman history. It must have occurred about the time of his expedition to Bihar.

This desecration of the most sacred spot in the country caused great bitterness between Hindus and Mussulmans. On many occasions the feeling led to bloodshed, and in 1875 an open fight occurred, the Mussulmans occupying the Janmasthan in force and thence making a desperate assault on the Hanuman Garbi. They charged up the steps of the temple, but were driven back with considerable loss. The Hindus then made a counter-attack and stormed the Janmasthan, at the gate of which seventy-five Mussulmans were buried, the spot being known as the Ganga Shalistan or the martyrs' resting-place. Several of the king's regiments were present, but their orders were not to interfere. Shortly afterwards Maulvi Amir Ali of Arrerhi in Lucknow organized a regular expedition with the object of destroying the Hanuman Garbi; but he and his forces were stopped in the Bara Banki district.† It is said that up to this time both Hindus and Mussulmans used to worship in the same building, but since the running water enclosure has been put up in front of the mosque and the Hindus, who are forbidden access to the inner yard, make their offerings on a platform which they have raised in the outer one.

The other mosques were built by Aurangzeb and are now in ruins. That of the Swargadwar replaced an ancient temple which has never been restored. The Treta-ka-Thakar marked the place where Rama performed a great sacrifice and set up images of himself and Sita. This was reproduced by the Raja of Kulu in the Punjab more than two centuries ago; it was improved by Ahalya Bai, the widow of the great Raja of Indore in 1781, and the same person built the old Lingpala. As the temple could not commemorate her name, she built another called after her self and gave an annual allowance of Rs. 231 to it, the sum being still paid by the ruler of Indore. The ancient images were said to have been recovered in the river where they had been thrown by Aurangzeb, and were

† D. H. I., IV, 285.

† Gazetteer of Bara Banki, p. 108.

placed in the new *Treta-ka-Manir*. This temple is always closed during the day and is only opened at night on the 11th of the dark and light halves of each month, and for two or three nights on the occasion of the Ramnaum and Katti fairs. The temple is endowed with two or three villages in Baith, purchased from the offerings made at the shrine.

Near the Mabi Parbat are two tombs which are venerated as those of the patriarchs Selh and Toli. They are mentioned in the *Arish-Akhar* as being of six and seven yards in length respectively. They are again spoken of in the *Arish-i-Nahli*. To these Colonel Willford adds that of Noah, which is still shown near the police station. The story goes that they fell here fighting the Hindus and thus acquired the rank of martyrs; possibly there is some truth in the story, as it may be that certain Muslims bearing these names were killed in one of the frequent religious conflicts some four centuries ago, the date which Colonel Willford assigns to the erections. Other shrines held sacred by Muslims include that of Shah Juran Ghori, who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in the Mura-Tola near the Swargadd war, giving his name to the mound on which his tomb stands; the shrine of Naurahni Khurd Makka, one of the earliest Muslim immigrants and a renowned saint, said to have been named Mir Ahmed and to have derived his cognomen from Naurabni whence he came, and from the muhalla of Ajodhya in which his tomb stands; that of Khwaja Hathi, a follower of Nader, whose enshrined tomb on the Kahir Tila, one of the chief bastions of Rainskot, is still revered; and that of Makhdam Shaikh Bibika, a western devotee, who flourished some 200 years ago and was buried to the east of the city. The shrines of Shah Saman Farid-rah and of Shah Chup are other relics of Muhammadan antiquity, of which all traditions are lost.

The only remaining institutions of Muslim origin are the Hayat Bakhsh and the Farhat Bakhsh, formerly royal gardens which have now passed into Hindu hands. The former was assigned to Pandit Uma Datt by the British Government, and the latter is partly owned by the Raja of Jaipur and partly by the

* *Asia & Africa*, 31, 171.

† *Asiatic Researches*, 1799, VI, 12.

Digambari Jain to whom it was made over in part compensation for the Guphar Park in cantonments.

The Hindu temples are all intimately connected with the history of Ajodhya. Most of them are of comparatively recent origin, as it would appear that almost all the ancient shrines were destroyed by Aurangzeb and other Musalman zealots. The sacred places of Ajodhya are exceedingly numerous. The spot according to Hindu mythology represents the forehead of Vishnu and is the seat of learning and the chief of the seven tiraths. It is undoubtedly the most important centre of Vishnu worship in Oudh, if not in the whole of Upper India, and claims precedence over Mathra and Hardwar. It is only natural, therefore, that the sacred places connected with Vishnu in his various incarnations, and especially that of Ram Chandra, the best known of all, should be many in number and should extend beyond the immediate precincts of the city, even as far as Bhadara and Bilharghat. In 1902 a local committee was formed with the object of commemorating the coronation of His Imperial Majesty King Edward VII, and a sum of over Rs. 1,000 was collected and expended on the erection of stone pillars marking the sacred spots in Ajodhya and its neighbourhood. This work has been carried out and no fewer than 145 such stones have been erected; their ostensible purpose being to preserve the memory of the various holy spots and to serve as a guide to pilgrims and others interested in the place. A complete enumeration would be useless without some descriptive and historical account of each, and only the more important need be here mentioned.

The chief place of worship in Ajodhya is the ancient citadel of Ramkot which stood on elevated ground in the western portion of the city. The old ramparts have long disappeared, but the mound remains, and on it stand a number of large temples. Foremost among these is the Hanuman Garhi, a massive structure in the shape of a four-sided fort with circular bastions at each angle. Above this on the hill to the west stood the Janambhawan or birthplace of Rama, and close by are the Kanak Bhawan, a very fine building erected by the Rao of Aligarh or Oodha; the Sita Rasoi or Sita's Kitchen; the Bana Ashram, the headquarters of a fraternity called the Bana Akhara; the Ratan

Annexure 22
(VI)

Ajodhya

Diagrams marking the place where Rama was installed after his return from exile; the Bang Mahal, Ashad, Bhawan, Kankhal, Bhawan or Janam Bhumi, and the temple of Agar Das, as well as many smaller temples and shrines.

From the Haraman Gashi, the main road leads north to the river, passing the Bhurand Shisha Mahal temple on the left, and on the right those of Krishna, Uma Datt, and Tulsi Das. Along the river to the west of the road are the bathing ghats and above them a number of temples; the most important places being the Swargdwar, the Janki Tirath, the ancient Nageswar-nath temple of Mahadeo, the Chandra Hari, Lachmanghat or Sahasradhara, and the Lachman Qila. On the east of the old Nawabi fort known as the Qila Mubarak. The site of the road along the river bank are many more celebrated holy places extending as far as Kanpur, near which are districts of shrines of more or less importance. Mention may be made of the Sugriya Kund, the Dharm Hari, the temple built by the Baru of Sursur in Muzaffarpur, the Mah Ram Chibhal and the Maharaja's marble temple a little north of the Kotwali.

Beyond the Maharaja's palace and the Rang Mahal to the south, in the direction of Darbhanga, is the peculiar mound known as the Mahi Parbat. This stands some sixty-five feet high and is undoubtedly of artificial origin, possibly representing the remains of a Buddhist stupa. One legend, however, states that when Hanuman was sent back from Ceylon to the Island of Java to bring thence a healing herb for Lachman's wound, he brought with him a whole mountain in order to make certain of his errand. And a portion of this broke off and fell in Ajodhya. A second account, which is the locally accepted tradition, states that the mound was made by Rama's labourers who, when returning home in the evening, cleaned their baskets at this spot; hence the name Orisha or basket shakings. To the south-east of Ramkot are two smaller mounds, one of which is known as the Bugtra Parbat; and these too, were supposed by General Cunningham to be of Buddhist origin.*

Of the 145 sacred places only 83 are within the limits of the town of Ajodhya, the rest being for the most part in its immediate

• A. G. N. 141, 200, 817

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FYZABAD A GAZETTEER
BEING
VOL. XL III
OF THE
DISTRICT GAZETTEERS OF THE UNITED
PROVINCES OF AGRA AND OUDH
BY
H.R. NEVILL, I.C.S.

PREFACE

The articles dealing with the district of Fyzabad and its various subdivisions, towns and village in the old Gazetteer of the Province of Oudh, were taken almost wholly from the valuable and diffuse Settlement Report of Mr. A.F. Millett, which embodied a large proportion of the remarkable notes and reports of Mr. Patrick Carnegie and the late Sir John Woodburn. These contained much that is now obsolete and still more of a purely traditional and speculative character. In compiling the present volume I have found this work of great assistance, but I am far more deeply indebted to Mr. J.W. Hose, I.C.S., for the unsparing labour he has devoted to the collection of fresh material and to his valuable corrections and criticisms, The ancient history of the district has been furnished by Mr. R. Burn, I.C.S., and the rest I have collated from the various available sources.

ALLAHABAD:
February, 1905.

H.R.N.

(PAGES 172-77) (1905 Edition)

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Ajodhya is undoubtedly a place of immense antiquity, but its early history is very obscure. The city is intimately connected with the mass of legend referring to Ram Vandra and the Solar race, and was certainly the capital of several reigning dynasties. What is known for certain of its history in ancient times has already been recorded in the opening pages of Chapter V. From the seventh century A.D. for a long period the place appears to have been almost deserted, though it rose again in importance under the Musalmans, who made it the seat of government for a large province. That it was still regarded as a holy spot by the Hindus is clear from the fact of its desecration by Babar and Aurangzeb, but it would appear that

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birthplace of Rama. In 1528 A.D. Bar came to Ajodhya and halted here for a week. He destroyed the ancient temple and on its site built a mosque, still known as Babar's mosque. The materials of the old structure were largely employed, and many of the columns are in good preservation: they are of close-grained black stone, called by the natives *kasauti*, and carved with various devices. Their length is from seven to eight feet, and the shape square at the base, centre and capital, the rest being round or octagonal. The mosque has two inscriptions, one on the outside and the other on the pulpit: both are in Persian and bear the date 935 Hijri. Of the authenticity of the inscription there can be no doubt, but no record of the visit to Ajodhya is to be found in the Musalman historians. It must have occurred about the time of his expedition to Bihar.

This desecration of the most sacred spot in the city caused great bitterness between Hindus and Musalmans. On many occasions the feeling led to bloodshed, and in 1855 an open fight occurred, the Musalmans occupying the Janamasthan in force and thence making a desperate assault on the Hanuman Garhi. They charged up the steps of the temple, but were driven back with considerable loss. The Hindus then made a counter-attack, and stormed the Janamasthan, at the gate of which seventy-five Musalmans were buried, the spot being known as the Ganj Shahidan or the martyrs' resting-place. Several of the king's regiments were present, but their orders were not to interfere. Shortly afterwards Maulvi Amir Ali of Amethi in Lucknow organized regular expedition with the object of destroying the Hanuman Garhi; but he and his forces were stopped in the Bara Banki district. It is said that up to this time both Hindus and Musalmans used to worship in the same building; but since the mutiny an outer enclosure has been put up in front of the mosque and the Hindus, who are forbidden access to the inner yard, make their offerings on a platform which they have raised in the outer one.

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Near the Mani Parbat are two tombes which are venerated as those of the patriarchs Seth and Tob. They are mentioned in the *Ain-i-Akbari* as being of six and seven yards in length respectively. They are again spoken of in the *Araish-i-Mahfil*. To these colonies Wilford adds that of Noah, which is still shown near the police-station. The story goes that they fell here fighting the Hindus and thus acquired the rank of martyrs; possibly there is some truth in the story, as it may be that certain Musalmans bearing these names were killed in one of the frequent religious conflicts some four centuries ago, the date which Colonel Wilford assigns to the erections. Other shrines held sacred by Musalmans include that of Shah Juran Ghori, who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in Murao Tola near the Swargaddwar, giving his name to the mound on which his tomb stands; the shrine of

Naurahni Khurd Makka, one of the earliest Musalman immigrants and a renowned saint, said to have been named Mir Ahmad and to have derived his cognomen from Naurahni whence he came, and from the muhalla of Ajodhya in which his tomb stands; that of Khwaja Hathi, a follower of Babar, whose enshrined tomb on the Kabir Tila, one of the chief bastions of Ramkot, is still revered; and that of Makhdum Shaikh Bhikha, a western devotee, who flourished some 200 years ago and was buried to the east of the city. The shrines of Shah Saman Faiad-ras and of Shah Chup are other relics of Muhammadan antiquity, of which all traditions are lost.

The only remaining institutions of Muslaman origin are the Hayat Bakhsh and the Farhat Bakhsh, formerly royal gardens which have now passed into Hindu hands. The former was assigned to Pandit Uma Datt by the British Government, and the latter is partly owned by the Raja of Jaipur and partly by the Digambari faqirs to whom it was made over in part compensation for the Guptar Park in cantonments.

The Hindu temples are all intimately connected with the history of Ajodhya. Most of them are of comparatively recent origin, as it would appear that almost all the ancient shrines were destroyed by Aurangzeb and other Musalman zealots. The sacred places of Ajodhya are exceedingly numerous. The spot according to Hindu mythology represents the forehead of Vishnu and is the seat of learning and the chief of the seven *tirths*. It is undoubtedly the most important centre of Vishnu worship in Oudh, if not in the whole of Upper India, and claims precedence over Muttra and Hardwar. It is only natural, therefore, that the sacred places connected with Vishnu in his various incarnations and especially that of Ram Chandra, the best known of all, should be many in number and should extend beyond the immediate precincts of the city, even as far as Bhadarsa and Bilharaghat. In 1902 a local committee was formed with the object of commemorating the

coronation of His imperial Majesty King Edward VII, and a sum of over Rs.1,000 was collected and expended on the erection of stone pillars marking the sacred spots in Ajodhya and its neighbourhood. This work has been carried out and no fewer than 145 such stones have been erected; their ostensible purpose being to preserve the memory of the various holy spots and to serve as a guide to pilgrims and others interested in the place. A complete enumeration would be useless without some descriptive and historical account of each, and only the more important need be here mentioned.

The chief place of worship in Ajodhya is the ancient citadel of Ramkot which stood on elevated ground in the western portion of the city. The old ramparts have long since disappeared, but the mound remains, and on it sat and a number of large temples. Foremost among these is the Hanuman Garhi, massive structure in the shape of a four-sided fort with circular bastions at each angle. Above this on the hill to the west stood the Janamasthan or birthplace of Rama, and close by are the Kanak Bhawan, a very fine building erected by the Rani of Tikamgarh or Orchha; the Sita Rasoi or Sita's kitchen; the Bara Asthan, the headquarters of a fraternity called the Bara Akhara; the Ratan Singhasan marking the place where Rama was installed after his return from exile; the Rank Mahal, Anand Bhawan, Kaushalia Bhawan or Janam Bhumi, and the temple of Amar Das, as well as many smaller temples and shrines.

From the Hanuman Garhi the main road leads north to the river, passing, the Bhur and Shisha Mahal temples on the left, and on the right those of Krishna, Uma Datt, and Tulsi Das. Along the river to the west of the road are the bathing ghats and above them a number of temples, the most important places being the Swargaddwar, the Janki Tirath, the ancient Nageshwarnath temple of Mahadeo, the Chandra Hari, Lachhmanghat or Sahasradhara, and the Lachhman Qila, on the site of the old Nawabi fort known as the Qila Mubarak. East of the road along the river bank are many more

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temples and holy places extending as far as Ramghat, near which is a cluster of shrines of more or less importance. Mention may be made of the Sugriva Kund, the Dharam Hari, the temple built by the Babu of Sursur in Muzaffarpur, the Mani Ram Chhaoni and Maharaja's marble temple a little north of the *kotwali*.

Beyond the Maharaja's palace and the Rani Bazar to the south, in the direction of Darshannagar, is the peculiar mound known as the mani Parbat. This stands some sixty-five feet high and is undoubtedly of artificial origin, possibly representing the remains of a Buddhist stupa. One legend, however, states that when Hanuman was sent back from Ceylon to the Himalayas to bring thence a healing herb for Lachhman's wound, he brought with him a whole mountain in order to make certain of his errand, and a portion of this broke off and fell in Ajodhya. A second account, which is the locally accepted tradition, states that the mound was made by Rama's labourers who, when returning home in the evening, cleaned their baskets at this spot; hence the name Orajhar or basket shakings. To the south-east of Ramakot are two smaller mounds, one of which is known as the Sugriva Parbat; and these, too, were supposed by General Cunningham to be of Buddhist origin.

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* F. H. I., IV, 263.

† Gazetteer of Bára Banki, p. 165.

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* *Ain-i-Akbari*, II, 171.

† *Asiatic Researches*, 1790, VI, 12.

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FYZABAD :
A GAZETTEER
BEING
VOLUME XLIII
OF THE DISTRICT GAZETTEERS OF THE UNITED
PROVINCES
OF AGRA AND OUDH
BY
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(PAGES 177.....)

AHRAULI, Pargana MAJHAURA, *Tahsil* AKBARPUR.

A small village lying in latitude 26° 31' north and longitude 82° 35' east, on the west side of the road from Fyzabad to Akbarpur

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and Janunpur, at a distance of about two miles west of the Katahri station on the Oudh and Rohilkhand loop line, five miles south-east of Goshainganj, and some nine miles north-west from Akbarpur. To the south of the village runs the Marha river. The place is merely of importance as containing a police-station, a cattle-pound, and a small bazar in which markets are held twice a week. The population at the last census numbered but 233 inhabitants, the majority of whom were Brahmans. Ahrauli has a total area of 182 acres and is assessed to a revenue of Rs.75. The village lands are divided into three portions, two of which are held by the Saiyid taluqdars of Pirpur and the third by a resident Rajput.

AJODHYA, Pargana HAVELI OUDH, Tahsil FYZABAD

The ancient city of Ajodhya stands on the right bank of the ghagra, or Sarju as it is called within the sacred precincts, in latitude $26^{\circ} 48'$ north and longitude $82^{\circ} 13'$ east, at a distance of some four miles north-east from the city of Fyzabad, with which it is connected by a metalled road. Parallel to the latter runs the branch line of railway to Ajodhyaghat on the river bank, leaving the main line at Ranupali. The Ajodhya station lies about a mile and a half to the south of the town, to which it has access by a metalled road. A similar road runs south from the centre of the town to join the Jaunpur road at Darshannagar. Besides these there are several other branch and cross roads giving access to all parts of the place. The river is crossed by a bridge of boats at Ajodhyagaht, leased to the Bengal and North-Western Railway; in the rains its place is taken by a ferry steamer.

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person built the adjoining ghat. As the temple could not commemorate her name, she built another called after herself and gave an annual assignment of Rs.231 to it, the sum being still paid by the ruler of Indore. The ancient images were said to have been recovered from the river where they had been thrown by Aurangzeb, and were placed in the new Treta-ka Mandir. This temple is always closed during the day and is only opened at night on the 11th of the dark and light halves of each month, and for two or three nights on the occasion of the Ramnaumi and Kaki fairs. The temple is endowed with two or three villages in Basti. purchased from the offerings made at the shrine.

Near the Mani Parbt are two tombs which are venerated as those of the patriarchs Seth and Tob. They are mentioned in the *Ain-i-Akbari* as being of six and seven yards in length respectively. They are again spoken of in the *Araish-i-Mahfil*. To these Colonel Wilford adds that of Noah, which is still shown near the police-station. The story goes that they fell here fighting the Hindus and thus acquired the rank of martyrs; possibly there is some truth in the story, as it may be that certain Musalmans bearing these names were killed in one of the frequent religious conflicts some four centuries ago, the date which Colonel Wilford assigns to the erections. Other shrines held sacred by Musalmans include that of Shah Juran Ghori, who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in Murao tola near the Swargaddwar, giving his name to the mound on which his tomb stands; the shrine of Naurahni Khurd Makka, one of the earliest Musalman immigrants and a renowned saint, said to have been named Mir Ahmad and to have derived his cognomen from Naurahni whence he came, and from the muhalla of Ajodhya in which his tomb stands; that of khwaja Hathi, a follower of Babar, whose enshrined tomb on the Kabir Tila, one of the chief bastions of Ramkot, is still revered; and that of Makhdum Shaikh Bhikha, a western devotee, who flourished

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some 200 years ago and was buried to the east of the city. The shrines of Shah Saman Fariad-ras and of Shah Chup are other relics of Muhammadan antiquity, of which all traditions are lost.

The only remaining institutions of Musلمان origin are the Hayat Bakhsh and the Farhat Bakhsh, formerly royal gardens which have now passed into Hindu hands. The former was assigned to Pandit Uma Datt by the British Government, and the latter is partly owned by the Raja of Jaipur and partly by the Digambari faqirs to whom it was made over in part compensation for the Guptar Park in cantonments.

The Hindu temples are all intimately connected with the history of Ajodhya. Most of them are of comparatively recent origin, as it would appear that almost all the ancient shrines were destroyed by Aurangzeb and other Musalman zealots. The sacred places of Ajodhya are exceedingly numerous. The spot according to Hindu mythology represents the forehead of Vishnu and is the seat of learning and the chief of the seven *tiraths*. It is undoubtedly the most important centre of Vishnu worship in Oudh, if not in the whole of Upper India, and claims precedence over Muttra and Hardwar. It is only natural, therefore, that the sacred places connected with Vishnu in his various incarnations and especially that of Ram Chandra, the best known of all, should be many in number and should extend beyond the immediate precincts of the city, even as far as Bhadarsa and Bilharaghat. In 1902 a local committee was formed with the object of commemorating the coronation of His Imperial Majesty King Edward VII, and a sum of over Rs.1,000 was collected and expended on the erection of stone pillars marking the sacred spots in Ajodhya and its neighbourhood. This work has been carried out and no fewer than 145 such stones have been erected; their ostensible purpose being to preserve the memory of the various holy spots and to serve as a guide to pilgrims and others interested in the place. A complete enumeration would

be useless without some descriptive and historical account of each, and only the more important need be here mentioned.

The chief place of worship in Ajodhya is the ancient citadel of Ramkot which stood on elevated ground in the western portion of the city. The old ramparts have long disappeared, but the mound remains, and on it sat and a number of large temples. Foremost among these is the Hanuman Garhi, massive structure in the shape of a four-sided fort with circular bastions at each angle. Above this on the hill to the west stood the Janamasthan or birthplace of Rama, and close by are the Kanak Bhawan, a very fine building erected by the Rani of Tikamgarh or Orchha; the Sita Rasoi or Sita's kitchen; the Bara Asthan, the headquarters of a fraternity called the Bara Akhara; the Ratan Singhasan marking the place where Rama was installed after his return from exile; the Rank Mahal, Anand Bhawan, Kaushalia Bhawan or Janam Bhumi, and the temple of Amar Das, as well as many smaller temples and shrines.

From the Hanuman Garhi the main road leads north to the river, passing, the Bhur and Shisha Mahal temples on the left, and on the right those of Krishna, Uma Datt, and Tulsi Das. Along the river to the west of the road are the bathing ghats and above them a number of temples, the most important places being the Swargaddwar, the Janki Tirath, the ancient Nageshwarnath temple of Mahadeo, the Chandra Hari, Lachhmanghat or Sahasradhara, and the Lachhman Qila, on the site of the old Nawabi fort known as the Qila Mubarak. East of the road along the river bank are many more temples and holy places extending as far as Ramghat, near which is a cluster of shrines of more or less importance. Mention may be made of the Sugriva Kund, the Dharam Hari, the temple built by the Babu of Sursur in Muzaffarpur, the Mani Ram Chhaoni and Maharaja's marble temple a little north of the *kotwali*.

Beyond the Maharaja's palace and the Rani Bazar to the south, in the direction of Darshannagar, is the peculiar mound known

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as the Mani Parbat. This stands some sixty-five feet high and is undoubtedly of artificial origin, possibly representing the remains of a Buddhist stupa. One legend, however, states that when Hanuman was sent back from Ceylon to the Himalayas to bring thence a healing herb for Lachhman's wound, he brought with him a whole mountain in order to make certain of the errand, and a portion of this broke off and fell in Ajodhya. A second account, which is the locally accepted tradition, states that the mound was made by Rama's labourers who, when returning home in the evening, cleaned their baskets at this spot; hence the name Orajhar or basket shakings. To the south-east of Ramakot are two smaller mounds, one of which is known as the Sugriva Parbat; and these, too, were supposed by General Cunningham to be of Buddhist origin.

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UTTAR PRADESH
DISTRICT GAZETTEERS



FAIZABAD

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BY
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famous poet and theologian, Āśvaghoṣa, author of *Buddhacharita* and *Saundarānanda*, who was originally a learned Brahmana of Śāketa and had become a convert to Buddhism.

The third class belongs to a later dynasty and the coins are round pieces struck from dies and usually bearing on the obverse the device of a bull facing an upright standard or spear and on the reverse a bird (presumably a goose) and a palm tree with a rivet (or snake) and sometimes a framed *monipada* also. The names of rulers supplied by this series are: Satyamitra, Lysimitra (Aśvameśa), Saṅghamitra, Jayamitra, Kumudasena, Ajavarman and Devamitra. The actual sequence of these rulers is not known but there is little doubt that they belong to a single dynasty and were probably feudatories of the Kushānas. It appears that their rule lasted till the rise of the Guptas.

The Guptas—Chandragupta I was the real founder of the kingdom which he extended up to Śāketa (Avadh) and Prayāga (Allahabad). If the spurious Gāyā copper plate inscription is to be believed, his son and successor, the great conqueror Samudragupta, had a *jayasakṣadivāra* (camp of victory) in Ayodhya. The *Yayurpurīya* also mentions that Śāketa (or Ayodhya) was included in the domains of the Guptas.

According to tradition the credit for the restoration of Ayodhya goes to King Vikramāditya of Ujjain, who is usually identified with Chandragupta II Vikramāditya (379-413 A.D.), the son and successor of Samudragupta. There is reason to believe

1. *Ep. Ind.* p. 240, 248.
2. *Alber.* op. cit. p. LXXXIX.
3. *Alber.* op. cit. pp. LXXXIX-XC. *Catalogue of Coins in the Indian Museum, Calcutta*, pp. 180-181, no. 14, pl. XIX, 18 and 19; *Harpoon*, E.I. 1, p. 180.
4. *The History and Culture of the Indian People*, II, p. 174.
5. *Alber.* A.S. J.N.S.I., XII, p. 191.
6. *A Comprehensive History of India*, II, p. 106; *The History and Culture of the Indian People*, II, p. 174.
7. *Ibid.*, III, p. 4; *Smith*, op. cit., p. 296.
8. *Rajeshwari*, op. cit., p. 587; *Law*, R.C.: *Historical Geography of Ancient India*, p. 67.

9. *अनुसूय प्रमाणं च साकेतं मागधराष्ट्रम् ।*
10. *एतत्, अवधस्य सर्वं मोक्षयन्ते सुतपराजम् ।*
11. *Rajeshwari*, op. cit., p. 631; *The History and Culture of the Indian People*, Vol. III, p. 4; *Smith*, op. cit., p. 296.
12. *Fuhrer*, A.: *The Monumental Antiquities and Inscriptions in the North West Provinces and Oudh*, p. 906; *Cunningham*: *Archaeological Reports*, Vol. XI, p. 67.

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in Ayodhya itself. Many of these coins were found to be associated with those of Śilāditya-Pratāpaka, whom Sir Richard Burn identifies with Harsha Vardhana (606-647 A.D.) into whose hands the dominions of the Maukhari had passed. If this is correct, it would be a direct proof that Ayodhya was under the rule of Harsha.

During his reign the famous Chinese pilgrim Hsien Tsang (604-644 A.D.) passed through Avadh. Travelling from Kanauj and crossing the Ganges to the south he reached the O-ra-to country. The capital of this country, which was about a mile to the south of the river, has generally been identified with Ayodhya, although, on account of difficulties of direction and distance, Cunningham proposes a different site for Hsien Tsang's O-ra-to.

According to Hsien Tsang, this region yielded good crops, was luxuriant in fruits and flowers and had a genial climate. The people had agreeable ways, were fond of good deeds and were devoted to practice learning. Here there were about 100 Buddhist monasteries, more than 3,000 *Mokiyāni* and *Hinayāni* monks and only few *deva* (non-Buddhist god) temples, the non-Buddhists being but few in number. Then the pilgrim goes on to give an account of the Buddhist scholars, Asaṅga and Vajra.

Tripathi, op. cit., pp. 26, 86, 87, *Archaeological Survey Report*, IX, p. 27.

J. A. S., 1927, pp. 446-448.

J. A. S., 1908, pp. 843-850. Dr. R. K. Mookerji (*Harsha*, pp. 110-112) seems to agree with him.

Tripathi, op. cit., p. 117.

Watters, Thomas: *On Yuan Chwang's Travels in India*, Vol. I, p. 364; Law, H.O.: *Historical Geography of Ancient India*, p. 63.

Watters, op. cit., pp. 364-66.

Cunningham: *Ancient Geography*, pp. 385-401. He tries to prove that the *Prabhu* of Hsien Tsang is the *Śaṅkha* of Pāli and the *Sāketa* or *Ayodhya* of Indian literature.

As regards *Prabhu*, the pilgrim says that this city was 16 li in circuit and had 90 monasteries in which 3,000 monks lived, who were all adherents of the *Sammatīya* school. There were about 60 *deva* temples and the non-Buddhists were *śāstrāṇa* (cf. Watters, op. cit., I, p. 373). In Parameśvara's *Life of Vasubandhu*, the other name of *Sāketa* is given as *Vidhā* (cf. *Development of Buddhism in Uttar Pradesh*, (1950), p. 240). And Hsien Tsang's description of this town tallies with that of Pāli's *śaṅkha*. It is, therefore, probable that the two were identical and refer to the *Sāketa* of the Buddhist tradition, which was also known as *Vidhā* or *Vidākhā*, but was not identical with our Ayodhya (cf. Smith: *Early History of India*, p. 128; Weber: *Indian Antiquary*, II, p. 265).

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H. P. DISTRICT GAZETTE, 1900

He brought Kanauj, Kain, Avadh, Sandila, Dahanu, etc., under subjugation and founded the independent dynasty of Jaunpur.

Under the Jaunpur kings Avadh was administered in a way than under the later Sultans of Delhi. The local zamindars and rajas also appear to have strengthened their position and Sharqi rulers (surrounded as they were by petty though independent principalities) had to placate them to maintain peace and order in their kingdom. It was in the reign of Ibrahim Sharqi (1401-1440 A.D.) that Mir Saiyid Muhammad Ashraf Jhangir Simnani, author of *Lataif-i-Ashraf* and a number of important mystical works, went from Jaunpur to Kichhanchha (near Faisal Tanda) and died there on 27th Muharram, 803 H. (1406 A.D.). He is said to have exercised a great influence on the local population.

From 1452 to 1480, Bahlul (the founder of the Lodi dynasty of the Afghans) had to wage incessant war against the Sharqi Sultans before he could put an end to their power.

Avadh again became a part of the Sultanate of Delhi and was given by Bahlul to an Afghan noble named Kula Pahar Parmanu. Sultan Husain Sharqi, an ambitious man (who had retired to Bihar), took every opportunity to retrieve the ground he had lost. Avadh and Jaunpur remained in a disturbed condition till about 1485, when Sikandar Lodi was able to consolidate his empire as far as Bihar. But peace was short-lived, for many Afghan nobles were alienated from his successor, Ibrahim Lodi. In the early years of the latter's reign a civil war broke out between the Sultan and his brother, Jalal Khan, whose followers defeated Said Khan, son of Mubarak Khan Lodi of Avadh. But Jalal Khan's power could not last very long and Avadh again came under the rule of Ibrahim Lodi.

The Mughals.—On the eve of Babur's invasion, Baganah Farmanji held Avadh. After Ibrahim Lodi's death in the battle of Panipat (1526), he, with a number of other Afghan chiefs, joined Babur and a portion of Avadh, carrying a large amount of treasure.

1866, pp. 166-167

* Alim Ullah Muhammad, Delhi: Akhbar-ul-Ikhyar, (Delhi, 1911), pp. 166-167; Gulam Harwar, Khazina-ul-Ikhyar, (Lucknow, 1971), vol. 1, p. 576-577

* Nizami-ud-Din Ahmad: Tabaqat-i-Akbari, Vol. 1, p. 844; Abul-Fazl: Tarikh-i-Daudi, p. 87; Rizvi: Uttar Pradesh Rahn Bharat, Part I, pp. 20, 21

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HISTORY

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one, was assigned to him by Babur.¹ But he soon rebelled against his new master who himself hastened towards the east in February, 1528, ordering Chin Timur Sultan to proceed in advance to crush the rebels. The latter reached Avadh as a result of which Bayazid and his family escaped to Ghazipur. Babur himself reached Avadh (Ayodhya) and stayed there for a few days and was greatly impressed with the "gardens, running water, well designed buildings, trees, particularly mango trees, and various birds of coloured plumage."² He appointed Baqi Tashqandi the governor of Avadh, who subdued the rebellious local chiefs.³ During his regime Baqi built a mosque in Ayodhya in 1528. The inscription inside the mosque gives the date of the construction of the building in the last line and is as follows:

Do Jarmuda-i-Shah Babur ki ollash
Bina ist ta kakh-i-garden mulayi
Bina kard in mulhit-i-qudriyau
Amir-i-sulot-nishan Mir Baqi
Burad khair bari-chu sal-i-binaish
Ayon shu' ke guftau-Burad khair baqi

[By the command of the Emperor Babur whose justice is an edifice reaching up to the very height of the heavens. The good-hearted Mir Baqi built this alighting-place of angels; Burad khair baqi (may this goodness last for ever!) The year of building it was made clear likewise when I said, Burad khair baqi (=935).⁴]

Humayun succeeded Babur and his campaigns against Gujarat (which necessitated his absence from the capital) let loose a spate of troubles in the eastern regions of his empire. Muhammad Zaman Mirza, Sultan Mirza and Ulugh Beg Mirza rebelled in the eastern districts. Ulugh Beg Mirza and his sons captured Aith and tried to occupy Jaunpur and Kara Manikpur. Hindal, the younger brother of Humayun, immediately left Agra and hastened towards the east to crush this rebellion but the Mirzas banded together and prepared to meet battle in the vicinity of Ayodhya.

¹ Beveridge, A. S.: *The Babur Name in English*, Vol. II, (1922), p. 527

² *Ibid.*, pp. 601-602

³ *Ibid.*, p. 601

⁴ *Ibid.*, pp. 670, 681-683

⁵ *Ibid.*, Appendix, pp. LXXVII-LXXVIII

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selves and numerous temples and monasteries sprang into existence. Nawal Rai, the deputy of Nawab Safdar Jung, built a fine house in Ayodhya which still stands on the river front. Probably this rise in importance was due to the growing popularity of the *Ramcharitmanasa* of Tulsidas and the progress of this place became even more rapid after the annexation of Ayodhya by the British. Before the middle of the nineteenth century Ayodhya was regarded as a stronghold of Hinduism although the great family of Sakaldvipi Brahmanas, whose representative bore the title of 'Maharaja of Ayodhya', had but little to do with the place and even the fine palace of the Maharaja in the east of the city and its adjoining temple are not very old.

Ayodhya is pre-eminently a town of temples but not all the places of worship are connected with the Hindu religion. There are some Jain shrines and several Muslim mosques and tombs. It is said that at the time of the Muslim conquest there were three important Hindu shrines here and little else, the Janmasthan temple, the Swargadwar and the Tri-Ga-ke-Thakur. The Janmasthan was in Ramkot and marked the birthplace of Rama. It seems that in 1628 A.D. Babur visited Ayodhya and under his orders this ancient temple was destroyed and on the site was built what came to be known as Babur's mosque. The material of the old temple was largely employed in building the mosque and a few of the original columns are still in good preservation; they are of close grained black stone (*Kasauti*) bearing various Hindu bas-reliefs (see Plate I), the outer beam of the main structure being of sandal wood. The height of the columns is seven to eight feet, the shape of the base, the middle section and the capital is square, the rest being round or polygonal. There are two inscriptions in Persian, one on the outside and the other on the pulpit bearing the date 935 *Hijri*. Subsequently Aurangzeb also desecrated the shrines of Ayodhya which led to prolonged bitterness between the Hindus and Muslims. The latter occupied the Janmasthan by force and also made an assault on Hanuman Garhi. Attacks and counter-attacks continued, culminating in the bloodshed of 1855 under the leadership of Maulvi Amir Ali. As a result, in 1858 an outer enclosure was put up in front of the mosque and the Hindus, who were forbidden access to the inner yard, had to perform their puja on a platform outside. Since 1949 the position has changed and the Hindus have succeeded in installing the images of Rama and Sita in the mosque owing to which the spot has become the object of much litigation. Now the inner yard is protected by an armed guard and only a few

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Hindu *purohita* (priests) are allowed access to the inner sanctum.

Outside the outer wall of this contested shrine there is an old and broken image of the Varah (boar). There are a number of mounds in the vicinity bearing traces of different layers of brick work. A good view of the Saryu and the country beyond may be seen from the old platform of one of these mounds.

Other mosques built by Aurangzeb are now in ruins. That near Swargadwar replaced an ancient temple. Near the Mani-parvat there are two graves (venerated as those of the patriarchs Seth and Job) which are mentioned in the *Ain-i-Akbari* as being six and seven yards in length respectively. A grave about 9 yards long and reputed to be that of Noah, is situated near the police-station. Another shrine held sacred by the Muslims is that of Shah Juman Ghori who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in the Murao Tola near Swargadwar, giving his name to the mound on which his tomb stands. The shrine of Naurahni Khurd Makka takes its name from one of the earliest Muslim immigrants and a renowned saint, Mir Ahmad (who is said to have derived his cognomen from the place Naurahni from where he came). The tomb on Kabir-tila (one of the chief bastions of Ramkot) is still revered as that of Khwaja Hathi, a follower of Babur. There are some other old shrines such as those of Makhdom Shaikh Bhikha (a devotee who lived about 250 years ago), of Shah Saman Porind-ras and of Shah Chup. The only remaining institutions of Muslim origin are the Hayat Bakhsh and the Farhat Bakhsh, former royal gardens which later passed into Hindu hands.

Among the numerous temples of Ayodhya is the Treta-ka-Thakur which marks the place where Rama performed an *ashvamedh yajna* and set up images of Sita and himself. About three centuries ago, the Raja of Kulu built a new temple, presumably on the same site. It was improved in 1784 by Ahalya Bai, the famous Holkar queen, who also built the adjoining ghat. The ancient images (of black stone) were said to have been thrown into the river by Aurangzeb and to have been recovered and placed in the new temple known as Kaleram-ka-mandir.

The chief place of worship in Ayodhya is the site of the ancient Citadel of Ramkot which stood on elevated ground in the western part of the city. The old ramparts have long since disappeared but the mound remains and on it stand a number of temples. The Hanuman Garhi, a massive structure in the

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shape of a four-sided fort with circular bastions at each corner, houses a temple of Hanuman and is the most popular shrine in Ayodhya.

The *Mahant* (pontiff) of Hanuman Garhi claims to have in his possession a record indicating that the present structure was constructed on the site of some land granted by a Nawab of Awadh to a sadhu who cured him of a severe illness.

Among other places of interest is the Kanak-bhawan. Legend has it that Kaikeyi built it for Sita, and that it was originally the palace of Rama. Subsequently it appears to have fallen into decay and to have been restored time and again by various kings, including Vikramaditya. The present temple was built by Rani Krishnabai of Orchha in 1891. There are some modern paintings and a small library here as well as a copy of a Sanskrit inscription which seems to imply that on Tuesday, the 2nd of the dark fortnight of Pausa in Yudhishtir Samvat 2431, King Vikramaditya, the son of Gandharva Sen, restored this temple and installed in it the images of Rama and Sita.

Other sacred places are the Sita Rasoi (Sita's kitchen), the Bharat-sthan, the Ratna-singhasan (marking the place where Rama was enthroned after his return from exile), the Rang-mahal, Anand-bhawan, Kousalya-bhawan and the temple of Kabeer-eshwaramath containing the image of Siva said to have been installed by Kaushalya.

From Hanuman Garhi the main road leads north to the river passing the Bhair and the Shish-mahal temples on the left and on the right those of Krishna, Uma, Dutt and Tulsidas. To Tulsidas is dedicated a temple, Tulsichaura, which is said to be the place where he started writing his great epic, *Ramacharitamansa*.

Along the river, to the west of the road, are the bathing ghat and a number of temples, the most important being the Swargadwar ghat, the ancient Nageshwaramath temple of Mahadeva, the Janaki-irth, the Chandra-bari and the Lakshman Qila, the site on which the Muslim fort (Qila Mubarak) stood. The temple of Nageshwaramath is said to have been established by Kush, the son of Rama. Legend has it that Kush lost his armlet while bathing in the Saryu, which was picked up by a Nag-kanya, who fell in love with him. As she was a devotee of Siva, Kush erected this temple to please her. It is said to have been the only temple which had survived till the time of Vikramaditya, the rest of the city of Ayodhya having fallen into ruins and become covered with dense forests. It was by means of this temple that Vikramaditya was

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UTTAR PRADESH DISTRICT GAZETTEERS FAIZABAD
(PAGES 33, 34)

The sunga line of Ayodhya had certainly become extinct with the advent of the Kushanas into whose hands Kosala passed in the 1st century A.D., and who ruled over it for a century or so. Tibetan and Chinese writings contain in the traditions of Kanishka's conflict with the kings of Saketa and Pataliputra and of their being subdued by him. This victory brought to him the famous poet and theologian, Asvaghosha, author of *Bhddhacharita* and *Saundarananda* who was originally a learned Brahmana of Saketa and had become a convert of Buddhism.

The third class belongs to a later dynasty and the coins are round pieces, struck from dies and usually bearing on the obverse the device of a bull facing an upright standard or spear and on the reverse a bird (presumably a cock) and a palm tree with a river (or snake) and sometimes a framed *nandipada* also. The names of rulers supplied by this series are: Sayyamitra, Ayumitra (Aryamitra), Sanghamitra, Vijayamitra, Kumudasena, Ajavarman and Devamitra. The actual sequence of these rulers is not known but there is little doubt that they belong to a single dynasty and were probably feudatories of the Kushanas. It appears that their rule lasted till the rise of the Guptas.

The Gupta- Chandragupta I was the real founder of the kingdom which he extended up to Saketa (Avadh) and Prayaga (Allahabad). If the spurious Gaya copper plate inscription is to be believed, his son and successor, the great conqueror Samudragupta, had a *jayuskandhavarā* (camp of victory) in Ayodhya. The *Vayupurana* also mentions that Saketa (or Ayodhya) was included in the domains of Guptas.

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son and successor of Samudragupta. There is reason to believe that in the 5th century A.D. Ayodhya rather than Pataliputra was the premier city of the Gupta empire.

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Post Gupta Period- With the decline of the Gupta in the 6th century A.D., Ayodhya also began gradually to become desolate. At this time a new dynasty, that of the Maukharis, with its capital at Kanauj, assumed an important position on the political map of northern India and this kingdom included Avadh. A large hoard of Maukhari coins was discovered in village Bhitaura (pargana mangalsi, tahsil Faizabad) and some were found by Rivett Carnac in Ayodhya itself. Many of these coins were found to be associated with those of Siladitya-Pratapasila whom Sir Richard Burn identifies with Harsha Vardhana (606-647) into whose hands the dominions of the Maukharis had passed. If this is correct, it would be a direct proof that Ayodhya was under the rule of Harsha.

During his reign the famous Chinese pilgrim Hiuen Tsang (630-644 A.D.) passed through Avadh. Travelling from Kanauj and crossing the Ganga to the south he reached the O-yu-to country. The capital of this country, which was about a mile to the south of the river, has generally been identified with Ayodhya, although, on account of difficulties of direction and distance, Cunningham proposes a different site for Hiuen Tsang's O-yu-to.

According to Hiuen Tsang, this region yielded good crops, was luxuriant in fruits and flowers and had a genial climate. The people had agreeable ways, were fond of good deeds and were devoted to practical learning. Here there were about 100 Buddhist monasteries, more than 3,000 *Mahayani* and *Hinayani* monks and only ten *deva* (non-Buddhist god) temples, the non-Buddhists being but few in number. Then the pilgrim goes on to give an account of the Buddhist scholars, Asanga and Vasubandhu, and of the Buddhist monuments of the place, but is silent about its government.

Under the Jaunpur kings Avadh was administered in a better way than under the later Sultans of Delhi. The local zamindars and rajas also appear to have strengthened their position and the Sharqi rulers (surrounded as they were by petty though independent principalities) had to placate them to maintain peace and order in their kingdom. It was in the reign of Ibrahim Shah Sharqi (1401-1440 A.D.) that Mir Saiyid Muhammad Ashraf Jahangir Simnani, author of *Lataif-I-Ashrafi* and number of important mystical works, went from Jaunpur to Kichhauchha (now in tahsil Tanda) and died there on 27th Muharam, 808 H. (25th July, 1405 A.D.). He is said to have exercised a great deal of influence on the local population.

From 1452 to 1480, Bahlul (the founder of the Lodi dynasty of the Afghans) had to wage incessant war against the Sharqi Sultans before he could put end to their power.

Avadh again became a part of the Sultanate of Delhi and was given by Bahlul to an Afghan noble named Kala Pahar Farmuli. Sultan Husain Sharqi, an ambitious man (who had retired to Bihar), took every opportunity to retrieve the ground he had lost. Avadh and Jaunpur remained in a disturbed condition till about 1495, when Sikandar Lodi was able to consolidate his empire as far as Bihar. But peace was short-lived, for many Afghan nobles were alienated from his successor, Ibrahim Lodi. In the early years of the latter's reign a civil war broke out between the Sultan and his brother, Jalal Khan, whose followers defeated Sai Khan, son of Mubarak Khan Lodi of Avadh. But Jalal Khan's power could not last very long and Avadh again came under the sway of Ibrahim Lodi.

The Mughals- On the eve of Babur's invasion, Bayazid Farmuli held Avadh. After Ibrahim Lodi's death in the battle of Panipat (1526), he, with a number of other Afghan chiefs, joined Babur and a portion of Avadh, carrying a large amount of revenue, was assigned to him by Babur. But he soon rebelled against his new

master who himself hastened towards the east in February, 1528, ordering Chin Timur Sultan to proceed in advance to crush the rebels. The latter reached Avadh as a result of which Bayazid and his family escaped to Ghazipur. Babur himself reached Avadh (Ayodhya) and stayed there for a few days and was greatly impressed with the "gardens, running water, well designed buildings, trees, particularly mango trees, and various birds of coloured plumage." He appointed Baqi Tashqandi the governor of Avadh, who subdued the rebellious local chiefs. During his regime Baqi built a mosque in Ayodhya in 1528. The inscription inside the mosque gives the date of the construction of the building in the last line and is as follows:

Ba farmuda-I-Shah Babur ki adlash

Bina ist ta kakh-I-garun mulaqi

Bina kard in muhbit-i-qudiyan

Amir-i-saadat-nishan Mir Baqi

Buvad khair baqi-chu sal-i-benaish

Ayan shud ke guftam-Buvad Khair baqi

[By the command of the Emperor Babur whose justice is an edifice reaching up to the very height of the heavens, The goodhearted Mir Baqi built this alighting-place of angles; *Buvad khair baqi!* (may this goodness last for ever!) The year of building it was made clear likewise when I said, *Buvad Khair baqi* (=935).]

Pages 352, 353, 354

Ayodhya is pre-eminently a town of temples but not all the places of worship are connected with the Hindu religion. There are some Jain shrines and several Muslim mosques and tombs. It is said that at the time of the Muslim conquest there were three important Hindu shrines here and little else, the Janmasthan temple, the Swargadwar and the Treta-ke-Thakur. The Janmasthan was in

Ramkot and marked the birthplace of Rama. It seems that in 1528 A.D. Babur visited Ayodhya and under his orders this ancient temple was destroyed and on the site was built what came to be known as Babur's mosque. The material of the old temple was largely employed in building the mosque and a few of the original columns are still in good preservation; they are of close grained black stone (*kasauti*) bearing various Hindu bas-reliefs (see Plate I), the outer beam of the main structure being of sandal wood. The height of the columns is seven to eight feet, the shape of the base, the middle section and the capital is square, the rest being round or octagonal. There are two inscriptions in Persian, one on the outside and the other on the pulpit bearing the date 935 *Hijri*. Subsequently Aurangzeb also desecrated the shrines of Ayodhya which led to prolonged bitterness between the Hindus and Muslims. The latter occupied the Janmasthan by force and also made an assault on Hanuman Garhi. Attacks and counter-attacks continued, culminating in the bloodshed of 1855 under the leadership of Maulvi Amir Ali. As a result, in 1858 an outer enclosure was put up on front of the mosque and the Hindus, who were forbidden access to the inner yard, had to perform their puja on a platform outside. Since 1949 the position has changed and the Hindus have succeeded in installing the images of Rama and Sita in the mosque owing to which the spot has become the object of much litigation. Now the inner yard is protected by an armed guard and only a few Hindu *pujaris* (priests) are allowed access to the inner sanctum.

Outside the outer wall of this contested shrine there is an old and broken image of the Varah (boar). There are a number of mounds in the vicinity bearing traces of different layers of brick work. A good view of the Saryu and the country beyond may be seen from the old platform or one of these mounds.

Other mosques built by Aurangzeb are now in ruins. That near Swargadwar replaced an ancient temple. Near the Maniparvat

there are two graves (venerated as those of the patriarchs Seth and Job) which are mentioned in the *Ain-i-Akbari* as being six and seven yards in length respectively. A grave about 9 yards long and reputed to be that of Noah, is situated near the police-station. Another shrine held sacred by the Muslims is that of Shah Juran Ghorī who is said to have come with Shahabud-din and destroyed the Jain temple of Adinath in the Murao Tola near Swargadeer, giving his name to the mound on which his tomb stands. The shrine of naurahni Khurd Makka takes its name from one of the earliest Muslim immigrants and a renowned saint, Mir Ahmad (who is said to have derived his cognomen from the place Naurahni from where he came). The tomb on Kabir-tila (one of the chief bastions of Ramkot) is still revered as that of Khwaja Hathi, a follower of Babur.

There are some other old shrines such as those of Makhdum Shaikh Bhikha (a devotee who lived about 250 years ago), of Shah Saman Fariad-ras and of Shah Chup. The only remaining institutions of Muslim origin are the Hayat Bakhsh and the Farhat Bakhsh, for mer royal gardens which later passed into Hindu hands.

Among the numerous temples of Ayodhya is the Treta-ke-Thakur which marks the place where Rama performed an *ashvamedh yajna* and set up images of Sita and himself. About three centuries ago, the Raja of Kulu built a new temple, presumably on the same site. It was improved in 1784 by Ahalya Bai, the famous Holkar queen, who also built the adjoining ghat. The ancient images (of black stone) were said to have been thrown into the river by Aurangzeb and to have been recovered and placed in the new temple know as Kaleram-ka-mandir.

The chief place of worship in Ayodhya is the site of the ancient citadel of Ramkot which stood on elevated ground in the western part of the city. The old ramparts have long since disappeared but the mound remains and on it stand a number of

temples. The Hanuman Garhi, a massive structure in the shape of a four-sided fort with circular bastions at each corner, houses a temple Hanuman and is the most popular shrine in Ayodhya.

The *Mahant* (pontiff) of Hanuman Garhi claims to have in his possession a record indicating that the present structure was constructed on the site of some land granted by a Nawab of Avadh to sadhu who cured him of a severe illness.

Among other places of interest is the Kanak-bhavan. Legend has it that Kaikeyi built it for Sita, and that it was originally the place of Rams. Subsequently it appears to have fallen into decay and to have been restored time and again by various kings, including Vikramaditya. The present temple was built by Rani Krishnabhanu Kunwari of Orchha in 1891. There are some modern paintings and a small library here as well as a copy of Sanskrit inscription which seems to imply that on Tuesday, the 2nd of the dark fortnight of Pausa in Yudhisshthir *samvat* 2431, King Vikramaditya, the son of Gandharva Sen, restored this temple and installed in it the images of Rama and Sita.

Other sacred places are the Sita Rasoi (Sita's kitchen), the Barasthan, the Ratna-singhasan (marking the place where Rama was enthroned after his return from exile), the Rang-mahal, Anand-bhawan, Kaushalya -bhavan and the temple of Ksheereshwarnath containing the image of Siva said to have been installed by Kaushalaya.

From Hanuman Gari the main road lads north to the river passing the Bhur and the Shish-mahal temples on the left and on the right those of Krishan, Uma dutt and Tulsidas. To Tulsidas is dedicated a temple, Tulsi-chaura, which is said to be the place where he started writing his great epic, *Ramacharitmanasa*.

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several copper coins probably of Kushana period (pl. XLVI B); bone points of various shapes, majority of them belonging to Period II; terracotta figurines of demons (pl. XLVIII), one of them a female having a frightening expression with projected nipples, holding a bowl in her stretched left hand and her hair stylistically dressed with knots at the back (pl. XLVII A), and the other figurine depicted as devouring an entire animal in his mouth; a mother and child and a female bust with the left arm raised and holding a mirror in her right hand, artistically presented with the help of lines and strokes in low relief, other few female figurines having elaborate hair-dress (pl. XLVII B); a child suckling the breast; a male bust with a typical snake-hood-like head-dress on the top of the head and fan-type round the ears; various varieties of silver and copper coins; silver ear-stud; copper bowl, wire, nails, rings, bell, antimony rods; glass bangles; beads of terracotta, glass, ivory and semi-precious stones; soapstone vessels; wrights and pendants in semi-precious stones; terracotta stamps, skin-rubbers, whistles, dabbers, bangles, wheels, gamemen, decorated pestles; iron nails, razor, knife, sickle, arrow and spear-heads; stone quern; and decorated terracotta ornaments (pl. XLVI C) in the form of *surpa-kundala* and snake-headed pendants. Imitation of a conch-shell in terracotta (pl. XLVI D) is another interesting find.

A small-scale excavation on the northern side of the *stupa* at Piprahwa was undertaken to verify the three phases established earlier. While the three phases were distinguished stratigraphically, the *pradakshina-patha* of the earliest phase was exposed 90 cm below the one of the second phase. With brick-edged outline, the *pradakshina-patha* was paved with brick-bats.

75. EXCAVATION AT AYODHYA, DISTRICT FAIZABAD.—In continuation of last year's work which was taken up under the project called 'Archaeology of the Ramayana Sites', excavation resumed under Professor B. B. Lal of the Indian Institute of Advanced Study, Shimla and Dr K. V. Soundara Rajan of the Survey, assisted by Sarvasiri B. Narasimhaiah, Rambabu, S. S. Mani, R. K. Sehgal, J. C. De and A. K. Mishra of the Survey and Surya Kant Srivastava and R. N. Kaur of the Institute. The work was concentrated on two important sectors in the ancient part of the city, namely Ram Janma Bhumi mound and the open area to the west of Hanuman Garhi, besides a few trenches at Sita-Ki-Rasoi.

The excavation revealed a fairly compact and working sequence for the antiquity of the place from its first settlement over the natural soil. This began with the use of the well-known Northern Black Polished Ware, in all its shades. At the lowest levels, alongside the Northern Black Polished Ware, were also found a few sherds of grey ware, painted with fugitive bands in black pigment along the rim or obliquely on the exterior. This is taken, on a consideration of the position of this ware at Sravasti, Piprahwa, Kausambi, etc., as the very late and degenerate phase of the well-known Painted Grey Ware found at Hastinapura, Mathura, Ahichchhatra, etc. On the basis of the date available from other sites like Mathura, Sravasti, Kausambi, etc., it would seem reasonable to ascribe the first occupation of the Janma Bhumi area to *circa* seventh century B.C.

With this inception, the occupational phases of the mound appears to have continued up to *circa* third century A.D., represented by several structural phases. In the earlier stages, the houses were of wattle-and-daub or mud, followed by those of baked bricks. In the Janma Bhumi area, a massive wall of bricks was observed across the sector obliquely, which may perhaps be identified as a fortification-wall (pl. XLIX). Immediately below this massive wall were found mud-brick structures. In the upper levels of this phase, which may perhaps be called the post-fortification phase, extending from *circa* third century B.C. to the first century A.D., terracotta ring-wells were noted. The fortification-wall appears to have had a fairly deep ditch, almost like a moat, just on its exterior, which was partly cut into the natural clay overlying the fluvialite sand bed. The other site, near Hanuman Garhi, yielded a good number of structures of the Northern Black Polished Ware and later periods, ring-wells of more than one type, including

EXPLORATIONS AND EXCAVATIONS

the typical wells using wedge-shaped bricks (pl. L A), well-known during the later part of the Northern Black Polished Ware period.

The excavation yielded a rich crop of antiquities, among which about half a dozen seals, about seventy coins and over a hundred terracotta figurines deserve special mention. The most noteworthy among them are a terracotta sealing (pl. L B) of king Vasudeva (noted already in his coin issues of Ayodhya) of the second century B.C., a coin of Muladeva of the same period and a terracotta figurine of a person (Jaina Kevali?) with bald head, distended face, and in *kyotsarga* pose (pl. L C). The last-mentioned object came from levels ascribable to circa fourth century B.C. and is perhaps the earliest Jaina figure of this kind so far found in India. The other terracotta cult figurines of occasionally massive proportions, found particularly profusely from Hanuman Garh site of circa first-second century A.D., are comparable to the so-called exotic types noticed by Shri V. S. Agrawala from Abichhahatra excavation and also met with in good number from other sites like Kausambi, Piprahwa, Vaishali, etc.

One of the most significant discoveries, pertaining to the early historic stage, was the occurrence of sherds of the Rouletted Ware (pl. L D) in levels assignable to the first-second century A.D. This phenomenon may well be regarded as signifying large-scale trade and commerce at Ayodhya in the early centuries of the Christian era. This trade must have been along the affertal riverine routes of the Sarayu (on the banks of which Ayodhya is located) and through it of the Ganga, after their confluence at Chapra, linking sites in eastern India like Tamralipti (Tanduk). The Sarayu and the Ganga have been, till recent times, carrying on a large volume of water-borne trade with eastern India using *bajars* (large boats). This is perhaps the most inland context in which the Rouletted Ware has occurred in northern India. In peninsular India, it is occurring sometimes in hinterland also, as at Brahmagiri, Sangamneri, etc.

It is rather remarkable that the Gupta period is not significantly indicated at this site - a fact also noticed in the first season's dig in 1975.

After the early historic deposits, there is a break in occupation, with considerable debris and pit formations before the site was again occupied around the eleventh century A.D. Several later medieval brick-and-kankar lime-floors have been met with, but the entire late period was devoid of any special interest.

Excavations were also undertaken at and around Nandigram, about 16 km south of Ayodhya on the bank of the Tanisa, which, according to Valmiki *Ramayana*, was the seat of government of Bharata, ruling by proxy during Rama's exile. The result of the limited digging revealed a coeval antiquity, by and large, with Ayodhya. The site yielding such an evidence was especially the mound at Rahet, on the south bank of the Tanisa, while the present day Nandigram is located on the northern bank.

The antiquity of Ayodhya, thus, on the basis of these excavations, is ascribable to the early seventh century B.C.

76. EXPLORATION IN DISTRICT KANPUR.—In the course of his exploration, Shri L. M. Wani of the Northern Circle of the Survey, discovered ancient sites yielding Painted Grey Ware at Ujhan, and Northern Black Polished Ware at Chandanpur, Mau, Radhan, Kasdhan, Rohini, Sankhimi Buzurg and Ujhan. The site at Rohini also yielded a few sherds of the painted Northern Black Polished Ware. An important discovery from Ujhan is a circular terracotta sealing bearing legend *Vagapalasa* in Brahmi characters of circa third-second century B.C. and a symbol of two intertwined serpents, forming a circular knot in the centre.

Further he discovered an ancient site at Kheora on the right bank of the river Ganga, yielding Painted Grey, Northern Black Polished, black-and-red and red wares as also the Muslim glazed ware. One rectangular cast copper coin, bearing a *chhatra*, a tree and a cross on the obverse and an elephant on the reverse, was also collected from the site.

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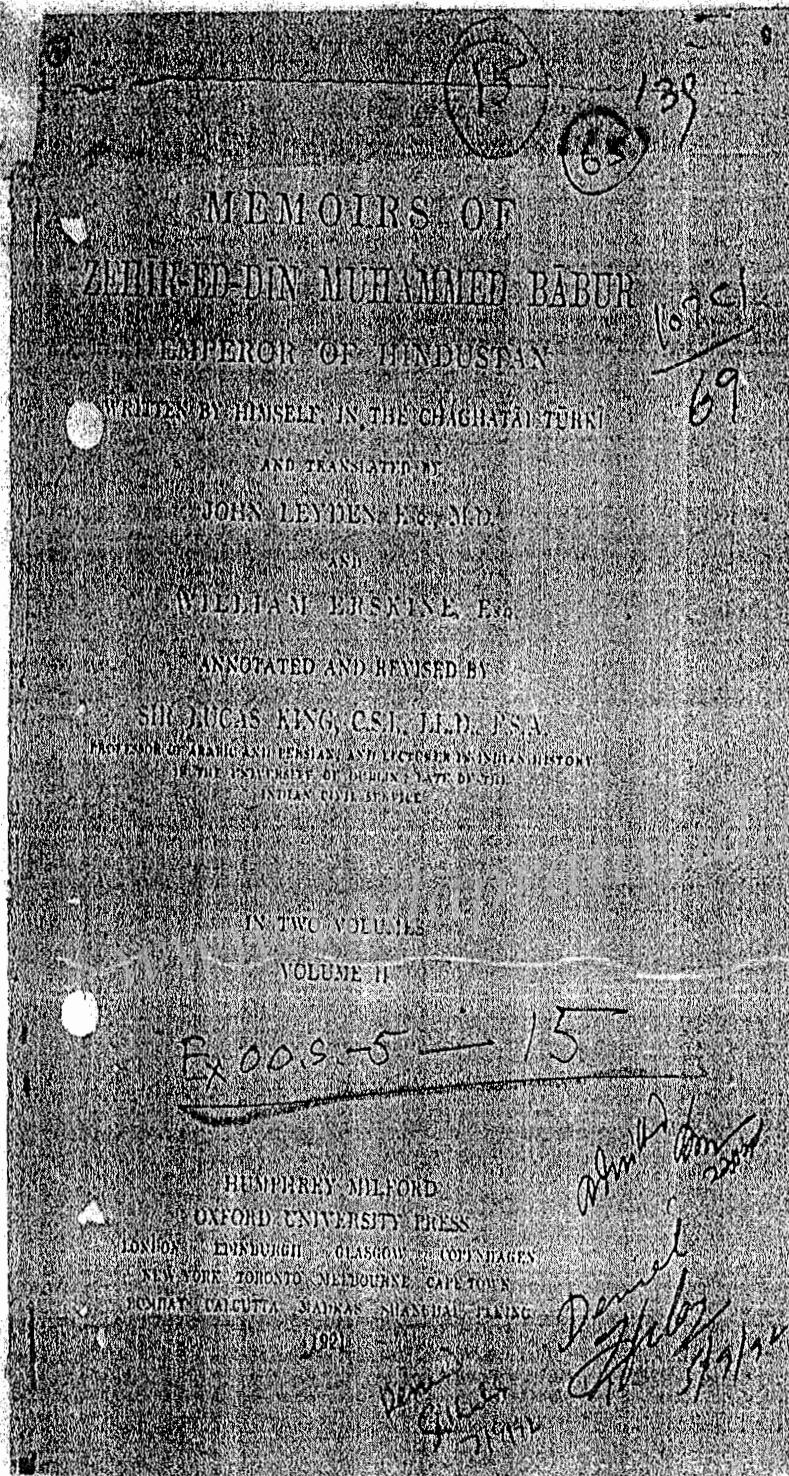
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69A

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 ATOMOLS OF HADRA
 my material and the younger king, with a few
 On Saturday the 20th of the latter month, I was at
 Lakhdun, and having surveyed the place, I saw
 Ghin, and encamped. The same day I found the river
 Ghin. I know not whether any water got into it, or
 whether it was the effect of the air, but I became sick
 in the night, though it was not very painful.
 We were all a march or two from Ghin, when we
 arrived from Chin. The Sultan, with his army, then
 the army were encamped on the other side of the river, and
 that he would require to be reinforced. I dispatched to his
 assistance a thousand of the best men, from the garrisons
 under the command of Karak. On Saturday the 21st of
 Rajab, I encamped two or three kos above Ghin, at a place
 called the Gogha and Sami. The Ghazis, Sherki, and
 had sent the Ghazis and the Ghazis, on the 22nd of
 the 23rd of the month, sent a letter to Sultan, for the
 purpose of overruling him. Sultan, having received
 his message, about noon-day, sent a person to call
 Karak, and his assistance, and began to make preparations
 for passing the river. When Karak and his army
 they passed the river without delay. There were about five
 horse, with three or four elephants, on the other side, who
 being unable to stand their ground, took to flight. The
 Ghazis then followed some of them, and cut off their rear,
 which they sent me. I killed Sultan, and the Karak, the
 Haba, Chahar, and Karak, who passed the river, and
 Sultan, who had passed over first, captured the
 evening prayer in pursuit of Sherki, who was three
 himself into a jungle, and escaped. Chin, Karak, Sultan,
 having finished at night by a proclamation, and about
 Proposals.
 (Or a child, according to P. de C.)
 The city of Ghin, or Ayodhya, is situated on the bank of
 the Gogra, a few miles below it, in the valley of the Gogra.
 place of immortality, which is a place of immortality.
 It is the city of the Ghazis, and is a place of immortality.
 It is the city of the Ghazis, and is a place of immortality.
 It is the city of the Ghazis, and is a place of immortality.
 It is the city of the Ghazis, and is a place of immortality.
 It is the city of the Ghazis, and is a place of immortality.

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MEMOIRS OF BAHU

Although, and renewed his pursuit of the enemy. After March 25, marching forty kos, he came to a place where their families and baggage had been, but they were already in full flight. The fugitive force now divided itself into different bodies. Baki Singh, with one division, following close upon the enemy, overtook their baggage and families, and brought in a few of the Afghans as prisoners.

I halted some days in this station, for the purpose of settling the affairs of Oudh and the neighbouring country, and for making the necessary arrangements. Seven or eight kos above Oudh, on the banks of the river Saru, is the well-known tract called the Hunting-ground. I sent Mirza Muhammad Jaleel to examine the lands of the river Godavari and Saru, which he did. On Thursday, the 12th, I April, mounted to set off on a hunting party.

The remaining transactions of this year are not to be found in any of the copies which I have met with, nor do the historians of Hindustan throw any light on them.—[End of Volume.]

EVENTS OF THE YEAR 1235

On Friday, the 3rd of Muharrem, Askani, whom before marching against Chanderi, I had sent for to assist with on the affairs of Multan having arrived, I received him in my private apartments.

That afternoon he said that the banks of the Saru, seven or eight kos above Oudh, were full of game.

[I have known in his (Jaleel's) words that after the defeat of the Afghan army, Baki returned to Agra for the rainy season. (Fifteenth Century History of India) observes that Baki seems to have compelled the Afghan rebels to take refuge in the territories of the King of Bengal, and it was probably during this period that he retired to Southern India, but for some months after this, he is said to have been in bad health, and it is probable that a longer course of relaxation than that which he took in his country.]

[The 12th year of the Turkish era here commences again after a long interval. (The 12th year 1235 begins on September 15, A.D. 1828.)]

[Askani, Bahu's third son, was governor of the province of Multan and about twelve years old.]

[Multan is the head-quarters of a division and district in the Panjab, situated four miles from the present left bank of the Chenab. At 10½ to 11 miles (1800) the River flowed past the town, and

(Ex-15)
MEMOIRS OF ZEHIR-ED-DIN MUHAMMED BABUR 131
EMPEROR OF HINDUSTAN

WRITTEN BY HIMSELF, IN THE CHAGHATAI TURKI
AND TRANSLATED BY

JOHN LEYDEN, Esq., M.D

and

WILLIAM ERSKINE, Esq.

ANNOTATED AND REVISED BY

SIR LUCAS KING, C.S.I., LL.D., F.S.A.

PROFESSOR OF ARABIC AND PERSIAN, AND LECTURER IN INDIAN
HISTORY

IN THE UNIVERSITY OF DUBLIN ; LATE OF THE

INDIAN CIVIL SERVICE

IN TWO VOLUMES

VOLUME II

Page 332-333

We were still a march or two from Oudh, when a messenger arrived from Chin Taimur Sultan, with intelligence that the enemy were encamped on the other side of the Saru, and that he would require to be reinforced. I dispatched to his assistance a thousand of the best men from the centre, under the command of Kazak. On Saturday, the 7th of Rajeb (March 28), I encamped two or three kos above Oudh, at the junction of the Gogra and Saru. Till that day, Sheikh Bayezid had kept his station, not far from Oudh, on the other side of the Saru. He had sent a letter to Sultan, for the purpose of overreaching him. Sultan having discovered his insincerity, about noon-day prayers sent a person to call for passing the river. When Karacheh had joined Sultan, they passed the river without delay. There were about fifty horse, with three or four elephants, on the other side, who being unable to stand their ground, took to flight. Our people brought down some of them, and cut off their heads which they sent me. Bikhub Sultan, Terdi Beg, Kuch Beg, Baba Chihreh, and Baki Shaghawel, passed the river after Sultan. Those

who had passed over first continued till evening prayers in pursuit of Sheikh Bayezid, who threw himself into a jungle, and escaped. Chin Taimur Sultan having halted at night by a pool, mounted again about midnight (March 29), and renewed his pursuit of the enemy. After marching forty kos, he came to a place where their families and baggage had been, but they were already in full flight. The light force now divided itself into different bodies ; Baki Shaghawel with one division, following close upon the enemy, overtook their baggage and families, and brought in a few of the Afghans as prisoners.

I halted some days in this station, for the purpose of settling the affairs of Oudh and the neighbouring country, and for making the necessary arrangements. Seven or eight kos above Oudh, on the banks of the river Saru, is the well-known tract called the Hunting-ground. I sent Mir Muhammed Jalehban to examine the fords of the rivers Gogra and Saru, which he did. On Thursday, the 12th (April 2), I mounted, to set off on a hunting party.

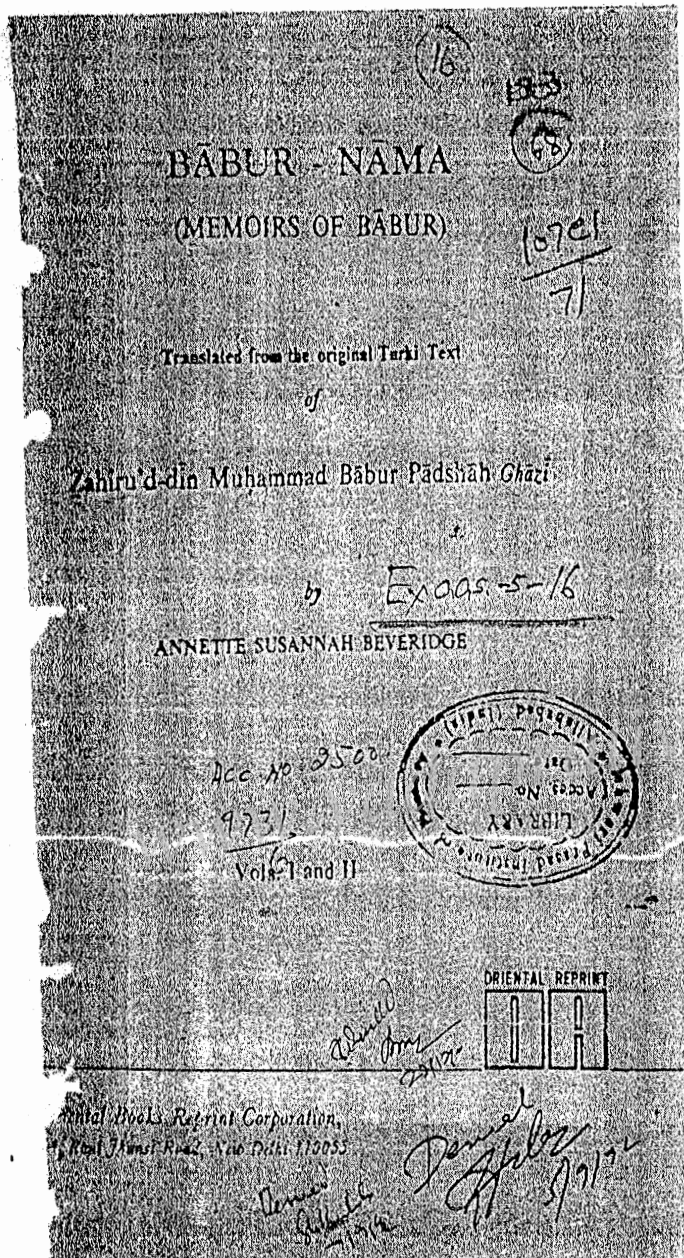
[The remaining transactions of this year are not to be found in any of the copies which I have met with : nor do the historians of Hindustan throw any light on them.- Editor.]

Note:- [The Hijri year 935 begins on September 15, A.D. 1528.]

Tauk Loly

(E-16)

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Barbar's route as he sought to

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HINDUSTAN

134/1072
7L

for Bihar began along the bank of Jūn. After *skrouze* (10 m.) done, halt was made at Lavān. I went by boat. The people of the army were crossing the Jūn up to today. They were ordered to put the culverin-carts² which had been landed at Adampur into boats again and to bring them on by water from Pīg.

On this ground we set wrestlers to wrestle. Dost-i-vishī Khān gripped the boatman Champion of Lahor; the contest was stubborn; it was with great difficulty that Dost gave the throw. A head-to-foot was bestowed on each.

(*March 15th and 16th*) People said that ahead of us was a swampy, muddy, evil river called Tū. In order to examine the ford³ and repair the road, we waited two days (*Tuesday Rāmān 5th and Wednesday 6th*) on this ground. For the horses and camels a ford was found higher up, but people said laden carts could not get through it because of its uneven, stony bottom. They were just ordered to get them through.

(*March 17th*) On Thursday (7th) we marched on. I myself went by boat down to where the Tū meets the Gang (Ganges), there landed, thence rode up the Tū, and, at the Other Prayer,

The match, beginning on the Jūnna, is now along the united rivers.
 1. *Barbar's route as he sought to* Here the carts are those carrying the guns.
 2. From the particular name given about the Tū, Tūnī and Karmānā, it would seem that he had not passed them last year; an inference supported by what is known of his route in that year. He came from Gwalior to the Kanar passage (p. 107), there crossed the Jūnna and went direct to Damsū (p. 125), above Chānup on the Ganges, went on to Bahānānā (p. 133), crossed the Ganges and went to near the junction of the Ghagra and Sarā (p. 134). The next indication of his route is that he was at Dākānā, but whether he reached it by water down the Ghagra, as his marching direction (p. 134) suggests, or by land through the Ghagra from Bahānānā (p. 133) he went upstream to Chānup (p. 125), on a ship to Sarāpūr, 2 m. from the mouth of the Ghagra, and there left the Ganges for Damsū (p. 125). I have found nothing about his return route to Agra, it seems improbable that he would go as far south as to near Pīg; a more northerly and direct road to Agra and Sarā (p. 134) may have been taken. Concerning Bahānānā (p. 133) the following may be said since I was visiting in 1914 A.D. I discovered that (p. 133) that Bahānānā was a day's ride (p. 133) to Agra. The date 1727 (1727 A.D.) (p. 133) p. 173 says: "Barbar's route as he sought to Agra" (p. 133) and that he destroyed the nation temple, marking the little Līvā Rāmā, and on it and built a mosque, still known as Bahānānā. The two inscriptions on the building, one on the pulpit, both are in Persian, and bear the date 1133 V.S. This date may be that of the completion of the building, and not the date of its destruction. I have too narrowly restricted the use of the name Bahānānā to the date of the maps of Afghānī and John Smith, and not only what the *Geography of India* map of the United Provinces does. It applies to the Sarā (p. 133) as Bahānānā when written of the Jūnna.
 3. Here the lacuna of the Hist. Codex ends.

for Bihar began along the bank of Jun. After 5 kurohs (10m) done, halt was made at Lawlin.¹ I went by boat. The people of the army were crossing the Jun up to today. They were ordered to put the culverin-carts² which had been landed at Adampur, into boats again and to bring them on by water from Flag.

On this ground we set wrestlers to wrestle. Dost-i-yasin -khair gripped the boatman Champion of Lahor ; the contest was stubborn ; it was with great difficulty that Dost gave the throw. A head-to-foot was bestowed on each.

(March 15th and 16th) People said that ahead of us was a swampy, muddy, evil river called Tus. In order to examine the ford⁴ and repair the road, we waited two days (Tuesday Ramzdn 5th and Wednesday 6th) on this ground. For the horses and camels a ford was found higher up, but people said laden carts could not get through it because of its uneven, stony bottom. They were just ordered to get them through.

(March 17th) On Thursday (7th) we marched on. I myself went by boat down to where the Tus meets the Gang (Ganges), there landed, thence rode up the Tus, and, at the Other Prayer,

¹The march, beginning on the Jumna, is now along the united rivers.

²zarb-zanlik ardhaldr. Here the carts are those carrying the guns.

³From the particulars Babur gives about the Tus (Tons) and Karma-nasa, it would seem that he had not passed them last year, an inference supported by what is known of his route in that year: — He came from Guallar to the Kanar-passage (f. 336), there crossed the Jumna and went direct to Qanauj (f. 335), above Qanauj bridged the Ganges, went on to Bangarmau (f. 338), crossed the Gumti and went to near the junction of the Ghogra and Sarda (f. 338b). The next indication of his route is that he is at Baksara, but whether he reached it by water down the Ghogra, as his meeting with Muh. Maruf Farmuli suggests (f. 377), or by land, nothing shews. From Baksara (f. 366) he went up-stream to Chausa (f. 365b), on perhaps to Sayyidpur, 2 m. from the mouth of the Gumti, and there left the Ganges for Junpur (f. 365). I have found nothing about his return route to Agra; it seems improbable that he would go so far south as to near Piag ; a more northerly and direct road to Fathpur and Sarai Baburpur may have been taken. — Concerning Babur's acts in 934 AH. the following item, (met with since I was working on 934 AH.), continues his statement (f. 338b) that he spent a few days near Aud (Ajodhya) to settle its affairs. The D. G. of Fyzabaa (H. E. Nevill) p. 173, says " In 1528 AD Babur came to Ajodhya (Aud) and halted a week. He destroyed the ancient temple" (marking the birth-place of Rama) "and on its site built a mosque, still known as Babur's Mosque ... It has two inscriptions, one on the outside, one on the pulpit ; both are in Persian ; and bear the date 935 AH." This date may be that of the completion of the building. (Corrigendum : — On f. 339 n. 1, I have too narrowly restricted the use of the name Sarju. Babur used it to describe what the maps of Arrowsmith and Johnson shew, and not only what the Gazetteer of India map of the United Provinces does. It applies to the Sarda (f. 339) as Babur uses it when writing of the fords.)

⁴Here the lacuna of the Hai. Codex ends.

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Bavi

E.S.

Farmuli in conjunction with Add. Its estates are returned still in *Farmuli* possession, that of the widow of Kala Pahar *Farmuli*.—(See *infra*.)

The fifth instance (1334) connects with Add. (Oudh) leaves royal troops abandoning the place. Lakhn were those who had been sent against Shaikh Bayazid in Add.

The remaining three instances (1370, 1376, 1374) appear to concern one place, to which Biban and Bayazid were rumoured to intend going, which they captured and abandoned. As the table of variants shows, Kehr's MS. reads Lakhnūr in all three places, the Hal. MS. once only, varying from itself as it does in Nos. 1 and 2.—A circumstance supporting *Lakhnūr* is that one of the messengers sent to Bābur with details of the capture was the son of Shah Mub. *Dawāna* whose record associates him rather with Badakhshan, and with Humayun and Samghal [perhaps with Lakhnūr itself] than with Bābur's own army.—Supplementing my notes on these three instances, much could be said in favour of reading Lakhnūr, about time and distance done by the messengers and by 'Abdu'l-lah *Khatib* on his way to Sambhal and passing near Lakhnūr; much too about the various rumours and Bābur's immediate counter-action. But to go into it fully would need lengthy treatment, and the historical unimportance of the little problem appears not to demand it—given taking the place to be Lakhnau there are the considerations (a) that Lakhnūr was the safer harbourage for the rains and less near the westward march of the royal troops returning from the battle of the Goghra; (b) that the fort of Lakhnau was the renowned old *Mathchubanan* (cf. *Gazetteer of the Province of Oude*, 3 vols., 1877, ii, 365).—So far as I have been able to fit dates and transactions together, there seems no reason why the two Afghāns should not have gone to Lakhnūr, have crossed the Ganges near it, dropped down south (perhaps even intending to recross at Dahnau) with the intention of getting back to the *Farmuli* and *Jalwāns*, perhaps in Barwān, perhaps elsewhere to Bayazid's brother Mar'uf.

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INSCRIPTIONS ON BABUR'S MOSQUE, AJODHYA.

II.—THE INSCRIPTIONS ON BABUR'S MOSQUE IN AJODHYA (OUDH).

THANKS to the kind response made by the Deputy Commissioner of Ayzabad to my husband's enquiry about two inscriptions mentioned by several Gazetteers as still existing on "Babur's Mosque" in Oudh, I am able to quote copies of both.

The Inscription inside the Mosque is as follows:—

۱. بمروودہ شاہ بابر کہ عدلش • بنایست ناکاخ گردون ملاتی
۲. بنایا کرد این مُہبط قدسیان • امیر سعادت نشان میر باقی
۳. بود خیر باقی جو سال بنایش • عیان شد کہ گفتم بود خیر باقی

1. *Ba farwāda-shāh Bābur ki 'adlūsh*
Banā'ist ā nākākh-i-gardūn mīlātī.
2. *Banā kard īn muḥḥit-i-qudsiyan*
Amīr-i-sa'ādāt-nishān Mīr Bāqī
3. *Bāwūd khair baqī chū sāl-i-banā'ish*
Ẓāhir shad ki gūftām.—Bāwūd khair baqī (935).

The translation and explanation of the above, manifestly made by a Muslim, and as such having special value, are as follows:—

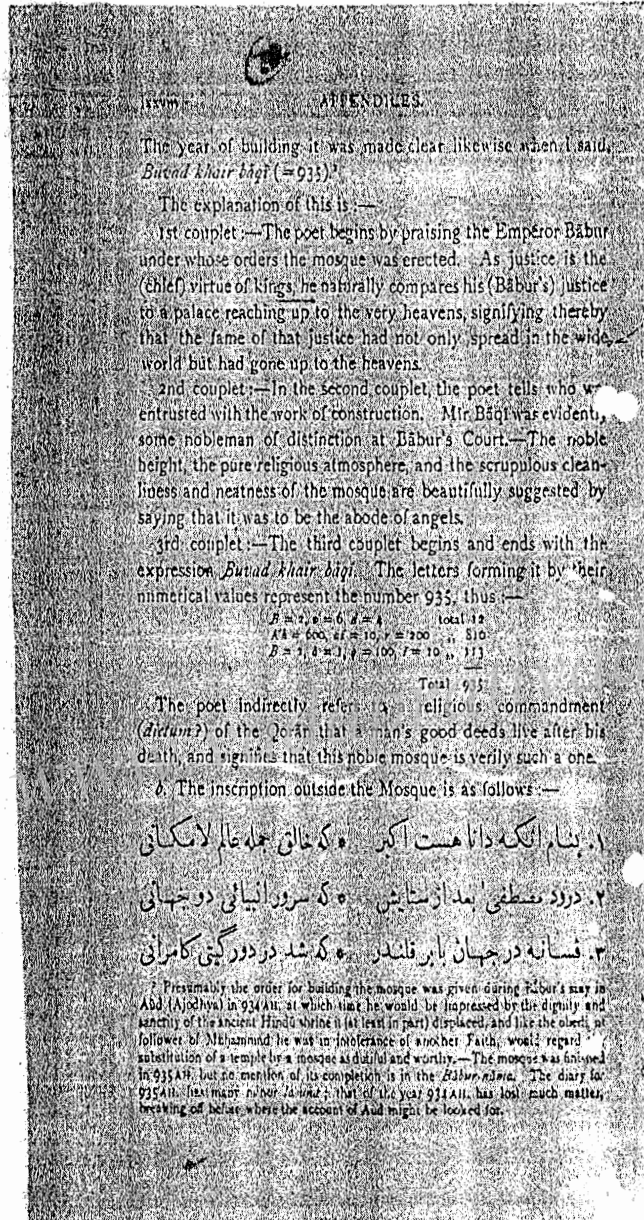
1. By the command of the Emperor Bābur whose justice is an edifice reaching up to the very height of the heavens,
2. The good-hearted Mīr Bāqī built this alighting-place of angels;
3. *Bāwūd khair baqī?* (May this goodness last for ever!)

(Cf. p. 55, n. 3.)
A few slight changes in the form of expressions have been made for clearness sake.
Under c.m. Mīr Bāqī of Tashkent. Perhaps a better epithet for *sa'ādāt-nishān* ("good-hearted") would be one implying his good fortune in being designated to build a mosque on the site of the ancient Hindu temple.
There is a play here on Bāqī's name; perhaps a good wish is expressed for his prosperity together with one for the long permanence of the sacred building *khair* ("goodness").

[1]

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The year of building it was made clear likewise when I said:
Buad khair baqi (= 935)

The explanation of this is:—

1st couplet:—The poet begins by praising the Emperor Bābur under whose orders the mosque was erected. As justice is the (chief) virtue of kings, he naturally compares his (Bābur's) justice to a palace reaching up to the very heavens, signifying thereby that the fame of that justice had not only spread in the wide world but had gone up to the heavens.

2nd couplet:—In the second couplet, the poet tells who was entrusted with the work of construction. Mir Bāqi was evidently some nobleman of distinction at Bābur's Court.—The noble height, the pure religious atmosphere, and the scrupulous cleanliness and neatness of the mosque are beautifully suggested by saying that it was to be the abode of angels.

3rd couplet:—The third couplet begins and ends with the expression *Buad khair baqi*. The letters forming it by their numerical values represent the number 935, thus:—

B = 2, u = 6, d = 4	total 12
A = 600, kh = 10, ir = 200	" 810
B = 2, a = 1, q = 100, i = 10	" 113
Total 935	

The poet indirectly refers to a religious commandment (*dictum*) of the Qur'an that a man's good deeds live after his death, and signifies that this noble mosque is verily such a one.

6. The inscription outside the Mosque is as follows:—

۱. بنام انکه دانا هست آکر • که خانی همه عالم لامکانی
۲. درود مصطفی بعد از ستایش • که سرور انبیائی دوجہانی
۳. فسانہ در جہان بابر قلندر • کہ شد در دورگیتی کامرانی

Presumably the order for building the mosque was given during Bābur's stay in Agra (Ajodhya) in 924 A.H. at which time he would be impressed by the dignity and sanctity of the ancient Hindu shrine (at least in part) displaced, and like the object of follower of Muhammad he was in intolerance of another Faith, would regard substitution of a temple by a mosque as dishonour and worthy.—The mosque was finished in 935 A.H. but no mention of its completion is in the *Bābur-nama*. The diary for 935 A.H. that may refer to and that of the year 934 A.H. has lost much matter, breaking off before where the account of Agra might be looked for.

BABUR'S GARDENS IN AND NEAR KABUL

1. *Ba nam-i anbi dānā hast akbar*
Ki khālg-i jahān āham tā-makān
2. *Durūd-i mastūr bō dāz silāyish*
Ki sarvār-i anbiyā dū jahān
3. *Fasānadar jakān Bābur galandar*
Ki shud dar dāw gū kāmran

The explanation of the above is as follows —

In the first couplet the poet praises God, in the second Muhammad, in the third Babur. — There is a peculiar literary play in the use of the word *tā-makān* in the 1st couplet. The author hints that the mosque is meant to be the abode of God, although He has no fixed abiding place. — In the first hemistich of the 3rd couplet the poet gives Babur the appellation of *galandar*, which means a perfect devotee, indifferent to all worldly pleasures. In the second hemistich he gives as the reason for it being so, that Babur became and was known all the world over as a *galandar*, because having become Emperor of India and having thus reached the summit of worldly success, he had nothing to wish for on this earth.

The inscription is incomplete and the above is the plain interpretation which can be given to the couplets that are to hand. Attempts may be made to read further meaning into them but the language would not warrant it.

V. BABUR'S GARDENS IN AND NEAR KABUL

The following particulars about gardens made by Babur in or near Kabul are given in Mohammad Amir of Kazwin's *Padshāh-nāma* (Bib. Ind. ed. p. 585; p. 588).

1. The meaning of this couplet is incomplete without the couplet that followed it and is now illegible.
2. Firuz gives a different reason for Babur's sobriquet of *galandar*, namely, that he kept as much as none of the treasure he acquired in Hindustan (Lub. ed. p. 206).

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APPENDICES

Ten gardens are mentioned as made — the Shahr-āra (Town adorning) which when Shāh-i-Jahān first visited Kabul in the 12th year of his reign (1042 A.H. — 1638 A.D.) contained very fine plane-trees Bābur had planted, beautiful trees having magnificent trunks, — the Chār-bāgh — the Bāgh-i-jalau-khāna, — the Aūrta-bāgh (Middle-garden) — the Saurat-bāgh — the Bāgh-i-mahtāb (Moonlight-garden) — the Bāgh-i-ahūkhanā (Garden of the deer-house), — and three smaller ones. Round these gardens rough-cast walls were made (renewed?) by Jahāngir (1056 A.H.).

The above list does not specify the garden Bābur made and selected for his burial; this is described apart (I, p. 588) with details of its restoration and embellishment by Shāh-i-Jahān the master-builder of his time, as follows:—

The burial-garden was 500 yards (gas) long, its ground was in 15 terraces, 30 yards apart (?). On the 15th terrace is the tomb of Rūqaiya Sultān-Begam, as a small marble platform (*chabutra*) had been made near it by Jahāngir's command, Shāh-i-Jahān ordered (both) to be enclosed by a marble screen three yards high — Bābur's tomb is on the 14th terrace. In accordance with his wish, no building was erected over it, but Shāh-i-Jahān built a small marble mosque on the terrace below. It was begun in the 17th year of Shāh-i-Jahān's reign, and was finished in the 19th after the conquest of Balkh and Badakhshān at a cost of 30,000 *rupis*. It is admirably constructed. — From the 12th terrace running-water flows along the line (*vasṭā*) of the avenue, but its 12 water-falls, because not

Jahāngir who reigned in the Shahr-āra garden in Salaf 1016 A.H. (May 1607 A.D.) says it was made by Bābur's aunt, Abū Bakr's daughter Shāh-Bānū Ulgugh and her daughter *Munim* (Jahāngir, I, 106).

* A *ghosla-khāna* might be where horse feed, gear, bridles and stirrups are kept, or any of (A.D. 15) such there may be another interpretation.

She was a daughter of Hindū, was a grand-daughter therefore of Bābur, was Akbar's first wife, and brought up Shāh-Jahān. Jahāngir mentions that she made her first pilgrimage to her father's tomb on the day he made his to Bābur's, Friday Salaf 1016 A.H. (June 12th 1607 A.D.). She died at 84 on Jumada 1, 7th 1055 A.H. (Jan. 25th 1646 A.D.). Cf. *Tuzk-i-Jahāngir*, Mss. Hadrat's Supplement, lib. ex. p. 40.

Mr. H. N. Gardner's photograph of the mosque shows pinnacles and thus enables its corner to be identified in his second of the tomb itself.

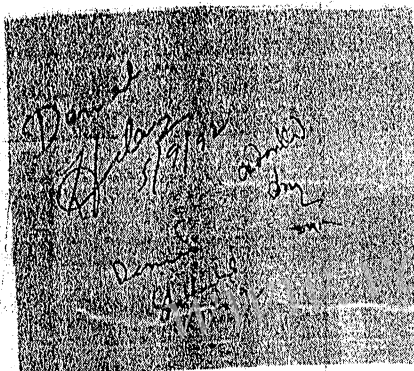
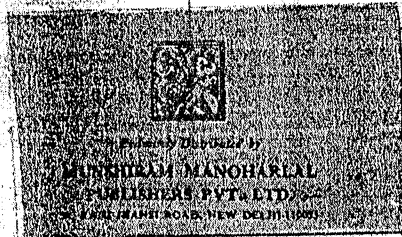
One of Daniel's drawings (which I hope to reproduce) illuminates this otherwise somewhat obscure passage, by showing the avenue, the borders of running water and the little water-falls, — all reminding of Mafraq.

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... told with leisurely content, the story of the visits of Debur's descendants to Babal and of their pilgrimages to his tomb, could hardly fail to interest its reader.

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THE HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW I LUCKNOW II
O.S. No. 5 of 1989
Bhagwan Saharan V. Ram V. Ram
Produced by Plaintiff
DATE OF PRODUCTION 20/5/92
ADMITTED BY THE OTHER PARTY By Sri. J. P. Singh A.D.
ADMITTED BY THE COURT BY THE COURT
EX. 005-3-16

BY ORDER OF THE JUDGE dated 13.2.08
J.S.D.

(Ex-16)
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BABUR-NAMA
(MEMOIRS OF BABUR)
Zahiru'd-din Muhammad Babur Padshah Ghazi
Two Vols. Bound in One
Translated by
ANNETTE SUSANNAH BEVERIDGE

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934 A.H.-SEP. 27th 1927 TO SEP. 15th 1528 A.D.

(a. Visit to Kul (Aligarh) and Sambal.)

(Sep. 27th) On Saturday the 1st of Muharram we dismounted in Kul (Koel). Humayun had left Darwish (- i - ali) and Yusuf- i -ali in Sambal; they crossed one river, fought Qutb Sirwani and a party of rajas, beat them well and killed a mass of men. They sent a few heads and an elephant into Kul while we were there. After we had gone about Kul for two days, we dismounted at Shaikh Guran's house by his invitation, where he entertained us hospitably and laid an offering before us.

(Sep. 30th-Muh. 4th) Riding on from that place, we dismounted at Atruli (Atrauli).

(Oct. 1st- Muh. 4th) On Wednesday we crossed the river Gang (Ganges) and spent the night in villages of Sambal.

(Oct. 2nd - Muh. 6th) On Thursday we dismounted in Sambal.

After going about in it for two days, we left on Saturday.

(Oct. 5th - Muh. 9th) On Sunday we dismounted in Sikandara at the house of Rao Sirwani who set food before us and served us. When we rode out at dawn. I made some pretext to leave the rest, and galloped on alone to within a Kuroh of Agra where they overtook me. At the Mid-day Prayer we dismounted in Agra.

(March 28th) On Saturday the 7th of Rajab we dismounted 2 or 3 *Kurohs* from Aud above the junction of the Gagar (Gogra) and Sird (a). Till today Shaikh Bayazid will have been on the other side of the sird (a) opposite Aud, sending letters to the Sultan and discussing with him, but the Sultan getting to know his deceitfulness, sent word to Qaracha at the Mid-day Prayer and made ready to cross the river. On Qaracha's joining him, they crossed at once to where were some 50 horsemen with 3 or 4 elephants. These men could make no stand; they fled; a few having been dismounted, the heads cut off were sent in.

Following the Sultan there crossed over Bi-khub (var. Ni-Khub) Si. And Tardi Beg (the brother) of Quj Beg, and Baba Chuhra (the Brave), and Baqi *shaghawal*. Those who had crossed first and gone on, pursued Shaikh Bayazid till the Evening Prayer, but he flung himself into the jungle and escaped. Chin-timur dismounted late on the bank of standing-water, rode on at midnight after therebel, went as much as 40 *kurohs* (80 m.), and came to where Shaikh Bayazid's family and relations (*nisba?*) had been : they however must have fled. He sent gallopers off in all directions from that place : Baqi *shaghawal* and a few braves drove the enemy like sheep before them, overtook the family and brought in some Afghan prisoners.

We stayed a few days on that ground (near Aud) in order to settle the affairs of Aud. People praised the land lying along the Sird (a) 7 or 8 *kurohs* (14-16 M.) above Aud, saying it was hunting-ground. Mir Muhammad the raftsman was sent out and returned after looking at the crossings over the Gagar-water (Gogra) and the Sird (a)-water (Chauka?).

(April 2nd) On Thursday the 12th of the month I rode out intending to hunt.

Here in all known texts of the *Babur-nama* there is a break of the narrative between April 2nd and Sep. 18th 1528 A.D.- Jumada II.

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12th 934 AH. And Muharram 3rd 935 AH., which whether intentional or accidental, is unexplained by Babur's personal circumstances. It is likely to be due to a loss of pages from Babur's autograph manuscript, happening at some time preceding the making of either of the Persian translations of his writings and of the elphinstone and Haidarabad transcripts. Though such a loss might have occurred easily during the storm chronicled on f.376b, it seems likely that Babur would then have become aware of it and have made it good. A more probable explanation of the loss is the danger run by Humayun's library during his exile from rule in Hindustan, at which same time may well have occurred the seeming loss of the record of 936 and 937 AH.

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(Oct. 22nd) By this time the treasure of Iskandar and Ibrahim in Dihli and Agra was at an end. Royal orders were given therefore, on Thursday the 8th of Safar, that each stipendiary (*wajhadar*) should drop into the Diwan, 30 in every 100 of his allowance, to be used for war-material and appliances, for equipment, for powder, and for the pay of gunners and matchlockmen.

(Oct. 24th) On Saturday the 10th of the month, Pay-master St. Muhammad's foot-man Shah Qasim who once before had sent to Heri with other letters to the purport that, through God's grace, our hearts were at ease in Hindustan about the rebels and pagans of east and west; and that, God bringing it aright, we should use every means and assuredly in the coming spring should touch the goal of our desire. On the margin of a royal letter sent to Ahmad Afshar (*Turk*) a summons to Faridun the *qabuz*-player was written with my own hand.

BB

(kkk. A surmised survival of the record of 934 A.H.)

After spending several days pleasantly in that place where there are gardens, running-waters, well-designed buildings, trees, particularly mango-trees, and various birds of coloured plumage, I ordered the march to be towards Ghazipur.

Ismail Khan *Jalwani* and *Alaul Khan* Nuhant had it represented to me that they would come to Agra after seeing their native land (*want.*) On this the command was, "I will give an order in a months."

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**U.- THE INSCRIPTIONS ON BABUR'S MOSQUE IN
AJODHYA (OUDH).**

Thanks to the kind response made by the Deputy-Commissioner of Fyzabad to my husband's enquiry about two inscriptions mentioned by several Gazetteers as still existing on "Babur's Mosque" in Ouch, I am able to quote copies of both.

a. The inscription inside the Mosque is as follows:-

1. *Ba farmuda-i-Shah Babur ki adilash
Banaist tu kakh-i-gardun mulaqi,*
2. *Bana kard in muhbit-i-qudsiyan
Amir-i-saadat-nishan Mir Baqi*
3. *Bavad khair baqi! Chu sal-i-banaish
Iyan shud ki guftam,- Bubad khair baqi.*

The translation and explanation of the above, manifestly made by a Musalman and as such having special value, are as follows:-

1. By the command of the Emperor Babur whose justice is an edifice reaching up to the very height of the heavens,
2. The good-hearted Mir Baqi built this alighting-place of angels;
3. *Bavad khair baqi!* (May this goodness last for ever!).

The year of building it was made clear likewise when I said, *Buvad Khair baqi* (=935).

The explanation of this is :-

1st Couplet:- The poet begins by praising the Emperor Babur under whose orders the mosque was erected. As justice is the (chief) virtue of kings, he naturally compares his (Babur's) justice to a palace reaching up to the very heavens, signifying thereby that the

fame of that justice had not only spread in the wide world but had gone up to the heavens.

2nd couplet:- In the second couplet, the poet tells who was entrusted with the work of construction. Mir Baqi was evidently some nobleman of distinction at Babur's Court.- The noble height, the pure religious atmosphere, and the scrupulous cleanliness and neatness of the mosque are beautifully suggested by saying that it was to be the abode of angels.

3rd Couplet :- The third couplet begins and ends with the expression *Buvad khair baqi*. The letters forming it by their numerical values represent the number 935, thus:-

B=2, v=6, d=4	total 12
Kh=600, ai=10, r=200	" 810
B=2, a=1, q=100, i=10	" 113
	<hr/> total 935

The poet indirectly refers to a religious commandment (*dictum*) of the Qoran that a man's good deeds live after his death, and signifies that this noble mosque is verily such a one.

b. The inscription outside the Mosque is as follows:-

1. *Ba nam-i-anki dana hast akbar*
Ki khaliq-i-jamla alam la-makani
2. *Durud Mustafa bad az siyash*
Ki sarwar-i-ambiya du jahani
3. *Fasana dar jahan Babur qalandar*
Ki shud dar daur giti kamrani.

The explanation of the above is as follows:-

In the first couplet the poet praises God, in the second Muhammad, in the third Babur.- There is a peculiar literary beauty in the use of the word *la-makani* in the 1st couplet. The author hints that the mosque is meant to be the abode of God, although He has no fixed abiding place.- In the first hemistich of the 3rd couplet the poet gives Babur the appellation of *qalandar*, which means a perfect devotee, indifferent to all worldly pleasures. In the second

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hemistich he gives as the reason for his being so, that Babur became and was known all the world over as a *qalandar*, because having become Emperor of India and having thus reached the summit of worldly success, he had nothing to wish for on this earth.

The inscription is incomplete and the above is the plain interpretation which can be given to the couplets that are to hand. Attempts may be made to read further meaning into them but the language would not warrant it.

"Towk loly"

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7

92

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(Eph. 17)
150

(79)

10721
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(20)

ANNEXURE 3

مطابق
مستند پریمی اعلیٰ عورت

Daniel
Haley
5/9/92

Daniel
Haley
7/7/92

Go to the
Haley
7/7/92

3rd ed
1987

Exoos - 5 - 17

10721

107C1
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बाबरी मस्जिद

(मुसन्नफ़ : सैय्यद शहाबुद्दीन अब्दुर्रहमान)

तारीखी पस मंज़र और पेश मंज़र की रौशनी में

शाया कर्दा :
दारुल मुसन्नफीन, शिबली ऐकेडमी, आजमगढ़
(तीसरा संस्करण : 1987 ई०)

मतबूआ

मुआरिफ़ प्रेस, आजमगढ़

153

(बाबरी मस्जिद)

वहाँ मूर्ति भी रख देते, पूजा - पाठ भी कर लेते मगर इनके खिलाफ अदालती कार्रवाई की जाती तो वह शिकस्त खा जाते जैसा कि आगे चल कर मालूम होगा। अंग्रेजों की यह भी मसलहत रही कि वह इस झगड़े में दोनों को उलझाए रखें ताकि वह दोनों के मजहबी जज्बात का इस्तेमाल अपने साम्राज्यी मक़ासद के लिए करते रहें।

अब इस तनाजा को ज़रा मुकद्दमें की मिसल के जरिये से नाज़रीन समझें। पहले हम मुकद्दमें की दरखास्त नकल करेंगे। फिर इन पर तबसरा करेंगे ताकि सूरते हाल की वज़ाहत हो।

सन 1858 ई० के मुकद्दमे नकल दरखास्त मुहम्मद असगर खतीब व मुअज़्ज़िन मुवर्खा 30,
की एक दरखास्त : नवम्बर सन 1858 ई.

मुजरिया नम्बर 884 मुहल्ला कोट राम चन्दर अजोध्या

अर्जी दर दोबारा खड़ा करने निशान दर मस्जिद जन्म

अस्थान मुनाकादा 15, दिसम्बर सन 1858 ईसवी

गरीब परवर सलामत, जनाब आली सान्हा जदीद सर्जद हुआ है कि मुसम्मि बेग सिंह ...
..... मुलाज़िम सरकार दौलत मदार बाअमूरी बैरागियान जन्म अस्थान का बानी फ़साद है। बीच मस्जिद बाबरी वाक्या अवध करीब महाराब व मिम्बर के एक चबूतरा मिट्टी का बबुलन्दी चंहरा अंगुशत बना के मामूर कर के आतिश के मसरुफियात हैं। चबूतरा मस्जिद अन्दर कटहरा ऊपर चबूतरा के चबूतरा जदीद मौकूफ हुई है। यह बबुलन्दी तकरीबन सवा गज़ का तैयार करके निशान व तस्वीर बुत इस्तादा किया है व बराबर इस के एक गड़ढा खोद कर मुण्डेर पुख्ता करवा इस की तैयार करके आतिश रौशन की है। पूजा व होम में मसरुफ है, जाबजा मस्जिद में कोयले से राम राम लिखा है। आदिल रियाया, मुक़ाम इन्साफ़ का है कि सरीह जुल्म व ज़ियादती अहले हनूद अहले इस्लाम पर करते हैं। व हज़ूर पालक फ़रीकीन के हैं मजमून.....से ही साफ़ तर्शा है कि मजहब पर कोई फ़रीक़ तार्ज़ न करे..... मुबादरत करेगा तो सरकार से सजायाब होगा।

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Documents submitted
contents not admitted
Jules
6/11/08

6/11/08
Jules

THE HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW LUCKNOW
O.S. No. 5 of 89
Pragati S. Ram Vignesh
Rajendra Singh 2 others
PRODUCED BY Plaintiff
DATE OF PRODUCTION 20.5.92
ADMITTED / NOT ADMITTED BY THE COURT By defendant No 4
ADMITTED IN EVIDENCE / REFUSED /
EXT. NO. 20.5.92 - 17

BY ORDER OF THE COURT dated 13.2.08

20
O.S.D. 13.2.08

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(बाबरी मस्जिद)

जनाब आली। मुकाम गौर का है। मस्जिद मुकाम इबादात मुसलमानान है कि बखिलाफ इसके कुछ हनूद की साबिक में कबिल बलवा अमलदारी सरकार मुकाम जन्म अस्थान का सहदा बरस से परेशान पड़ा रहता था, अहले हनूद पूजा करते थे। वबूतरा बसाजिश नदी गुलाम थानेदार अवध के बैरागियों ने शबाशब में ता सदूर हुक्म सरकार के वास्ते मुखालफत के नाफज हुआ था। बबुलन्दी एक बालिशत तैयार करा लिया। उस वकत जनाब छिन्दी कमिश्नर बहादुर के बमूजिब हुक्म जनाब कमिश्नर ने थानेदार को मौकूफ किया बैरागी पर जुर्माना सबकी हुआ। अब किलहाल रौशन चबूतरा को ही तख्मियानन सवा गज तैयार करा लिया है। इस सूरत सरीह लियादती साबित है। लिहाजा उम्मीदवार हैं कि बन्नाम मुर्तजा खान कोतवाल शहर सदूर हुक्म होवे कि कोतवाल बचश्म खुद मुआइना करके अमूराल जदीद खुदवा डालें वे मर्दमान हनूद को बेरुन मस्जिद के करें।

बन्दा मुहम्मद (असगर)

खलीब व मुअज्जिन : मस्जिद बाबरी वाक्या अवध,

मुवर्खा : 30 नवम्बर सन 1858 ई०

(नोट) असल कागज जाबजा फट गया है।

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EXHIBIT-17

TRANSLATION FROM URDU TO ENGLISH

107 C1/79

BABRI MASJID

(WRITER: SAYYAD SHAHBUDDIN)

**TAKING INTO CONSIDERATION HISTORICAL ERA AND
LOOKING AT THE PRESENT ERA THIS BOOK HAS BEEN
WRITTEN**

PUBLISHED ON BEHALF

DARUL MUSANNFIN, SHIBLI ACADEMY, AJAMGARH

(THIRD EDITION: 1987 AD)

PRINTED BY: MUARIF PRESS AJAMGARH

107C1/80

Idols are also kept there and idols are also worshipped there but whenever any legal action is taken against them then the plaintiff obtains defeat in the suit as it will appear afterwards. This has also remained tact of British Government for getting remained people of both Hindu and Muslim communities in this dispute, so that the British Government can utilize people of both Hindu and Muslim Community for their welfare of their British Kingdom.

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Now we will try to understand this dispute in a legal example as follows:- First of all we will copy here the plaint of the suit. Afterwards we will mention it in detail so that factual position of this suit can be described clearly.

Copy of the plaint filed in suit dated 30, year 1858, which has been filed by Mohd. Asgar, Imam/ Khatib and Moujin: November Year 1858

Suit No. 884, Muhalla Court, Ram Chander, Ayodhya

Application which is related to reestablish Masjid once again at the above mentioned birth place on 15th December, 1858.

Garib Parvar Janab Aali that a new incident had happened that Sh. Beg Singh..... occupation Government Servant again raised this dispute. He has constructed 4 Inch Platform near Mimber and Mehrab of Babri Masjid and thereupon thing has been placed and thereafter a lamp (Diya) was burnt there and on the platform of Masjid a new platform was constructed..... and upon a height of 1¼ yard, a platform was constructed and on the said platform photographs and idols of Hindu Gods were affixed there. Adjacent to it after getting done digging of a pit, its pucca Munder was got constructed and afterwards there one Havan Kund (place of burring fire) was constructed. Now that place becomes famous through the above mentioned worshipping and Havan Kund. In this Masjid at several places, Ram - Ram - Ram - Ram have been written through

coal. From this fact the justice loving people and secularism loving people will know that this above mentioned kind of activity is an atrocity of Hindu persons upon Muslim persons. We are disciples of Allah loving persons and Muslim saints. From the above mentioned facts it becomes clear that no person should do any act against secularism in the name of religion of any caste, community and sect..... The persons who will spoil the communal harmony among the persons belonging to different castes, communities and sects, they will be punished by the government in accordance with the law.

107-C1/81

Sir, this fact is worthy to mention here that Masjid is place of worship for Muslim persons and this above mentioned birth place area has remained a disputed area due to this fact since olden times. Therefore, this place has remained a disputed place from a lengthy period of time and this place has remained a disputed matter which has ultimately caused several kinds of difficulties. Persons belonging to Hindu Community had been worshipping there idols here. In collusion with S.H.O. namely Nabi Ghulam, platform was got constructed here although this act of construction of platform here was against government and this platform has been got prepared upto the height of one Balisht approximately. At that time, in compliance of order passed by the Commissioner of that area, Deputy Commissioner of that area dismissed the above mentioned S.H.O. from service and

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also fine was imposed on him. Now the above mentioned platform has been got constructed upto the height of 1¼ yard. From the above mentioned fact, this fact stands proved automatically that atrocity has been committed in the above mentioned place of worship. It is therefore, humbly prayed that in my name an application may kindly be sent to Murtaza Khan, S.H.O., P.S. Kotwali to inspect the above mentioned place of incident, to demolish the above mentioned platform, to remove the idols from the said platform and to construct the same Masjid there.

Banda Mohammad (Asgar)

Imam / Khatib and Moujim:

Babri Masjid situated at Awadh

Dated: 30th November, 1858

Note: Original paper has been torn from several places.

True Translated Copy

(18-12)

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امیر علی شہید اور سرکار ہونو مان گدھی

مکتبہ

شیخ محمد عظیم علی اعظمی کاکوروی

مکتبہ

ڈاکٹر ذکی کاکوروی

18-5-18

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Annexure 6 (1)

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अमीर अली शहीद और मार्का ए हनुमानगढ़ी

मुअल्लिफ़

शेख़ मुहम्मद अज़मत अली अलवी काकोरवी

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मुरत्तिब

डाक्टर ज़की काकोरवी

इशायत अव्वल : सन 1987 ई0

मरकज़ अदेब उर्दू

137, शाहगंज, लखनऊ - 226003

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107C1
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इशायत अब्दल	सन 1887 ईवी
मतबा	प्रेस लखनऊ
कीमत	पन्द्रह रुपये

मरकज़ अदब उर्दू
137, शाहगंज, लखनऊ - 226003

3

अमीर अली शहीद

पेश लफ्ज़

जेरे नज़र किताब अमीर अली शहीद और मार्का ए हनुमानगढ़ी मशहूर तारीख त्वारीख मुल्के अवध मुसम्मि मुरक्का ए खुसर्वी का एक ग़ैर मतबूआ बाब है। मुरक्का ए खुसर्वी का मखतूता पहली बार राकमुल हरुफ़ ने मुरत्तिब करके सन 1986 ई0 में शाय किया था। उस वक़्त यह बाब शाय नहीं किया जा सका क्योंकि फ़ख़रुद्दीन अली अहमद मैमोरियल कमेटी, उत्तर प्रदेश, लखनऊ की राय में इस बाब की इशायत मौजूदा सियासी हालात के पेशे नज़र मुनासिब नहीं थी। चूँकि मुरक्का ए खुसर्वी की इशायत में फ़ख़रुद्दीन अली अहमद मैमोरियल कमेटी का माली तआदन शामिल था, इसलिए इस इशायत की हद तक इन की राय की पाबन्दी लाज़मी थी। राकमुल हरुफ़ के ख़्याल में इस तरह किसी भी कदीम तसनीफ़ य तालीफ़ से कोई हिस्सा हज़फ़ कर लेना आइन्दा मुवरख़ीन य मुहक्कीन के लिए बहुत सी दुश्वारियों और ग़लतफ़हमियों पैदा कर सकता है। इस दौरान तआदद हज़रात ने भी बराबर इस सिलसिले में इस्तेफ़ाद किया और इस हिस्से की जल्द अज़ जल्द इशायत की फ़रमाइश की। चुनांचे अब यह हिस्सा अलग किताब शबल में शाय किया जा रहा है।

इसमें कोई शक नहीं कि मौलवी अमीर अली के जिहाद और शहादत का वाक़्या

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107C1
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अमीर अली शहीद

..... फौज बोली : मुसलमानों को मार लो
जाता था हिन्दुओं को सताने पलीद है
देखा वहाँ तो शौक शहादत के होश में
हर एक के लब पे असल मिन मजीद है
मैं फिरता बखूबी से यह कहता था आह आह
इस वक़्त मैं भी क्या कोई यारब यजीद है
सदहीफ़ ऐसे हामीओं को मिटा दिया
बेशक वहाँ जो मारा गया वह शहीद है
बारे जो देखा इस अलम जांगुदाज़ में
अज़मत कर फ़िकर साल में गौर शदीद है
बोला यह दिल फिर उजले से शामी कयास में
शाम अवध में सुबह शहादत पदीद है

सन 1272 हिजरी

अमीर अली शाह

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मस्जिद हनुमानगढ़ी का वाक्या कम य बेश तफ़सील के साथ इस दौर की हर तारीख़ में मिलता है। नाज़रीन के मज़ीद मुताला के लिए यहाँ सिर्फ़ फ़साना ए इबरत, मुअत्तिफ़ रज़ब अली बेग़ सरूर से इस वाक्या का इकत्बास नक़ल किया जाता है।

(मुरत्तिब)

अवध वह जो सीता की रसोई मरकद है वहाँ अहद दौलत बाबर बादशाह में मस्जिद रफ़ीउल शान हमसरे आसमान बनाई, बाबरी थी, उस ज़माने में हनूद को कहाँ मजाल, हमसरी थी, सन नौ सौ तेईस, 923, में बाऐहतमाम सैयद मीर आशिकान बनी थी। इस की तारीख़ ख़ैर बाकी थी और राम दरबार में मस्जिद फ़िदाई ख़ान सूवेदार ने बनाई थी, इस्लाम की बुनियाद जमाई थी और उसके मुत्तसिल एक टीला था। राज राम चन्दर ने वह मुक़ाम हनुमान अपने रफ़ीक़ को बसिला फ़तह लंका दिया था। अब इसका नाम हनुमानगढ़ी है। वहाँ औरंगज़ेब आलमगीर बादशाह ने एक मस्जिद तामीर की थी। जब नवाब सजाउद्दौला बहादुर बक्सर को गए और लड़ाई शिकस्त हुई, इन्तज़ाम मुल्क में फ़तूर पड़े तो चन्द फ़कीर

अतीत वहाँ आ रहे, चबूतरा बनाया, छप्पर डाल के हनुमान की मूरत रख के पूजने लगे। बाद चन्दे, बैरागियों ने वहाँ दखल किया, अतीतों को निकाल दिया। उसकी कैफियत कुतुब त्वारीख में कही है और सहीफा बहादुरशाही में तो तफसील बकीद सन व तारीख कशीर हुई है जिसका दिल चाहे देख ले। जब पच्छम राठ का नाज़िम दर्शन सिंह ब्रह्मन हुआ, इस टीले पर अहाता बना के हनुमानगढ़ी नाम रखा। वज़राए सल्तनत की ग़फ़लत से इन्तजाम बिगड़ा। कारान अज़ान जाया से बहतरह का फ़तूर पैदा हुआ। हिन्दू अहल्कारान की इयानत से बैरागियों ने हनुमानगढ़ी की

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मस्जिद का निशान मिटा के बुतखाना बना लिया। फिर मस्जिद बाबरी में, जहाँ सीता की रसोई थी, शिकत की ऐलानिया पूजा होने लगी। मुन्तज़म चाँदी के जूते खा के सरंगों हुए। किसी ने खबर न की। पहले तो शेख अली हजी का कौल मुवाफिक हुआ था—

बिबी करास्ते बुतखाना ए मरा ऐ शेख कि चूँ खराब शवद खाना ए खुदा गर्दद

फिर इन्कलाब फलक से ऐसा जमाना हुआ कि मस्जिद तोड़ के बुतखाना हुआ। यहाँ गफ़लत का पर्दा ऐसा आँखों पर पड़ा कि किसी को न सूझा। अलंगर्ज बारह सौ इकहत्तर (1271) हिजरी अहद दौलत वाजिद अली शाह में शाह गुलाम हुसैन नाम फकीर ने नवाब को अर्जी दी, तौहीन इस्लाम की इत्तलाह की। यहाँ किसी ने न सुना। आखिर शाह साहिब ने फैजाबाद का अज़म किया। वहाँ सनाम बेग कोतवाल व आला अली चकलादार को यह कामा सुनाया मगर इनको मुखालिफ पाया। इस अशना में चन्द मुसलमान शाह साहिब के शरीक हुए और अयध में पहुँचे। मान सिंह और इतराफ के हिन्दू अन्वोह कसीर ले के बैरागियों की हिमायत को मौजूद हुए। गो सल्तनत इस्लामी थी, मगर मुसलमानों की किसी ने न सुनी, न मदद दी, न इयानत की। आमिल के बायस सब रस्ते मसदूद हुए। न वजीर ने इस सदा पर कान लगाया, न बादशाह को अन्जाम का ध्यान आया। आखिर माह जिलकीदा सन 1271 हिजरी जुम्मा को अटल खान के अहाते वाले मुसलमान शाह गुलाम हुसैन के शरीक हुए। उस तरफ दस-बारह हजार बैरागियों के मददगार बासाज व हथियार जमा हो गए। आला अली ने मुसलमानों से कहा : यहाँ फौज सुल्तानी कम है। तुम लोग थोड़े हो, हिन्दुओं का मजमा बहुत। ऐसा न हो भगोड़े हो। शाम तक आर साहिब की पलटन आती है, इस तरफ भी कसरत हुई जाती है। इस वक्त तामल करो, सुबह होने दो। दूसरे रोज जब यह लोग जमा हुए तो फिर नया हीला पेश किया कि आर साहिब को बादशाह के हुक्म का इन्तज़ार है। थोड़ा तौकफ दरकार है। इनको तो बातों में उलझा रखा। हिन्दुओं ने अवध में मुसलमानों का मुहत्ता

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घेरा लेकिन दिल्लीवरो ने मुँह न फेरा। तलवार चलने लगी। कजा हाथ मलने लगी। यहाँ तो यह दगमा था। इस दार ओगुरि में कई हजार हिन्दू मस्जिद पर झुका। वहाँ शाह गुलाम हुसैन और उनके साथी हाल माल से बेखबर खान पकाने में मशगूल थे। जब ग्रह लोग

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घेरा लेकिन दिलावरों ने मुँह न फेरा। तलवार चलने लगी। कज़ा हाथ मलने लगी। यहाँ तो यह हंगामा था। इस दार ओगुबर में कई हजार हिन्दू मस्जिद पर झुका। वहाँ शाह गुलाम हुसैन और उनके साथी हाल माल से बेखबर खाना पकाने में मशगूल थे। जब यह लोग सिर पर पहुँचे तो वह भी आवाज़ का कारण हुआ। रुस्तम अली खान, कि बेशक रुस्तम दौरा था, और इसका भाई अहमद अली खान, कि वह भी जरूर यकतयाए जहाँ था, निकल के बड़ी बहादुरी व इस्तक़लाल से लड़े। बावजूद कसरत लश्करी के कदम उखड़ गए, भाग के रंग महल में पनाह गुज़र गए। जब मुसलमान वहाँ पहुँचे तो वह नामर्द वहाँ से भी भाग निकले। बहादुरों ने उनका ताक़ब किया। बहुतों को जहन्नुम में पहुँचा दिया। आखिर मगोड़े मकानों की छतों पर चढ़ के बन्दूकें सर करने लगे। मुसलमान, जो खुले मैदान में थे, मरने लगे। कुछ तो जान से गए, बाकी मस्जिद में पहुँचे। मगर चार शख्स मिसल अनाहर आगे बढ़े। चार तरफ़ से गोली बरसती थी। इस पर इनके हाथ से नाश पर नाश करती थी। इस में गोली खा के तीन आदमियों ने कलमा शहादत पढ़ के बहिश्त बरीस की राह ली। रुस्तम अली खान ने हनुमानगढ़ी के जीने पर चढ़ के अज़ान कही। जिस दम अशहदान ला इलाह इल्लिल्लाह ज़बान से जारी हुआ, पेशानी पर गोली पड़ी, रुह ने फिरदौस बरीस का रस्ता लिया। बैरागियों ने मस्जिद का मुहासिरा किया और दीवार तोड़ के एक कम सत्तर (69) आदमियों को शहीद कर दिया। इस में कुछ लड़के सगीर और जवान व पीर थे जो मिसल गोसफ़न्द ज़िबह किये गए और अठारह कलाम अल्लाह गाजियों के ले के कुछ जलाए और कुछ पारा पारा कर के हवा में उड़ाए। आमिल व कोतवाल बदआमाल ने आँखों से देखा शहीदों का असबाब लुटा। काफ़िरों ने लाशों को पामाल किया। शाह गुलाम हुसैन और एक दर्जी इस गिरोह से जिन्दा बचे। खुदा जाने किस तरह हिन्दुओं के गोल से निकल गए। हिन्दुओं.....

مولوی امیر علی اور معرکہ ہنومان گڑھی

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کمیّت سابقہ سے معلوم ہے کہ قبل قریب سید سالار مسیح بن نزاری کے
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بنیاد پئے اور موزن و مدرس رکھ کر دین چھری کو شائع کیا اور سامان
بدعت کیا جتا کچھ جس طرح شہر اندرا بن وغیرہ کو جس دفاع شک
بدعت سے صاف کیا اسی طرح فیض آباد اور دہ سے جو بڑا کا
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मोलवी अमीर अली और मार्का ए हनुमानगढ़ी

बयान वाक्या पुर बिला खाका दशवीया कर विला इबरत अंगेज मातम खेज हूबहू इसी रंग का गोया आफताब का पर तो यानी कारनामा मौलवी अमीर अली अमेठवी शहीद राह खुदा मुजाहिद बा अल्लाह यादगार दायमी बमार्का ए हनुमान गढ़ी

आगाज बयान

कुतुब साबिका से मालूम है कि बाद तसल्लुत सैयद सालार मसाऊद गाजी के सलातीने इस्लामिया ने बिलादे हिन्दुस्तान जन्नत निशान में जहां कहीं नमूदए पाए वहां रुकने इस्लामी के तौर पर मस्जिद व खानकाह व मुसाफिरखाने बनवा दिए और मुअज्जिन व मुदरिस रख कर दीन मुहम्मदी को शायी किया और सामाने बदआत किया ।
चुनांचे जिस तरह मथुरा बिन्दावन वगैरह को खस व खाशाके बदआत से साफ किया, इसी तरह फैजाबाद अकध में जो बड़ा का मुकाम था, तख्तगाहे पिदरे लच्छमन व राम था, बुतखाना जन्म अस्थान में सन 923 हिजरी में सैयद मूसा आशिकान के ऐहतमाम में मस्जिदे सरबुलन्द बावरी

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तैयार हुई, पुरनूर रही। वह हिन्दुओं में सीता की रसोईमशहूर थी। तारीख बनाई "खैर बाकी" (923 हि0) है, बहुत यादगार से मिलाती है और मुकाम राम दरबार की मस्जिद फिदाई खान सूबेदार ने बनवाई जो हिन्दुओं ने खोद कर मिटा दी। अकबर अली शाह बादशाह अवध के अहद में सन 1262 हिजरी में इसकी तामीर का हुक्म हुआ था। मगर बनने न पाई कि इनकी कज़ा आई और किला की मस्जिद भी, जो बालफ़ाल किला लच्छमन महन्त को मुआफ़ हो गया है, पुरानी तामीर है। लेकिन वहां अब गुज़र मुसलमान का असीर है। वहर कौफ़ कतहा नज़र और मस्जिदों के अवध में एक टीला था। इस जा हिन्दुओं को अपनी परस्तिश का हीला था। राजा राम चन्दर ने इस पर हनुमान् अपने रफ़ीक को बिठा दिया। जो बाद फतह लंका के इसको बैरागी का वसीला हाथ आया।

इसलिए हनुमान परस्त इसको हनुमान बैठक कहते हैं। और अब वहां अतीत और जोगी रहते हैं। बालफ़ाल इसी का नाम हनुमानगढ़ी है.....हस्व दस्तूर वहां भी औरंगजेब आलमगीर ने एक मस्जिद कनाती बनवा दी थी। हनूद को इसको हटाने में कुदरती थी। अला हिन्दीद रईस मुसलमान से कुल नक्शा इसकी बरबादी का न बिगड़ा, कुछ निशान बरकरार रहा। यूँ ही ज़माना कज़रेज़ चला गया। बाद चन्दे, मुसलमान को ग़ाफ़िल पाकर चाहा कि फिर ठाकुदद्वारा की पूजा का यहाँ रंग जमाएँ। जिस पर अब मूरत हनुमान की है, लेकिन काज़ी मुहम्मद आकुल ने

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जियारत की और इस मस्जिद की मरम्मत कर दी। बाकी शाह फकीर को वहां रख दिया। वहां वह नमाज़ पढ़ता अज़ान कहता रहा।

फिर जब नवाब सजाउद्दौला बक्सर को गए, जब अतीत वहां आ रहे और फिर मुत्तासिल इसके एक छप्पर डाल इस में एक मूरत को रख दिया। बस शुदा शुदा मकान माकूल निकाल कर साझा लगाया और अपना अमल व गुल पूरा कर लिया। फकीर को उठा दिया और मस्जिद के मिम्बर को तोड़ डाला। बस इस बात पर काजी हबीब अल्लाह ने बलवा किया, फिर मिम्बर बनवा छोड़ा। तिस पर बैरागियों से इकरारनामा लिखवाया और फकीर को अज़ान देने के लिए फिर मुकर्रर कर दिया।

अल ग़र्ज़ यह चार मस्जिदें बनवाई हुई सलातीने माज़िया देहली की थीं, चार इरकान ईमान की तरह अवध में कायम रही। फिर जब रियासत सुल्तानपुर फिर उठ के राजा दर्शन सिंह को हुई तो उन्होंने आस पास इस टीले के एक हद हाजी की खिचवा दी। बस इस सब से रोज बरोज बैरागी जोर पकड़ते गए और मस्जिद के आसार बिगड़ते गए। हिन्दुओं को इकतदार हुए। इसमें महन्त बड़े मालदार हो गए। चले इनके बड़े। मुसलमानी जोर घटे। हकाम को खबर खैर व शर की न रही। किसी ने किसी तरह की मज़ाहमत न की। चुनांचे फिर गिर्द इस मस्जिद के अलैहदा एक हन्नार कायम किया और इसका नाम हनुमान गढ़ी रखा। अब वहां परस्तिश का सुबह व शाम कायदा रखा। और फकीर को बजबर निकाल दिया। इस के बाद इस

Manjit & Co. Carvel
Amritsar
20/1/07

(Ex-18)
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TRANSLATION FROM URDU TO ENGLISH

107 C1/82

AMIR ALI SHAHEED AND CAMPAIGN OF

HANUMANGARHI

WRITER

DOCTOR ZAKI KAKORVI

FIRST PUBLICATION: YEAR 1987 AD

MARKAJ ADAB URDU

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EXHIBIT-18

107 C1/83

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AMIR ALI SHAHEED

PREAMBLE

Which has been described herein above this relates to a book, which has been written by Amir Ali Shaheed and this book has been written on the topic of campaign of Hanumangarhi. In this book the important places situated in Hanumangarhi have been described. A chapter namely "Murakka E Khusravi" which is related to the history of Awadh, has not been published in this book. This book namely "Murakka E Khusravi", first of all written by hand by its writer and afterwards his book was got published in year 1986. At that time the above mentioned chapter of this book could not be published. Because on the ground of the opinion framed by Fakruddin Ali Ahmad Memorial Committee, Uttar Pradesh, Lucknow, the publication of this chapter was not justified due to the then political circumstances. Because in the publication of this book namely "Murakka E Khusravi" the charity fund of Fakruddin Ali Ahmad Memorial Committee, Uttar Pradesh, Lucknow has been used and due to this reason, it was

indispensable to obey the opinion framed by the said person. But it is opinion of the writer of this book that vanishing of this important chapter from the old historical books is against the principles of writers of the historical books in future and this kind of activity can cause difficulty to the writers of the historical books in future and it is also against the principles of all those persons, who are engaged in making research and analysis regarding historical facts and circumstances of this area. In this manner several people have earned several kinds of benefits from this chapter and several persons have requested me for the publication of this chapter. Therefore, this chapter is being published in the shape of a new book.

There is no doubt regarding these facts that Moulvi Amir Ali carried out a Jihad in connection with these facts and there is no doubt also regarding memory of his testimony.....

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(70)

Amir Ali Shaheed

.....Fauj Boli: *Musalmano Ko Maar Lo*

Jata Tha Hinduo Ko Satane Palid Hai

Dekha Wahan To Shok Shahadat Ke Hosh Mein

Har Ek Ke Lab Pe Asal Min Majid Hai

Har Ek Ke Lab Asal Min Majid Hai

Mein Firta Bakhubi Se Yeh Kehta Tha Aah Aah

Is Waqt Mein Bhi Kya Koi Yarab Yajid Hai

*Sadheef Aise Hamiyo Ko Mita DiYa
 Beshak Wahan Jo Mara Gaya Veh Shahid Hai
 Barein MeinJo Dekha Is Aalam Jangudaj Mein
 Ajmat Kar Fikar Saal Mein Gaur Shadid Hai
 Bola Yeh Dil Fir Ujle Se Shami Kayas Mein
 Sham Awadh Mein Subah Shahadat Padid Hai*

Year 1272 Hijri

(71)

AMIR ALI SHAH

The incidents related to Hanumangarhi have been written in all kinds of books either in less quantity or in huge quantity. For the benefits of the readers of this book from his book namely "Fasana E Ibrat" written by Rajab Ali Begh, some description of the above mentioned incidents are being reproduced hereunder as follows.

(Murtatib) Copied

The place where was "Sita Ki Rasoi" in Awadh, at that place, during the era of King Babar, Masjid was constructed by Rafiul Shah, whose name was Babri. During that era, Hindu persons have no courage to raise any kind of any objection regarding it. This Masjid was constructed in the year 1923 Hijri under the supervision of Sayyad Meer Ashiqan. Some portion of history related to it, has been left over. Masjid was got constructed, in Ram Darbar, by Fidayi Khan Subedar and name

of Islam religion was got popularized here. There was a Tila (Heap of earth) adjacent with it. Raja Ram Chander gave that place to Hanuman due to conquering Lanka, now its name is Hanumangarhi. Where King Aurengzeb Aalimgir got constructed one Masjid and when Nawab Sajauddula Bahadur went there and he was defeated in the battle field. Consequently the circumstances of the whole country disturbed. **71(A)** Then few Fakir (Saint) persons went there and they started residing there and one platform was got constructed. After putting a Chhappar there, one idol of Hanuman was placed there and afterwards worshiping of idol of Hanuman was started there. Afterwards anti-social elements started causing harassment to the worshipers of idol of Hanuman. The detail of the history relating to it has been mentioned in less quantity in few historical books but in the "Badshahi Farmans" the history relating to it has been mentioned in very much quantity such as time, date, month and year have been mentioned in very detailed manner and anybody can peruse the same at any time. When Darshan Singh Brahmin become leader of the Western Nation then he got constructed Ahata on this Tila and he gave it name Hanumangarhi. All these administration disturbed due to the negligence of the then Kings and Rulers. The conditions of this area spoiled very much. The

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anti-social elements of this area with the help of the then Hindu residents of this area made Hanumangarhi very popular.

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AMIR ALI SHAHEED

After removing signs of Masjid, Place of worshiping of Idol was constructed and afterwards in the Babri Masjid, which is also called "Sita Ki Rasoi", openly and jointly worshiping of idol started. The then caretaker and supervisors of this area run away from this area and they did not take any care of this area, as it has been stated by Sheikh Ali Haji, who verifies these fact that "Bibi Ke Chakkar Mein Aake Khuda Ke Ghar Ko Apna Ghar Nahi Banaya Ja Sakta"

After on this ground after demolishing the Masjid place of worshiping of idol was constructed there and the then Kings of that era remained so much negligent that they did not take any attention towards this topic. Therefore, looking at above mentioned all facts and circumstances, Shah Gulam Hussain Fakir (Saint) sent an application to Nawab in the era of Wajid Ali Shah and the said Fakir gave him information regarding the defamation of Islam Religion and nobody paid any attention towards his above mentioned application. In the end Shah Sahab decided for going in Faizabad and after reaching there, he narrated all above mentioned facts and circumstances to the

senior officers and SHO P.S. Kotwali but he also found all those authority against it. In the meantime few Muslim persons joined with Shah Sahab and all those persons with Shah Sahab reached in Awadh. There he found that Man Singh and other persons were supporting all those anti-social elements. Although during that era there was Muslim Government. But nobody took care of Muslim People and nobody helped them and all ways of supporting Muslim people were closed. Neither any Minister nor any King took their care and heard them nor was any help provided to them. In the last month of Zilkayda 1271 Hijri, Muslim persons belonging to Ahata Atal Khan joined with Shah Ghulam Hussain. On the other side 10-12 thousand people stood for helping those anti social aliments and those persons also collected weapon. The senior officers informed to Muslim persons that there is shortage of army with the King and you persons are in very less quantity and Hindu persons are in much quantity, so that there is likelihood that you would have to run away from here. Army of R. Sahab will arrive in the evening and in the evening at that time the quantity of the persons of this side will also enhanced. At present now you should take patience till morning. On the next day when people gathered here then in new pretext was made and it was told that R. Sahab is waiting for the order of the King and you should now take some more

patience. All these people were kept in holding discussions. In the meantime Hindu people surrounded Muslim Colony in Awadh Area but they did not enter within the boundary of the Muslim Colony.

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Afterwards fighting started through swords and afterwards period of waiting finished and commotion started. At this time several thousand Hindu people entered into Masjid. But at this time Shah Ghulam Hussain and his companions were busy in preparing food and they were not aware about all these bad condition of that area. When all those above mentioned commuters reached there then these persons also tried to prepare themselves. Among them there was one person namely Rustom Ali Khan, who showed much bravery and there was also his brother namely Ahmad Ali Khan, who also showed much bravery. In spite of the atrocities of Hindu People, these persons made them run away from there and Hindu people after running away from there, took shelter in Rang Mahal. Afterwards when Muslim people reached in that Rang Mahal then all above mentioned Hindu People also ran away from said Rang Mahal and these brave persons chased above mentioned absconders and after committing massacre of several persons they were sent in the hell. Ultimately in the end the above mentioned absconding

persons after climbing on the roofs of the houses started firing bullets and all those Muslim persons who were standing in the open ground, they started dieing. Among them few persons died and few persons went in Masjid. But only four persons in the shape of an example, went ahead and bullets were being fired from all four sides, which was attacking upon all these four persons and they were protected themselves any how. But after sometime after hitting from the bullet firing, they become martyred and they went to heaven. But Rustom Ali Khan after climbing on the staircase of Hanumangarhi read Azan. When he read Azan, at the same time a bullet hit at his head and he went in the heaven. Afterwards anti-social elements entered in the Masjid. Afterwards they demolished wall of the said Masjid. Afterwards they massacred 69 Muslim persons, containing few minor boys, youth and old persons, whose necks were cut in the manner of giving scarifies. From the said Masjid, the above mentioned anti social elements picked up 18 books of Holy Quran and few of them were burnt in the fire and few of them were torn and thrown in the air. The above mentioned all activities were committed in front of the officers of Kotwali. The non-Muslim persons insulted the dead bodies of the Muslim persons and non-Muslim persons also looted the property of the Muslim persons. Among all those Muslim persons only Shah Ghulam Hussain and

one tailor escaped alive. Only God knows how these both persons escaped themselves from the bullet firing of the above mentioned non-Muslim persons.....

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(9)

AMIR ALI SHAHEED AND CAMPAIGN OF HANUMANGARHI

I want to start this matter is as follows that from the old books it becomes clear that after arrival of the ruling period of Sayyad Salar Masood Ghazi, Muslim Kings in the area of India, wherever they found..... signs, there they got constructed Masjids, Khanka and Musafirkhanas in accordance with Islamic Law and they appointed there Imams, Moujgin and teachers, so that all these persons may spread Islamic religion and they illegible vanished from that area non-Islamic rites and customs such as from Mathura and Vrindavan, non-Muslim rites and customs were vanished. The areas of Faizabad and Awadh were big places of illegible things, which were thrones of Ram and Lakshman. At these places, under the supervision of Sayyad Musa Ashiqan, in year 1923 Hijri, Babri Masjid was got constructed.

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During his ruling period the said Babri Masjid remained very popular. This area was famous as "Sita Ki Rasoi"..... in accordance with the faith of Hindu persons. For which a historical date was fixed in Hijri 923. From this memorable date of history

this fact become clear that at the place of Ram Darbar, Masjid was got constructed by Fidayi Khan Subedar, which were vanished by Hindu persons after digging that place. During the ruling period of King of Awadh namely Akbar Ali Shah, order was passed for the reconstruction of this Masjid at the same place but the Masjid could not be constructed completely because in the meantime he died and when another Masjid in the Kila was also being constructed at the same time, which Kila was given in charity to Mahant Lakshman. This also an old construction but at present Muslim persons are forbidden even to pass through this place. In fact reality is this that there were several Masjid in Awadh, there was also a Tila. Here, Hindu persons say that this area was our places of worship, in other words Ram Chander got sit here his companion namely Hanuman after conquering Lanka. Taking this ground, anti-social elements started saying that this area belonged to them.

Therefore, followers of Hanuman have declared this place as meeting room of Hanuman. Now at this time Jogi persons and devotees of Hanuman have been residing at this place, therefore, this place has been called as Hanumangarhi..... In accordance with the custom Aurangzeb has also got constructed there one Masjid..... At that time Hindu persons have capacity for getting removed it. At that era even no shape of Masjid was

vanished and the time remained elapsing and elapsing onwards. Later on, after sometime, after finding the Muslim persons negligent and careless, again worshiping of idol was started at that place by persons belonging to Thakur caste. Now at this place idol of Hanuman has been established but Qazi Mohammad Aakul attacked upon it and he got constructed there Masjid.

(11)

He appointed there Shah Fakir (Saint) as caretaker and supervisor of the said Masjid.

When Nawab Sajuadula went in Baksar and thereafter, anti-social elements started residing there. Later on after putting one Chhappar adjacent with his residential place, he established there one idol. Slowly and slowly that place turned into a pucca house and thereafter it was got decorated slowly - slowly and afterwards offering of flowers and money and Prashad etc. started. Later on the above mentioned Fakir (Saint) was made to run away from the said area and Mimber of the Masjid was vanished. Later on Qazi Habibullah threatened above mentioned persons and he got constructed the Mimber of the Masjid. He also got executed one deed of agreement from three anti-social elements of the said area and afterwards he again appointed the above mentioned Fakir (saint) there for giving Azan.

In fact, four Masjids have been constructed at this area, which have been got constructed by the Kings of Delhi belonging to the olden period. The purpose of the above mentioned Kings of Delhi for getting constructed these four Masjids was to exhibit four pillars of honesty (Iman). Later on when Kingdom of the Kings vanished and Raja Darshan Singh became ruler of this area, then he got erected one boundary wall around the Kila. Later on slowly and slowly anti-social elements and non-Muslim persons started creating their nuisance and hooliganism at this place and under these facts and circumstances the signs, identification and demarcation of the Masjid started vanishing. Later on, big reach persons and Mahants belonging to Hindu Community started joining above mentioned persons and even the quantity of their disciples also started enhancing and in this process, the quantity of Muslim persons started decreasing day by day. Even the officers of that period did not pay any attention towards this kind of development at this place and even after receiving information about this kind of development at this place, even these officers also did not raise any kind of any objection regarding it. Afterwards all above mentioned anti-social elements and non-Muslim persons constructed one Havan Kund (place of burring fire) there and ultimately this very place was called as Hanumangarhi and afterwards worshiping of idol started

there both in the morning and evening times. Later on forcibly
the above mentioned Fakir (Saint) was made to run away from
this place by the above mentioned persons.
Afterwards.....

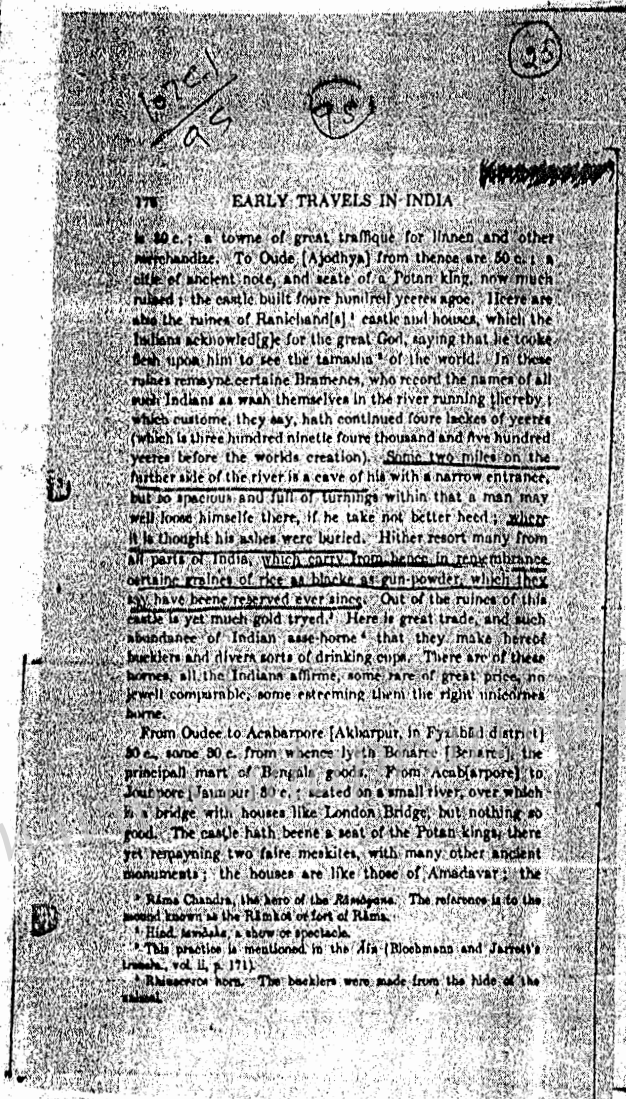
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(Ex-19)



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EARLY TRAVELS IN INDIA

is 50 c. : a town of great traffick for linen and other merchandize. To Oude [Ajodhya] from thence are 50 c. : a city of ancient note, and seat of a Potan king, now much ruined : the castle built four hundred yeeres agoe. There are also the ruines of Ranichand's¹ castle and houses, which the Indians acknowledge for the great God, saying that he tooke Ben upon him to see the tamaris² of the world. In these ruines remaine certaine Bramenes, who record the names of all past Indians as wash themselves in the river running thereby : which custome, they say, hath continued foure lackes of yeeres (which is three hundred ninetie foure thousand and five hundred yeeres before the worlds creation). Some two miles on the further side of the river is a cave of his with a narrow entrance, but so spacious and full of turnings within that a man may well loose himselfe there, if he take not better heed : where it is thought his ashes were buried. Hither resort many from all parts of India, which carry from hence in remembrance certain graines of rice as blacke as gun-powder, which they say have beene reserved ever since. Out of the ruines of this castle is yet much gold tryed.³ Here is great trade, and such abundance of Indian asse-horne⁴ that they make hereof bucklers and divers sorts of drinking cups. There are of these hornes, all the Indians affirme, some rare of great price, no Jewell comparable, some esteeming them the right unicornes horne.

From Oudee to Acabarpore [Akbarpur, in Fyzabad district] 50 c., some 50 c. from whence lyeth Benare [Benares], the principall mart of Bengale goods. From Acabarpore to Jounpore [Jampur] 50 c. : seated on a small river, over which is a bridge with houses like London Bridge, but nothing so good. The castle hath beene a seat of the Potan kings, there yet remaining two faire meekites, with many other ancient monuments : the houses are like those of Amadavar : the

¹ Rama Chandra, the hero of the Ramayana. The reference is to the mound known as the Ramkot or fort of Rama.

² Hind. kamada, a show or spectacle.

³ This practice is mentioned in the *Ain* (Roodmann and Jarrett's *transl.*, vol. II, p. 171).

⁴ Rhinoceros horn. The bucklers were made from the hide of the animal.

Ex a.s. 5 — 19

191
(Ex. 19)

**EARLY TRAVELS
IN INDIA
(1583-1619)**

Page 176

To Oude (Ayodhya) from thence are 50c. ; a citie of ancient note, and seate of a Potan king, now much ruined ; the castle built foure hundred yeeres agoe. Heere are also the ruines of Ranichand(s) castle and houses, which the Indians acknowled(ge) for the great God, saying that he tooke flesh upon him to see the tamasha of the world. In these ruins remayne certaine Bramenes, who record the names of all such Indians as wash themselves in the river running thereby ; which custome, they say, hath continued foure lackes of yeeres (which is three hundred ninetie foure thousand and five hundred yeeres before the worlds creation). Some two miles on the further side of the river is a cave of his with a narrow entrance, but so spacious and full of turnings within that a man may well loose himself there, if he take not better heed ; where it is thought his ashes were buried. Hither resort many from all parts of India, which carry from hence in remembrance certaine graines of rice as blacke as gun-powder, which they say have beene reserved ever since. Out of the ruines of this castle is yet much gold tried. Here is great trade, and such abundance of Indian asse-horne that they make hereof bucklers and divers sorts of drinking cups. Thee are of these hornes, all the Indians affirme, some rare of great price, no jewell comparable, some esteeming them the right unicornes horne.

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 27

RUINS OF THE ANTIENT AYODHYA.

to Ayodhya the tradition seems very ill founded. The bigot by whom the temples were destroyed, is said to have erected mosques on the situations of the most remarkable temples; but the mosque at Ayodhya, which is by far the most entire, and which has every appearance of being the most modern, is ascertained by an inscription on its walls (of which a copy is given) to have been built by Babur, five generations before Aurangzeb. This renders the whole story of Vikrama exceedingly doubtful; especially as what are said to be the ruins of his fort, do not in any essential degree differ from those said to have belonged to the ancient city, that is, consist entirely of irregular heaps of broken bricks, covered with soil, and remarkably productive of tobacco; and, from its name, Ramgar, I am inclined to suppose that it was a part of the building actually erected by Rama.

Although I did not fail to visit the place, and whatever the Hindus reckon remarkable, I did not choose to take any measurements, so as to draw with any accuracy a plan of the space which the ruins occupy, as the doing so might have given offence to the government of the Nawab Yazir, in whose territory, separated from this district only by the river Surayu, they are situated.

I may in a general manner observe, that the heaps of bricks, although much seems to have been carried away by the river, extend a great way, that is, more than a mile in length, and more than half a mile in width; and that although vast quantities of materials have been removed to build the Mulla-meddun Ayodhya or Fyzabad, yet the ruins in many parts retain very considerable elevation; nor is there any reason to doubt, that the structure to which they belonged, has been very ancient; when we consider, that it has been ruined for above 2000 years. None of the Hindu buildings at present existing are in the least remarkable either for size or architecture, and they are all not only evidently, but avowedly, quite modern, that is, they have been all erected since the reign of Aurung-zebe, or most of them even within the memory of man. Although they are built on what I have no doubt are the ruins of the palace that was occupied by the princes of the family of the sun, their being built on the spots, where the events which they are intended to celebrate, actually happened, would have been extremely doubtful, even had the elder Vikrama built

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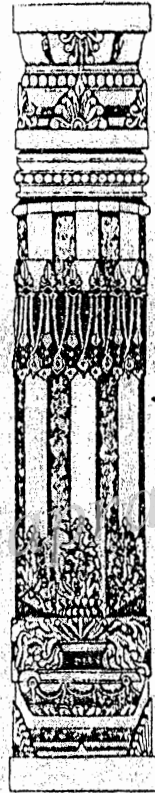
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ANTIEN SCULPTURES.

temples on the various places which had been destroyed by Aurungzebe, so that that the spots selected by Vikrama might be known by tradition; but the whole of that story being liable to strong suspicion, we may consider the present appropriation of names to different places as no better founded than the miracles, which several of them are said to commemorate.

It is said that in digging for bricks many images have been discovered, but the few which I was able to trace were too much broken to ascertain what they were meant to represent, except one at the convent (Akharu) of Guptar, where Lakshman is supposed to have disappeared. This represents a man and woman carved on one stone. The latter carries somewhat on her head, and neither has any resemblance to what I have before seen. The only thing except these two figures and the bricks, that could with probability be traced to the ancient city, are some pillars in the mosque built by Babur. These are of black stone, and of an order which I have seen nowhere else, and which will be understood from the accompanying drawing. That they have been taken from a Hindu building, is evident, from the traces of images being observable on some of their bases; although the images have been cut off to satisfy the conscience of the bigot. It is possible that these pillars have belonged to a temple built by Vikrama; but I think the existence of such temples doubtful; and, if they did not exist, it is probable that the pillars were taken from the ruins of the palace. They are only 6 feet high. There is a Siva-



Appendix 18 (11)

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(Ex-20)

The History, Antiquities, Topography and Statistics of Eastern
India;

By

MONTGOMERY MARTIN,
AUTHOR OF THE "History of the British Colonies," &c.

Volume II

BHAGALPUR, GORAKHPUR.

Page 333-34

The people of Ayodhya imagine, that after the death of Vrihadbala, their city was deserted, and continued so until the time of Vikrama of Ujjain, who came in search of the holy city, erected a fort called Ramgar, cut down the forests by which the ruins were covered, and erected 360 temples on the places sanctified by the extraordinary actions of Rama, of his wife Sita, of his brother Lakshman, and of his general Mahavira. The only foundation probably for such a tradition is, that Vikrama may have erected some temples, and that in the Mahabharat the genealogy of the family is continued no lower than the time of Vrihadbala, as being foreign to the subject of the book; but in the sri Bhagwat Vrihadbala is succeeded by 29 princes, and in the Bangsalata by 24. These, taken according to the scales of Rama's predecessors in Valmiki and the Sri Ghagwat, would give 18 princes, and this will give us 279, or 558 years, according as we call these successions reigns or generations, bringing the existence of the family down to the time nearly of Alexander; but none of the latter princes rose to considerable power, and they were vassals of the kings of Magadha. Their existence, however, throws a great doubt on the whole story concerning Vikrama.

This Vikrama is usually supposed to have been the personage from whom the era called Sambat is derived, and according to the reckoning used in Kosala, this ere commences 57 years before the birth of Christ, so that the city had been then deserted about 280 years. How the places remarkable for the actions of the God could be traced after such a long interval, and amidst the forest, seems

rather doubtful; and the doubt will be increased, if we suppose that the latter Vikrama, the son-in-law of the Emperor Bhoj, was the person who constructed the temples at Ayodhya. This I am inclined to think was probably the case, for although Rama was probably worshipped before the time of the elder Vikrama, yet his worship, as that peculiarly distinguishing a sect of Bigots, seems to have been first established by Ramanuja about the time of the latter Vikrama, who may from thence be supposed peculiarly eager to discover the traces of the deity of his own sect. Unfortunately, if these temples ever existed, not the smallest trace of them remains to enable us to judge of the period when they were built; and the destruction is very generally attributed by the Hindus to the furious zeal of Aurungzebe, to whom also is imputed the overthrow of the temples in Benares and Mathura.

(pages 335 & 336)

The bigot by whom the temples were destroyed, is said to have erected mosques on the situations of the most remarkable temples; but the mosque at Ayodhya, which is by far the most entire, and which has every appearance of being the most modern, is ascertained by an inscription on its walls (of which a copy is given) to have been built by Babur, five generations before Aurungzebe. This renders the whole story of Vikrama exceedingly doubtful, especially as what are said to be the ruins of his fort, do not in any essential degree differ from those said to have belonged to the ancient city, that is, consist entirely of irregular heaps of broken bricks, covered with soil, and remarkably productive of tobacco; and, from its name, Ramgar, I am inclined to suppose that it was a part of the building actually erected by Rama.

Although, I did not fail to visit the place, and whatever the Hindus reckon remarkable, I did not choose to take any measurements, so as to draw with any accuracy a plan of the space which the ruins occupy, as the doing so might have given offence to

the government of the Nawab Vazir, in whose territory, separated from this district only by the river Sarayu, they are situated.

I may in a general manner observe, that the heaps of bricks, although much seems to have been carried away by the river, extend a great way, that is, more than a mile in length, and more than half a mile in width: and that although vast quantities of materials have been removed to build the Muhammedan Ayodhya or Fyzabad, yet the ruins in many parts retain a very considerable elevation; nor is there any reason to doubt, that the structure to which they belonged, has been very great; when we consider, that it has been ruined for above 2000 years. None of the Hindu buildings at present existing are in the least remarkable either for size for architecture, and they are all not only evidently, but avowedly, quite, modern, that is, they have been all erected since the reign of Aurungzebe, or most of them even within the memory of man. Although they are built on what I have no doubt are the ruins of the palace that was occupied by the princes of the family of the sun, their being built on the spots, where the events which they are intended to celebrate, actually happened, would have been extremely doubtful, even had the elder Vikrama built temples on the various places which had been destroyed by Aurungzebe, so that the spots selected by Vikrama might be known by tradition; but the whole of that story being liable to strong suspicion, we may consider the present appropriation of names of different places as no better founded than the miracles, which several of them are said to commemorate.

It is said that in digging for bricks many images have been discovered, but the few which I was able to trace were too much broken to ascertain what they were meant to represent, except one at the convent (Aakhara) of Guptar, where Lakshman is supposed to have disappeared. This represents a man and woman carved on one stone. The latter carries somewhat on her head, and neither has any resemblance to what I have before seen. The only thing except

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these two figures and the bricks; that could with probability be traced to the ancient city, are some pillars in the mosque built by Babur. These are of black stone, and of an order which I have seen nowhere else, and which will be understood from the accompanying drawing. That they have been taken from a Hindu building, is evident, from the traces of images being observable on some of their bases; although the images have been cut off to satisfy the conscience of the bigot. It is possible that these pillars have belonged to a temple built by Vikrama; but I think the existence of such temples doubtful; and if they did not exist, it is probable that the pillars were taken from the ruins of the palace. They are only 6 feet high.

TavE Lohy

www.vadaprativada.in

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Aymara, 26

region, women were unfit to rule. At the time before 1538, three women sovereigns were persecuting Protestants. After the accession of the Protestant queen, Elizabeth I, Aylmer returned to England.

Aylmer became archdeacon of Lincoln in 1562 and was appointed a member of the convocation that reformed and settled the doctrine and discipline of the Church of England. Consecrated as bishop of London in 1577, he sometimes showed great vindictiveness toward persons so much opposed to him that he attempted to be transferred to a quieter see. Although Elizabeth is thought to have considered such a move, he remained in London until his death.

Aymara, large South American Indian group living in the vast windy Titicaca plateau of the



Aymara making reed boats on Lake Titicaca

Andes in modern Peru and Bolivia. They speak a Quechuan language. In colonial times the Aymara tribes were the *chacha*, *Colla*, *Lupaca*, *Collagua*, *Uchina*, *Caranaga*, *Charca*, *Quillaca*, *Omao*, *yo*, and *Collahuaya*, their territories corresponding largely to modern Bolivian political divisions of similar name. In addition, the Aymaran language was anciently spoken in portions of southern Bolivia, northern Chile, and southern Peru. The modern Aymara of Peru and Bolivia number about 1,360,000 at the latest estimate.

Traditionally agriculturalists and herders, the Aymara live in an area of poor soil and harsh climate. Coarse grass gives pasturage for llama and alpaca herds. Staple crops include potatoes, oca (*Oxalis tuberosa*), ulluco (*Lycium hirsutum*), quinoa (*Chenopodium quinoa*), corn (maize), beans, barley, and wheat. Fishing is done from giant totora-reed rafts. Before they were conquered by the Incas, the Aymara had a number of independent states, the most important being those of the Colla and the Lupaca. About 1430 the Inca emperor Viracocha Inca began conquests southward from his capital at Cuzco. Aymara territories were eventually formed a major part of the Inca empire against which the Aymara continued to revolt.

The Spanish conquest, beginning in 1535, brought seekers of gold and serfs followed by Dominican and Jesuit friars in search of converts. The colonial agrarian economy was based on the systematic exploitation of the Aymara in agriculture, in the mines, as household servants, and on the coca plantations in the jungles. A period of rebellion began in 1780, during which the Indians killed large numbers of Spaniards, and continued until independence from the Spanish crown was proclaimed in 1821.

The Aymara have passed through several stages of acculturation, first under the Incas, then under the Spaniards, and subsequently in the course of modernization. The Inca strengthened local Aymara dynasties as part of their imperial system and introduced new religious cults and myths, a greater variety of tools, and new art styles. The Spaniards introduced new domesticated animals and plants, plow agriculture, and iron tools. They suppressed native religious institutions but

effected only a superficial conversion to Christianity. Today, the Aymara maintain their beliefs in a multi-spirit world, have many categories of magicians, diviners, medicine men, and witches, but are Christian in their beliefs about the afterworld. Independence and economic development brought changes in social organization and a decline in traditional arts and crafts.

Aymara clothing copies in crude homespun earlier Spanish colonial models. Men wear conical, ear-flapped, knit wool gorros; women wear round, native-made wool derbies, with wool wimples in cold weather. The single-room, rectangular, gabled Aymara house, about 8 by 10 feet in size, is made of turf, thatched with wild grass over pole rafters; it contains a family sleeping platform of mud at one end and a clay stove near the door.

The basic social unit is the extended family, consisting of a man and his brothers, their wives, sons, and unmarried daughters, living in a cluster of houses within a compound. The political unit is the *ayllu*, or *comunidad*, composed of several extended families. It has little resemblance to the aboriginal *ayllu*.

-Andean culture distribution map 1:854
-historical source and economy 18:462d
-language and cultural survival 3:9h
-Viracocha creation myths 1:662c

Aymaran languages, a group of South American Indian languages previously spoken over a fairly large region in the southern Peruvian highlands and adjacent areas of Bolivia; there are still about 1,360,000 speakers left. Some scholars classify the Aymaran group and the Quechuan group together in the Quechuan stock. See Quechuan languages.

-classification and location table 17:108
-origin and diffusion 17:96b

Aymé, Marcel (b. March 29, 1902, Joigny, Fr.—d. Oct. 14, 1967, Paris), novelist, essayist, and playwright, long considered a secondary writer whose extravagant creations could not be taken seriously but belatedly recog-



Aymé, 1937

nized as a master of light irony and storytelling. He grew up in the country among farmers, in a world of close-knit families bounded by the barnyard on one side, the schoolhouse on the other. Aymé draws most of his characters from this setting. After a short-lived attempt at a career in journalism, he launched into writing. His first novels, *Bûche* (1926) and *La Tableaux-errés* (1929); *The Hollow Field*, 1933; Prix Théophraste-Renaudot) are comedies on rural life. The broad Gallic wit of *La Jument verte* (1933); *The Green Mare*, 1938) runs through his next novels, *La Vouivre* (1943); *The Fable and the Flesh*, 1949) and *Le Chemin des écoliers* (1946); *The Transient Hour*, 1948). In these works the universe of Aymé takes shape. Through the familiar sites of town and field, strange denizens roam unquestioned, side by side with normal beings who, in turn, often act in absurd ways. This counterpoint of fantasy and reality finds its perfect format in the short story, *Le Nain* (1934; "The Dwarf") is about a dwarf who starts growing at 30, and *Le Passe-muraille*

(1943; "The Man Who Could Pass Through Walls") deals with a timid clerk who walks through walls and mystifies the police. *Les Contes du chat perché*, which appeared in three series in 1939, 1950, and 1958, delighted a vast public of children from "4 to 75" with its talking farm animals that include an ox that goes to school and a pig that thinks it is a peacock. Selections were published in English as *The Wonderful Farm* (1951).

Aymé made a late debut in the theatre with *Lucienne et le boucher* (1947; "Lucienne and the Butcher"). *Clémentine* (1950) begins with St. Francis of Assisi appearing to a country squire. The initial absurdity is developed with rigorous logic in the manner of the "Theatre of the Absurd." The mood in *La Tête des autres* (1952; "The Head of Others"), an indictment of the judicial corps, is one of savage humour. Though Aymé's theatrical works are often cruel and heavy-handed, the wit, wisdom, and morality of his short stories places them in the tradition of the fables of La Fontaine and the fairy tales of Charles Perrault.

-children's animal stories 4:240c
-Ayn Jālūt, Battle of, a decisive victory (Sept. 3, 1260) of the Mamlūks of Egypt over the invading Mongols, which saved Egypt and Islam and prevented the westward expansion of the Mongol Empire.

Baghdad, the capital of the 'Abbasid caliphate, had fallen to the Mongols under the Il-Khan Hülegü in 1258 and the last 'Abbasid was put to death. In 1259 the Mongol army, led by the Christian Turk Kitibuga, moved into Syria, took Damascus and Aleppo, and reached the shores of the Mediterranean Sea.

The Mongols then sent an envoy to Cairo in 1260 to demand the submission of Qutuz, the Mamlūk sultan, whose reply was the execution of the envoy. The two powers then prepared for battle.

Kitibuga and his Mongol army of about 10,000 men was lured into a trap at 'Ayn Jālūt (Spring of Qallāh), near Nazareth, in Palestine, by a Mamlūk force of 120,000 men commanded by Baybars. The Mongols were completely destroyed and Kitibuga was captured and killed. The Mamlūk victory was followed up by Muslim Syria, which then drove out its Mongol garrisons. Hülegü was unable to take reprisals, as he was preoccupied with an internal struggle for power within the Mongol Empire, forcing him and much of his army to return to inner Asia. The Mongol Empire was thus contained in Iran and Mesopotamia, leaving Egypt secure in Muslim Mamlūk hands.

-Islam and the Mongol invasions 9:933b

'Ayn Shams University, founded in Cairo in 1950.

-enrollment numbers 6:457a

Ayodhya, also called *oṃbh* or *awamh*, a city of ancient India, on the Ghaghara (Gogra) River in Faizābād district of Uttar Pradesh, India. From it are derived later forms of the name, Avadh (Awadh) and Oudh. Ayodhya is regarded as one of the seven holy places of the Hindus. According to traditional history, it was the early capital of the kingdom of Kōśala, while in Buddhist times (6th-5th centuries bc), Śrāvastī became the kingdom's chief city. Scholars generally agree that Ayodhya is identical with the city of Saketa, where the Buddha is said to have resided for a time. Its later importance as a Buddhist centre can be gauged from the Chinese Buddhist monk Faxian's statement in the 5th century ad that there were 100 monasteries there. There were also a number of other monuments, including a *śūpa* (shrine) reputed to have been founded by Aśoka (3rd century bc). Ayodhya is revered by Hindus because of its association in the *Rāmāyana*, a great Indian epic poem, with the birth of Rāma and with the rule of his father, Daśaratha. According to this source, the

Ayolaz 694

city was prosperous, well fortified, and had a large population.

The Kanauj kingdom arose in Oudh during the 11th and 12th centuries. The region was later included in the Delhi sultanate, the Jaunpur kingdom, and, in the 16th century, the Mughal Empire. Oudh gained a measure of independence early in the 18th century but became subordinate to the British East India Company in 1764. In 1856 it was annexed by the British; the annexation and subsequent loss of rights by the hereditary land revenue receivers provided one of the causes of the Indian Mutiny in 1857. Oudh was joined with the Agra Presidency in 1877 to form the North-Western Provinces and later the United Provinces of Agra and Oudh, now Uttar Pradesh state.



Mosque at Rama's birthplace, Ayodhya

Vishnu

There are few surviving monuments of any antiquity. Rama's birthplace is now marked by a mosque, erected by the Mughal emperor Babur in 1528 on the site of an earlier temple. The numerous Vaisnava shrines and bathing ghats are of no great age. Close to the modern city are several mounds marking the site of ancient Ayodhya that have not yet been adequately explored by archaeologists. The region around the city, which the British called Oudh, is about 24,000 sq mi in area and coextensive with Lucknow and Faizabad divisions. 26°49' N, 82°13' E

British annexation strategy 9:400h; map 408
Delhi's unpopular colonial annexation 5:439c

Hastings' aid in conquest of Rohillas 8:666c

Ayolas, Juan de (d. 1539), Spanish explorer in South America, was a leader in 1537 of an expedition 1,000 miles up the Plata and Paraguay rivers. A former lieutenant of the explorer Pedro de Mendoza, he was killed by Indians while trying to reach Peru.

ayoll, pre-Hispanic Mexican Indian turtle-shell drum.

construction and ritual use 1:664f

Ayr, former county, southwestern Scotland, since the reorganization of 1975 divided among the districts of Kyle and Carrick, Cumnock and Doon Valley, Kilmarnock and Loudoun, and Cunninghame (qq.v.), of Strathclyde (q.v.) region.

The county had a concave western coastline and rose to its eastern boundary in the Southern Uplands at about 2,000 ft (600 m). Rivers divide it into three ancient regions: Cunninghame, north of the River Irvine; Kyle, between the Irvine and Doon; and Carrick, south of the Doon. Almost all of the eastern third of Ayr is occupied by high, windswept moorland, with a heavy annual rainfall of 60-100 in. (1,500-2,500 mm) and a poor

peat and heather vegetation. Half of the region is undulating lowland, between 100-1,000 ft (30-300 m), overlying coal-yielding rocks, especially in the central areas. A mild, damp climate (rainfall 40-50 in.) results in luxuriant pastures. Coastal postglacial, raised beaches (about 25-100 ft) provide warm, well-drained soils for the intensive cultivation of such produce as early potatoes and strawberries.

Minor prehistoric finds indicate that Ayr has been occupied for about 6,000 years. One Roman fort, AD 79-84, survives at Loudoun Hill. In the 11th century, Ayr was part of the rudimentary kingdom of Scotland, and its king Duncan became the first ruler of all Scotland. Invading Norwegians were defeated at the Battle of Largs (1263); and in 1297 at Ayr, Sir William Wallace began the struggle to regain Scotland's independence. From Turnberry Castle (1307) Robert I the Bruce began his fight for the Scottish throne, and in 1315 he held Parliament in Ayr; there Oliver Cromwell later built a citadel (1654) to control southwestern Scotland.

Scotland's first deep coal mines were sunk in Ayr in 1780, and ironworks and textile industries followed rapidly. The simultaneously occurring agricultural revolution brought enclosures, draining, and crop rotation. Ayr is now an important and highly developed agricultural area, although agriculture employs less than 6 percent of the population. The lush lowland pastures have the heaviest stock-carrying capacity in Scotland. Dairy farming produces more than 20 percent of Scotland's milk. Pig and poultry raising are important, while sheep predominate in the eastern uplands. About 25 percent of the arable acreage is under crops, especially oats and turnips for fodder. The frost-free coastal areas produce early potatoes and market-garden crops. Agricultural industries include dairy products at Mauchline, vegetable canning at Kilwinning, and fertilizer and agricultural engineering at Ayr.

The main industrial areas are Irvine and Cumnock, in which textiles of all kinds are produced. Aircraft engineering is important at Prestwick, Scotland's international airport. Ships are built and petrol is refined at Ardrossan. Coal is exported from the central Ayr coalfield to Northern Ireland and England. In 1964 a large nuclear power station was built on the Ayr coast at Hunterston, where a second station came into operation in 1973. Fishing has declined, but the coast has many popular holiday and golfing resorts. Irvine, an ancient royal burgh (chartered town), was designated in 1967 as Scotland's fifth and one of the largest New Towns. Ayr is well served by rail and linked with Glasgow and Carlisle. Roads radiate from the towns of Ayr and Kilmarnock.

Ayr, town, northeast Queensland, Australia, on the delta of the Burdekin River. The settlement was surveyed and gazetted in 1881. Declared a town (1882) and named after the Scottish birthplace of Sir Thomas McIlwraith, then state premier, it became a shire in 1903. On the north coast rail line and the Bruce Highway to Townsville (45 mi [72 km] northwest) and Brisbane (637 mi southeast), it is the centre of the lower Burdekin irrigation area, which produces sugarcane and beef cattle. There are several sugar mills in the area. A 3,260-ft (994-m) bridge is part of a road leading 7 mi south to the town of Home Hill. Pop. (1971) 8,270. 19°35' S, 147°24' E

Ayr (Gaelic *ar* or *ad'har*, meaning a clear, swiftly flowing, fordable river), Atlantic coast seaport and former county town (seat) of Ayr, Scotland, and centre of the region associated with the national poet, Robert Burns. The town lies on the south bank of the River Ayr, which is still crossed by the 13th-century Auld Brig, immortalized in Burns's poem "The

Annexure 25

Brigs of Ayr." Ayr was created a royal burgh in 1202 (the original charter is preserved in the Town Hall) and became the garrison and court town of the administrative entity known as the Sheriffdom of Ayr. During medieval times it was the chief Scottish port on the west coast until it was superseded by the developing River Clyde ports to its north. Surviving medieval relics include Loudoun Hall (16th century, restored), the town house of the Loudouns, a family that long supplied the sheriffs of Ayr. In the 18th century, Ayr was a small town concentrated around the High Street, Sandgate, and the adjoining Vennels, but by the 19th century it had become a social centre and watering place for the Scottish gentry. Much of Ayr's heavy engineering, metalworking, and textile industry dates from this period, having been stimulated by the completion of a rail link with the city of Glasgow in 1840. Ayr still depends on the influx of people, both as a popular holiday resort, with the added attraction of regular important horse racing meetings, and as an important local commercial centre and weekly cattle market. In addition to being a fishing port, Ayr exports coal across the North Channel to nearby Northern Ireland and imports phosphates and timber. Of the town's educational establishments, Ayr Academy (founded 1233) is the most notable. More recently, Craigie College of Education (1965) and Ayr Technical College have been opened.

Robert Burns was born at Alloway (3 mi [5 km] south), now a residential suburb of Ayr, and an annual place of pilgrimage for those sands of tourists. Pop. (1974 est.) 47,991. 55°28' N, 4°38' W

map, United Kingdom 18:866

AYRE, or AIR, genre of solo song with lute or companionist that flourished in England in the late 16th and early 17th centuries. The outstanding composers in the genre were the lutanist John Dowland, whose "Flow, my tears" ("Lachrimae") became so popular that a large number of continental and English instrumental pieces were based on its melody; and the poet and composer Thomas Campion. Other leading composers included John Danyel, Robert Jones, and Michael Orvendish.

Generally, ayres are graceful, elegant, polished, often strophic songs (i.e., having the same music for each stanza), typically dealing with amorous subjects. Many, however, are lively and animated, full of rhythmic subtleties, and others are deeply emotional songs that gain much of their effect from bold, expressive harmonies and striking melodic lines.

The ayre developed during a European trend toward accompanied solo song (in place of songs for several voices). Chansons, madrigals, and other polyphonic songs were frequently published in versions for voice and lute, and books of ayres often provided for optional performance by several singers, having, opposite the solo and lute version, three additional voice parts printed so they could be read from three sides of a table. See also air de cour.

air song in France and England 19:500a
origin in 16th century 12:708c

Ayrer, Jakob (b. March? 1543, Frankfurt, now in West Germany—d. March 26, 1605, Nürnberg), dramatist who incorporated elements of Elizabethan plays (e.g., spectacular stage effects, violent action, histrionic language, the stock figure of the clown) into his own plays, particularly his *Faust* plays, the farces performed at Shrovetide. A lawyer by profession, Ayrer spent his first 12 years as a city council member and later as a notary in Nürnberg, where he witnessed the plays of the *Englische Komödianten*, English acting troupes that toured Germany in the late 16th and early 17th centuries. Although not as talented as his master, Hans Sachs, Ayrer was very prolific. He wrote more than

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(EX-21)

3534

3533. Exhibit 21 (Suit-5) (Register 21, page 345) is photocopy of pages 693 and 694 of "Encyclopedia Britannica, 15th Edition, 1978". This also gives some description of Ayodhya.

"Ayodhya, also called OUDH or AWADH, a city of ancient India, on the Ghaghara (Gogra) River in Faizabad district of Utter Pradesh, India. From it are derived later forms of the name, Avadh (Awadh) and Oudh. Ayodhya is regarded as one of the seven holy places of the Hindus. According to traditional history, it was the early capital of the kingdom of Kosala, while in Buddhist times (6th-5th centuries BC), Sravasti became the kingdom's chief city. Scholars generally agree that Ayodhya is identical with the city of Saketa, where the Budha is said to have resided for a time. Its later importance as a Buddhist centre can be gauged from the Chinese Buddhist monk Fahsien's statement in the 5th century AD that there were 100 monasteries there. There were also a number of other monuments, including a stupa (shrine) reputed to have been founded by Asoka (3rd century BC). Ayodhya is revered by Hindus because of its association in the Ramayana, a great Indian epic poem, with the birth of Rama and with the rule of his father, Dasaratha. According to the source, the city was prosperous, well fortified, and had a large population.

The Kanauj kingdom arose in Oudh during the 11th and 12th centuries. The region was later included in the Delhi sultanate, the Jaunpur kingdom, and, in the 16th century, the Mughal Empire. Oudh gained a measure of

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independence early in the 18th century but became subordinate to the British East India Company in 1764. In 1856 it was annexed by the British; the annexation and subsequent loss of rights by the hereditary land revenue receivers provide one of the causes of the India Mutiny in 1857. Oudh was joined with the Agra Presidency in 1877 to form the North-Western Provinces and later the United Provinces of Agra and Oudh, now Uttar Pradesh state.

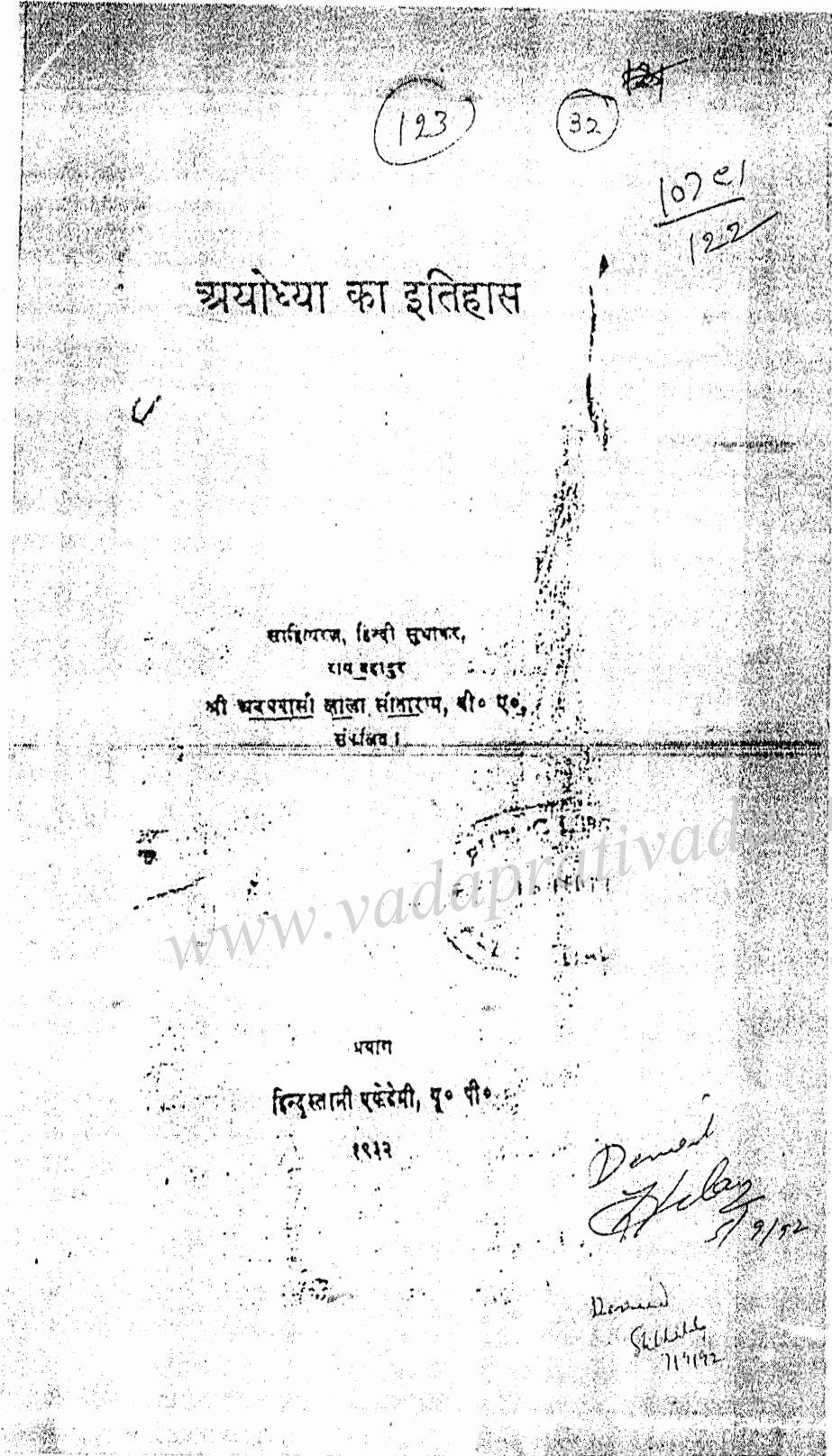
There are few surviving monuments of any antiquity. Rama's birthplace is now marked by a mosque, erected by the Mughal emperor Babur in 1528 on the site of an earlier temple. The numerous Vaisnava shrines and bathing ghats are of no great age. Close to the modern city are several mounds marking the site of ancient Ayodhya that have not yet been adequately explored by archaeologists. The region around the city, which the British called Oudh, is about 24,000 sq mi in area and coextensive with Lucknow and Faizabad divisions."

3534. In our view the description therein being of 1978 is of no importance as it reiterates virtually what is contained in the earlier books of reference.

3535. Exhibit 56 (Suit-5) (Register 21, page 369-411) is photocopies of frontispiece and pages no. 44, 45, 128, 129, 132, 133, 134, 135, 136, 137, 138, 139 and 140 of the Book "Ayodhya" Part I by Hans Bakker 1986 and also pages no. 143, 144, 145, 146, 147, 148 and 149 of Part II of the aforesaid book. Hans Bakker's book in its entirety has been exhibited as Exhibit 23 (Suit-5).

3536. Besides, a number of pages from this book have

202
(E-22)



(124)

122

109C1

123

उठा अथवा ।

वेदों में अथवा

वेदकी में स्पष्ट रूप से न होशव का नाम आया है न उसकी राजधानी अथवा का । • अथवा के द्वितीय मंत्र में लिखा है :-

अथवा नवद्वारा देवानां पुः अथवा;

तस्यां दिगमयः कोशः अग्रे अतिव्यवृत्तः ।

[देवताओं की पनाई अथवा में आठ मन्त्र, नवद्वार और औदम्य धन-आहार है, यह मंत्रों की भाँति मधुदिसंपन्न है ।]

अथवा में १०, ६५, ९ में सरयू का आवाहन सरस्वती और सिन्धु के साथ किया गया है और उनसे प्राधना की गई है कि यज्ञमान की तेज बल दें और मनुमन धृतवन् जल दें ।

सरस्वतीः सरयूः सिन्धुः मिमिः अहीमिही गवामायन्तु वसव्यी ।

देवी भाषों मातरः धृतिपत्न्यां धृतवन्तयो मनुमनो अर्चन्त ।

इससे स्पष्ट है कि हमारा देश के इतिहास के इनके प्राचीन पाल में भी सरयू की महिमा सरस्वती से गट कर न थी । पत्राक की दो तरियों के

• इसका हमें कोई सम्बन्ध नहीं मिलता । अथवा बिहार मिस्र काटिका का मत है कि बड़े बड़े गाँवों को अपने बाहुबल और बलती बनी बनी मंत्राओं पर मतोना या और उन्हें उस देवी महावता की परकाश न की जो अथि लोग उनको दिया मन्त्रों से । गाँवों में रहता हो मिस्र है कि वे राजा होता बड़े राजा और बड़े बल अथवा के ये सरयू अथि के बड़े नाम के कोई मंत्र नहीं होता । कोलका के गाँवों के विषय में यह कोई नहीं मन्त्र सरयू कि कोई अथि उनके हस्त में न था क्योंकि समिह विजय और १० विमके सिन्धु के नाम अथवा मंत्र हैं मन्त्रों के कुछगुण से ।

अथोपासना इतिहास

अथ इत्यु का नाम आने से कुछ विद्वान यह अनुमान करते हैं कि इस नाम की एक नदी पंजाब में भी परन्तु हमें यह ठीक नहीं लगती।

रविश्वामित्र में कोशल का नाम आया है और भगवद् में कोशल के सर्वश्रेष्ठ राजाओं का कहीं कहीं नाम है। ऋग्वेद मं० १०, ६०, ४ का अग्नि राजा असमादी और देवता इन्द्र हैं।

अस्यश्चाकुक्ष्यमते रेवामराप्येवते । द्वितीय पंच कथ्यः ॥

इसमें इक्ष्वाकु या तो पहिला राजा है या उसका कोई वंशज । और यह इन्द्र की सेना में ऐसा धनी और राज्ञी है जैसे स्वर्ग में पाँच कृष्टियाँ (अतिथी) हैं।

इक्ष्वाकु से उतर कर बीसवी पीढ़ी में युवनाश्व द्वितीय का पुत्र

मान्धातु आया। वह दसुषों का भारनेवाला बड़ा प्रतापी राजा था और

अग्नि मं० ८, ३९, ९ में अग्नि से उसके लिये प्रार्थना की जाती है।

यह मंत्र यह है—

यो अग्निः सममानुषा भितो धिरेषु सिधुषु ।

तमागन्म विपस्य मधातुदंस्युहन्तममग्निपक्षु

पूर्वं तर्भतामन्यके सन्ने ।

ऋग्वेद मं० ८, ४०, १२ में मान्धातु अंगिरस् के बराबर ऋषि माना गया है।

यदेन्द्राग्निभ्यां पितृवज्रधीयो मन्धातुवदगिर स्वधाचि ।

विधातुना शर्मणां पातमस्मान्यं स्याम पतयो रयीणां ॥

इसके आगे ऋग्वेद मं० १०, १३४ का ऋषि यही यौवनाश्व मान्धातु है। उस सूक्त का अन्तिम मंत्र यह है—

नृकिदेवा मन्मसि नविरायो पयामसि, भन्त्रश्रुत्यं चरामसि ।

पर्शो नरभियसे भिरभामि संरभामहे ।

अयोध्या का इतिहास

११४८ में अयोध्या आया। उसके समय में मलिक सिद्दीन और आशीतुलुसक अयोध्या के शासक रहे। अकबरपुर में एक छोटे मकबरे में एक शिला लेख है जिससे प्रकट होता है कि उस समय मुसलिम राज स्थिर हो गया था और धर्मार्थ जागीरें लगायी जाती थी।

दो दिन पीछे अयोध्या जौनपुर की शरत्ती बादशाही में मिल गया।

बादशाह १० सन् १५२८ में दल बल समेत अयोध्या की ओर बढ़ी और सेरवा और घाघरा के सङ्गम पर उसने डेरा डाला। यह मद्रम अयोध्या से तीन कोस पूर्व था। यहाँ वह एक सप्ताह तक आस-पास के देश से कर लेने का प्रवन्ध करता रहा। एक दिन वह अयोध्या के सुप्रसिद्ध मुसलमान कबीर-कजल-अब्बास-कलंदर के दर्शन को आया।

उस समय बाबर के साथ उसका सेनापति मीर शाही ताराकदी भी था। बाबर ने कबीर को थड़े मंहों कपड़े और रत्न भेंट किये परन्तु कबीर ने उन्हें स्वीकार न किया। बाबर सब बर्तन छोड़ कर अपने पड़ाव पर लौट गया। वहाँ पहुँचने पर उसने देखा कि सारी भेंट उसके आगे पहुँच गयी। बाबर चकित हो गया और नित्य कबीर के दर्शन को जाने लगा।

एक दिन कबीर ने कहा कि जन्म स्थान का मन्दिर तोड़वा कर मेरी नमाज के लिये एक मसजिद बनवा दो। बाबर ने कहा कि मैं आपके लिये इसी मन्दिर के पास ही मसजिद बनवाये देता हूँ। मन्दिर तोड़ना मेरे "धर्म" के खिलाफ है। इस पर आगही कबीर धाल उठा "मैं इस मन्दिर को तोड़वा कर उसी जगह मसजिद बनवाना चाहता हूँ। तू न मानेगा तो तुझे बद दुआ दूँगा।" बाबर काँप उठा और उसे श्रगत्या कबीर की बात माननी पड़ी और मीर शाही को आला दे कर लौट गया।

* जिस गाँव के पास जलालउद्दीन का मिर काटा गया था वह अब तक इजाहाद जिने में गुमसुम करता है।

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हिन्दुओं के आस्था के कारण मन्दिरों का निर्माण

✓ मसजिद बनवाने का एक दूसरा कारण "ताम्र" या "पारो" मन्दिरों
 बनवाने का (تاج المدينه) में दिया हुआ है। और यह

"बाबर अपनी किशोरावस्था में एक धार्मिक मान घाया था और
 भगोश्या के दो गुलामान कबीरों से मिला। एक बही था जिसका नाम
 उपर लिख आये हैं और दूसरे का नाम था मूसा अशिकान। बाबर ने
 दोनों से यह प्रार्थना की कि मुझे ऐसा आशीर्वाद दोजिये जिससे मैं
 हिन्दुस्तान का बादशाह हो जाऊँ। कबीरों ने उत्तर दिया कि हम जन्म-
 स्थान के मन्दिर को तोड़ कर मसजिद बनवाने की प्रतीक्षा करो तो हम
 तुम्हें लिये हुआ करें। बाबर ने कबीरों की बात मान ली और अपने
 देश को लौट गया।"

इसके आगे मसजिद बनाने का व्यौरा महात्मा बालकृष्ण विनायक
 दत्त कनकभट्टा-रहस्य से उद्धृत किया जाता है।

"मौर" की ने सेना लेकर मन्दिर पर चढ़ाई की। सत्तरह दिनों
 तक हिन्दुओं से लड़ाई होती रही। अन्त में हिन्दुओं की हार हुई।
 बाबा ने मन्दिर के भीतर प्रवेश करना चाहा। पुजारी चौकट पर रुका था
 कर बोला मेरे जीते जी तुम भीतर नहीं जा सकते।" इस पर बाबा
 भस्माया और तलवार खींच कर उसे फल्ल कर दिया। जब भीतर गया
 तो देखा कि मूर्तियाँ नहीं हैं, वे अदृश्य हो गई हैं। पछता कर रह गया।
 कालान्तर लक्ष्मणघाट पर सरयू जी में स्नान करते हुए एक दक्षिणी
 प्राद्विण्य का मूर्तियाँ मिलीं। यह बहुत प्रसन्न हुआ। कहते हैं कि उसकी
 इच्छा थी यही थी कि कोई सुन्दर भगवन्मूर्ति रख कर पूजा करे। धन्य,
 पुजारी के वंशधरों ने जब सुना, तब तत्काल नबाव के यहाँ अपना
 दावा पेश किया। नबाव ने निर्णय किया कि जिसे मूर्तियाँ मिली हैं
 वही सेवा पूजा का अधिकारी है। निदान स्वर्ग द्वार पर मन्दिर बना, उभने
 धन मूर्तियों की स्थापना हुई। उनको सेवा-अर्चा अब तक उस मन्दिर

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के अराधन करते हैं। ठाकुर जी काल राम जी के नाम से प्रसिद्ध हैं। इसमें एक बड़े काले पत्थर पर राम पंचायतन की पाँच मूर्तियाँ खुदी हैं। धात्री बेगम मन्दिर की ही सामग्री से मसजिद बनवाई सी। मसजिद के भीतर बाहर और बाहर बाहक पर दो काले, फसौदी के पत्थर के स्तम्भ लगे हुए हैं। केवल ये स्तम्भ ही अब प्राचीन मन्दिर के स्मारक रह गये हैं। ऐसे ही दो स्तम्भ उक्त शाह जी की कब्र पर हैं जो अब क्रैवाबाद के अजायब घर में रखे हुए हैं। इन स्तम्भों को देख कर प्राचीन मन्दिर की सुन्दरता का कुछ कुछ अनुमान किया जा सकता है। इनकी लम्बाई सात से आठ फीट तक है। किनारों पर मोटा बीच में चौकूटे हैं और शेष भाग गोल अष्टपहल है। इन पर सुन्दर मकबरा की काम बना हुआ है। मसजिद के भीतर एवं बाहक पर दो लेख खुदे हुए हैं उनसे मसजिद के सम्बन्ध रखने वाली बात सामने होती है। मसजिद के भीतर वाला लेख इस प्रकार है—

بسم الله شاه باهر که مدله
بلاست تا کلمه گردین ملای
بلا کرد این محیط کنه
امیر سعادت نشان میر باقی
بود خیر باقی چو سال بلاهی
عیان شد که کلمه بود خیر باقی
(बपयुक्त शेरों का नागरी अक्षर में पाठ।)

- (१) बकरमूद-ए-शाह बाबर कि अदलश;
बनाईस्त ता काश्रे गरदू मुलाक़ी ॥
(२) विना कदो ई महवते कुदगिथा;
अमः सबादन निशां मीर वाक़ी ॥

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मिल्ली के बादशाहों के राज्य में श्रवण ॥

(३) बुअद खैर यात्री चूँ खाले विनायदा ;

अर्थात् १ की गुणवत्ता : खैर यात्री ॥

(अनुवाद)

(१) यात्रा के दौरान जो जगहों से, जिसके न्याय को ध्वजा
आकाश तक पहुँचा है।(२) अकाल मोर यात्री ने करिखों के उतरने के लिये यह
स्थान बनवाया है।(३) घरकी कृपा सदा धनी रहे। बुअद खैर यात्री—ग़मों के
टुकड़ों से इसी इमारत के बनने का वर्ष १३५ हिजरी
भी निकल आता है।

मसजिद के फाटक पर का लेख

بسم الله الرحمن الرحيم

که خالق جمله علم لامتناهی

درود مصطفی بعد از صلوات

که سرور انبیاء در جهانی

سعه در جهان بابر قلندر

که شد در در کعبه کمرانی

(१२५० नागरी अक्षर में पाठ)

(१) बनाये जाँके धाना हस्त अवसर ;

जि खालिक जुगला आलम लाभकारी।

(२) हस्त हुनका चौदख सतायरा ;

कि सरवर अभिवाए दो जहानी।

(३) मिसाना दर जहाँ बायर कलन्दर ;

कि शुद दर और गेनी कामरानी।

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(अनुवाद)

(१) उस परमारसा के नाम से जो महान् और बुद्धिमान है, जो सम्पूर्ण जगत का सृष्टिकर्ता तथा स्वयं निवास रहित है।

(२) उसकी स्तुति के बाद मुक्तता की तारीफ है। जो दोनों जहान तथा पैगम्बरों के सरदार हैं।

(३) संसार में पावर और कलम्बर की कथा प्रसिद्ध है जिससे उसे सार चक्र में सफलता प्राप्त हुई है।

यहाँ हम इतना और लिखना चाहते हैं कि बहुत थोड़े ही लोग को इस अन्दर की मसजिद बत गयी है। पुराने रावटों के खम्भे अब इस जगह की शोभा बढ़ा रहे हैं। मूसा आशिर्वादन की कृप कटरे की सड़क पर बसिष्ठ कुंड के पास अब भी बतायी जाती है परन्तु अब का निर्यात नहीं है और वह जगह बहुत ही गन्दरी है। एक जगह जन्मस्थान के दो खम्भे गड़े हैं। कहा जाता है कि जब मूसा आगि में मरने लगे तो खम्भे अपने शिष्टों से कहा कि जन्मस्थान का गन्ध हमारे घर में लाया गया है इससे इसके दो खम्भे विराजमान हुए। हमारे घर में लाया और दो हमारे सिरहाने गाड़ दिये जाय।

मुगल साम्राज्य में अयोध्या की महिमा घट गयी। इतना का लगता है कि अकबर ने यहाँ तब के सिक्कों की एक टकसाल स्थापित की थी।

परिशिष्ट ७

अथवा श्री बाबा श्री १००० नं० १००० नं०

१. मरुदो साह बाबा के मरुदो
 २. मरुदो साह बाबा के मरुदो
 ३. मरुदो साह बाबा के मरुदो
 ४. मरुदो साह बाबा के मरुदो
 ५. मरुदो साह बाबा के मरुदो
 ६. मरुदो साह बाबा के मरुदो
 ७. मरुदो साह बाबा के मरुदो
 ८. मरुदो साह बाबा के मरुदो
 ९. मरुदो साह बाबा के मरुदो
 १०. मरुदो साह बाबा के मरुदो

अथवा

अथवा श्री बाबा श्री १००० नं० १००० नं०

अथवा श्री बाबा श्री १००० नं० १००० नं०

अथवा श्री बाबा श्री १००० नं० १००० नं०

अथवा श्री बाबा श्री १००० नं० १००० नं०

अथवा श्री बाबा श्री १००० नं० १००० नं०

अथवा श्री बाबा श्री १००० नं० १००० नं०

१. अथवा श्री बाबा श्री १००० नं० १००० नं०

२. अथवा श्री बाबा श्री १००० नं० १००० नं०

३. अथवा श्री बाबा श्री १००० नं० १००० नं०

४. अथवा श्री बाबा श्री १००० नं० १००० नं०

५. अथवा श्री बाबा श्री १००० नं० १००० नं०

६. अथवा श्री बाबा श्री १००० नं० १००० नं०

७. अथवा श्री बाबा श्री १००० नं० १००० नं०

८. अथवा श्री बाबा श्री १००० नं० १००० नं०

९. अथवा श्री बाबा श्री १००० नं० १००० नं०

१०. अथवा श्री बाबा श्री १००० नं० १००० नं०

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मुकुट कालीन माता - काल

یہ عالم آرزو دارا هست اکبر
 یہ خالی چٹلہ عالم لا مانی
 درود مصطفیٰ بعد از شایہ
 یہ سرور ابدی در جہان
 لعل در جہان باہر اہلبیاد
 یہ شد در دور گیتی عجب عالی

बनाम आँकि दाना हस्त अकबर,
 कि साजिने बुमला बालम ला मकानी।
 बरुदे मुस्तका सर अज सताइश,
 कि सरबरे बन्वियाये हो जहानी।
 क्रसाना हर जहा बाबर कलन्दर,
 कि बुद हर होरे गेती कामरानी।

भ्रतुबाव

उसके नाम से जो कि महान् शक्ती है,
 जो समस्त संसार का बुन्दा और बिना घर का है।
 उसकी स्तुति के उपरान्त मुस्तका पर बरुदे,
 जो दोनों लोकों के नबियाँ के सारदार है।
 संसार में अर्ज है कि बाबर कलन्दर,
 काल तक में उसे सकलता प्राप्त हुई।

१. इब्राम सुदामर।
 २. मशहूर उनके शिष्य इब्राम से शुभ नामना।
 ३. इब्राम के पुत्र।
 ४. सेवा अर्पण है।

SIXTH CHAPTER AYODHYA IN VEDAS

In Vedtrayi neither the name of Kaushal nor its capital Ayodhya has clearly come. In the second chapter of *Atharv ved it is written:-

In Ayodhya made by Gods, there are eight palaces, nine gates and there is storage of money in iron pots. It is filled with prosperity like heaven.

In Rigved no. 1064, 9 Saryu has been invoked with Sarasvati and Sindhu and pray has been made before them for giving strong force to the host (Yajman) and water with honey and Ghee be given.

sarasvatī sarayuh sindhur ūrmibhir mahō mahīr avasā
yantu vakṣaṇīh |

devīr āpo mātaraḥ sūdayitno ghṛtavat payo madhuman
no arcata ||

May Sarasvati, Sarayu and Sindhu, the great and strengthening Streams come with their waves and the expansion (or, furtherance) of their greatness. As divine Waters and Mothers that speed us on our way, may you all illumine (in consciousness by your inspiration) for us your nourishing essence (or, milk) full of clarified butter and honey (of clarity and bliss). (X.64.9)

It becomes clear from it that in so much old period of the history of our country the importance of Sarayu was not less than Saraswati.

*We do not find any good reason. It is opinion of famous Ld. Mr. Parsitor that big Kings had faith upon their muscle power and upon their big army and they had no care regarding divine help, which can be provided to them by sages. It has been written in Purans that those Kings were big donators and they used to perform big Yag but Rishis did not leave any Mantra in their name. It cannot be said in respect of Kings of Kaushal that Rishis (sages) were not in their Darbar because there are several Mantra in the names of Vashistha and his disciples, who was Kulguru of Suryavansh.

Coming up of the name of Saryu with two rivers of Punjab, some scholars think that there was a river of this name in Punjab but we do not accept it correctly.

Name of Kaushal has come in Satpath Brahmin and there is no mention of name of any Suryavanshi Kings of Kaushal in Rigveda. Inder is God and King Ashmati is Rishi of Rigved no. 10, 60 and 4.

Out of them Ikshwaku, who is the first king or any of his successor. He is so wealthy and glorious in the service of Indra like there are five castes in heaven.

From Ikshwaku in the twenty generation Mandhata was who was the son of Yuvanashv second. He was very courageous King and prayer is made for him before the fire in chapter no. 8, 39 and 9 in Rigved. This is that Mantra:-

yo aghniḥ sapta mānuṣaḥ śrito viśveṣu sindhuṣu |
tamāghanma tripastyam mandhāturdasyuhantamamaghnim
yajñeṣu pūrvyam nabhantām anyake same ||

Agni the Wise inhabiteth three gathering-places, triply formed. Decked as our envoy let the Sage bring hither and conciliate the Thrice Eleven Deities. Let all the others die away.

Mandhrat has been accepted Rishi like Angiras in chapter no. 8, 40 and 12 in Rigved.

evendrāghnibhyām pitṛvannaviyo mandhātrvadaṅghira
svadavāci |

tridhātunā śarmaṇā pātamasman vayam syāma patayo
rayīnām ||

Thus have we sung anew to Indra-Agni, as sang our sires, Aṅgirasas, and Mandhātar. Guard us with triple shelter and preserve us: may we be masters of a store of riches.

Further Rishi mentioned in chapter no. 10.134 of Rigved is this Yovnashv Mandhta. Last Mantra of that hymnology is this:-
nakirdevā minīmasi nakirā yopayāmasi mantraśrutyaṃ carāmasi |
pakṣebhirapikakṣe bhiratrābhi saṃrabhāmahe ||

Never, O Gods, do we offend, nor are we ever obstinate: we walk as holy texts command. Closely we clasp and cling to you, cling to your sides, beneath your arms.

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107C1/125

Ayodhya has come in 1341. During his time Malik Sirin and Adhinyusulk has remained administrative of Ayodhya. There is one rock inscription in a small Makbra in Akbarpur, from which it appears that at that time Muslim rule has been established and its Estates were given for charity purpose.

After few days, Ayodhya merged in the Sharki Kingdom of Jounpur.

King Babar with his army in the year 1528 marched towards Ayodhya and he fixed his camp on the joining place of rivers Serva and Ghaghra. This joining place was in the east side, at a distance of three Kos from Ayodhya. He remained there till one week and he had been doing management for taking tax from the nearby areas. One day he came for visiting a famous Muslim Fakir (Saint) namely Fazal Abbas Kalandar of Ayodhya and at that time his General (Senapati) Meer Baki Tashkandi was also with Babar. Babar offered to the said Fakir (Saint) very costly clothes and gems (Rattan) but said Fakir (saint) did not accept the same. Babar,

after leaving all those articles there, returned at his camp. After reaching there he looked that his entire offering reached before him. Babar astonished and he used to go for visiting the said Fakir (Saint) daily. One day said Fakir (Saint) told him that after getting demolished the temple of the birth place, got constructed one Masjid for the purpose of my Namaj. Babar replied that I will get constructed one Masjid near this temple for you. Because demolishing temple is *"against my principle"* but upon this said Fakir (Saint) told me *"I want to get constructed Masjid on this place only after getting demolished this temple"*. *"If you will not agree with me then I will curse you"*. Babar trembled and having compelled, he had to accept the words of said Fakir and after giving order to Meer Baki, he returned.

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107C1/126

Another reason for getting constructed Masjid has been given in*"Illegible Madinul"* and the same are as follows:-

"Once Babar dreamed in his young age and he met with two Muslim Fakirs (Saints) of Ayodhya. Between them one was same whose name has been written above mentioned and name of other was Musa Ashikan. Babar requested before both these persons that give me such kind of blessing so that I may become King of India. Fakirs (Saints) reply that if you pledge for getting constructed Masjid after demolishing temple of the Birth place then we will pray for you. Babar accepted the said condition of the Fakirs (Saints) and he returned for his country"

Its ahead the description in respect of construction of Masjid is quoted from book *Illegible Rahsy*a written by Mahatma Balak Ram Vinayak.

"Army of Meer Baki attacked on the temple. Fighting remained continued with Hindu Persons till seventeen days. In the end Hindu Persons were defeated. Baki desired for entering in the temple. Priest (Pujari) stood up on the door and he told that you can not go inside till I am alive". Upon this Baki became angry and after taking out sword he killed priest (Pujari). When he came inside then he looked that idols were not there, the same has disappeared. He repented on it. After some time at the time of taking bath in river Saryu at Illegible Ghat (bank), idols of one Dakshini Brahamn were found. He became very happy. It is said that his own desire was also this that any person keeping a beautiful idol of God should worship him. Therefore, when priest of the Vanshdhar heard it then they immediately submitted their claim before the then Nawab. Nawab took this decision that who have got the idols, only that person has the right for making service and worshipping for the same, on the Swarg Dwar (Gate of heaven) a temple was constructed and those idols were established there. Till date the Vanshdhar of that Brahmin are doing the service – worshipping of the same.

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It is famous by the name of Thakur Ji Kal Ram Ji. In it upon a very big black stone, five idols of Ram Panchayatan have been engraved.

From the material of the temple only, Baki Beg had got constructed Masjid. Two black pillars of stone of Kasuati have been affixed on twelve inside gates and twelve outside gates of the Masjid. Only those pillars have now remained memorial of the old temple. This type of two pillars was also on the grave of above mentioned Shah Ji. Now the same has been kept in the museum

house of Faizabad. Looking at these pillars, some imagination can be made in respect of the beautification of the old temple. Its length is from seven to eight feet. There are doorframes on-the corners and in the middle and the remaining portion is in round shape and having eight parts. Work of beautiful carving has been made upon it. Two inscriptions have been engraved in the Masjid and upon its gate. From which facts related with this Masjid becomes clear. Inscription inside the Masjid is as follows:-

"...Urdu Text..."

"...Hindi/Devnagri Text..."

(TRANSLATION)

- (1) By order of Babar King, whose flag of justice has reached till sky.
- (2) Good natured Meer Baki has got constructed that place for stepping down angels.
- (3) May always remain his blessings. From few pieces of this building, the year 735 Hijri also comes out related to its construction.

INSCRIPTIONS ON THE GATE OF THE MASJID

"...Urdu Text..."

"...Hindi/Devnagri Text..."

(TRANSLATION)

- (1) In the name of that God who is great and learned and who is creator of whole world and who himself is without residence.
- (2) After his anthem, it is in the praise of Mustafa who both are Sardar (Leader) of the world and Pegamerers (Messengers of God).
- (3) Story of Babar and Kalandar is famous in the world, who have obtained success in the cycle of the world.

Here we also want to write here that Masjid has been constructed after demolition of temple in very small quantity. Pillars of old Ravti are enhancing beauty of Masjid now. It is stated that the grave of Musa Ashiqan is near Vashist Kund on the road of Katra. But now there is no sign of grave and the said place is very dirty. Two pillars of birth place have dug at another place. It is said that when Musha Ashiqan was dieing then he told to his disciples that the temple of birth place has been demolished at my instructions only. After taking out two pillars from it, the same be kept at illegible place and after taking out more two pillars from it, the same be got dug towards head side of my bed.

Importance of Ayodhya decreased in Mugal Empire. Only it comes to the knowledge that Akbar had established a mint of copper coins here.

APPENDIX D

Second inscription on the Babri Masjid of Ayodhya.

"...Urdu Text..."

"...Hindi/Devnagri Text..."

(TRANSLATION)

According to the order of King Babar, whose justice is such kind of building which reaches upto the height of sky, who has got constructed this place for stepping down of angels, which has been got constructed through fortunate Amir, Meer Baki. Which amount has spent upon its construction the same becomes clear and I say that he remained with natured till end.

.....
935 Hijri (1530 AD) comes as follows:-

2

6

4

600

10

200

2

2

100

10

—
935

True Translated Copy

"...Urdu Text..."

"...Hindi/Devnagri Text..."

(TRANSLATION)

In the name of him who has great knowledge, who is creator of whole world and who himself is without residence.

After his anthem, it is in the praise of Mustafa who both are Sardar (Leader) of the world and Pegamers (Messengers of God).

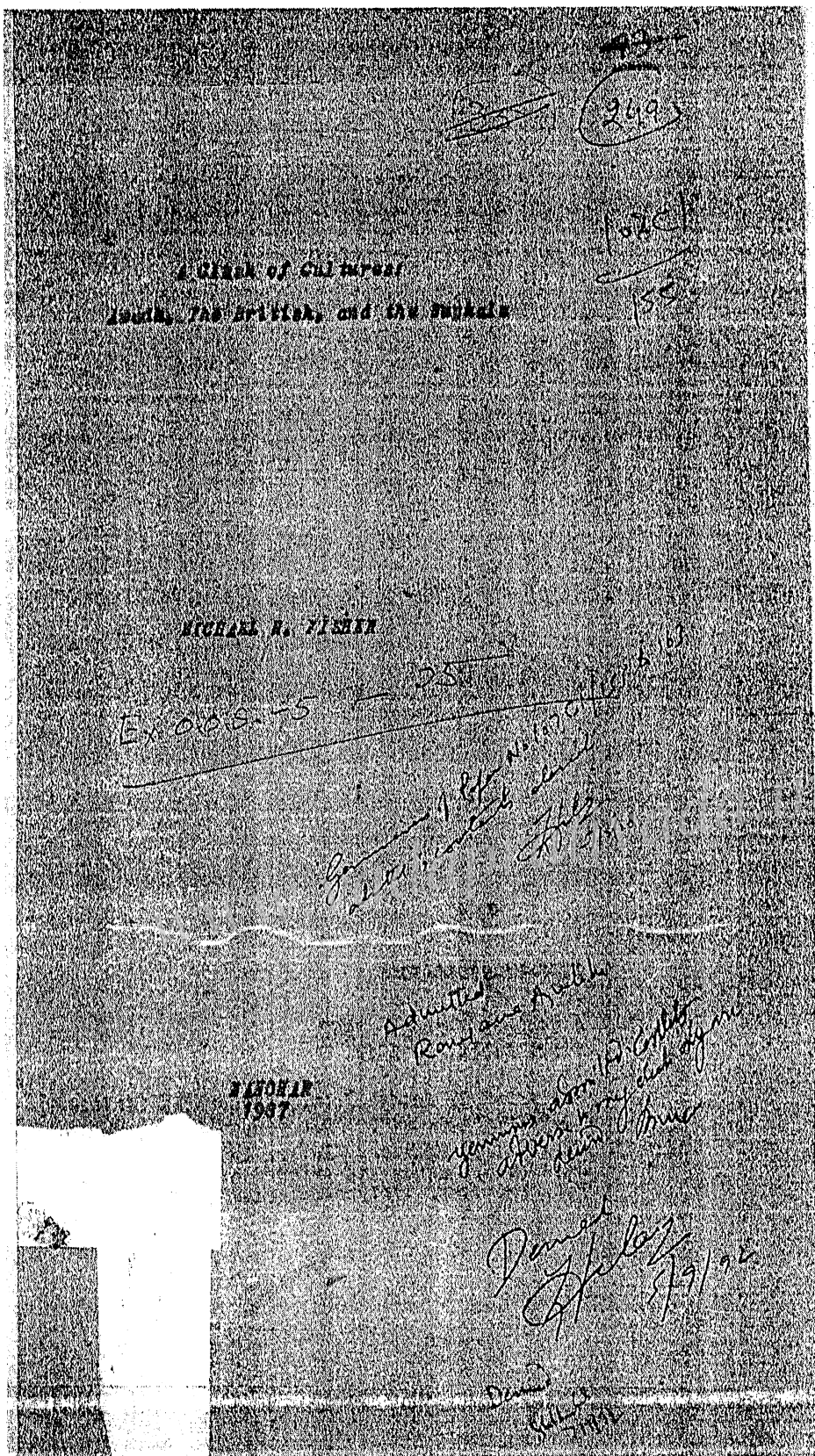
Story of Babar Kalandar is famous in the world, who has obtained success in the life cycle.

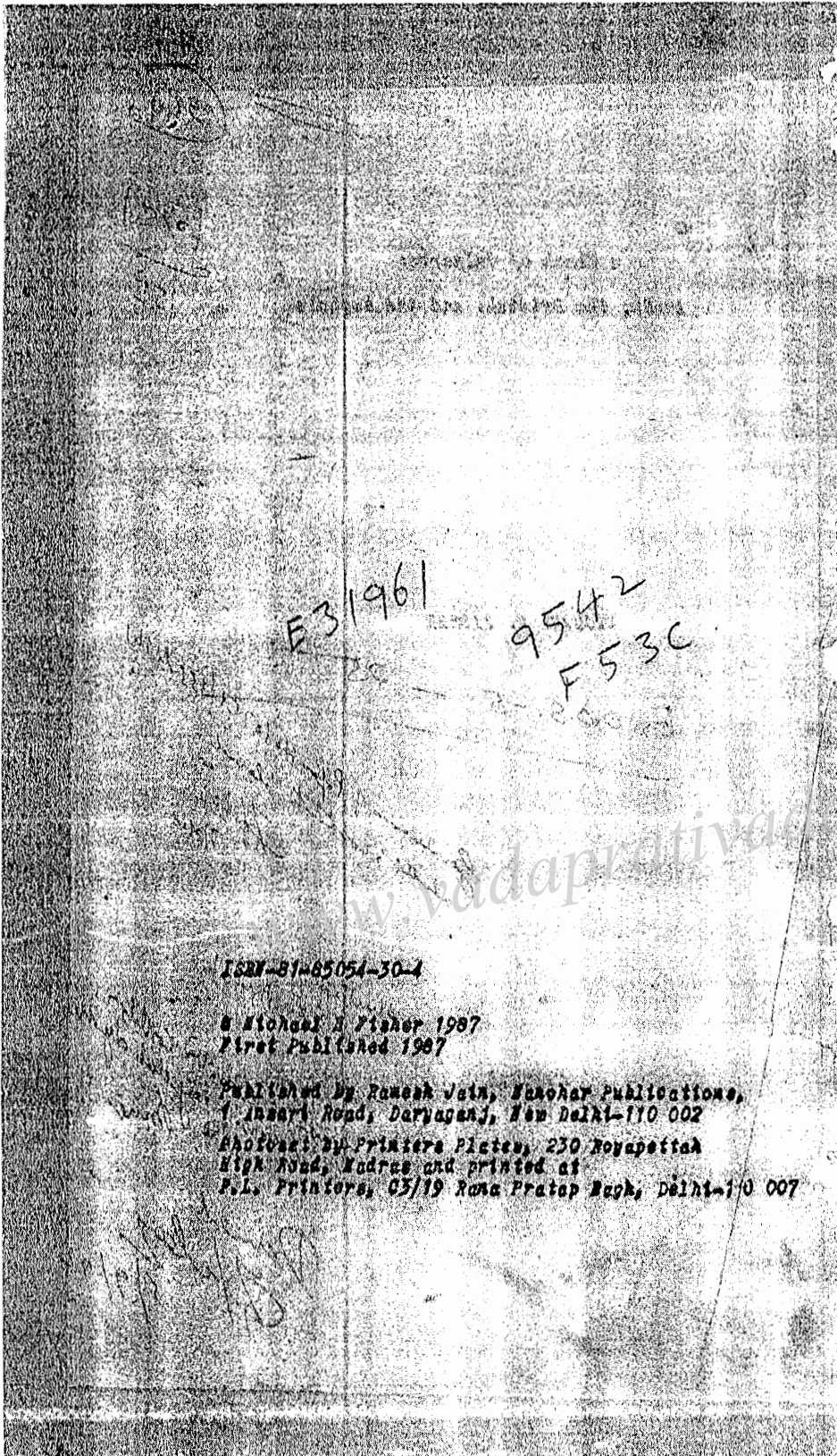
www.vadaprativada.in

True Translated Copy

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A Clash of Cultures

continued to days. In fact, it generated intransigent and violent passions on both sides where it is taken.

The incident which sparked the final crisis for the Awadh dynasty prior to annexation began in February 1855, when a party of Sunnis under one Shah Ghulam Husayn tried to oust a group of Hindus who had taken possession of the disputed building. Religious contention on both sides seems to have been the sole cause of this particular confrontation, only the most recent of a long history of Hindu-Muslim clashes on the spot. Despite the ardor of their attack, the Sunnis were repulsed by the defending Hindus.

Following this unsuccessful initial assault, the Sunni party renewed their efforts a few months later. They assembled a force of from four to six hundred Muslims, men described by British observers as *pagars*, at a mosque near the controversial spot. While the Muslims involved to this point were apparently individuals (*gafis* and *lagits*) with little military training, the Hindu party escalated the conflict by gathering, besides a large number of *bayars* (Hindu wandering ascetics), the support of several of the Hindu landholders of the area, including the family of Raja Bakhtawar Singh (discussed earlier in this chapter). British witnesses were drawn to the site by rumors of the impending clash. They estimated the total number of *bayars*, Hindu landholders with their retainers, and miscellaneous supporters at some eight thousand. While the officers of the local army and district administration looked on uninvolved, a battle ensued between the two sides. The Muslims later asserted that they were attacked in their mosque during a truce arranged and guaranteed by the British. The Hindu party denied any truce. Heavily outnumbered, the Muslim *gafis* have left the bulk of the seventy to eighty dead found on the field following the fight.

For the conflict gives evidence on the local tensions between the Muslim and Hindu communities, focussed on this powerful

¹ The British Resident to Government of India, Foreign Department, Lucknow, 22 December 1855, No. 100.

² Mirza Asaf-ud-Daula, *Hadqiq-i-Mubila* (in Urdu), pp. 41-42, 18. This account has been an example of one of the most inflammatory pamphlets in the Muslim literature, circulating throughout the country and sustaining the verities of their wherever they can be found. It is carried by the Governor General's Private Letter to the Governor General, Calcutta, 6 October 1857, quoted in *India*, p. 157. Officially it is sent to Secretary to Government of India, Foreign Department, 22 December 1855, No. 100.

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The end of the Awadh Imperial Crisis, 11-17 1857

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but ambiguous, religious symbol. The Hindu landholders sought to assert their authority in what they perceived to be an assault on the community they led. For many of these Hindu landholders who revered Rama as the model for meritous kingship, the building marking the site of his birth was particularly powerful. For Muslims, critically dedicated to the tenets of their faith, the perceived desecration of a mosque by polytheists would have equal force. Further, the magnitude of the casualty list in the encounter inflamed both communities and drew a number of hitherto uninvolved parties into the conflict.

Both the Awadh court and the district administration had strong interests in settling the conflict according to their own values. The ruler, and his court, apparently tended to support the Muslim side but, being Shi'i, felt little solidarity with the largely Sunni party of Shah Chulaim Husayn. The ruler instead worked to defuse the threat to order in the region. Further, the level of passion on both sides, however, demanded some response on his part. This conflict, indeed, became a test of his ability to rule Awadh effectively.

The district administration in the area was headed by a Shi'ite, Agha Ali Khan, most of the municipal administration of Fyzabad was also Shi'i. Like the Awadh ruler, they felt little identification with either Sunni jagirs or Hindu bayots. They did, however, see the largely Hindu landholders as their rivals for local authority. They urged the Awadh court that unless the Government interferes and gives orders for rebuilding the masjid (mosque) the Hindus will become inflated and elated with their success and will proceed to other and greater extremities.¹² The prestige of the administration was, in their perception, threatened by the Hindu coalition's initial successes. In this way, the ongoing struggle for local control between the Shi'i dominated district administration and the Hindu landholders found voice in this conflict.

The Muslim religious establishments in Awadh, both Sunni and Shi'i, also entered the conflict. The leaders of the attacking Muslim party requested these authorities to issue fatwas, decreeing the official Muslim interpretation of the issues. The questions were carefully worded to make it an issue of the defense of Islam against polytheists and each of the fatwas decided against the Hindu party.

¹² Firman of King of Oudh to Resident, 12 August 1857, FRC, 5815, number 1855, No. 355.

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The ruler, who was recognized by the Awadh dynasty as the upholder of the precept of holy law, declared that the "wickedness" and enormities of infidels should be punished by the Muslim ruler. This was clearly unacceptable to the Hindus involved.

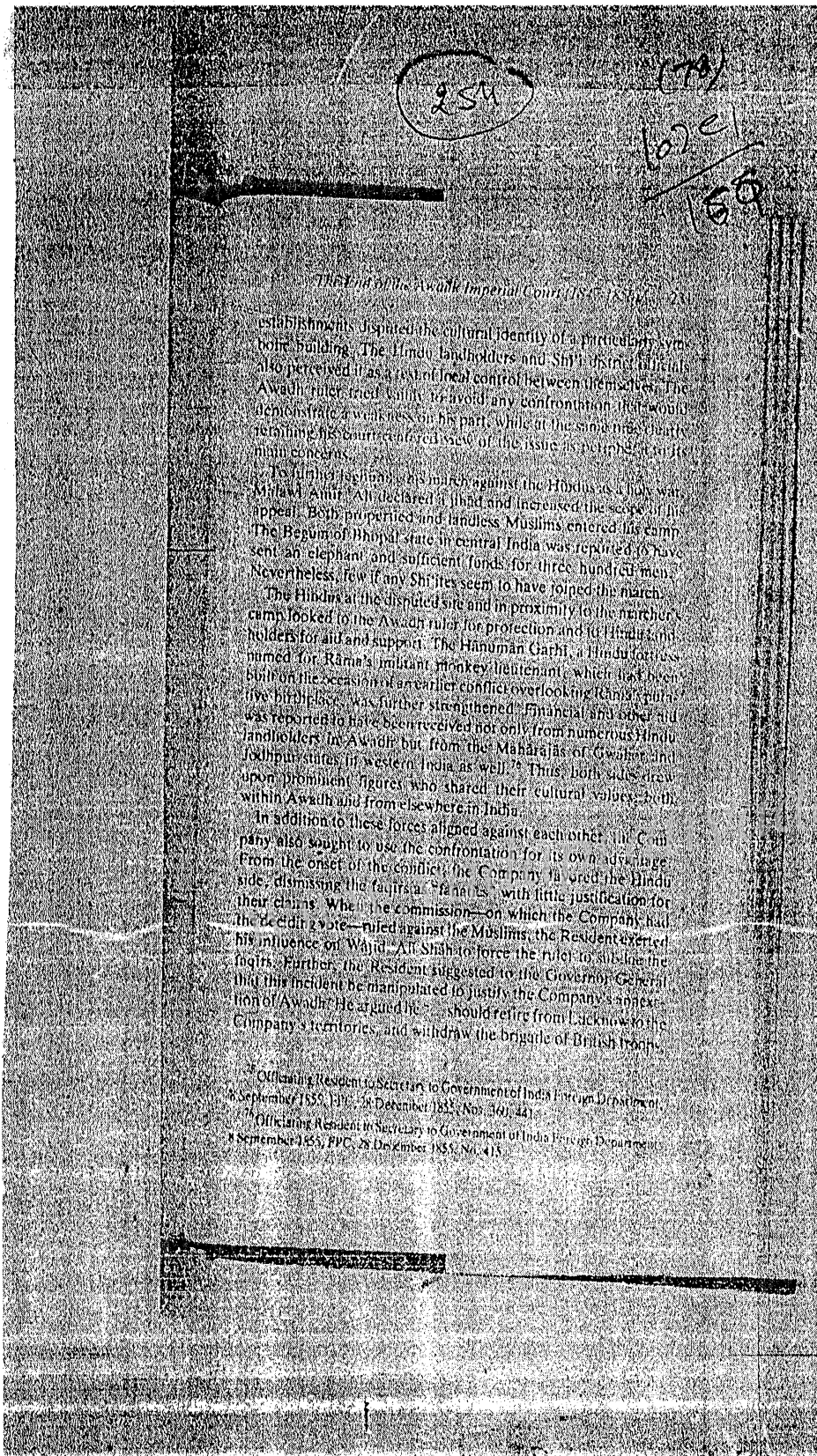
In order to achieve a negotiated solution, the Awadh ruler summoned the most prominent leader of the Muslim camp, Malawi Amir Ali, to his court. He further appointed a tripartite investigative commission consisting of the district officer, Agha Ali Khan, the leading Hindu landholder, Raja Man Singh (nephew and heir of Raja Bhikhar Singh), and the British officer in charge of the Company troops in the area, the Oudh Frontier Force. This commission determined that no mosque had ever existed on the site, basing their judgement on the argument that no mosque would have been built so close to a Hindu temple. Neither the Sunnis encamped near the site nor the Muslim religious establishment accepted this judgement. The Mujahid preached against Agha Ali Khan and his uncle, the local Tahsilidar, asserting that they had taken bribes to decide in favor of the Hindus. Malawi Amir Ali gathered support from the "wickedness" of the Sunnis, scholars of Farangi Mahal, and then gathered his supporters for another march against the controversial building.

This time to defuse the controversy having eventually failed, the Awadh ruler set out once again to find an acceptable solution. Agha Ali Khan tried to get inside the commission's decision and refer the matter to the Mujahid. The Resident vetoed this plan. The ruler then suggested a compromise: that a mosque be built along an outer wall of the disputed building. The Hindu party seized upon the commission's decision and refused their compromise. The Muslim party seized upon the ruler's proposal as an implicit commitment from him to build a mosque on the site. Both sides thus sought direct confrontation as the only solution.

So far, then, we have seen how fundamentally opposing cultural values, as expressed in this temple/mosque, have exposed the cleavages in the society between the local Hindus and Muslims and the remnants

¹ Mirza Jafar, to the Officiating Resident in Secretary to Government of India Foreign Department, 8 September 1855, FPO, 18 December 1855, No. 70.

² Mirza Jafar, to the Officiating Resident in Secretary to Government of India Foreign Department, 8 September 1855, FPO, 28 December 1855, No. 70.



The End of the Awadh Imperial Court (1857-1858)

establishments disputed the cultural identity of a purportedly syncretic building. The Hindu landholders and Shi'ite ruling families also perceived it as a test of local control between themselves. The Awadh ruler tried vainly to avoid any confrontation that would demonstrate a weakness on his part, while at the same time quietly retaining the court-centered view of the issue as peripheral to its main concerns.

To further legitimise his march against the Hindus as a holy war, Mirza Asaf Ali declared jihad and increased the scope of his appeal. Both propertied and landless Muslims entered his camp. The Begum of Bhopal state in central India was reported to have sent an elephant and sufficient funds for three hundred men. Nevertheless, few if any Shi'ites seem to have joined the march.

The Hindus at the disputed site and in proximity to the frontier camp looked to the Awadh ruler for protection and to Hindu landholders for aid and support. The Hanuman Garhi, a Hindu fortress named for Rama's militant monkey lieutenant, which had been built on the occasion of an earlier conflict overlooking Rama's putative birthplace, was further strengthened. Financial and other aid was reported to have been received not only from numerous Hindu landholders in Awadh but from the Maharajas of Gwalior and Jodhpur states in western India as well.²⁸ Thus, both sides drew upon prominent figures who shared their cultural values, both within Awadh and from elsewhere in India.

In addition to these forces aligned against each other, the Company also sought to use the confrontation for its own advantage. From the onset of the conflict, the Company favoured the Hindu side, dismissing the *iqbal* as 'fanatics' with little justification for their claims. When the commissions on which the Company had the deciding vote—riled against the Muslims, the Resident exerted his influence on Wajid Ali Shah to force the ruler to subside the *iqbal*. Further, the Resident suggested to the Governor General that this incident be manipulated to justify the Company's annexation of Awadh. He argued he should retire from Lucknow to the Company's territories and withdraw the brigade of British troops.

²⁸ Officiating Resident to Secretary to Government of India Foreign Department, 6 September 1857, FPC, 28 December 1857, Nos. 361, 441.

²⁹ Officiating Resident to Secretary to Government of India Foreign Department, 8 September 1857, FPC, 28 December 1857, No. 415.

A Chain of Causes

and formally declare the existing treaty at an end. The Resident, being certain that, suddenly deprived of his guiding presence and the major effective military force in the province at this critical time, the Awadh administration would collapse and the province would beg for annexation.

The Governor-General, while strongly favoring annexation and agreeing that the removal of Company support would precipitate a collapse of the Awadh administration, feared that the ensuing communal violence might spread to Company territory. Further, since the Court of Directors of the Company was currently considering his annexation proposal, he decided it would be impolitic to force their hand by this provocation. He therefore instructed the Resident to remain in Lucknow, to continue to pressure the Padshah to destroy the faujis, and to prevent the involvement of Company troops.

As the other parties prepared for the next round in the conflict, Wajid Ali Shah drew upon his position at the center of Awadh in order to control the situation. He summoned Malawi Amir Ali back to court and backed up his request with a royal warrant. He submitted his own carefully worded questions to the Mujtahid and various Sunni scholars, leading them to issue fatwas stating that jihad was not applicable in this case and that all people should obey the orders of their legitimate sovereign. Further, he sent Muslim leaders to preach to the marchers and dissuade them from violating his imperial decrees. Finally, bolstered by the support of the Muslim religious establishment, he issued a proclamation proscribing all those pretending to jihad and ordering the confiscation of all property and the destruction of all houses belonging to Malawi Amir Ali's followers.

To enforce his position, Wajid Ali Shah called upon the Awadh

¹ Ibid., No. 170.

² Private Letter of the Governor-General to the Resident, 23 September 1855, quoted in Baird, p. 255; Minute of the Governor-General, 15 October 1855, IPE, 28 December 1855, No. 184.

³ Mirza Jafar, pp. 22-23; Officialing Resolutions to Secretary to Government of India, Foreign Department, 5 September 1855, IPE, 28 December 1855, No. 184; Memorandum of an interview between the Resident and the King of Oudh, 23 September 1855, IPE, 28 December 1855, No. 184; State papers and correspondence between the Resident and the Prime Minister, 10 October 1855, IPE, 28 December 1855, No. 184.

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army. He moved units into position to intercept the marchers should they move toward Fyzabad, from their main camp more than a hundred miles away. To reinforce the bonds between the largely Shi'i army and himself, he called officers of several of the units firing the marchers into his darbar—the first one held in a number of years—and awarded them khil'as.¹

In addition to the army, Wajid Ali Shah called upon landholders to demonstrate their loyalty to his reign. The Company predicted that the Muslim landholders would turn against him and support the British.² Some landholders simply repulsed Malawi Amir Ali's inducements to join him. Others, notably the Shi'i Raja of Mithmildabad, sent forces to support their ruler. This landholder sent a deputy with five hundred men and four cannons to co-operate with the army; another landholder, apparently also Shi'i, offered the services of a like number of soldiers to his Padshah.³ None of the landholders seem to have acted against the orders of Wajid Ali Shah by giving support to the marchers.

The Padshah's authority having deprived the marchers of any outside support, Malawi Amir Ali appealed to the ruler. He sent in his *pligree* (*turban*) to the King in token of submission and proffering his readiness to come in on a promise being given that the *Mosque* should hereafter be built.⁴ If the King refused to give any such promise.⁵ Thus rebuffed, the Malawi led his march in the direction of Fyzabad and into the cannon of the Awadh army. The Awadh troops stood firm and nearly all the marchers were killed. British observers estimating their death at between three and four hundred. The Awadh army suffered casualties of thirty-three per cent.

¹ Notes on conversation between the Resident and the Prime Minister, 7 October 1855, FPC, 28 December 1855, No. 450.

² Officially Resident to Secretary of Government of India Foreign Department, 14 October 1855, FPC, 28 December 1855, No. 450.

³ Ali Hasan, 182, Mirza Jafar, p. 28. Officially Resident to Secretary of Government of India Foreign Department, 17 October 1855, FPC, 28 December 1855, No. 451. Memorandum of an Interview between the Resident and the Prime Minister, 26 September 1855, FPC, 28 December 1855, No. 391. Official News Report, 24 October 1855, FPC, 28 December 1855, No. 434.

⁴ Officially Resident to Secretary of Government of India Foreign Department, 29 October 1855, FPC, 28 December 1855, No. 437.

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testimony to the resolution shown by both sides.⁸⁴ Despite this decisive action, the controversy of the Fyzabad temple/mosque has never been finally settled.⁸⁵

This incident dramatically reveals the co-existing cultural identities present in Awadh. The Padshah, his administration and army, the local landholders, Hindu and Muslim, the people of the province, and the East India Company all perceived the issue from their own diverse perspectives. Despite the dire predictions of the Resident and the destabilizing motives of the Company, Wajid 'Ali Shah and his administration weathered the crisis and demonstrated their continued authority. Even the marchers recognized his sovereignty; their opposition to him sprang from their higher commitment to Islamic truth as they perceived it. Thus, the two cultural worlds of the imperial court and the hinterland of Awadh continued to hold together, albeit tenuously and with friction, under Wajid 'Ali Shah.

The Company's Annexation of Awadh

The East India Company's decision to annex Awadh early in 1856 did not result from any significant event in Awadh itself. Rather it was the result of Company policies pressed by the Governor General in Calcutta and approved by the Court of Directors in London. From the day of his arrival as Governor General in 1848, the Marquis of Dalhousie worked to bring further territories under the Company's authority.⁸⁶ He terminated many Indian dynasties under his "doctrine of lapse" which permitted the Company to supersede any adopted—as opposed to natural—heir. Other regional rulers provided provocation for Company action against them. As we have seen, Wajid 'Ali Shah survived the Fyzabad temple/mosque incident despite the Company's wishes. As the Governor General wrote, he was unable to "find a pretext for annexation; the Awadh ruler 'won't offend or quarrel with us, and it [Wajid 'Ali Shah] will take any amount of kicking without being

⁸⁴ Mirza Jān, pp. 59–60. Officiating Resident to Secretary to Government of India Foreign Department, 9 November 1855. FPC, 28 December 1855, No. 449. Letter to Lieutenant Catoma, and Detailed list of the killed and wounded, 8 November 1855. FPC, 28 December 1855, Nos. 453, 455.

⁸⁵ The controversy over the Fyzabad temple/mosque continues today. Handbil and interviews obtained, Fyzabad temple/mosque, 28 March 1976.

⁸⁶ E.g. his letter of 18 September 1848, quoted in Baird, p. 33.

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A Clash of Culture

Avadh, the British and the Mughals

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C Michael H Fisher 1987

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A clash of Culture

Unresolved today. In fact, it generates intransigent and
violent passion sides whenever it is raised.

The incident which sparked the final crisis for the
Awadh dynasty prior to annexation began in February
11855, when a party of Sunnis under the Shah Ghulam
Husaya tried to oust a group of Hindu who had taken
possession of the disputed building. Religious conviction on
both sides seems to have been the sole cause of this
particular confirmation only the most recent of a long

history of Hindu-Muslim clashes on the spot. Despite the ardor of their attack, the Sunnis were repulsed by the defending Hindus.

Following this unsuccessful initial assault the Sunni party renewed their efforts a few months later. They assembled a force of from four to six hundred Muslims men described by British observers as faqirs, at a mosque near the controversial spot. While the Muslims involved to this point were apparently individuals (Sufis the conflict by gathering, besides a large number of bayragis (Hindu wandering ascetics), the support of several of the Hindu landholders of the area, including the family of Raja Bakhtawar Singh (discussed earlier in this chapter). British eyewitnesses-drawn to the site by rumors of the impending clash estimated the total number of bayragis. Hindu landholders with their retainers, and miscellaneous supporters at some eight thousand, while the officers of the Awadh army and district administration looked on uninvolved, a bottle caused between the two sides. The Muslims later asserted that they were attacked in their mosque during a true arranged and guaranteed by the British. The Hindu party denied any true. Heavily

outnumbered, the Muslim seem to have left the bulk of the seventy to eighty dead found on the field following the fight. So far the conflict gives evidence only of the local tensions her wealth Muslim and Hindu communities (sic) on the powerful but ambiguous, religions symbol. The Hindu landholders sought to assert their authority in what they perceived to be an assault on the community they led. For name of these Hindu landholders who revered Rama as the model for their clash Kingship building marking the site of the both was particularly powerful. For Muslims seriously dedicated to the tenants of these faiths the perceived does ration of a mosque by polytheists would have equal force. Further, the magnitude of the casually list in the encounter enflamed both communities and drew a number of hit hereto uninvolved parties into the conflict.

Both the Awadh court and the district administration had strong interests in settling the conflict according to their own values. The ruler and his court apparently tended to support the Muslim side but, being Shi I, felt little solidarity with the largely Sunni party of Shah Ghulam Hussain. The ruler instead worked to defuse the threat to order in the region. Further, the level of passion on both

sides, however, demanded some response on his part. This conflict indeed became a test of his ability to rule Awadh effectively.

The district administration in the area was headed by a Shinte, Agha Ali Khan most of the municipal administration of Faizabad was also Shi'i like the Awadh ruler, they felt little identification with either Sunni faqirs or Hindu bayragis. They did, however, view the largely Hindu landholders as their rivals for local authority. They urged the Awadh court that 'unless the Government interferes and gives orders for rebuilding the masjid (mosque) the Hindus will become inflated and elated with their success and will proceed to other and greater extremities. The prestige of the administration was in their perception, threatened by the Hindu (sic) initial successes. In this way, the ongoing struggle for local control between the Shi'i dominated district administration and the Hindu landholders found voice in this conflict.

The Muslim religious establishment in Awadh, both Sunni and Shi'i also entered the conflict. The leaders of the attacking Muslim party requested these authorities to issue

(sic) decreeing the official Muslim interpretation of the issues. The questions were carefully worded to make it an issue of the defense of Islam against polytheists and each of the fatwas decided against the Hindu party. The Mujtahid, recognized by the Awadh dynasty as the highest Shi'i interpreter of holy law, declared that the kindness and committed of infidels should be punished by the Muslim ruler. This was clearly unacceptable to the Hindus involved.

In order to achieve a negotiated solution the Awadh ruler commended the most prominent leader of the Muslim camp, Molavi Amir Ali to his court. He further appointed a tripartite investigative commission consisting of the district official, Agha Ali Khan the leading Hindu landholder, Raja Man Singh (nephew and heir of Raja Bakhtawar Singh), and the British officer in charge of the mission determined that no mosque had ever existed on the site, basing their judgment on the argument that no mosque would have been built so close to a Hindu temple. Neither the Sunnis encamped near the site nor the Muslim religious establishment accepted this judgment. The Mujtahid preached against Agha Ali Khan and his uncle, the local Tahsildar asserting that they had taken bribes to decide in

favour of the Hindus, Malawi Amir Ali gathered support while in Lucknow notably from the Sunni scholars of Firangi Mahatt and then gathered his supporters for another march against the controversial building.

That effort to define the controversy having evidently failed the Awadh ruler used once again to find an acceptable solution Wajid Ali Shah tried to set aside the commission's decision and refer the matter to the Mujtahid. The resident vetoed this plan. The ruler then suggested is a compromise that a mosque be built along an outer wall of the disputed building. The Hindu party seized upon the commission's decision and refused their compromise. The Muslim party seized upon the ruler's proposed as a commitment from him to build mosque on the site. Both sides thus sought direct confrontation as the only solution.

So far, then we can see how fundamentally apposing cultural values, forward on the temple/mosque have exposed the cleavages in the exactly of Awadh. The local Hindu and Muslim and the religious.

Establishments disputed the cultural identity of a particularly symbolic building. The Hindu landholders and

Shi'i district officials also perceived it is a test of local control between themselves. The Awadh ruler tried verify to avoid any conformation that would demonstrate a weakness on the part, while at the same time death retaining his court centered view of the issue is peripheral in its main concerns.

To further (sic) his march against the Hindus as a holy war Malawi Amir Ali declared a Jihad and increased the scope of his appeal. Both purported and landless Muslims entered his camp. The Begum of Bhopal state in central India was reported to have sent an elephant and sufficient funds for three hundred men. Nevertheless, few if any Shi'ites seem to have joined the march.

The Hindus at the disputed site and in proximity to the marcher's camp looked to the Awadh ruler for protection and to Hindu land holders for aid and support. The Hanuman Garhi, a Hindu fortress named for Rama's militant monkey lieutenant, which had been built on the occasion of an earlier conflict overlooking Rama's putative birthplace, was further strengthened. Financial and other aid was reported to have been received not only from numerous

Hindu landholders in Awadh but from the Maharajas of Gwalior and Jodhpur states in western India as well. Thus, both sides drew upon prominent figures who shared their culture values both within Awadh and from elsewhere in India.

In addition to these forces aligned against each other the company also sought to use the confrontation for its own advantage. From the onset of the conflict the company favored the Hindu side, dismissing the faqirs as fanatics' with little justification for their claims. When the commission- on which the company had the deciding vote- ruled against the Muslims, the Resident exerted his influence on Wajid Ali Shah to force the ruler to subdue the faqirs. Further, the Resident suggested to the Governor General that this incident be manipulated to justify the Company's annexation of Awadh. He argued he has should retire from Lucknow to the Company's territories and withdraw the brigade of British troops and formally declare the existing treaty at an end. "The resident felt certain that suddenly deprived of his guiding presence and the major effective military force in the province at this crucial time,

the Awadh administration would collapse and the province would beg for annexation.

The Governor General, while strongly favoring annexation and agreeing that the removal of Company support would propitiate a collapse of the Awadh administration, learned that the ensuing communal violence might spread to company territory. Further since the court of directors of the company was currently considering his annexation proposed, he decided it would be implicit to force their hand by this provocation. He therefore instructed the resident to remain in Lucknow to continue to pressure the Padshah to destroy the faqirs, and to prevent the involvement of company troops."

As the other parties prepare for the next round in the conflict, Wajid Ali Shah drew upon the position at the center of Awadh in order to control the situation. He summoned Malawi Amir Ali back to court and backed up his request with a royal warrant. He submitted his own carefully worded questions to the Mujtahid and various Sunni scholars leading them to issue fatwas stating that a jihad was not applicable in this one and that all people should

obey the orders of their legitimate sovereign. Further,, he sent Muslim leaders to peach to the marchers and dissuade them from violating his imperial decrees. Finally holstered by the support of the Muslim religious establishment, he issued a proclamation prescribing all those pretending to jihad and ordering the confiscation of all property and the destruction of all houses belonging to Malawi Amir Ali's followers."

To enforce his position, Wajid Ali Shah called upon the Awadh army. He moved units into position to intercept the marchers social they move toward Tyyabad from their man comp more than a hundred miles away. To reinforce the bands between the largely shi'i army and himself, he called officers of several of the units facing the marchers into his darbar the first one held in a number of seats and awarded them khilzis.

In addition to the army, Wajid Ali Shah called equal landholders to demonstrate their loyalty to his reign. The company predicted that the Muslim landholders would turn against him and support the jihad. Some landholders simply repulsed Malawi Amir Ali's inducements to join him. Others,

notably the Shi'i Raja of Mahamudabad, sent forces to support their ruler. This landholder sent a deputy with five hundred men and four cannons to cooperate with the army another landholder apparently also Shi'i offered the services of a like number of soldiers to his Padshah. None of the landholders seem to have acted against the orders of Wajid Ali Shah by giving support to the marchers.

The Padshah's authority having deprived the marchers of any outside support, Malawi Amir Ali appealed to the ruler. He sent in his pagree (turban) to the King in token of submission and preferring his readiness to come in on a promise being given that the Mosque should hereafter be built (1) The King refused to give any such promise "thus rebuffed, the Malawi led his men in the direction of Faizabad and into the cannon of the Awadh army. The Awadh troops stood firm and nearly all the marchers were killed, British observers estimating their dead at between three and four hundred. The Awadh army suffered casualties of thirty three percent testimony to the resolution shown by both sides. Despite this decisive action the controversy of the Faizabad temple mosque has never been finally settled."

This incident dramatically reveals the conflicting cultural identities present in Awadh. The Padshah his administration and army the local landholders, Hindu and Muslim, the people of the province, and the East India Company all perceived the issue from their own diverse perspectives. Despite the dire predictions of the resident and the destabilizing motives of the company, Wajid Ali Shah and his administration weathered the crisis and demonstrated their continued authority. Even the marchers recognized his sovereignty, their opposition to him sprang from their higher commitment to Islamic truth as they perceived it. Thus, the two cultural worlds of the imperial court and the hinterland of Awadh continued to held together, albeit tenuously and with friction, under Wajid Ali Shah.

The company's Annexation of Awadh.

The East India Company's decision to annex Awadh early in 11856 did not result from any significant event in Awadh itself. rather it was the result from any significant event in Awadh itself. rather it was the result of company policies pressed by the Governor General in Calcutta and approved by the court of Directors in London. From the day

of his arrival as Governor General in 1848, the Marquis of Dalhousie worked to bring further territories under the Company's authority. He terminated many Indian dynasties under his "doctrine of lapse" which permitted the company to supersede any adopted as opposed natural heir. Other regional rulers provided provocation for company action against them. As we have seen, Wajid Ali Shah survived the Faizabad temple/mosque incident despite the company's wishes. As the Governor General wrote, he was unable to "find a pretext for" annexation; the Awadh ruler "won offend or quarrel with us and it [Wajid Ali Shah] will take any amount of kicking without being."

Mirza Jan pp 59-60 officiating resident to Secretary to Government of India Foreign department, 9 November 11855, FPC 28 December 1855 No.449 letter is Lieutenant Calcutta and Details lists of the killed and wounded 8 November 11855 FPC 29 December 1855 Nos4533-455.

"The controversy over the Faizabad temple/mosque continues today. (sic)

Collections

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 Oude Papers (1808-111). Political Letters.
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 Foreign secret proceedings (FSP)
 Indian Political and Foreign consultation (IPFC)
 Indian Political Consultation (IPC)
 Indian secret proceedings (ISP)

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महाराष्ट्र राज्य महानगरपालिका स्थान
 नयाँ गोग्रामा ४३३३
 अनाम
 मुद्राई मजदूर हस्तक्षेप अर्ज है
 दावा ५ लाख त फरमाई जाने तामिर अनौर
 यति मुभीसमत फरमाई जाने मुद्राई हकी
 नि मुद्राई को तामिर अनौर से अरु नकलत
 अम स्थान बाबे उयोध्या उत्तर १० फुट
 पूरव २१ फुट दक्षिण १० फुट पश्चिम २१ फुट
 ००५-५-२६ निरीक्षे आलेमत दोवे व्या तापुन धोमोजि
 नरवि बाजार नही हो सक्ता है। इसीवि
 धोमोजि मदन १० दिवरा ५ धोमोजि
 दोम देवरा १०६ कोटि लब्धापा १०००
 नरशा मुनसल्ला से बौधमत मो बा से
 अग्रुवी मालुम हो सक्ता है।

दस्ता-१ यह जेम्स मजदूर स्थान दोवे गोग्रामा रोडर केलापाद
 फरमाई मत अनाम और पुत जोरिअ मुभीविदमाह अहेव
 दिनुद व्या है और मुद्राई इस मुभीविदमाह व्या मलत है।

दस्ता-२ यह जेम्स चवूतरा जन्म स्थान पूरव मोक्षमश फुट
 उत्तर कोतशा १० फुट है उत्तर पट नरशा पावला गडी
 दूर है और फुट कोदशा अनौर स्वाडुआ है नि
 जिलन्को पोरे गो गारोली है।

दस्ता-३ यह जेम्स चवूतरा मजदूर मुद्राई ५३५
 पह जोरि अमारत नहीने से हर मोक्षमे मुद्राई मो
 दोमल मुद्रा व्या सिहायत तयली फ देता है।

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"Ba Ijlas Munsif Sahab Bahadur.

Mahant Raghubar Das Mahant Janamsthan situated at Ayodhya

....Plaintiff

Versus

Secretary of State India Ba Ijlas Council

..... Defendant

The abovementioned plaintiff begs to submit as under:

Permission for construction of temple over the Chabutra Janamsthan Ayodhya measuring towards north 17 feet, towards east 21 feet, towards south 17 feet and towards west 21 feet may kindly be granted to the plaintiff and the defendants may be restrained from interfering with such work. The valuation of the claim cannot be assessed on the market rate. Therefore as per Section No. 17, Sub-section (6) Appendix No. 2 of the Act of 70, Court fees has been paid. From the enclosed map, the situation of the place would become clear.

1. That the Jamansthan situated at Ayodhya city Faizabad is an ancient religious and scared monument of Hindus and the applicant is the Mahant of this religious place.

2. That the Chabutra Janamsthan measures east-west 21 feet, North-south 17 feet, wherein Charan Paduka are stalled and a small Mandir is placed there, which is worshipped by Hindus.
3. That the Chabutara is in the possession of the plaintiff and there being no building or shed, the petitioner and other Faquirs have to face all the seasons (in the open). In summer, we face sunheat, in rainy season rains and in winter severe cold. There is no harm to anybody if a temple is constructed there, rather by the construction of temple, the petitioner, Faquirs and other travelers would rest there and will get all comfort.
4. That on the objections of some Muslim the Deputy Commissioner Faizabad, in March or April 83, restrained construction upon which the plaintiff sent an application to the local Government. When no reply was received, the plaintiff filed a notice under section 424 C.P.C. on August 18, 84 in the office of the secretary, Local Government but this one also met the same fate. As such the cause of action arose in Ayodhya within the jurisdiction of this Court, on the date injunction order was granted.

5. That a well wisher citizen has a right to construct a building as he likes, on the land under his possession and ownership. It is responsibility of a just Government to protect rights of the citizen and help them secure their rights so that peace and order may prevail and things could be managed. Therefore, the plaintiff prays your honour that a decree may be issue din his favour for constructing a Mandir over the Chabutra Janamsthan situated at Ayodhya, North 17 feet South 17 feet East 21 and West 21 feet. The respondent may be restrained from creating any interference in the construction of Mandir. The cost of the case may be imposed on the defendant.

Details of documents.

Receipt from the post office.

Yours faithfully Mahant Raghubar Das, Mahant Janamsthan
Ayodhya-plaintiff, dated January 19, 1885.

I Raghubar Das Mahant Janamsthan Ayodhya-Petitioner, verify that the foregoing paras 1 to 5 are correct to the best of my knowledge and belief.

Sd/-

Raghubar Das

TRUE Translated copy

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(EX-27)

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Subject matter of alleged trust:

... mosque in village Kumbhot
... and profile of
... is Digha
... for the purpose of the said mosque.

Order No 1622/VI-447,
dated 6th December
1912, records construction
of the institution by ...
... suit with ...
... alleged
trust specified in
the margin

against such persons and for such relief as the nature of
the case may require.

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Legal Remuneration ...
United Provinces.

Typed by: -

Compared by: -

Examined by: -

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Exoos. -5-27

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Section 92 of Code of Civil Procedure

Subject matter of alleged trust.	and Government Order
The Mosque built by Emperor Babar and known as Babar's Mosque in village Ramkot Ajodhia City, and the proceeds and profit of village Bahurampur and of about 12 bighas of Village Sholapur pergana Haveli oudh, set apart for the upkeep of the said Mosque	No.1622/VII-447 dated the 6 th December 1912 accords sanction to the institution by them of a suit with respect to the alleged trust specified in the margin.

against such persons and for such relief as the nature of the case may require.

Ex.OOS-5-27

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Legal Remembrance
to government
United Province

Task 607

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(E-28)

No. 5373/F.2391.

E.L. Norton Esquire, I.C.S., M.L.C.
Legal Remembrancer to Government,
United Provinces.

From

To.

1. Hafiz Mumtaz Hosain, son of S. Tafazzul Hosain, resident of Bazar Baisth Salarjanj
2. Haji Alha Mirza, son of Mirza Asan Beg, resident of Mohalla Sabziwandi,
3. Haji Mohammed Yasin, son of S. Mohammed Hafiz, resident of Mohalla Rakabganj, Fyzabad.
4. Hakim Abdul Wahab son of Dr. Khuda Bux, resident of Singarhat,
5. Zahoor Ahmad, son of Moor Mohammad, resident of Mohalla Naugazi and
6. Mohammad Shafi, son of Ghorey, Mohalla Sotahiti, Ajodhya

Dated Lucknow, December 18, 1929.

File Reading

Application under section 92 of the Code of Civil Procedure from Hafiz Mumtaz Hosain and others.

With reference to their application dated the 9th. November, 1929, and acting under the powers conferred on the undersigned by section 92, Code of Civil Procedure, and

Subject matter of alleged trust.

Government

Order No. 1622/

The mosque built by Emperor Babar and known as Babar's mosque in village Ramkot, Ajodhya city, and the proceeds and profits of village Bahurampur and of about 12 bighas of village Sholapur pergunah Baveli Quah, set apart for the upkeep of the said mosque.

VII-447, dated the 6th Decem-
ber 1912, accord-
sanction to the

institution by them of a suit with respect to the alleged trust specified in the margin against such persons and for such relief as the nature of the case may require.

51. E.L. Norton

Legal Remembrancer to Govt.
United Provinces

True copy.

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(Exp. 29)

12/11/97

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Participants at the international conference of Muslim intellectuals on Islam held in the city on Tuesday, May 22, 1990. —IT Photo

Qadiyanis declared anti-Islamic at Muslim intellectuals' meet

At an international conference in Moscow, he lectured on the Islam of Dagestan before the Islamic Dagestan University in the capital, Dagestan City. Meanwhile, he continued to work in the Islamic Center of the Islamic Republic of Iran, and to participate in the Islamic Center of the Muslim Community.

The Shari'ah Council of the Islamic Republic of Iran, Abdolkarim Sabzavari and the Vice-Chancellor of the Medical University of Shiraz, Dr. Mehdi Karubi, the Islamic Republic of Iran, were participating in the conference, taking part in the two-day seminar.

The Council was the first Islamic Medical Association in Iran. At the time, Abdolkarim Sabzavari, who had returned to Iran after working in a hospital and formed the Islamic Center, presented the *Al-Bihar* trying to uplift the Muslim Community.

Mr. Abdolkarim A. Sabzavari

turned Amin Mulla and Ali Mulla
 to the police station. The Omani
 police arrested the prisoners of
 the Madrasa in order to search
 for weapons.
 There was also a message from
 Mr. M. Ibrahim, a Muslim, saying
 that the British had taken him
 to the United States western
 embassy.
 The Jews had also started
 against the Omani Muslims. It was not
 a matter of surprise that the place
 was not for the Moslems to live.
 There was a lot of trouble.
 The Jews and Ali Mulla and Ibrahim
 Mohammed was the last, prophet
 and denial of this fact was nothing
 but an Ophiomancy.
 Ali Mulla and Ibrahim and Ibrahim
 were active efforts since its origin
 but the Omani were the
 Jews and there was need to see
 them in Ophiomancy. In this con-
 text,
 I have authored a book to tell

During the proceedings of the conference, we were in Amritsar, but translation into Urdu was being done by the students of the University for the benefit of hundreds of those who had gathered from the far-flung areas of the country to attend the conference.

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 Rajendra in Room 20.5.92
 P. in Room 20.5.92
 Admin. in Room 20.5.92
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(EX-29)

Wednesday.—171 PHOTO

Qadiyanis declared anti-Islamic at Muslim intellectuals' meet

HT Correspondent
Lucknow

At an international conference of Muslim intellectuals on Islam at Darul-Uloom Nadwatul Ulema in the city on Wednesday, the Qadiyanis, a Muslim sect were declared anti-Islamic pursuing a sectarian agenda to divide the Muslim community.

The Imam-e-Azam of the Harmain Sharief, Mr Abdullah Al-Subbail and the vice-chancellor of the Medina University in Saudi Arabia, Dr Saleh Abdullah, are among the dignitaries taking part in the two-day seminar.

The Qadiyanis drew flak from Maulana Abul Hasan Ali Nadwi alias Ali Mian, renowned Islamic scholar and rector of Nadwa, who termed them (Qadiyanis) agents of the Britishers trying to split the Muslim community.

Mr Abdullah Al - Subbail,

agreed with Maulana Ali Mian's research that the Qadiyanis were the product of the Britishers to divide Muslims in order to weaken them.

There was also a message from Mr Nekmatin Arabakan, Turkey's former prime minister ousted from power in an alleged western conspiracy.

The Jews had also started assisting the Qadiyanis and it was not a matter of surprise that the place chosen for the headquarters was Tel Aviv.

Maulana Ali Mian said Prophet Mohammad was the last prophet and denial of this fact was nothing but kufr (blasphemy).

Ali Mian said Islam had faced several divisive efforts since its origin but the Qadiyanis were the worst and there was need to give them a befitting reply. In this context,

"I have authored a book to logi-

cally deny and denounce their thinking and notions," he said.

He was of the opinion that Islamic culture could not be understood without proper knowledge of Arabic.

Maulana Syed Rubey Hasni Nadwi, principal of Darul-Uloom, Nadwa, the host of the conference, in his speech said that forces in the world were spending their energy and resources to check the resurgence of Islam, but it was with the grace of Allah that they were getting little success.

He stressed the need to fight them in a united manner and give them a befitting reply.

Though the proceedings of the conference were in Arabic, but translation into Urdu was being done by the students of the University for the benefit of hundreds of those who had gathered from the far-flung areas of the country to attend the conference.

O.O.S. No 5/89
Bhagwan Singh
Rajendra Singh
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THE HEDAYA

OR GUIDE:

COMMENTARY

ON THE

MUSSULMAN LAWS.

Translated, by order of the Governor-General and Council of Bengal,

BY

CHARLES HAMILTON.

SECOND EDITION, WITH PREFACE AND INDEX

BY

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EXAMINER OF LAWS, HONORARY JUDGE

Reader on Hindu, Mohammedan, and Indian Law in the House of Commons; Author of "The Hindu Law of Inheritance," "Hindu Law of Inheritance," and "The Mohammedan Law of Inheritance and Contract," Editor of "The Digest of Hindu Law, on the Principles of Hindu Law," Author of "The Law of Property and Inheritance in Mohammedan Law," and Joint Author of "The Law and Practice of the Muslim Side of the Court of Queen's Bench."

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not to his hands, from a regard to the interest of the poor, in the same manner as he is at liberty to suspend the powers of an owner, when he happens to be a person of bad character, from a regard to the interest of the community. It is also an appropriation, according to the doctrine of property, declaring that "the sovereign or superior shall not take the appropriation out of his charge." Yet these are at liberty to take it from him, where he happens to be a person of bad character;—because, as such a declaration is repugnant to the precepts of the law, it is consequently void.

Section.

A mosque is not alienated from the founder, unless it is by the performance of public worship in it. If a person build a mosque, his right of property in it is not extinguished, so long as he does not separate it from the rest of his property, or give general admission to people to come and worship in it; but as soon as the people, in general, or a single person, say, their prayers in it, his right of property is extinguished, according to Hanefi. The utter separation of it from the rest of the appropriator's property is indispensable, for this reason, that the mosque must become dedicated solely to God, and may be affected, and the performance of prayer in it is a condition; because, as a consecration (according to Hanefi and Mohammed) is indispensable, it follows that consecration is requisite; in this way, since consecration must be carried into execution in whatever way may be proper to the case of the appropriation and the mosque, consecration of the performance of prayer is a condition, because as it cannot be conceived but God himself should take possession of the mosque, it follows that that which is the thing must stand as a substitute for the thing possessed of it. It is proper, in this case to observe that if a single person say a prayer in the mosque, it follows that a mosque is not a mosque, then Hanefi and Mohammed; because, as it is impossible that a man should perform their prayers in it, the performance of a single individual, including the prayers in the condition. It is also reported from Hanefi and Mohammed, that the performance of prayer is a necessary condition, because a mosque is founded with a view to public worship. Also Yusuf maintains that the founder's right of property is annulled immediately upon his saying, "I dedicate this a mosque."—because he does a total consecration to be a condition, since according to him, appropriation signifies a consecration of right on the part of the individual; the thing appropriated, therefore, appertains solely to God, merely in consequence of the right of the individual, and the whole is well demonstrated.

of two stories, making the under storey a mosque, and the upper storey a dwelling, or vice versa, with the view of the mosque towards the public road, and detach the mosque from his own property for the manner before described, he is nevertheless at liberty to sell it;—or, if he die, the mosque is an inheritance;—the mosque does not in this instance, appertain solely to God, because of the individual's right in it still subsisting. This, however, is only where the dwelling has not been constructed merely for the purpose of the mosque; for if it have been constructed for the purpose of the mosque (as in the great mosque at Jerusalem), the appropriation is absolute. Hasan reports from Hanefi, that if the lower storey be a mosque, and the upper storey a dwelling, the former continues for ever a mosque, because a mosque is one of those things which are designed to continue in perpetuity, and an upper storey answers this purpose better than an upper storey. The reverse of this is reported from Mohammed, because reverence is indissolubly due to a mosque, and where an upper storey is constructed over a mosque, for the purpose either of dwelling in it, or letting out to hire, this reverence cannot be directed to it. It is reported, also, that when Alas Yusuf went to Basrah, and to build the mosque and school of condition of the place, he held the appropriation to be lawful and absolute, in either case, that is, whether the mosque is in the lower storey and the dwelling in the upper, or vice versa;—but this he admitted out of necessity. The same is recorded of Mohammed, when he went to Kufa, and for the same reason.

If a person convert the centre hall of his house into a mosque, giving general admission into it, still it does not stand as a mosque, but remains saleable and inheritable; because a mosque is a place in which no person possesses any right of usufruct, and wherever a man has such a right with respect to the surrounding parts, the same must necessarily affect the place included in them. This place, therefore, cannot be a mosque, because it is necessarily a thoroughfare for the family, and consequently does not appertain solely to God. It is reported from Mohammed that the centre hall of a house, thus constituted a mosque, cannot afterwards be given away, sold, or inherited. He consequently considers it to stand as a mosque; and Alas Yusuf is of the same opinion, because, as the person in question was desirous that this place should become a mosque, and as it cannot become so, with out a road, or entrance from it, the road is included without specification, in the same manner as in a case of hire.

Ground appropriated to building a mosque cannot be sold or inherited;—if a person appropriate ground for the purpose of erect-

*The capital of Irak (the ancient Chaldaea).

ing a mosque, he cannot afterwards resume it, neither can it be inherited, because the ground is altogether alienated from the right of the individual, and appertains solely to God. The reason of this is that all things whatever are originally the property of the Almighty. When, therefore, the individual relinquishes his right in the ground, it reverts to the original state, and his power over it terminates in the same manner as a master's power over a slave terminates in consequence of manumission, and cannot be resumed.

A mosque cannot, in any instance, revert into the property of the founder. In the place in which a mosque is situated should become deserted or uninhabited, inasmuch as there is no farther use for the mosque, no person coming to worship therein, still it continues to stand as a mosque (according to Abou Yousaf), and does not revert to the founder; because, as he had put it out of his own possession, it cannot again become his property. Mohammed alleges that the mosque again becomes the property of the founder, or of his heirs, in case of his death, because he had erected it for the purpose of public worship; and as that has ceased, the mosque is in the same predicament with the materials for building a mosque. In other words, if there be no farther occasion for materials (such as bricks and so forth) designed for the erection of a mosque, they revert to the founder, and so also in the case in question. This, however, is a conclusion which does not accord with the doctrine of Abou Yousaf, for he holds that where there is any farther occasion for such materials in the construction of this mosque, they must be reserved for another.

Cases of appropriation come in the use of the community are two:—1. A person constructing a reservoir for public use, or a caravanserai for travellers, or erect a house upon the infidel frontiers for the accommodation of the Mussulman warriors in their excursions (which is termed a Ribat), or dedicate a house as a burying-place, his right of property therein is not extinguished until the community make a decree to that effect; because no termination of the proprietor's right takes place in this instance, inasmuch as he may still lawfully continue to use those things for residing in the house, or for drinking water out of the reservoir, or interring in the burial-place. It is therefore requisite either that the magistrate issue a decree, in order to complete the alienation, or that the founder himself effect the appropriation to his decree, in order that it may stand as a bequest, and become absolute upon that event, in the same manner as in the case of an appropriation made to the use of the poor. It is otherwise in the case of a mosque, because in that instance no right of usufruct remains to the founder, as the mosque appertains solely to God independent of any magistrate's decree. All that is here advanced is

according to Hanefi. Abou Yousaf is of opinion that the person's right of property ceases on the day of the alienation. He has made this for such and such purposes: for residence, interment, or so forth; because with him it is a rule that appropriation is absolute, and that consequence is not a condition of the Mohammedan doctrine, that as soon as people drink water out of the reservoir, or enter the caravanserai, or bury in the house, their residence in the Ribat, or interment takes place in the burying-ground, the proprietor's right is extinguished, because consequence (which he holds to be a condition) is established by such acts, and the relinquishment of any thing must be made in the mode proper for that thing. It is sufficient also (according to him) if the acts be performed by, or with respect to only a single individual, because as the whole community cannot engage in these acts, regard must necessarily be had to them as performed in any single instance. Wells and fountains are also subject to the same rule.

They may be assigned to a procurator, for, in the case last noticed, the founder assigns the article to a steward or procurator, such consequence is approved, because the procurator is in the character of a deputy, and the act of the deputy is the act of the principal. With respect to a mosque, most would allege that the delivery of it to a procurator is not a complete consequence, because there is no instrument for a procurator in a mosque. Others again say that consequence is established, as it is necessary, as a measure that there be some person to look after it, and look up the funds; the assignment of a mosque, therefore, to a procurator is complete. Others also assert that a burying-ground is considered in the same light as a mosque in this particular, because the procurator of a burying-ground is a deputy, not by use. Others, again, maintain that it resembles a reservoir of water, and, therefore, it is not necessary in a procurator's assignment is complete, although it is necessary to general success.

Appropriation may also be assigned in the prince or chief magistrate, as a man, having a house in Mecca, appropriate it to the accommodation of pilgrims, or if a person having a house in any other place, appropriate it to the accommodation of the poor or mendicants, or having some lands in frontiers, dedicate it to the accommodation of the Mussulman warriors, and then can, or dedicate the revenue from his lands to the support of the warriors in the way of tax, and make over or assign those lands to lands to the prince who is empowered to act in those particulars; such consequence is lawful. It, therefore, the person in question

That it, engaged in war against infidels.

E. 30

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(Ex-30)

SECTION.

A mosque is sot alienated from the founder here is than by the performance of public worship in it.- If a person build a mosque is right of property in it is not extinguished long, as he does not separate it from the at of his property, or give general admission to people to come and worship in it but is soon as the people in general, or a single person, say their prayers in it, his right of property is extinguished, according to Haneefa. The utter separation of it from the rest of the appropriator's property is indispensable, for this reason, that the mosque cannot become dedicated solely to GOD until that be effected and the performance of prayer in it is a condition; because, as a consignment (according to Haneefa and Mohammed) 'a undependable, it follows that reconsignment is requisite in this way, since consignment mast be carried into execution in whatever way may be proper to the nature of the appropriation, and the mode of consignment proper to a mosque is public worship; or, the performance of prayer is a condition, because as it

cannot be conceived that Gon himself should take possession of a mosque, it follows that that which is the design must stand as a substitute for the taking possession of it. It is proper in this place to observe that if a single person say his prayers in the mosque it suffices (according to one report from Haneefa and Mohammed); because, as it is impossible that all men should perform their prayers in it the circumstance of a single individual performing his prayers is the condition. It is also reported, from Haneefa and Mohammed, that the performance of prayer by a whole congregation is a necessary condition, because a mosque is founded with a to public worship.. Aboo Voosaf main- bins that the founder's right of property is destroyed immediately upon his saying, "constitution this a mosque! "—because he does not hold consignment to be a condition, since according to him, appropriation signifies a relinquishment of right on the part of the individual; the thing appropriated, therefore, appertains solely to GOD merely in consequence of the right of the individual ceasing,—as was before demonstrated.

Cases of a mosque, as connected with a dueling-place.--- I a person erect a building of two stories, making the under story a mosque, and the upper story a dwelling, or vice. versa,—with the door of the mosque towards the public road, and detach the mosque from his own property [in the manner before described], he is nevertheless at liberty to sell it;—or, if he die, the mosque is an inheritance ;---as the mosque does not, in this instance, appertain solely to (Io, because of the individual's right in it still subsisting. This, however, is only where the dwelling has not been constructed merely for the purposes of the mosque for if it have been constructed for the purposes of the mosque (as in the great mosque at Jerusalem), the appropriation is absolute. Hasan reports, from Haneefa, that if the lower story be a mosque, and the upper story a dwelling, the former continues be ever a mosque because a mosque is one of those things which are designed to continue in perpetuity, and an under story answers tins purpose better than an upper story. The reverse of this is reported from Mohammed, because

reverence is indispensably due to a mosque¹ and where an upper story is constructed over a mosque, for the purpose either of dwelling in or of letting out to hire, this reverence cannot be observed. It is recorded, also, that when Aboo Yoosaf went to Bagdad and beheld the narrow and crowded condition of the place he held the appropriation to be lawful and absolute in either case,—that is, whether the mosque be in the lower story and the dwelling in the upper, or vice versa:—but this be admitted out of necessity. The same is recorded of Mohammed, when he went to Rai, and for the same reason.

If a person convert the centre hall of his house into a mosque, giving general admission into it, still it does not stand as a mosque, but remains saleable and inheritable; because a mosque is a place in which no person possesses any right of obstruction; and wherever a man has such a right with respect to the surrounding parts, the same must necessarily affect the place enclosed in them. This place, therefore, cannot be a mosque; besides, it is necessarily a thoroughfare for

the family, and consequently does not appertain solely to GOD. It is reported from Mohammed that the centre hail of a house, thus constituted a mosque, cannot afterwards be given away, sold, or inherited. He consequently considers it to stand as a mosque; and Aboo Yoosaf is of the same opinion, because, as the person in question was desirous that this place should become a mosque, and as it cannot become so without a road, or entrance into it, the road *is* included without specification, in the same manner as in a case of hire.

Ground appropriated to building a mosque cannot be sold or inherited.—If a person appropriate ground for the purpose of erecting a mosque, he cannot afterwards resume or sell it, neither can it be inherited, because this ground is altogether alienated from the right of the individual, and appertains sole to God. The reason of this is that all thin whatever are originally the property of the Almighty. When, therefore, the individual relinquishes his right in the ground, reverts to its original state, and his power over it terminates, in the same manner as master's power over a slave

terminates in consequence of manumission, and cannot be resumed.

A mosque cannot, in any instance, be received into the property of the founder.—If the place in which a mosque is situated should become deserted or uninhabited, insomuch that there is no farther use for the mosque (no person coming to worship) therein, still it continues to stand as a mosque (according to Aboo Yoosaf), and does not revert to the founder; because, as he had put it out of his own possession, it cannot again become his property. Mohammed alleges that the mosque again becomes the property of the founder, or of his heirs, in case of his decease; because he had erected it for the purpose of public worship; and as that has ceased, the mosque is in the same predicament with the materials for building a mosque. In other words, if there be farther occasion for materials (such as brick and so forth) designed for the erection of a mosque, they revert to the founder, and so also in the case in question. This, however, is a conclusion which does not accord with the doctrine of Aboo Yoosaf, for

he hold of that where there is no further occasion for those materials in the construction of thus mosque, they must be carried to another.

Cases of appropriations made to the us of the community at large.—IF a person construct a reservoir for public use, or a caravansera for travelers, or erect a house upon the infidel frontier for the accommodation of the Mussulman warriors in their excursions (which is termed a right), or dedicate ground as a burying-place, his right of property therein is not extinguished until the magistrate issue a decree to that effect; because no termination of the proprietor's right takes place in this instance insomuch that he may still lawfully continue to use those things (by residing in the house or Itibat, or drinking water out of the reservoir, or interring in the burial-place). It is therefore requisite either that the magistrate issue a decree, in order to complete the alienation, or that the founder himself refer the appropriation to his decease, in order that it may stand as a bequest, and become absolute upon that event, in the same manner as in the case of an

appropriation made to the use of the poor. It is otherwise in the case of a mosque, because in that mosque no right of usufruct remains to the founder, as the mosque appertains solely to Gon independent of any magisterial decree. All that is here advanced is according to Haneefa. Aboo Toosaf is of opinion that the person's right of property ceases on the instant of his saying, 'I have made this for such and such purposes' (of residence, interment, or so forth), because with him it is a rule that appropriation is absolute, and that consignment is not a condition of it. Mohammed maintains that as soon as people drink water out of the reservoir, or enter the caravanasera, or warriors take up their residence in the Rabit, or interment takes place in the burying-ground, the proprietor's right is extinguished; because consignment (which he holds to be a condition) is established by such acts, as the consignment of any thing must be made in the mode proper to that thing. It is sufficient also (according to him) if these acts be performed by, or with respect to) only a single individual; because as

the whole community cannot engage in those illegible, regard must necessarily be had to them as performed in any single instance. Wells and fountains are also subject to the same rule.

They may be consigned to a procurator.— IF, in the cases last recited, the founder consign the article to a Mootwalee or procurator, Inch consignment is approved, because the procurator is in the character of a deputy, and the act of the deputy is the act of the principal. With respect to a mosque, indeed, come allege that the delivery of it to a procurator is not a complete consignment, because there is no business for a procurator a mosque. Others again say that consignment is establisher, as it is necessary, in mosque, that there be some person to keep t in order, and lock up the doors; the consignment of a mosque, therefore, of a procurator is approved. Some also assert that burying-ground is considered in the same right as a mosque in this particular, because the procurator of a burying-ground is an office not in use. Others, again, maintain hat it resembles a reservoir, or

caravansera of therefore, it be delivered to a procurator, consignment is established because such an appointment is valid, although it be contrary to general usage.

Appropriations may be consigned to the since or chief magistrate.—IF a man, having a house in Mecca, appropriate it to the recommendation of pilgrims, or if a person, laying a house in any other place appropriate it to the accommodation of the poor, or mendicants, or, having a house upon the frontiers, dedicate it to the accommodation of the Mussulman warriors and their cattle, or dedicate the revenue from his lands to the support of the warriors in the way of Gon, and make over or consign those houses or hands to the prince (who is empowered to not in those particulars) such consignment is lawful. If, therefore, the person in question be afterwards desirous of revoking his appropriation, he cannot lawfully do so, for the reasons before alleged. The revenue arising from the lands, however, is lawful to the poor only, and not to the rich; but the use of any of the other articles (such as

residing in the caravansera, or drinking water from the well, fountain, or reservoir are lawful to rich and poor alike. The reasons of this distinction are twofold. FIRST, people in general, in the appropriation of a revenue, intend only the relief of the needy, whereas, in that of the other articles, the accommodation of rich and poor. is equally intended. SECONDLY, the articles of drink and lodging are requisite equally to the rich and to the poor; but in the article of pecuniary assistance, the rich are not necessitous, on account of their wealth, whereas the poor are necessitous.

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