

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-II

(PAGES 270 TO 544)

PAPER-BOOK

(For Index Kindly See Inside)

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

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IN THE HIGH COURT OF JUDICATURE AT CALCUTTA
2005 No. 5187 (K.S. No. 230/80)
Shankar Sit Ram Unnithy at Sri Ravi Sanna Sanna - Plaintiff
vs. Shri Ravi Sanna Sanna - Defendant

IN THE SUPREME COURT OF INDIA
CIVIL APPELLATE JURISDICTION
1 A. NO. 10 OF 1992
in
CONTEMPT PETITION NO. 97 OF 1992

Mad. Aslam & others - Petitioner
versus
Union of India and others - Respondents

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Ex. as - 5 - 31

AFFIDAVIT

1. Arvind Varde, son of the late Sri Y.N. Varde, aged about 52 years, presently posted as Divisional Commissioner, Faizabad, having temporarily come down to New Delhi, do hereby solemnly affirm and state as follows:

2. I assumed charge as Divisional Commissioner, Faizabad, late in the evening on 7.12.1992, in pursuance of the orders of the Government of Uttar Pradesh. I was appointed Authorised Person by the Central Government on 8.1.1993, under section 7(1) of the Acquisition of Certain Area at Ayodhya Ordinance, 1993 which came into force on 7.1.1993. The Ordinance has since been replaced by the Acquisition of Certain Area at Ayodhya Act, 1993. Thus I am fully conversant with the facts of the case mentioned hereafter and I do so only as Authorised Person.

3. On 6.12.1992, the disputed structure at

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the Ram Janmabhumi - Babri Masjid (RJB-BM) site was demolished by Karsewaks and before the district administration cleared the area of Karsewaks in the early hours of 8.12.1992, the Karsewaks had constructed a make-shift structure upon a portion of the site where the demolished structure stood. The entire town of Ayodhya remained under curfew for several weeks thereafter and the RJB-BM complex therein was effectively cordoned off by the security forces under the district administration. The RJB-BM complex continued thus under the control of the district administration until 7.1.1993, when the President promulgated the Acquisition of Certain Area at Ayodhya Ordinance, 1993. The Ordinance has since been replaced by the Acquisition of Certain Area at Ayodhya Act, 1993 (hereinafter called the Act of 1993). In accordance with the provisions of the Act of 1993, an area of approximately 70 acres, including the RJB-BM complex, vested in the Central Government on 7.1.1993. The vested property included the aforesaid make-shift structure at the RJB-BM site.

3. Under section 7(1) of the Act of 1993 the Central Government appointed me as Authorised Person to manage the acquired property, and I am acting as the Authorised Person since then.

Section 7(2) of the Act of 1993 stipulates as follows:

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"In managing the property vested in the Central Government under Section 3, the Central Government or the authorised person shall ensure that the position existing before the commencement of this Act in the area on which the structure (including the premises of the inner and outer courtyards of such structure), commonly known as the Ram Janma Bhumi - Babri Masjid, stood in village Kot Ramchandra in Ayodhya, in Pargana Haveli Ayodhya, in Tehsil Faizabad Sadar, in the district of Faizabad of the State of Uttar Pradesh is maintained."

As per the above provision, the Central Government and myself are required to ensure that in the area on which the aforesaid structure stood, the position existing before the commencement of the Act is maintained.

I state that the makeshift structure mentioned above was constructed by Karsewaks on December 6, 1992, on the mound which was formed by the rubble and debris of the demolished structure. I state that the mound was on an unstable base; seepage of water therein can cause movement of the debris and consequent disturbance of the existing levels on the mound. Upon and around this mound the Karsewaks had built a single-brick wall about four feet six inches high, thus creating a courtyard or enclosure. Outside this wall the mound slopes away on all four sides. The makeshift structure had been constructed within this walled enclosure, leaving certain open spaces on the northern and the eastern sides.

I state that the makeshift structure was put up by the Karsewaks by fixing wooden "Ballis" (shafts) at the four corners and along the sides; a few corrugated

galvanised iron (C.G.I.) sheets were nailed into the lower end of the "bailies" (shafts) on the northern and western sides. Cloth had thereafter been wrapped around the structure both inside and outside. The roof of this make-shift structure was formed by a sheet of cloth tied to the wooden "bailies" (shafts). Inside the makeshift structure, the idols of Ram Lalla and the three brothers were placed upon a portion of an elongated brick-and-mortar platform. A wooden canopy called "singhasan" had been provided above the idols. Within this structure and in front of the idols, two steps of marble, approximately two feet by two-and-a-half feet, had been fixed in the ground.

7. I state that I am charged with the management of the property which vested in the Central Government on 7.1.1993 as Authorised Person, and I could not leave the make-shift structure strictly alone, doing nothing if rain water drenched the inside of the structure or flowed into it; allowing the cloth wrapping torn by winds to hang in that condition; allowing the strong winds to damage the make-shift structure or even to cause it to fall, leading to consequential damage inside the structure, including the 'singhasan' and the idols. The only option available to me was to take necessary steps from time to time to see that the structure is not damaged, does not get blown away, or does not collapse, thereby ensuring that the position as it existed before the commencement of the Act of 1993 was

maintained.

I state that the Darshan of the idols at the RJB-6W site was being had by members of the public before the commencement of the Ordinance, 1993 and the same has continued thereafter. Thousands of devotees have been having Darshan every day under regulated conditions and during hours specified by the District Administration.

Had the course mentioned in paragraph 7 above not been adopted, the makeshift structure, the 'Singhasan' and the idols would have suffered damage in the rains which took place after 1.1.1993 apart from the damage (light or severe) caused by the strong winds and dust storms which have occurred several times in the last few months. I state that very strong, dusty winds blow in this part of the country during the summer and it also rains heavily here during the monsoon months.

I state that fairly heavy rains occurred in the second week of January 1993. Apart from rains, the makeshift structure has been often subjected to very strong winds and storms, leading to the cloth wrapping getting immediately torn and extensively damaged. At times, as on 17.3.1993, the storm was of such intensity that not only did the cloth wrapping get torn, the wooden 'Bailies' (shafts) which partly and were in danger of falling and the aforesaid 'Singhasan' also was subjected to severe strain. In order to prevent any untoward happening the district authorities

had to get the Police Constables posted there to hold on to the wooden "Balloes" (rafts) and to the wooden canopy (singhasan). Again, it rained heavily on the night of March 24/25, 1993 and water flowed extensively into the inside of the make-shift structure. It may also be mentioned that rain water causes erosion of the rubble and earth which forms the mound outside the walled enclosure.

11. I state that under the provisions of the Acquisition of Certain Area at Ayodhya Ordinance, 1993 (now the Act of 1993), in particular Section 7(2), it is my duty to ensure that the position existing before the commencement of the Act was maintained, and it entailed as also required me to perform all necessary or incidental acts for maintaining that position. Whatever changes have been made after the date of the Ordinance, were and are in furtherance of that understanding. Essentially, my responsibility pertained to maintaining the aforesaid existing position in respect of the idols and related properties within the makeshift structure, in preventing any damage to them; to that end, in the circumstances of the case, necessary steps had to be and were taken by me with regard to the makeshift structure.

12. It needs to be mentioned that apart from steps in respect of the make-shift structure, requisite arrangements have had to be made for the security personnel standing guard at the entrance to the walled enclosure, in consideration of the strong sun and heat of the present

days; besides, for the same reason, arrangements have been made for the Pujaris who attend to the members of the public who come to have Darshan of the Idols from the designated spot.

13. In the light of the above, the following steps have, inter alia, been taken by me as the Authorised Person for providing stability to the make-shift structure and for ensuring that the position as it existed before the commencement of the Act of 1993 is maintained:

- (a) The cloth wrapped around the makeshift structure has been changed as and when it became necessary.
- (b) A sloping tarpaulin roof supported by wooden 'ballies' (shafts) was provided sometime in the second week of January 1993. This can be seen in the photograph Annexure-C.
- (c) Thin sheets of plastic have been wrapped around the makeshift structure between the inner and outer cloth wrappings of the structure sometime after January 10, 1993 and the sheets have been replaced from time to time according to need.
- (d) Additional wooden ballies (shafts) have been placed along side the original ballies (shafts) on the northern and southern sides of the makeshift structure. The additional ballies (shafts) and the ballies (shafts) of the makeshift structure have been cross braced by means of smaller wooden shafts screwed together with nuts and bolts; the

additional ballies (shafts) have also been suitably anchored to the mound. These can be seen in the photographs Annexure-D and E.

- (e) A band of corrugated galvanised iron sheets (each approximately eight to ten feet long and about two feet nine inches wide) has been provided around the make-shift structure at the top of the wooden ballies (shafts). A similar band has been provided at the bottom end of the wooden shafts. Of course, the open space for entering the make-shift structure from the front (eastern side) has been left as it was. For providing this band of C.G.I. sheets, additional wooden 'ballies' (shafts) have been put up between the 'ballies' (shafts) of the make-shift structure.
- (f) A thick wire-mesh has been provided in the space between the corrugated galvanised iron sheet.
- (g) A divider of 9 inches height of brick has been made around the base of the make-shift structure.
- (h) The depressions and uneven portions in the open space between the make-shift structure and the surrounding wall have been eliminated.
- (i) Out-lets and suitable pipes have been provided for flow of water from inside the walled enclosure.
- (j) Sand bags have been provided in the sloping portion of the mound outside the walled enclosure; these have been replaced, wherever necessary. These sand

boos can be seen in the photographs Annexure D, E and F.

(k) A thatched roof has been provided at the place where the pujaris attend to members of the public having Darshan from the designated spot.

(l) A thick cloth cover (of the kind used in shamanes) has been provided for the security personnel standing on guard duty at the entrance to the walled enclosure.

14. The items of work mentioned at (d) to (l) (in the above para) have been executed between March 26 and April 20, 1993; the items at (a) to (c) and (j) have been executed from time to time while items (k) and (l) have been executed between April 20 and May 1, 1993. These works have been carried out through agencies of the Government of Uttar Pradesh or agencies controlled by the Government of Uttar Pradesh.

15. I state that no authoritative photographs of the make-shift structure as on 7.1.1993 or soon thereafter are available because no such record has been maintained by me or the district administration of Faizabad.

16. I obtained some photographs from local sources showing the make-shift structure. Three such photographs are ANNEXURES A, B and C to this affidavit. The photograph ANNEXURE A shows the make-shift structure from

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the front (east) before January 7, 1993. The photograph ANNEXURE B also relates to the period prior to January 7, 1993 and this also shows the make-shift structure from the front (east). According to me, these photographs correctly depict the position at the relevant time. The photograph ANNEXURE C pertains to the period after January 7, 1993. It shows the make-shift structure from the southern side and the sloping tarmaultin roof, mentioned in paragraph 13(b) above, as can be seen herein. I cannot give precise dates on which these photographs were taken.

17. In compliance of the direction given by this Hon'ble Court on 7.5.1993, I arranged for photographs of the make-shift structure to be taken on 8.5.1993. The date of these photographs is printed on these photographs, though the same is not easily discernible, a circumstance which is regretted. These photographs are ANNEXURES D, E AND F to this affidavit in position as on 8.5.1993. The Annexure number marked on the reverse of each photograph.

The photograph at ANNEXURE D shows the make-shift structure from the southern side while the photograph at ANNEXURE E shows the same from the northern side. Both these photographs show the additional wooden planks which have been provided as also the sand bags placed on the slopes outside the walled enclosure. The photograph

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At ANNEXURE E shows a portion of the make-shift structure from the south-eastern corner and this also shows the thatched roof provided for the Pujaries attending upon members of the public who come for Darshan from the designated spot; sand bags can be seen too. It may be mentioned that the steel pipes seen in the photograph at ANNEXURE E are below the ground, are at a distance of about 25 feet from the make-shift structure and are part of the steel barricading put up after December 27, 1992 by the district administration for security reasons and for regulating the flow of members of the public who come there for Darshan everyday.

19. In compliance of the directions of this Hon'ble Court, a sketch has been prepared by the Uttar Pradesh Public Works Department, Faizabad depicting the make-shift structure and also depicting the various items of work executed in respect of it. This sketch dated 8.5.1993 is ANNEXURE G to this Affidavit. The earlier and the additional portions of the structure have been shown in different colours, green and red, respectively.

20. I state that only the minimum necessary items of work required for discharging the responsibility cast by section 7 of the Act of 1993 have been carried out and the allegations made by Shri Mond. Arun in the petition and additional affidavits filed in this Hon'ble Court are not correct and are hereby denied.

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21. I state that as a consequence of the works carried out, the make-shift structure is expected to be reasonably safe against storms and winds of moderate intensity; rain water is unlikely to get blown into or to flow into the inside of the structure; any accumulation of water within the walled enclosure would be drained out and the portion of the mound outside the walled enclosure would not suffer avoidable erosion.

22. At the same time, it needs to be stated that the make-shift structure, along with the works carried out, has yet to be tested during the severity of the monsoon. Therefore, the possibility cannot be ruled out that the sloping tarpaulin roof will prove inadequate and would need to be replaced by corrugated galvanised iron sheets. Also, the effect which continuous rains of the monsoon months will have on the mound, consisting as it does of debris and rubble, is unpredictable and appropriate steps warranted by the circumstances will need to be taken in that contingency to ensure that the existing position is maintained. It will be very difficult in advance to spell out in detail the works which may have to be undertaken.



Depoent


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VERIFICATION

I, Arvind Varma, Authorised Person, Divisional Commissioner, Faizabad do hereby verify the contents of the affidavit. I state that the same is based on information derived partly from official records and partly from personal knowledge. I further state that Annexures are true copies of the original.

Verified at New Delhi on this thirteenth day of May 1993.

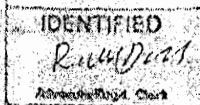

Dep. Comm.



I have solemnly affirmed and signed in my presence this the thirteenth day of May 1993 after reading the contents of this affidavit.

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OATH COMMISSIONER



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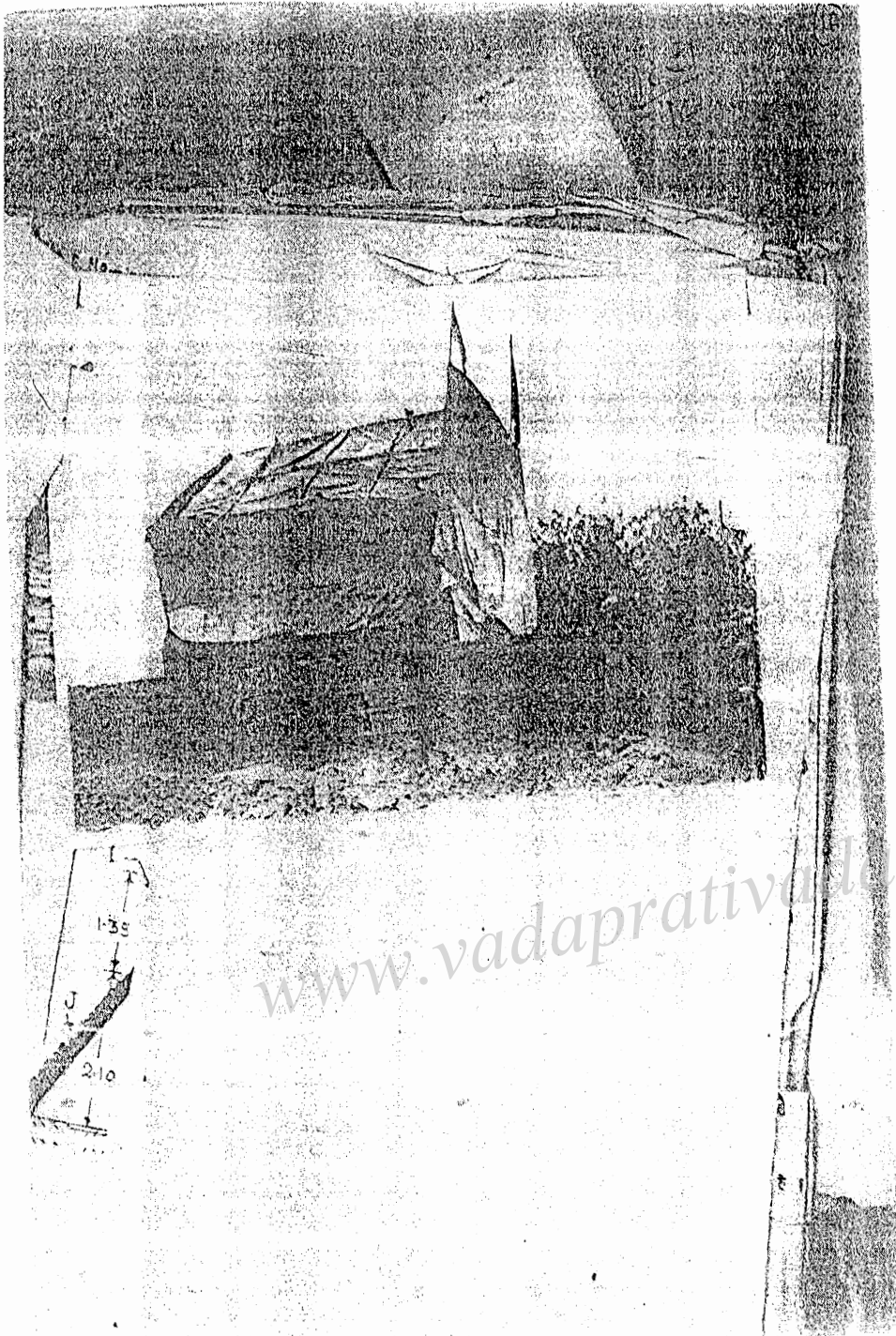
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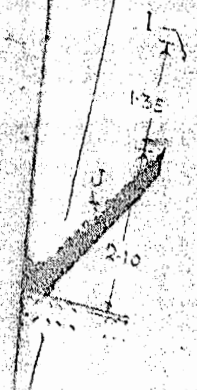
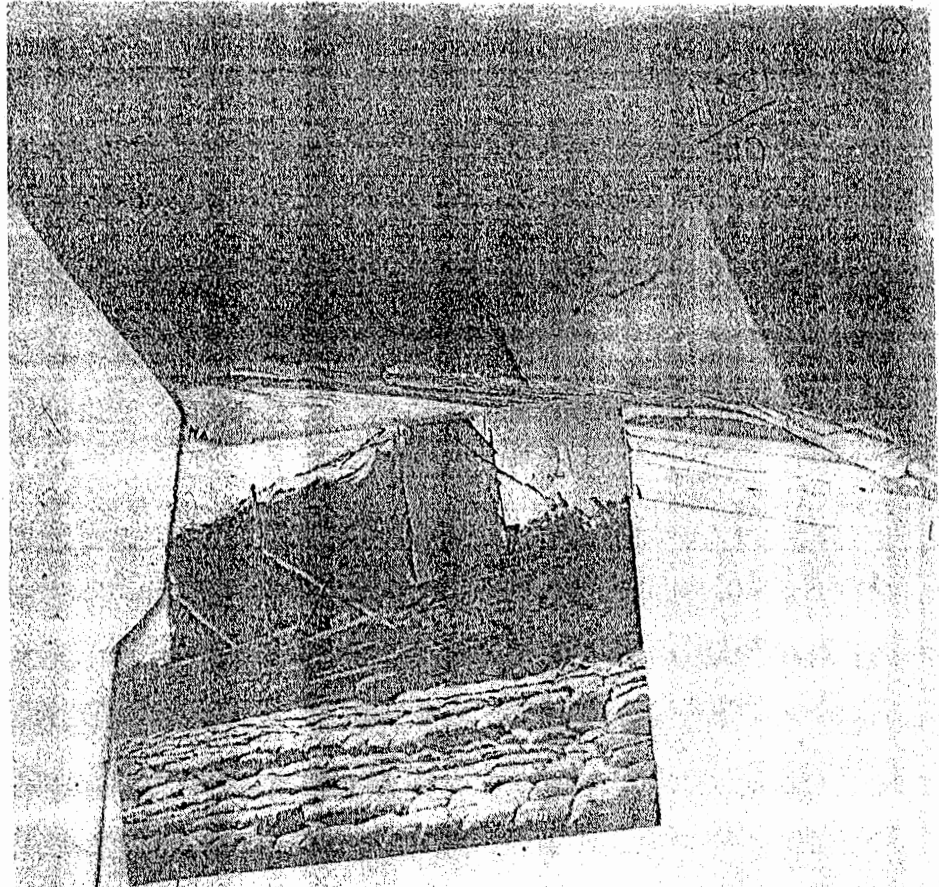
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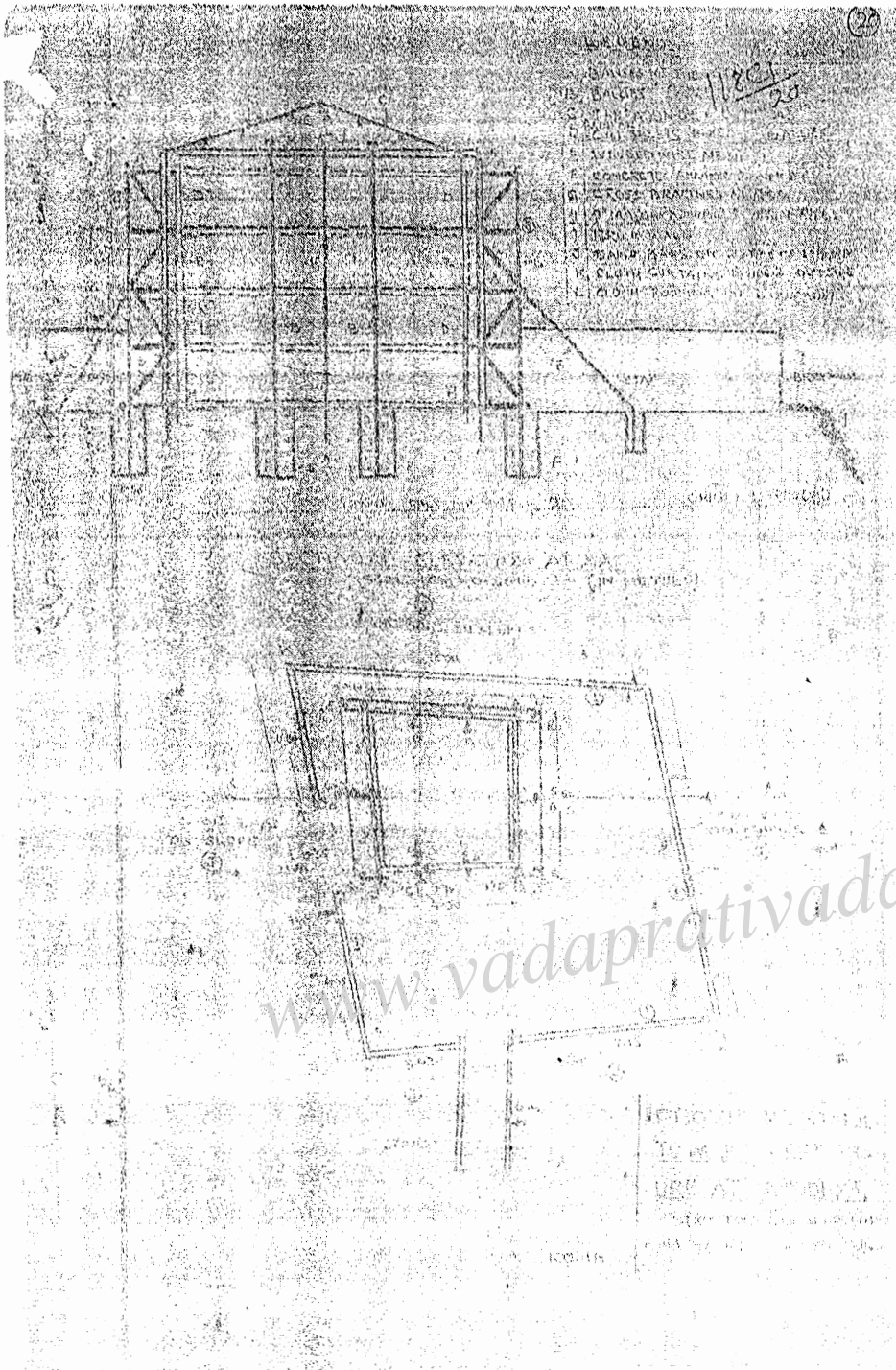
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(Ex-31)

IN THE SUPREME COURT OF INDIA

CIVIL APPELLATE JURISDICTION

I.A. No. 10 of 1992

In

Contempt Petition No. 97 of 1992

Mohd. Aslam @ Bhure

.....Petitioner

Versus

Union of India & Ors

..... Respondents

AFFIDAVIT

I, Arvind Verma, son of the late Sri P.S. Verma, aged about years, presently posted as Divisional Commissioner, Faizabad, having temporarily come down to New Delhi solemnly affirm and state as follows:-

1. I, Arvind Singh as Divisional Commissioner, Faizabad late in the evening on 7.12.1982, in pursuance of the order of the Government of Uttar Pradesh I was presented authorized person by the Central Government on 8.2.1993 under section (sic) of the Acquisition of certain area at Ayodhya ordinance, 1943 which same into force on 2.1.1993. The ordinance has

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since been replaced by the Acquisition of Central Area at Ayodhya that (sic) I am fully conversant with the facts of the case (sic).

2. The Ram Janam Bhoomi-Babari Masjid (RJB-BM) site was demolished by Karsevaks and before the District Administration cleared the area of Karsevaks had constructed a make shift structure upon a portion of the site where the demolished structure stood. The entire town of Ayodhya remained under curfew for several weeks therefore and the RJB-BM complex therein was effectively cordoned off by the security forces under the district administration. The RJB-BM complex continued thus under the contract of the district administration until 2.1.1993, when the President promulgated the acquisition of certain area at Ayodhya ordinance, 1993. The ordinance called the Act of 1993. In accordance with the provisions of the Act of 1993, an area of approximately 70 acres, including the RJB-BM complex, vested in the Central Government on 2.1.1993. The vested property included the aforesaid make shift structure at the RJB-BM site.

3. Under section 7(1) of the Act of 11993 the Central Government appointed as authorized person to damage the acquired property, and I am acting as the authorized person since them.

Section 7(1) of the Act of 1993 stipulates as follows:-

"In managing the property vested in the Central Government under section 3, the Central Government or the authorised person shall ensure that the position existing before the commencement of this Act in the area on which the structure (including the premises of the inner and outer courtyards of such structure), commonly known as the Ram Janma Bhumi-Babri Masjid, stood in village Kot Ramchandra in Ayodhya, in Pargana Haveli Avadh, in tehsil Faizabad Sadar, in the district of Faizabad of the State of Uttar Pradesh is maintained"

4. As per the above provisions, the Central Government and myself are regulated to ensure that in the (sic) on which the aforesaid stricture stood, the position taking before the commencement of the Act is maintained.

5. I state that the make shift structure optioned above was constructed by Karsewak on December 6, 1.7.1992 on the sound which was formed by the resole and (sic) of the demolished structure. I state that the sound an unstable base, seepage of water therein can cause tenant of the debris and consequent disturbance of the existing levels on the sound. Open and around this sound (sic) wall shift four feet (sic) this creating a court yard or enclosure. Outside this will the sound places away or all four sides. The make shift structure had been constructed within this called enclosed, leaving certain open spaces on the (sic) eastern sides.

6. I state that a make shift structure was put up by the karsevak by fixing wooden bellies (sic) at the four corpus and along the sides after corrugated galvanized iron (CGI) sheets were failed into the lower end of the bellies (shafts) on the northern and eastern sides. Cloth had thereafter been wrapped around the structure both inside and outside. Thatched roof of this make shift structure was formed by a sheet of cloth tied to the wooden 'ballies' (shafts). Inside the

makeshift structure, the idols of Ram Lalla and the three brothers were placed upon a portion of an elongated bricks and mortar platform a wooden canopy called 'Singhasan' had been provided above the idols, within this structure and in front of the idols, two steps of morale approximately two feet by two and half feet had been fixed in the around.

7. I state that I am charged with the arrangement of the property which tested in the Central Government on 7.1.1993 as authorized person, and I could not leave the make shift structure strictly alone, doing nothing of rest water drenched the inside of the structure or (sic) into the allowing the cloth wrapping (sic) by winds to (sic) in that condition alongwith the strong winds to damage the make shift structure or even to cause it to fell, leading to consequential damage inside the (sic) the only option available to the (sic) to the necessary steps from time to time to see that (sic) that the ensuring that the position as it (sic) before the commencement of the Act of 1993 was maintained.

8. I state that the Darshan of the ides at the RJB-BM site was being had by members of the public before the commencement of the Ordinance, 1993 and the same has continued thereafter. Thousands of devotees have been having Darshan every day there under regulated conditions and during hours specified by the District Administration.
9. Had the course mentioned in paragraph 7 above not been adopted, the makeshift structure, the singhasan and the idols would have suffered damage in the rains which took place after 7.1.1993 apart from the damage (light or severe) caused by the strong winds and dust storms which have occurred several times in the last few months. I state that very strong, dusty winds blow in this part of the country during the summer and it also rains heavily here during the monsoon months.
10. I state that fairly heavy rains occurred in the second week of January 1993. Apart from rains, the makeshift structure has been often subjected to very strong winds and storms, leading to the cloth

wrapping getting immediately torn and extensively damaged. At times, as on 17.3.1993, the storm was of such intensity that not only did the cloth warping get torn, the wooden 'bellies' (shafts) took badly and were in damage of falling and the aforesaid 'Singhasan' also was subjected to severe strain. In order to prevent any untoward happening the district authorities had to get the police constables posted there to hold on to the wooden 'Bellies' (shafts) and to the wooden canopy (Singhasan). Again, it rained heavily on the night of March 24/25, 1993 and water flowed extensively into the inside of the make shift structure. It may also be mentioned that rain water causes erosion of the rubble and earth which forms the mound outside the walled enclosure.

11. I state that under the provisions of the Acquisition of Certain Area at Ayodhya Ordinance, 1993 (now the Act of 1993). In particular Section 7(2), it is my duty to ensure that the position existing before the commencement of the Act was maintained, and it entailed as also required me to perform all necessary or incidental acts for maintaining that position.

Whatever changes have been made after the date of the ordinance, were and are in furtherance of that understanding. Essentially, my responsibility pertained to maintaining the aforesaid existing position in respect of the idols and related properties within the makeshift structure, in preventing any damage to them; to that and, in the circumstances of the case, necessary steps had to be and were taken by me with regard to the makeshift structure.

12. It needs to be mentioned that apart from steps in respect of the make shift structure, requisite arrangements have has to be made for the security personnel standing guard at the entrance to the walled enclosure; in consideration of the strong sun and heat of the present days, besides, for the same reason, arrangements have been made for the Pujaris who attend to the members of the public who come to have Darshan of the idols from the designated spot.

13. In the light of the above, the following steps have inter-alia been taken by me as the authorized person for providing stability to the make shift structure and

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for ensuring that the position as it existed before the commencement of the Act of 1993 is maintained.

- a) The cloth wrapped around the makeshift structure has been changed as and when it become necessary.
- b) A sloping tarpon in roof supported by wooden 'Bellies' (shafts) was provided sometime in the second week of January 1993. This can be seen in the photograph Annexure -C.
- c) This sheets of plastic have been wrapped around the makeshift structure between the inner and outer cloth wrappings of the structure some times after January 10, 1993 and the sheets have been replaced from time to time according to need.
- d) Additional wooden bellies (shafts) have been placed along side the original bellies (shaft) on the portion and eastern sides of the makeshift structure. The Additional bellies (shafts) and the bellies shafts of the makeshift structure have been constructed by means of smaller wooden shafts screwed together with puts and belts; the additional bellies (shafts) have also

been suitably authorized to the mound. These can be seen in the photograph Annexure D and E.

- e) A band of corrugated galvanized iron sheets (each approximately eight to ten feet long and about two feet nine inches wide) has been provided around the makeshift structure at the top of the wooden Bellies (shafts) a similar band has been provided at the bottom end of the wooden shafts. Of course, the open space for entering the make shift structure from the front (eastern side) has been left as it was. For providing this band of CGI sheets, additional wooden bellies (shafts) have been put up between the bellies (shafts) of the make shift structure.
- f) A thick wire-mesh has been provided in the space between the corrugated galvanized iron sheet.
- g) A divider of 9 inches height of brick has been made around the base of the make shift structure.
- h) The depressions and uneven portions in the open space between the make shift structure and the surrounding wall have been eliminated.

- i) Out lets and suitable pipes have been provided for tie of water from inside the walled enclosure.
- j) That hags have been provided to the sloping portion of the sound outside the walled enclosures these have been replaced, wherever necessary. These sand hags can be seen in the photograph Annexure-D, E and F.
- k) A thatched roof has been provided at the place where the pujaris attend to members of the public having Darshan from the designated spot.
- l) A thick cloth cover (of the kind used in shamianas has been provided for the security personnel standing on guard duty at the entrance to the walled enclosure.

14. The items of work mentioned of (d) to (i) in the above para) have been executed between March 26 and April 20, 1993; the items of (a) to (c) and (j) have been executed from time to time while items (b) and (l) have been executed between April 20 and May 1, 1993. These works have been carried out through agencies of the Government of Uttar Pradesh of

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agencies controlled by the Government of Uttar Pradesh.

15. I state that no authoritative photograph of the makeshift structure as on 7.1.1993 or soon thereafter are available because no such record has been maintained by me or the district administration of the Faizabad.

16. I obtained some photographs from local (sic) having the makeshift structure. These photographs are Annexure A, B and C to this affidavit. The photograph Annexure A shows the makeshift structure from the front (east) before January 7, 1993. The photograph Annexure B also relates to the period prior to January 7, 1993 and this also shows the makeshift structure from the front (east) according to these photographs correctly depict the position at the relevant time. The photograph Annexure C pertains to the period after January 7, 1993. It shows the makeshift structure from the southern side and the (sic) thatched roof mentioned to paragraph 13(b) above, as

can be seen herein. I cannot give the exercise dates on which these photographs were taken.

17 In compliance of the direction given by the Hon'ble Court on 7.5.1993. I arranged for photographs of the make shift structure to be taken on 8.5.1993. The date of these photographs is printed on these photographs, though the case is not easily desirable, a circumstances which is regretted. These photographs are Annexure D, E and F to this affidavit on position as on 8.5.1993. The Annexure marked on the inverse of each photograph.

18. The photograph at Annexure-D shows the makeshift structure from the southern side while the alongwith Annexure E shows the same time the northern side. Both these photographs shows the additional wooden crafts which have been provided as also the sand bags placed the slopes outside the walled enclosure. The photograph at Annexure E shows a portion of the make shift structure from the south eastern corner and this also shows the thatched roof provided for the Pujaries attending upon members of the public who

come for Darshan from the designated spot, sand bags can be seen too. It may be mentioned that the steel pipes seen in the photograph at Annexure F are below the sound, are at a distance of about 25 feet from the makeshift structure and are part of the steel barricading put up after December 27, 1992 by the district administration for security reasons and for regulating the flow of a available of the public who come there for Darshan everyday.

19. In compliance of the directions of this Hon'ble Court a sketch has been prepared by the Uttar Pradesh Public Works Department, Faizabad depicting the make shift structure and also depleting the various items of work executed in respect of it. This sketch dated 8.5.1993 is Annexure-G to this affidavit. The earlier and the additional portions of the structure have been shown in different colours, green and red, respectively.

20. I state that only the minimum necessary items of work required for discharging the responsibility that by portion 7 of the Act of 1993 have been carried out and (sic) allegations made by Shri Mohd. Aslam in the

(sic) and additional affidavits filed in this Hon'ble Court are not correct and are hereby denied.

21. I state that as a consequence of the works carried out, the make shift structure is expected to be reasonably safe against storms and winds of moderate intensity; rain water is unlikely to get blown into or to flow into the inside of the structure; any accumulation of water within the walled enclosure would be drained out and the portion of the sound outside the walled enclosure would not suffer avoidable erosion.

22. At the same time it needs to be stated that the make shift structure, along with the works carried out has yet to be tested during the severity of the monsoon. Therefore, the possibility cannot be ruled out that the sloping tarpaulin roof will prove inadequate and would need to be replaced by corrugated galvanized iron sheets. Also, the effect which continuous rains of the monsoon months will have on the mound, consisting as it does of debris and rubble, is unpredictable and appropriate steps warranted by the circumstances will need to be taken in that contingency to ensure that

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the existing position is maintained. It will be very difficult in advance to spell put in detail the works which may have to be undertaken.

DEPONENT

VERIFICATION

I, Arvind Verma, authorized person as Divisional Commissioner, Faizabad do hereby verify the contents of the aforementioned affidavit. I state that the same is based on information derived partly from official records and partly from personal knowledge. I further state that Annexures are true copies of the original.

Verified at New Delhi on this 13th day of May 1993.

DEPONENT

//TRUE COPY//

(Exh. 32) 306

IN THE SUPREME COURT OF INDIA
CIVIL ORIGINAL JURISDICTION

1 A. NO. 10 OF 1992

CONTEMPT PETITION NO. 97 OF 1992

81955

In the matter of
Mand. Arvind Bhure

VERSUS

State of U.P. & Others

Respondents

Exh. - 5 - 32

1. Radhe Sham Kaushik, son of Shri L.R. Kaushik, aged about 44 years, currently posted as the Divisional Commissioner, Faizabad, who is also the Authorized Person under the Acquisition of Certain Area etc. Ayodhya Act 1993 (Act XXXIII of 1993), do solemnly affirm and state as follows:-

1. I am conversant with the facts of the case from the official records pertaining to the matter and I am competent to swear this affidavit on behalf of the Union of India and I am authorized to do so. I further state that I am the Authorized Person under Act XXXIII of 1993, and in this capacity, I am making the following submissions.

2. That an affidavit dated July 13, 1993 was filed by the petitioner and the reply to the same was affirmed by Shri Arvind Verma, who was Divisional Commissioner, Faizabad-cum-Authorized

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(2)

Person till July 2, 1992, on July 22, 1993. The petitioner filed a rejoinder to that reply and the same was received on behalf of the Union of India on July 29, 1993. I have read the rejoinder affidavit filed by the petitioner. Therein, the petitioner has, inter alia, prayed that directions be issued by this Hon'ble Court for the removal of the sign-boards installed by the U.P. Public Works Department at two places on the approach road (Sampark Marg), and of the steel rods and pink stone slabs lying at various places within the area acquired by the Union of India on January 7, 1993 under Act XXXIII of 1993.



It is submitted that I have had photographs taken which show the aforesaid sign-boards, the steel rods and the pink stone slabs. Some quantity of stone grit is also lying adjacent to the aforesaid steel rods. The photograph at Annexure 'A' shows the sign-board installed by the U.P. P.W.D. much before the events of December 6, 1992 and this sign-board is at the place where the Sampark mark and National Highway No. 28 meet. The photograph at Annexure 'B' shows the sign-board installed by the U.P. P.W.D. long before the events of December 6, 1992 and this sign-board is to the right of the Sampark Mark leading away from National Highway No. 28 aforesaid. It is stated that both these sign-boards are installed at spots, which do not form part of the area acquired by Act XXXIII of 1993. The photographs at Annexures 'C' and 'D' show the steel rods and the stone grits which have been lying there since much before December 6, 1992; these items are lying in what is presently the land acquired by the

(3)

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308 (2)

Central Government under Act XXXIII of 1993. The photographs at Enclosures 'E' and 'F' show the pink stone slabs lying within the acquired area since long before December 6, 1992.

It is submitted that the details of the above materials are as follows:-

(a) Steel rods	...	Approximately 4550 pieces weighing 40 MT approximately
(b) Stone grit	...	Approximately 20 truck-loads
(c) Steel girders	...	20 pieces
(d) Pink stone slabs	...	70 in number



5. Annexure 'G' to this affidavit is a Key-Plan showing the location of various major items within the acquired area. This map shows, inter alia, the location of the make-shift structure, the concrete platform constructed during Kar Sewa in July, 1992, the places at which the steel rods, steel girders and pink stone slabs are lying, the steel barricading constructed by the District Administration after December 1992 for regulating the visitors to the area and the location of the Seshavatar Temple which was under construction in the period prior to December 6, 1992.

6. In so far as the make-shift structure at the disputed site is concerned, the complete details have been filed before

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116C-1
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(4)

this Hon'ble Court as Annexure 'G' to the affidavit dated May 13, 1993 by Shri Arvind Verma, the then Divisional Commissioner, Faizabad cum-Authorized Person. It is submitted that the position in respect of the make-shift structure as shown in Annexure 'G' is still the same and no change therein has been made during the intervening period.

7. With regard to the prayer made by the petitioner for removal of the sign-boards and various material lying at various places within the acquired area, it is stated that in so far as the local population of Ayodhya is concerned, there is no demand from any quarter or community on the lines made by the petitioner in these proceedings. It is respectfully submitted that the boards installed by the U.P. P.W.D. as well as the steel rods and the pink stone slabs, which have been lying in the acquired area, should be left undisturbed, exactly as they have been for the last about eight months and more. According to my understanding and assessment of the situation in Ayodhya, any overt act in this regard would excite and arouse local passions and it would be in the public interest as well as of the residents of Ayodhya that no such occasion is provided.



DEPONENT

310

310 (25)

STATE OF NEW YORK
COUNTY OF NEW YORK
IN SENATE
JANUARY 25, 1993
COMMITTEE ON GOVERNMENT
AND ADMINISTRATION
VERIFICATION
STATE OF NEW YORK
COUNTY OF NEW YORK
IN SENATE
JANUARY 25, 1993
COMMITTEE ON GOVERNMENT
AND ADMINISTRATION

I, Radhe Sham Kaushik, Divisional Commissioner,
Allahabad, do hereby verify the contents of
the afore-mentioned affidavit. I state that the same is based on
information derived partly from my predecessor, partly from
official records and partly from personal knowledge.

Verified at New Delhi on this 6th day of August, 1993.

Radhe Sham Kaushik
DEPONENT

Solemnly affirmed and signed in my
presence on this 6th day of August, 1993
after reading the contents of this
affidavit.

ATTESTED BY
Notary Public
6/8/93

www.vadaprativada.in

I identify the deponent who
has signed in my presence.

Notary Public

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ANNEXURE 'A' (Paragraph 3)

308 (2)

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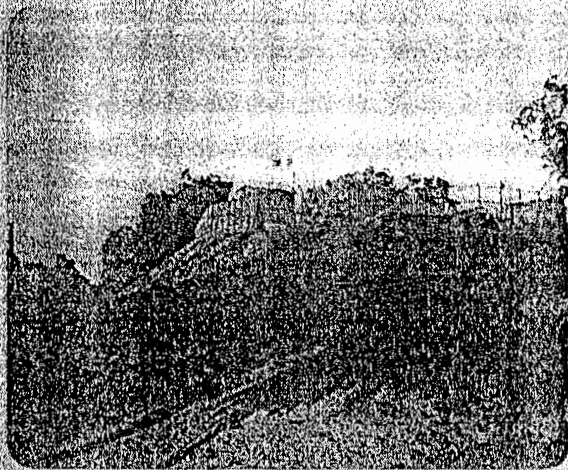


ANNEXURE 'B'



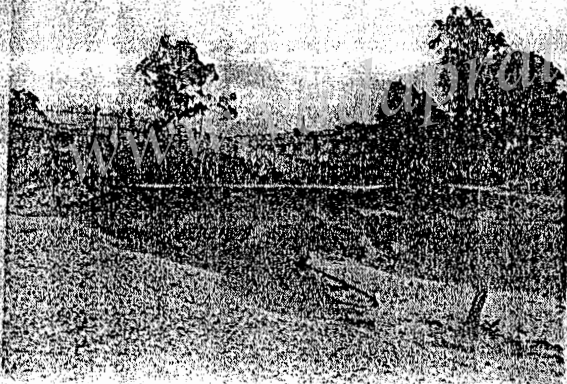
312

ANNEXURE 'C' (Paragraph 3)

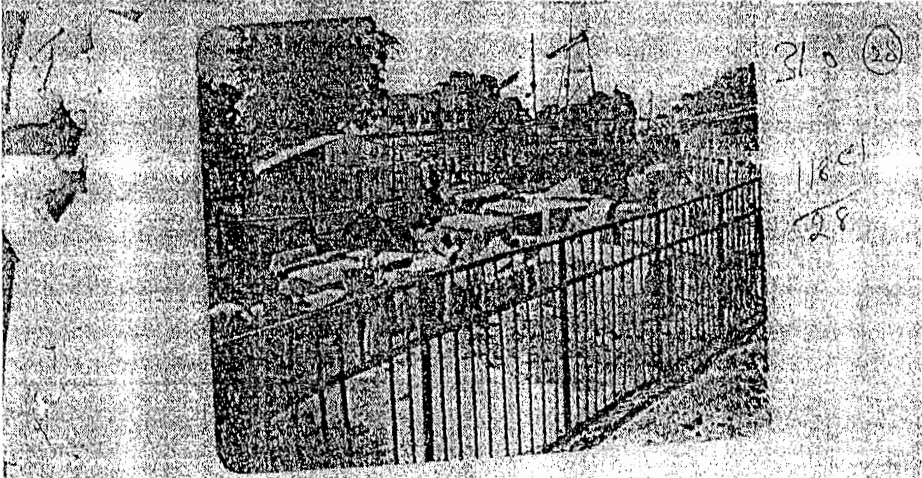


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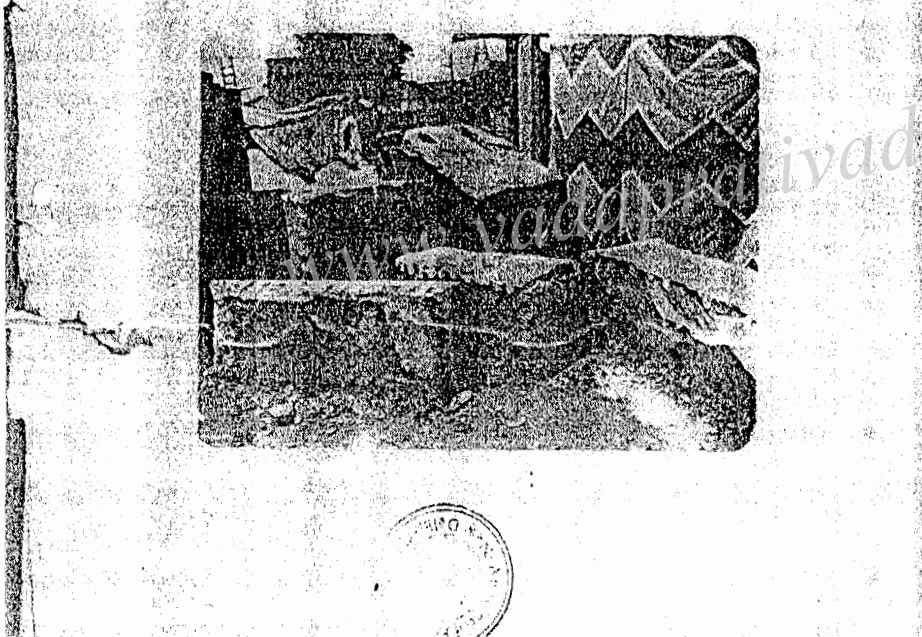
ANNEXURE 'D' (Paragraph 3)



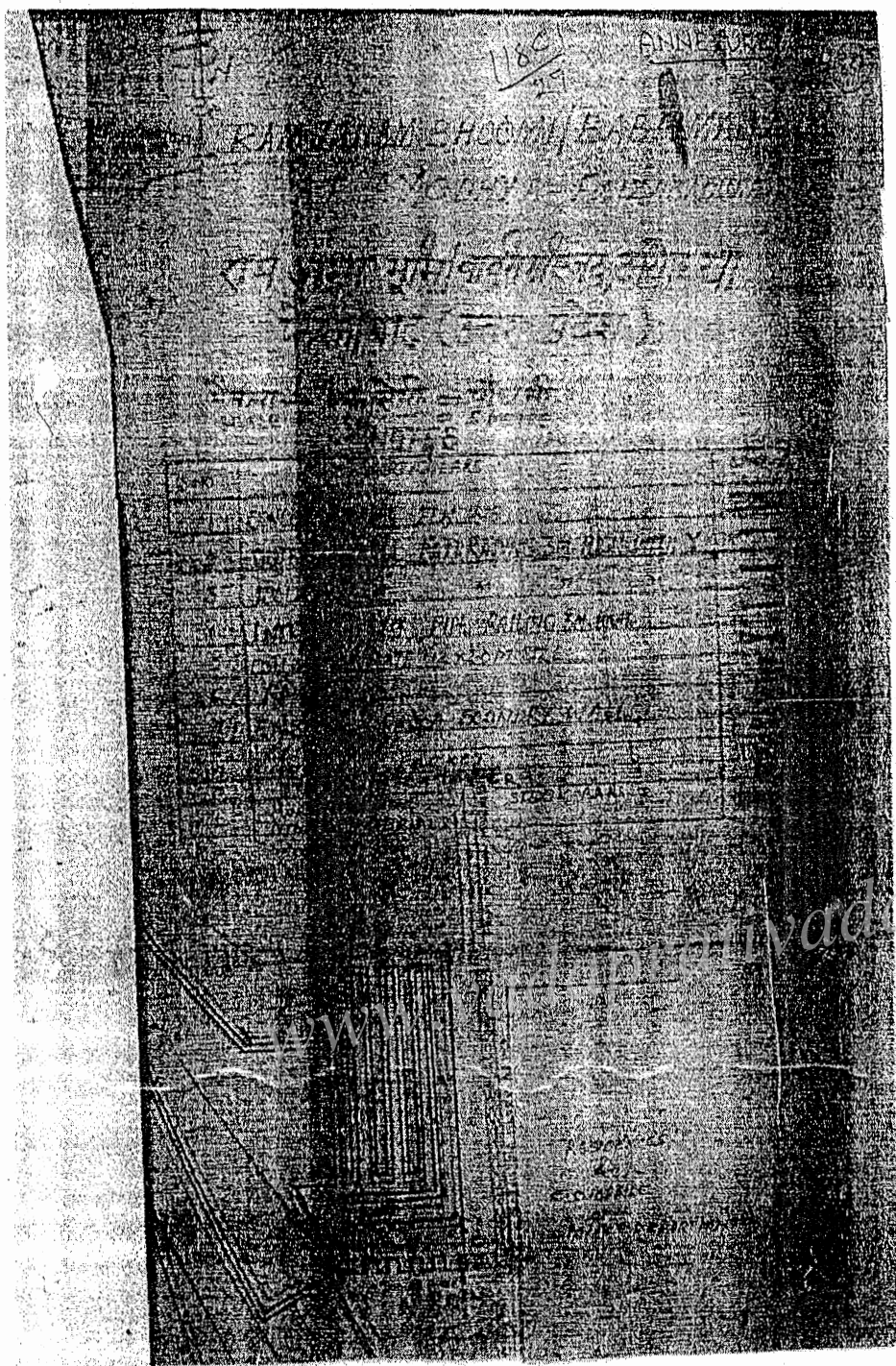
313



ANNEXURE 'F' (Paragraph 3)



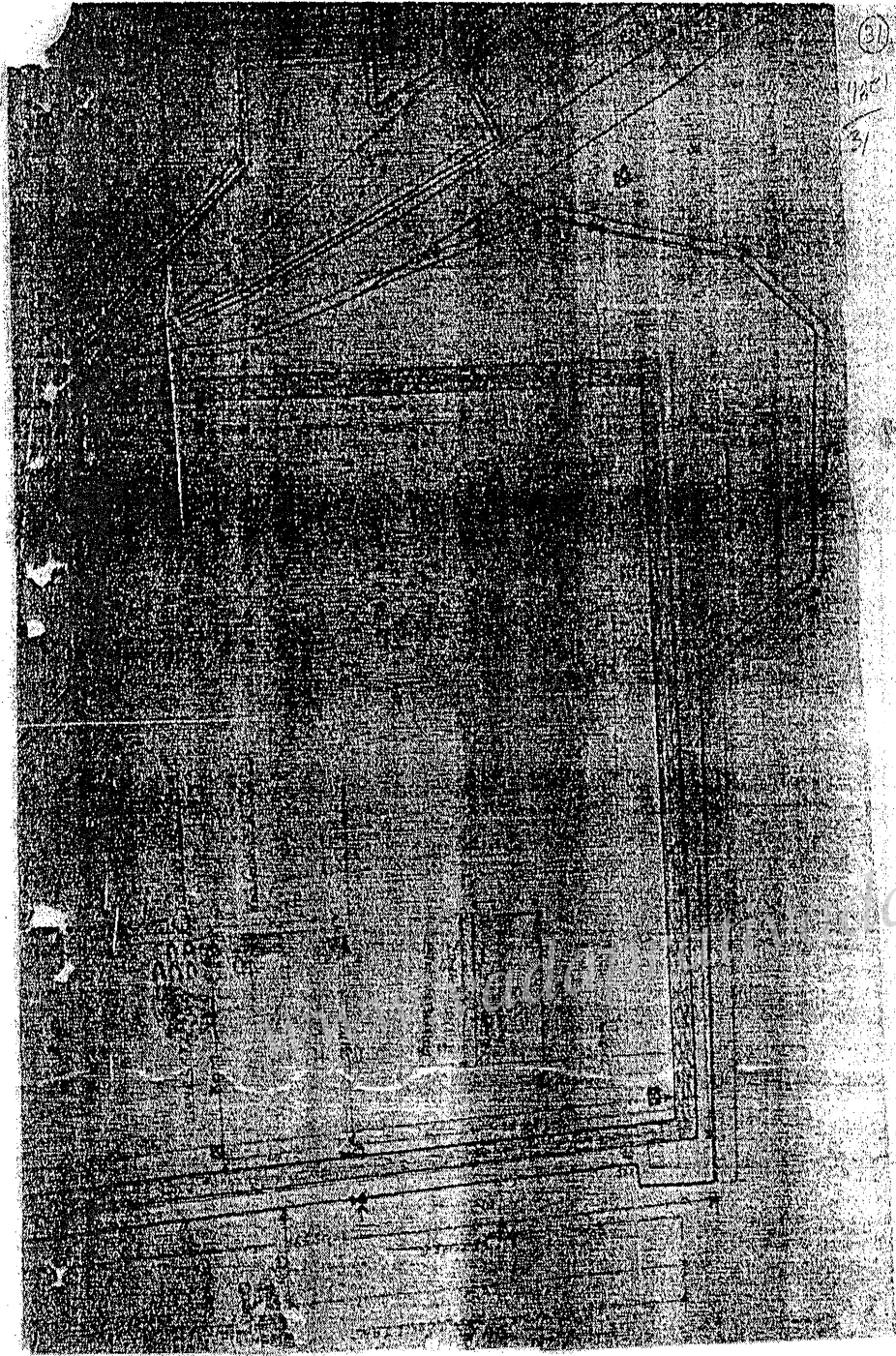
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317
(Ex-32)

IN THE SUPREME COURT OF INDIA
CIVIL ORIGINAL JURISDICTION

I.A. No.10 of 1992

CONTEMPT PETITION NO.97 OF 1992

IN THE MATTER OF :

Mohd. Aslam @ Bhure

...Petitioner

Versus

State of UP & Ors

...Respondents

I, Radhe Sham Kaushik, son of Shri LR. Kaushik, aged about 44 years, currently posted as the Divisional Commissioner, Faizabad, who is also the authorized person under the Acquisition of Certain Area at Ayodhya Act 1993 (Act XXXIII of 1993), do solemnly affirm and state as follows:-

1. I am conversant with the facts of the case from the official records pertaining to the matter, and I am competent to swear this affidavit on behalf of the Union of India and I am authorized to do so. I further state that I am the Authorised person under Act XXXIII of

1993, and in this capacity, I am asking the following submissions.

2. That an affidavit dated July 13, 1993 was filed by the petitioner and the reply to the same was affirmed by Shri Arvind Verma, who was Divisional Commissioner, Faizabad-cum-Authorised person till July 2, 1993, on July 22, 1993. The petitioner filed a rejoinder to that reply and the same was received on behalf of the Union of India on July 29, 1993. I have read the rejoinder affidavit filed by the petitioner. Therein, the petitioner has inter alia, prayed that direction be issued by this Hon'ble Court for the removal of the sign boards installed by the UP Public Works Department at two places on the approach road (Sampark Marg) and of the steel rods and pink stone slabs lying at various places within the area acquired by the Union of India January 7, 1993 under Act XXXIII of 1993.

3. It is submitted that I have had photographs taken which that the aforesaid sign boards, the steel rods and the pink stone slabs. Some quantity of stone grit

is also lying adjacent to the aforesaid steel rods. The photographs at Annexure 'A' shows the sign board installed by the UP PWED much before the events of December 6, 1992 and this sign board is at the place, where the Sampark Marg and National Highway No.28 meet. The photograph at Annexure 'B' shows the sign board installed by the UP, PWD long before the events of December, 6, 1992 and this sign boards is to the right of the Sampark Marg leading away from net goal Highway No.28 aforesaid. It is stated that noting these sign board are installed at spots, which as not form part of the area acquired by the XXXIII of 1993. The photographs at Annexure 'C' and 'D' show the steel rods and the stone grits while have been lying there since much before December, 6, 1992. these items are lying in what is presently the land acquired by the Central government under act xxxiii of 1993. The photographs at Annexure-E and F show the pink stone slabs lying within the acquired area since long before December 6, 1992.

4. It is submitted that the details of the above materials are as follows:-

- | | | |
|----|------------------|--|
| a) | Steel Rods | Approximately 450 pieces
weighing 40 MT approximately |
| b) | Stone grit | Approximately 20 struck loads |
| c) | Steel girders | 20 pieces |
| d) | Pink stone slabs | 20 in number |

5. Annexure 'G' to this affidavit is a Key Plan showing the location of various major items within the acquired area. This can show, inter alia, the location of the make shift structure, the concrete platform constructed during Kar Sewa in July 1992, the places at which the steel rods, steel girders and pink stone slabs are lying, the steel barricading constructed by the District Administration after December 1992 for regulating the visitors to the area and the location of the Seshavtar Temple which was under construction in the period prior to December 6th 1992.

6. In so far as the make shift structure at the disputed site is concerned the complete details have been filed before this Hon'ble Court as Annexure 'G' to the affidavit dated May 18 1993 by Shri Arvind Verma, the then Divisional Commissioner Faizabad-cum-

Authorised person. It is submitted that the position in respect of the make shift structure as shown in Annexure 'G' is still the same and no change therein has been made during the intervening period.

7. With regard to the prayer made by the petitioner for removal of the sign board and various material lying at various places within the acquired area, it is stated that in so far as the local population of Ayodhya is concerned, there is no demand from any quarter or community on the lines made by the petitioner in these proceedings. It is respectfully submitted that the boards installed by the UP, PWD as well as the steel rods and the pink stone slabs, which have been lying in the acquired area, should be left undisputed, exactly as they have been for the last about eight months and more. According to any (sic) understanding and assessment of the situation in Ayodhya and overt act in this regard would excite and arouse local parties and it would be in the public interest as well as of the residents of Ayodhya that no such occasion is provided.

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I, Radhe Sham Kaushik, Divisional Commissioner, Faizabad-cum-Authorised person do hereby verify the contents of the aforementioned affidavit. I state that the same is based on information derived partly from my predecessor, partly from official records and partly from personal knowledge.

Verified at New Delhi on this 6th day of August 1993.

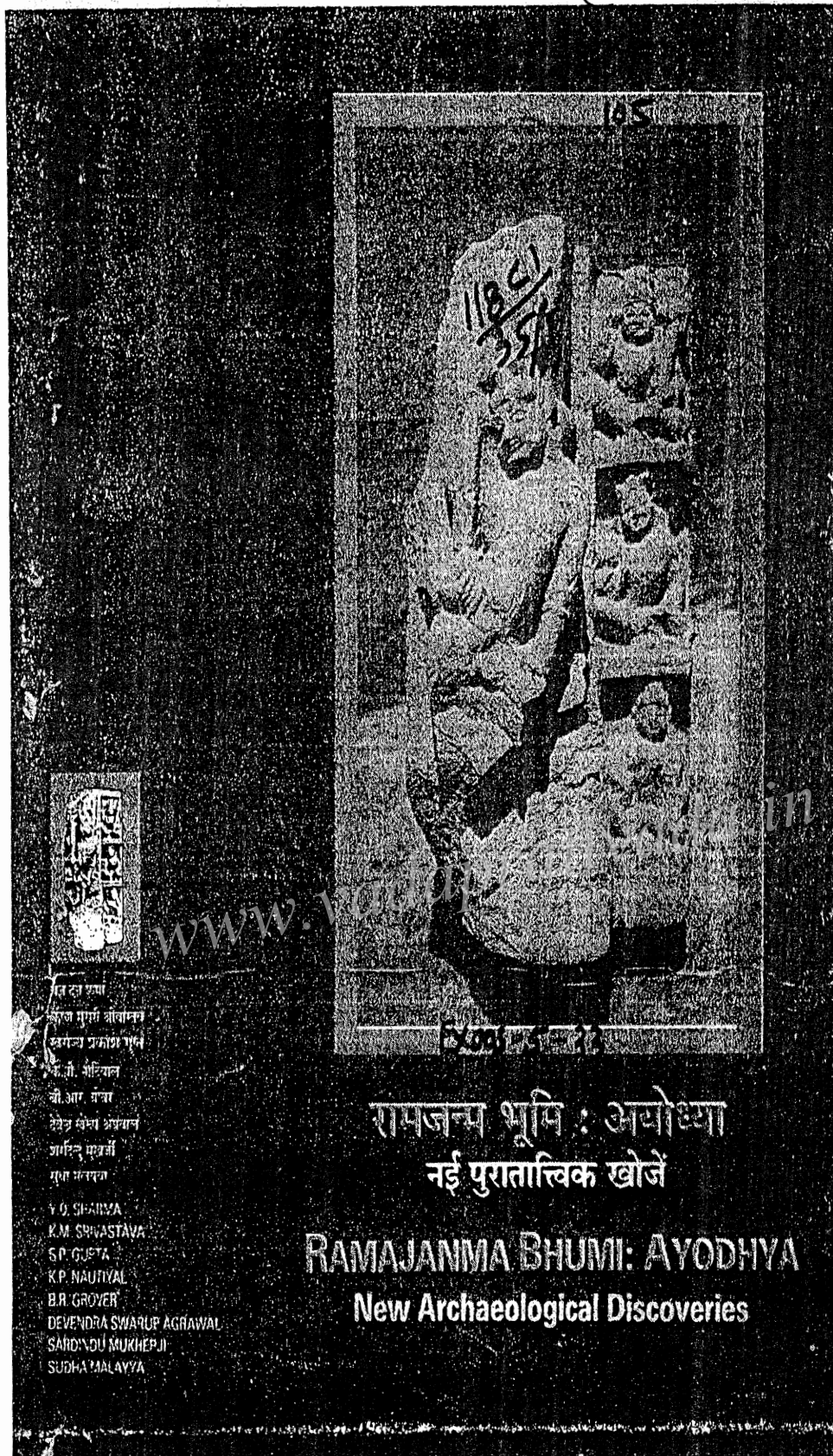
Deponent

Solemnly affirmed and signed in my presence on this 6th day of August 1993 after reading the contents of this affidavit.

Attested
6.8.93

//TRUE COPY//

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(Ex-33)





An excavated trench showing pillar bases, among the southern boundary wall of the Parashurama Shiva.

एक खोदवाले गड्ढे में स्तंभों के आधारों का दृश्य है। यह दृश्य पार्श्वराम शिव मंदिर की दक्षिणी सीमा दीवार के पास है।

105A



18-5-33
Ex005-5-33

18 जून, 1954 के दिन जब राम जयसिंह के पास की भूमि को समतलीकरण हो रही थी एक अत्यन्त समसनीय खोज हुई। राम भूमि के धरातल से लगभग 12 फीट की गहराई में, काफी दूरी से की गई विस्माल गड्ढे में दबे इस्के पीले चारों तरफ के लाल पत्थर के समुद्र गड्ढे हुए पाए गए। अर्थात् लघुप्रतिष्ठा पुरातत्ववेत्ता एवं इतिहासकारों के एक दल ने इसका अध्ययन करने के बाद यह स्थापित किया कि ये सभी प्रस्तावित 19वीं शताब्दी के किसी एक हिन्दू मंदिर के टूटे हुए अवशेष हैं और इसकी विधिवत धारणा की।

इस दल के सदस्य थे डॉ० यशवन्त शर्मा, पूर्व उप-सहायक भारतीय पुरातत्व सर्वेक्षण, डा० कृष्ण सुग्री श्रीवास्तव, पूर्व निदेशक भारतीय पुरातत्व सर्वेक्षण, डा० स्वयंसेवक प्रकाश गुप्त, पूर्व निदेशक इलाहाबाद संग्रहालय, प्रो० के.पी. नौटियाल, कुलपति अवध विश्वविद्यालय एवं पूर्व विभागाध्यक्ष प्राचीन इतिहास एवं पुरातत्व विभाग, गवर्नल विश्वविद्यालय, प्रो० बी.आर. ग्रोवर, पूर्व निदेशक, आई.सी.एस.आर. श्री देवेन्द्र स्वरूप अग्रवाल एवं डा० सारदिन्दु मुखर्जी दिल्ली विश्वविद्यालय, तथा डा० (श्रीमती) सुधा मलय्या, भोपाल।

ON THE 18TH OF JUNE 1954, when the ground near the Ramajanna Bhumi was being levelled, a most startling archaeological discovery was made at Ayodhya. At a depth of about 12 feet from the ground level near the Ramajanna Bhumi temple, towards the south and beyond the fencing, a big hoard of beautifully carved bull sandstone pieces was located in a large pit, dug down below the old top level.

A careful study by a group of eight eminent archaeologists and historians found that all these objects are architectural members of a Hindu temple complex of the 11th century A.D.

The group comprised Dr. Y.D. Sharma, former Deputy Director General, Archaeological Survey of India; Dr. K.M. Srivastava, former Director, Archaeological Survey of India; Dr. S.P. Gupta, former Director, Allahabad Museum; Prof. K.P. Nautiyal, Vice-Chancellor, Allahabad University and former Head of the Ancient History and Archaeology Department, Garhwal University; Prof. B.R. Grover, former Director, Indian Council of Historical Research; Shri Devendra Swarup Agrawal and Dr. Sardindu Mukherji of the Delhi University and Dr. (Mrs) Sudha Malayya of Bhopal.



118C1
35/3

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मन्दिर: ये सभी विशिष्ट, जो 'हिन्दी फोरम' के तत्वावधान में २ और ३ जुलाई को आयोजित गए, एक मत हैं कि ये सभी महाशीदार पत्थर के खण्ड किसी एक नागर शैली के प्राचीन मन्दिर-समूह के हिस्से हैं। पूर्व-मध्य काल में उत्तर भारत में इसी शैली में अनेक मन्दिर बने थे।

इस शैली के मन्दिरों की मुख्य विशेषताओं में एक है ऊँचा विशाल शिखर जो गर्भगृह के ढीक ऊपर बनता था; गर्भगृह में ही मुख्य मूर्ति स्थापित होती थी।

शिखर आमलक: विकसित शिखर की रचना पर्वत-माला की भांति कल्पित होती है जिसमें छोटे-बड़े गोलीले श्रृंगों की जगह चारों दिशाओं में कई उप-शिखर होते हैं जिन्हें 'कर्ण शिखर' कहते हैं। मुख्य शिखर और उप-शिखर दोनों के शीर्ष पर एक गोलाकार आमलक लगा होता है जिसकी शक्ति एक चापटे दाँतेदार गोली चकरी की तरह होती है। इसके परिधि के दाँत अधिकांशतः गोल मनके की शक्ति के होते हैं। उत्तरी भारत के परवर्ती पूर्व-मध्यकाल, ९०० ई० के बाद और १२०० ई० तक, के मन्दिरों के शिखरों के ऊपर लगा आमलक एक ऐसा मन्दिर-स्थापत्य का आवश्यक अंग है जिसके बारे में संसार का कोई भी विद्वान, जो मन्दिर-स्थापत्य के विषय में सामान्य-ज्ञान भी रखता है, किसी भी प्रकार का स्थान-बोध का संदेह नहीं व्यक्त कर सकता; इसका स्थान हमेशा शीर्ष पर ही होता है। इसके ऊपर अंत में कलश लगा होता है जो चाहे पत्थर का हो अथवा किसी धातु का। इस समूह में दो अर्ध-आमलकों के खण्ड मिले हैं जो निश्चय ही उप-शिखरों अथवा 'कर्ण शिखरों' में प्रयुक्त हुए होंगे, इनमें से एक पूर्ण है एवं दूसरा खण्डित।

The Temple: The experts, who visited the site on behalf of the academic organisation, "The Historians' Forum", on the 2nd and 3rd of July 1992, are unanimously of the view that the temple, to which these fragments belong, is of the developed Nagara style of ancient temple architecture which was current in northern India during the later part of the early medieval period i.e. the period after 900 A.D. and before 1200 A.D. The temples of this style are characterised by a distinctly imposing shikhara, which is a tall and tapering spire over the garbha-griha or sanctum sanctorum, which houses the main deity.

The Shikhara Amalaka: The developed shikhara is like a mountain with several tiers of subsidiary shikharas, rising one above the other and projecting partially from the main shikhara. The shikharas are crowned with a very distinctive circular piece of stone, called amalaka, which is shaped like a cogged wheel, with bead-like mouldings along the periphery. It is so very typical of the temples of northern India that no one in the world who knows even a little about the Hindu temples can cast any doubt about its position in the temple structure. There are two examples of half-amalakas, in the present hoard of objects, evidently used on the top of the subsidiary shikharas, called shikharas of karnas, i.e. fringe spires.

118C-1/35
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एम्बरवादी का ऊँचा टीला जिसे १२ फीट गेजे तक, समतलीकरण के दोष, बाटा गया। कलाश के पूर्वी और दक्षिणी भागों के अंश।

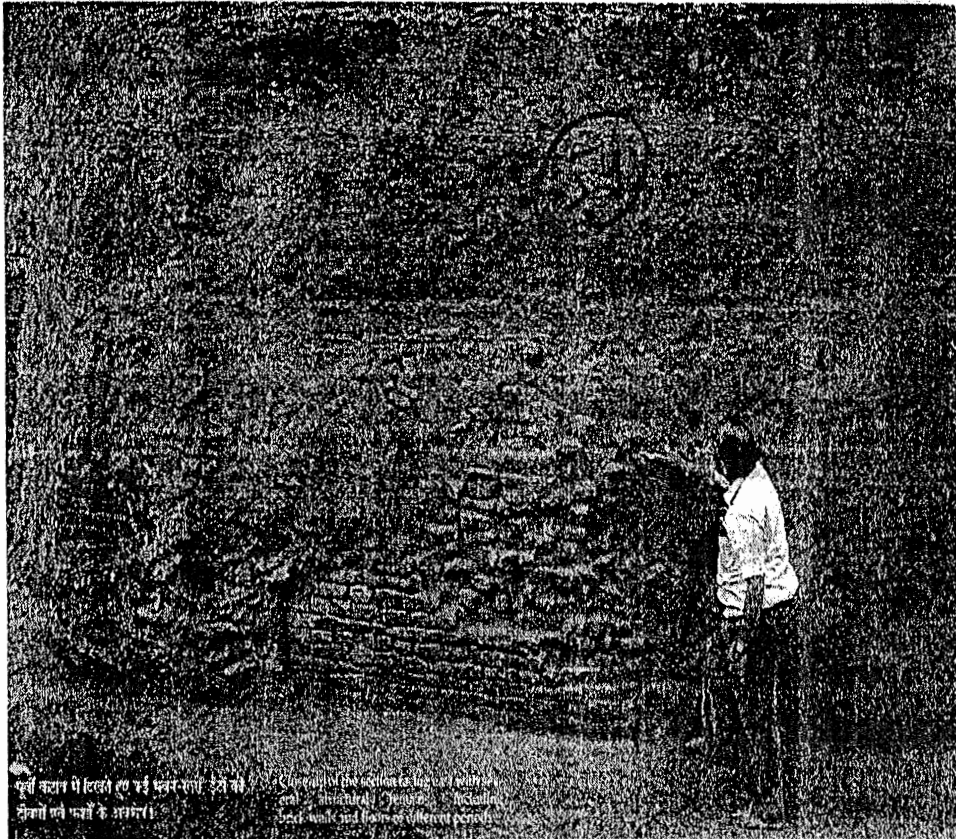
General view of the high mound at Kamajanjana Bhumi cut down to 12 ft. depth, exposing sections facing east and facing south.

118C-1
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106A



106A



पूरी कला में दिखती एक बड़ी स्तूप-दीवार। इसे वीर-कला-दीवार भी कहते हैं।

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शिखर-जाल: दूसरा सबसे प्रमुख वह त्रिकोण-बुनावदार पूर्ण प्रस्तर-खण्ड है जिसके ऊपर जाली की शैली में पल्लव की अति सुन्दर नक़्क़ाशी है। यह भी शिखर के ऊपर और उप-शिखरों के मध्य के लम्बे उच्चे 'जाल' के सबसे ऊपर का बायाँ हिस्सा है। लता के समान यह नीचे से उठकर आसलक तक जाता है। ९०० ईसवी के बाद उत्तरी भारत के सभी मन्दिरों में यह अलंकरण मिलता है। इसके बनाने की अपनी एक विधि होती है जिसमें फूल-पत्ती के चारों ओर का अकसूनीय हिस्सा तराश करके निकाल दिया जाता था। इसे 'स्टेंसिल तकनीक' का कार्य कहा जाता है।

स्तम्भ शीर्ष: तीसरा प्रमुख वह प्रस्तर-खण्ड है जो स्तम्भों के ऊपर शीर्ष पर लगा रहता है। इसके ऊपर कमल की पंखड़ी की शक्ति के आधार पर कल्पित आकृतियाँ, जो समानान्तर रूप से पट्टिका के समान एक लम्बी लड़ी होती हैं, उकेरी गई हैं।

The Shikhara Jala: The second most significant find is the curvilinear part of the jala mouldings present on the shikharas. It is beautifully decorated with scrolls. It also belongs exclusively to the north Indian temples of the period after 900 A.D. since the technique of its carving involves the method of scooping out the areas around the floral elements so that the art-motifs are formed with surface absolutely plain. It is called 'Stencil' technique.

The Capital: The third most noteworthy sculptured piece of stone in this collection is a rectangular capital of a pillar with beautiful mouldings in the form of highly stylised lotus petals arranged as narrow parallel strips carved in low relief around the capital.

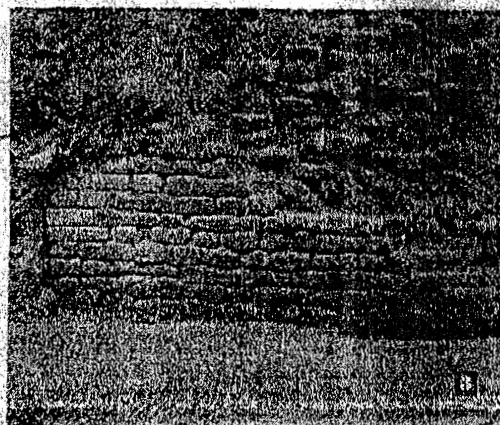


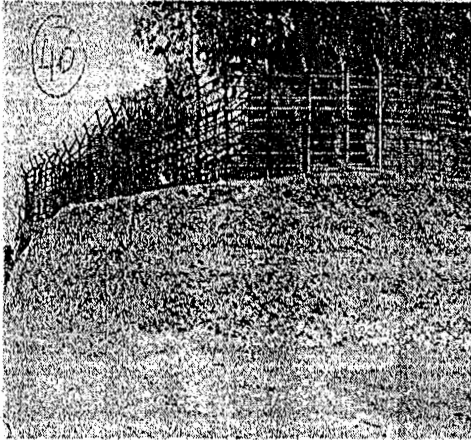
Ex 005-5-33

पूरी कला में १६ रों की एक बड़ी दीवार जो उत्तर-दक्षिण दिशा में चल रही है।

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Remains of a huge brick-wall of 16 courses running in north-south direction.





रामजन्मभूमि का ढाँचा टीला जिसे १२ फीट की गहराई तक, समतलीकरण के दौरान, काटा गया।

General view of the high mound of Ramajanna Bhumi cut down to 12 ft. depth



पुणःसंशोधन के दौरान १९९२ में उत्खनन कार्य के दौरान।

Archaeologists with labourers during excavations in July 1992 discussing the nature of various layers

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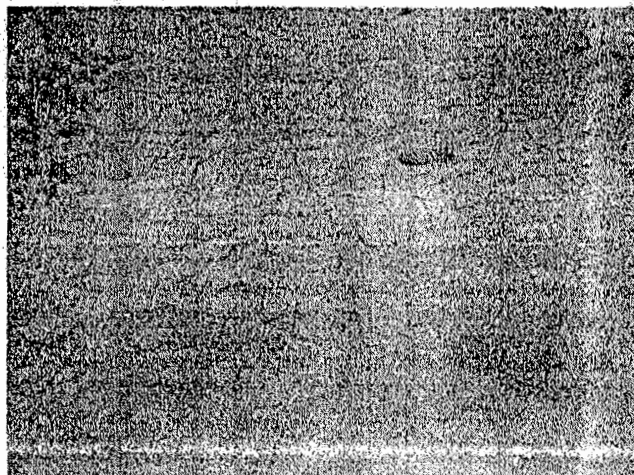
छज्जा: मन्दिर की सीधी ऊँची दीवार के अंत में, जहाँ से शिखर आरम्भ होता है, एक 'छाद्य' अथवा छज्जा होता है जिससे धूप और वर्षा के पानी से भवन का बचाव होता है। यह पतले प्रस्तर-खण्डों से बनता है और आधुनिक मैंगलोर टाइल जैसा लगता है जिसके मध्य में एक उभरी पट्टी होती है। वास्तव में प्राचीन काल में यह लकड़ी का होता था जिसकी शक्ल को पत्थर में ज्यों का त्यों उतार लिया जाता था। मंदिरों में ऐसे एक या अधिक आच्छादन हो सकते थे। यह उसी का एक खण्डित नमूना है।

पत्तेदार लम्बी आभूषित कतार: इस समूह में एक ऐसा प्रस्तर-खण्ड है जिसके ऊपर कमल पंखुड़ी अथवा पान के शकल की एक लम्बी कतार है। इसका प्रयोग मंदिर के जागृती के ऊपर कई स्थानों पर होता रहा है।

The Cornice: The fourth example of stone sculpture belongs to the most characteristic member of the Nagara style of temples—it is called Chhadya, and in Hindi chhajja, sun-shade, where the straight wall over the high plinth meets the base of the shikhara. It is carved and shaped like rectangular Mangalore tiles to serve not only as a sun-shade but also allow the rain water to run off quickly and protect the structure. It is a corner-stone of the cornice.

Floral frieze: There is one frieze of continuous leaf-moulding which decorates one of the top lines of the high plinth of the temple.

बड़े विस्तार क्षेत्र में फैले ईंटों का फ़र्श। The remains of an extensive brick-flooring.



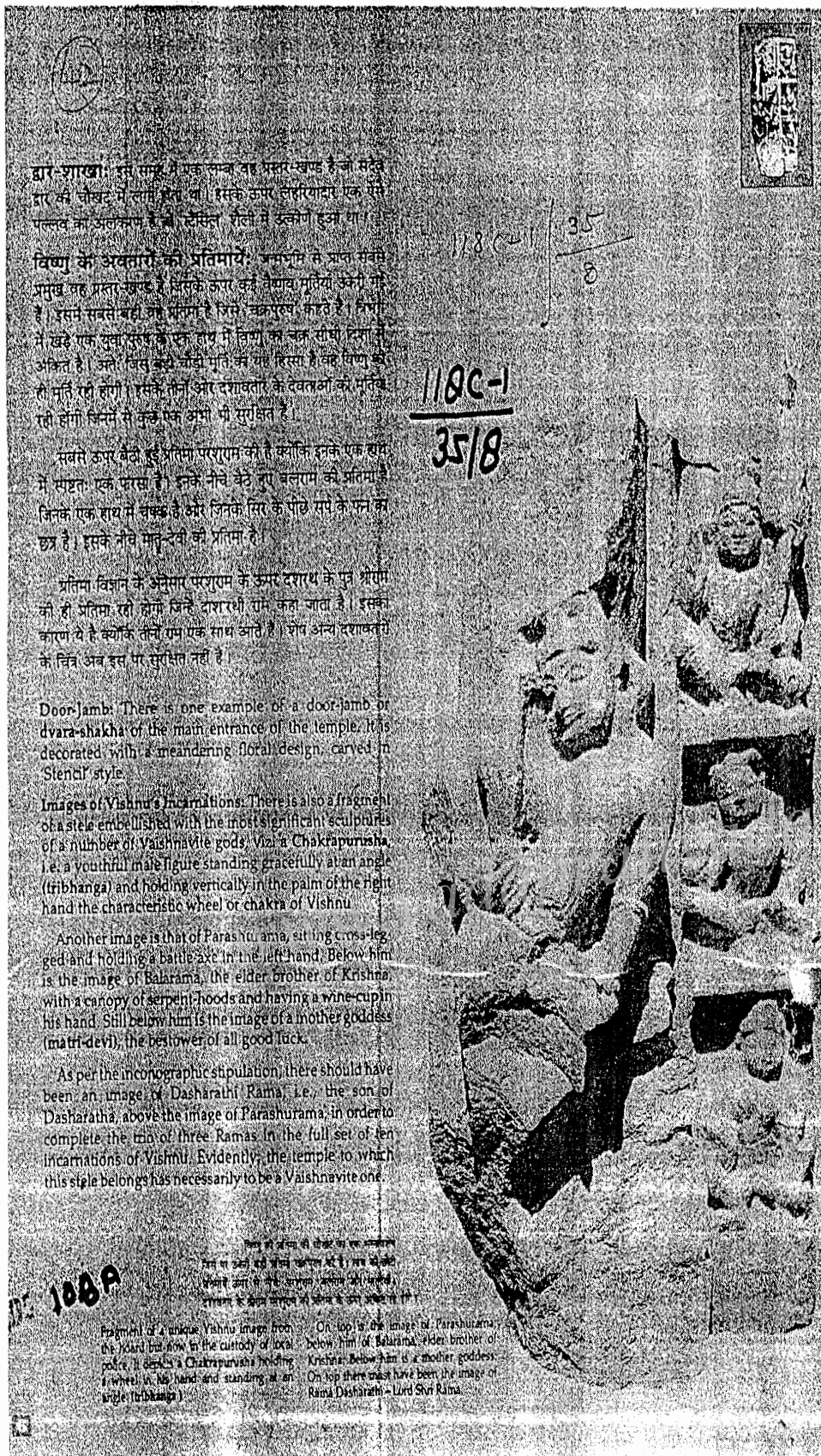
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द्वार-शाखा: इस स्थल पर एक लम्बा वह प्रसार-खण्ड है जो मंदिर द्वार की चौखट में लगी हुई थी। इसके ऊपर विहरणादर एक ऐसे पल्लव का अलंकरण है जो 'स्टेंडल' शैली में उकेरा हुआ था।

विष्णु के अवतारों की प्रतिमाएँ: अभ्युपम से प्राप्त सबसे प्रमुख वह प्रस्ता-खण्ड है जिसके ऊपर कई वैष्णव-मूर्तियाँ उकेरी गई हैं। इसमें सबसे बड़ी वह प्रतिमा है जिसे 'चक्रपुरुष' कहते हैं। निचले में खड़े एक युवा-पुरुष के एक हाथ में विष्णु का चक्र रोड़ा दिया हो अंकित है। उसे जिसके चौड़ी मूर्ति का यह हिस्सा है वह विष्णु की ही मूर्ति रही होगी। इसके तीन और दशरथावतार के देवताओं की मूर्तियाँ रही होंगी जिनमें से कुछ एक अभी भी सुरक्षित हैं।

सबसे ऊपर बड़ी वह प्रतिमा परशुराम की है क्योंकि इनके एक हाथ में स्पष्टतः एक पारशु है। इनके नीचे कटे हुए बलराम की प्रतिमा है जिनके एक हाथ में चक्र है और उनके सिर के पीछे सपे के फन का छत्र है। इसके नीचे मातृ-देवी की प्रतिमा है।

प्रतिमा विज्ञान के अनुसार परशुराम के ऊपर दशरथ के पुत्र श्रीराम की ही प्रतिमा रही होगी जिसे दशरथी राम कहा जाता है। इसका कारण यह है क्योंकि तैत्तिरीय एक साथ आते हैं। शेष अन्य दशरथावतारों के चित्र अब इस पर सुरक्षित नहीं हैं।

Door-jamb: There is one example of a door-jamb or dvara-shakha of the main entrance of the temple. It is decorated with a meandering floral design, carved in 'Stendal' style.

Images of Vishnu's incarnations: There is also a fragment of a stela embellished with the most significant sculptures of a number of Vaishnavite gods. Vizi a Chakrapurusha, i.e. a youthful male figure standing gracefully at an angle (tribhanga) and holding vertically in the palm of the right hand the characteristic wheel or chakra of Vishnu.

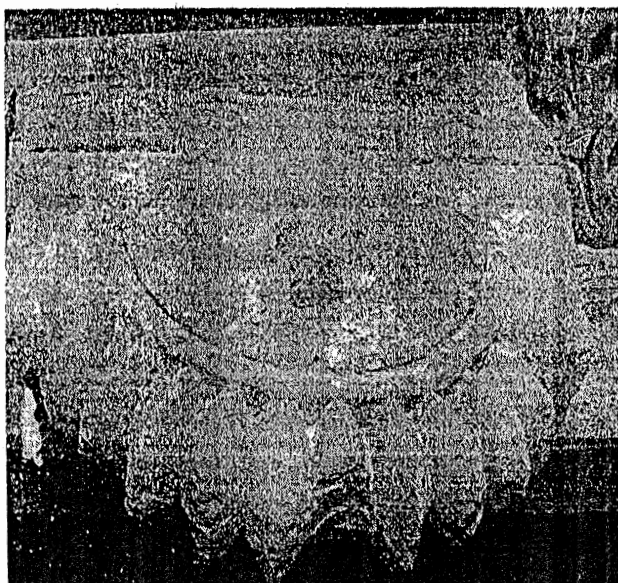
Another image is that of Parashurama, sitting cross-legged and holding a battle axe in the left hand. Below him is the image of Balarama, the elder brother of Krishna, with a canopy of serpent-hoods and having a wine-cup in his hand. Still below him is the image of a mother goddess (matri-devi), the bestower of all good luck.

As per the iconographic stipulation, there should have been an image of Dasharathi Rama, i.e. the son of Dasharatha, above the image of Parashurama, in order to complete the trio of three Ramas in the full set of ten incarnations of Vishnu. Evidently, the temple to which this stela belongs has necessarily to be a Vaishnavite one.

विष्णु की प्रतिमा से चोखट का एक अलंकरण
यहां पर उकेरी हुई प्रतिमा परशुराम की है। उसके नीचे
बलराम की प्रतिमा है। उसके नीचे मातृ-देवी की प्रतिमा है।
दशरथावतार के देवताओं की प्रतिमाएँ अभी भी सुरक्षित हैं।

Fragment of a unique Vishnu image from
the past lies now in the custody of local
police. It depicts a Chakrapurusha holding
a wheel in his hand and standing at an
angle (tribhanga).

On top is the image of Parashurama,
below him of Balarama, elder brother of
Krishna. Below him is a mother goddess.
On top there must have been the image of
Rama Dasharathi - Lord Shri Rama.



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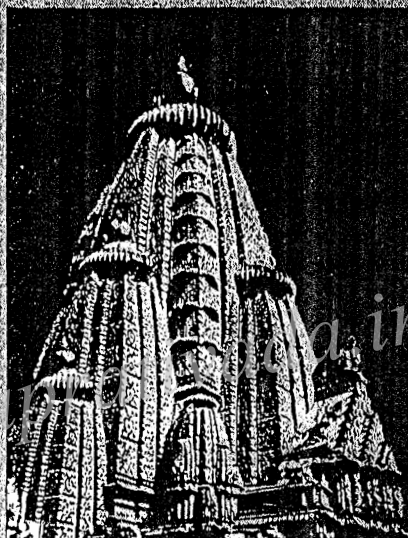
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यह शिव-पार्वती का मुख्य मूर्ति का चित्र है।
देखने के बाद शिव-पार्वती का रूप स्पष्ट हो रहा है।

The Shiva-Parvati which had crowned
the Shikhar of a subsidiary shrine project-
ing outwards from the face of the main
Shikhar.

नाग-भूमि, नैनी के एक मन्दिर का चित्र।
यह शिव-पार्वती का चित्र है।

A view of the Nagari Bhumi site of an
Indian temple showing Shikhar and
Amalakas only for comparison.

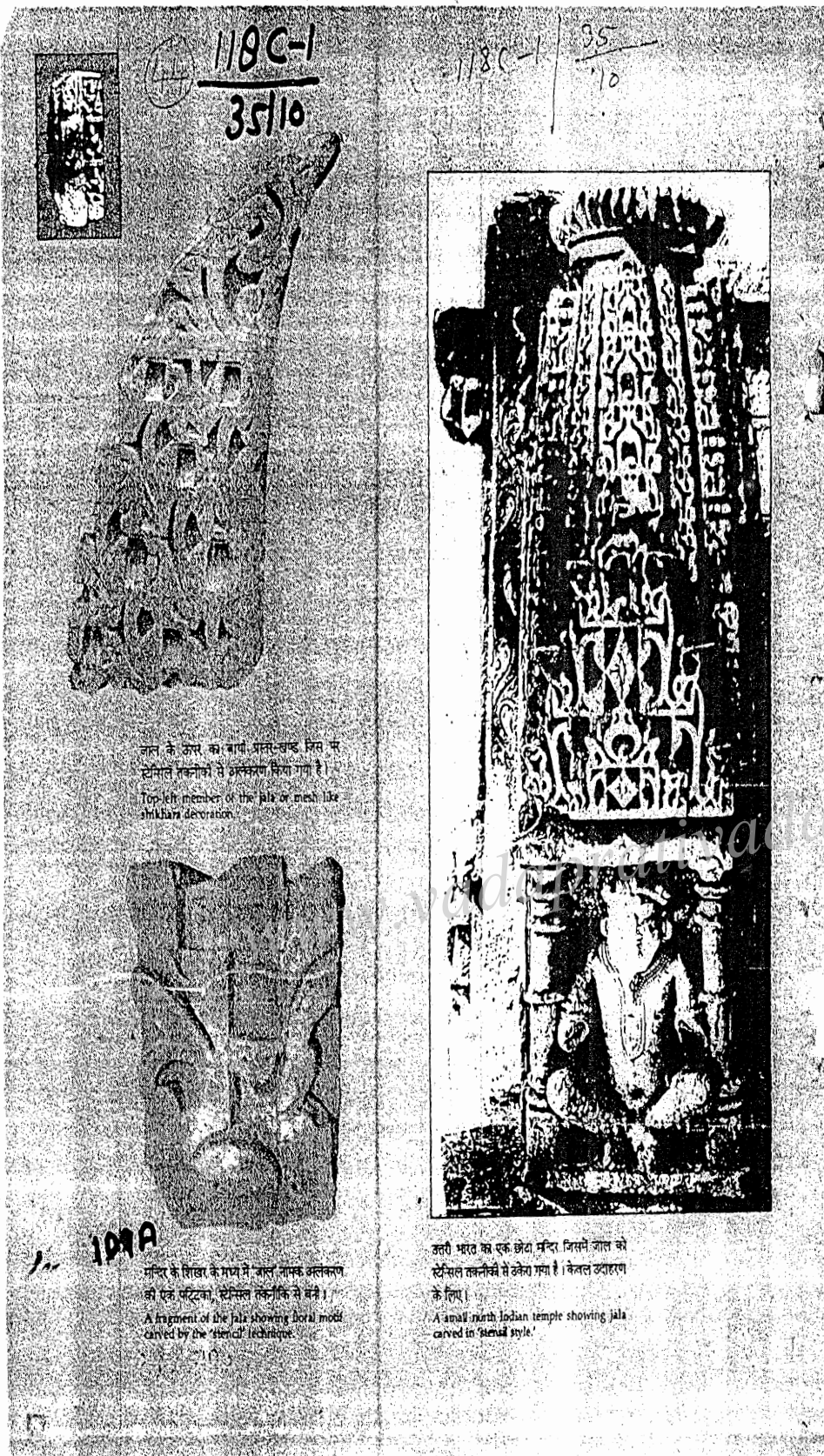


शिव-पार्वती: यहाँ तथा अत्यन्त निकट से प्राप्त कई अन्य प्रतिमाएँ
भी हैं। प्रायः २०० मीटर दूर 'नल' नामक एक शबोन छोटे टीले से
एक शिव-पार्वती की प्रतिमा भी जो ११वीं शती की है, उत्खनन में
प्राप्त हुई है। इसे उमा-महेश्वर भी कहते हैं क्योंकि इसमें उमा शिव
का आलिंगन करती दर्शायी गयी है। दोनों के सिर तो नहीं हैं, किन्तु
शिव के हाथ में एक छोटा एक सुन्दर त्रिशूल, जिसके दोनों बगलों से
अग्नि-ज्वाला निकल रही है, स्पष्ट अंकित है। उमा का एक हाथ शिव
के कंधे पर रखा है जो उनकी गर्दन के पीछे से आया था।

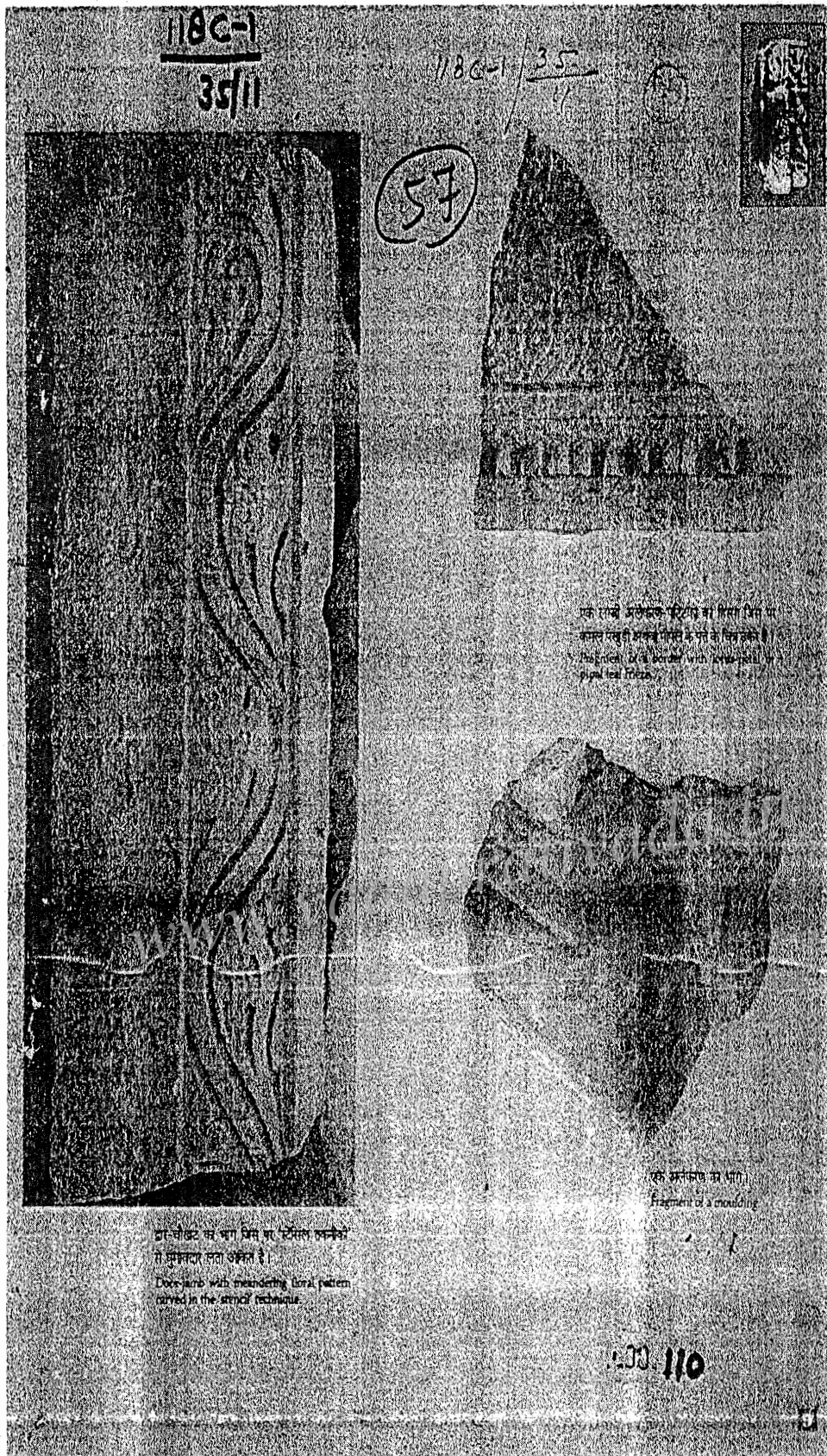
पक्की मिट्टी की मूर्तियाँ: ११वीं शती के बहुत पहले, जैसे कुषाण
काल (पहली-तीसरी शती) की देवी देवताओं की प्रतिमाएँ भी
जमभूमि से हाल में ही प्राप्त हुई हैं।

Shiva-Parvati: Besides the above, there are several other
images. One is of Shiva-Parvati, also called Uma-Mahesh-
wara. It was found from a shallow mound called Nala,
located some 200 metres away from the site of the above
hoard of art and architectural pieces. Though Shiva's
head is now lost, his hand holding a trishula or trident is
fully intact. Similarly, although Parvati's face is not extant,
her hand from behind Shiva's neck is found resting on his
right shoulder in an embracing position. Stylistically, it is
also datable to the 11th century.

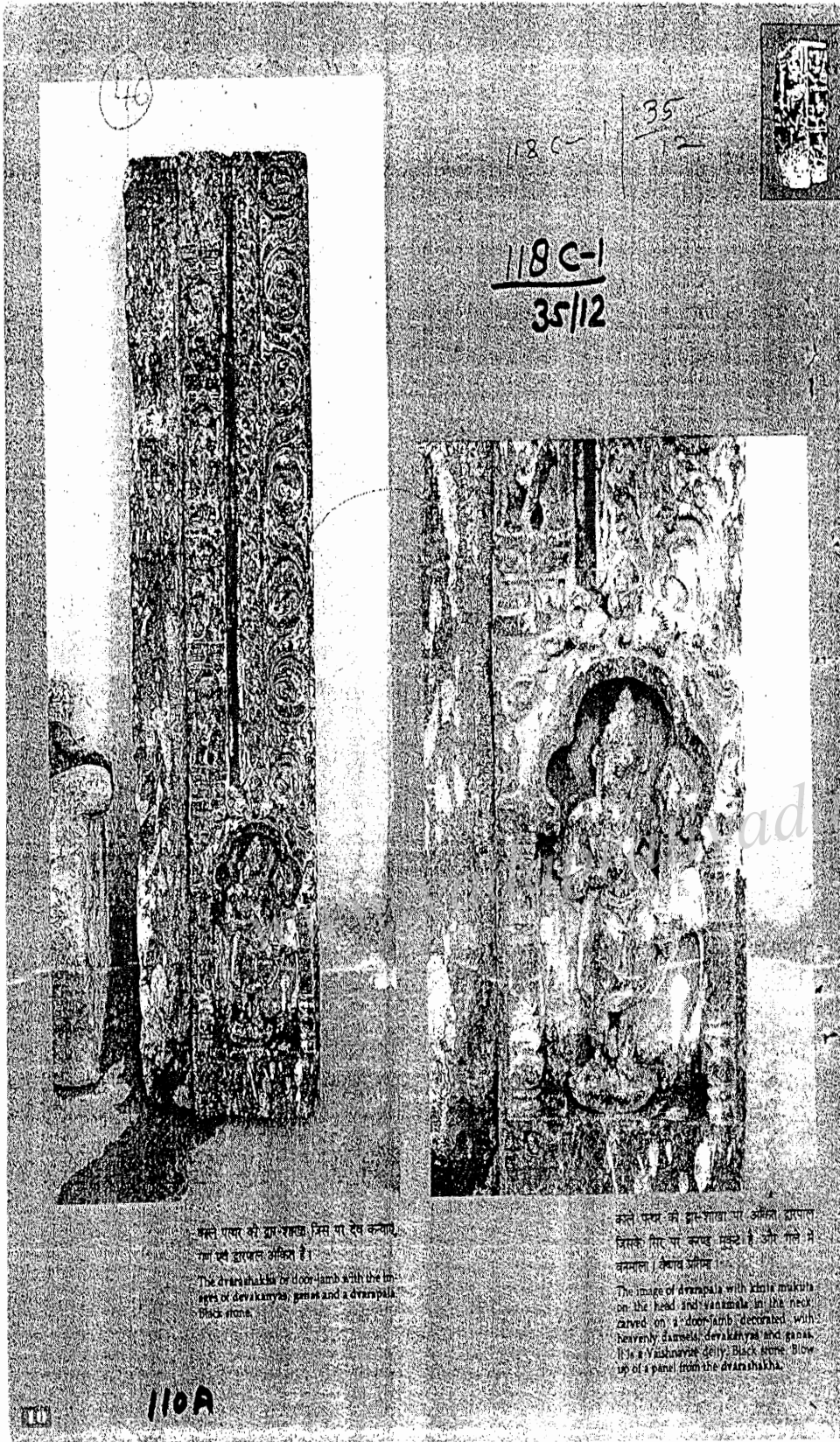
Terracotta Figurines: Art objects of burnt clay belonging
to the earlier periods, such as the Kushana (1st-3rd cen-
tury) have also been found. These images belong to vari-
ous Hindu gods and goddesses.



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काले पत्थर की द्वारशकल जिस पर देव कन्या,
गणेश, द्वापल अंकित है।
The dravashakha or door-lamb with the im-
ages of devakanya, ganes and a dravapala.
Black stone.

काले पत्थर की द्वारशकल पर अंकित द्वापल
जिसके गिर पर कन्या, गणेश है और गले में
वज्रमाला / वैष्णव प्रतीक।
The image of dravapala with khulu mukuta
on the head and vanamala in the neck
carved on a door-lamb decorated with
heavenly damsel, devakanya and ganes.
It is a Vishnuvrat deity. Black stone. Blow
up of a panel from the dravashakha.



काले 'कलौटी' पत्थर का अलंकृत स्तम्भ जो अभी भी रामजन्मभूमि भवन में लगा है।

Carved black stone pillar still found existing in the domed structure at Ramajanna Bhumi.

रामजन्मभूमि के सामने समतलीकरण किए हुए स्थल का दृश्य।

General view of the levelled ground in front of the Ramajanna Bhumi structure.

काले पत्थर में बना एक गोल शिखर जो मंदिर के मन्दप के प्रासादिक दीवार के अंत में अभी भी लगा।

Another black stone pillar found fixed at the end of a load-bearing pier of one of the domes.

स्थल-अन्वेषण

४ जुलाई से १८ जुलाई १९९२ तक प्रो. बी. आर. ग्रोवर अयोध्या में रहे और उस दौरान उन्हें अनेक पुरातत्वीय साक्ष्य उस बड़े भू-भाग से प्राप्त हुए जिसका उस समय समतलीकरण किया जा रहा था और जिसके चारों ओर अब एक 'राम दीवार' खड़ी कर दी गई है। इसमें उन्हें हजारों बर्गीकृत इलाके में इस्लामी कब्रों के पूर्व की पकी ईंटों से आच्छादित फर्शें मिली हैं तथा कई दीवारें भी मिली हैं। उन्होंने इसके कई चित्र लिए हैं ताकि तथ्य की रिकार्डिंग हो सके और सन्द रहे।

ऐसे ही फर्श और ऐसी ही दीवारों के अंश उन्हें पास के तथ्यावधित एवं आधुनिक 'जन्मस्थान' के पास भी मिले। वास्तव में 'जन्मभूमि' और 'जन्मस्थान' एक ही टीले पर था किन्तु १९वीं शती में अंग्रेजों ने उसे काट कर एक पक्की सड़क बना दी। प्रो. ग्रोवर ने अपनी खोजों की तीन रिपोर्टें समय समय पर प्रेस को जारी की थीं। इसको अधिक जानने के लिए कालांतर में 'हिस्टोरियन्स फोरम' ने अपने दो प्रमुख पुरातत्त्ववेत्ताओं को अयोध्या भेजा।

EXPLORATIONS

From 4th of July through 18th July 1992, Prof. B.R. Grover camped at Ayodhya, during the period when the ground acquired by the U.P. Government was being levelled up. It is during this operation that he came across towards the east and south of the Ramajanna Bhumi, large floor-areas, in the pre-Islamic levels, which were carefully paved with burnt bricks. These places were then systematically exposed and photographed in situ for permanent record. He located some brick-walls as well. He noticed similar flooring and also brick-walls at the so-called 'Janmasthan' area, across the modern road, built by the British after cutting the Rama Kot mound. The floor covered with burnt-bricks spreads over thousands of square metres now largely encircled by the newly constructed Rama Divar. During that period Prof. Grover had released as many as three reports of his findings to the press which prompted the Historians' Forum to send two eminent field-archaeologists to examine the reported discoveries.

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25/11/14

नया उत्खनन

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FRESH EXCAVATIONS

पक्की ईंटों की बड़ी दीवार: २२ तथा २३ जुलाई को डा० एस० पी० गुप्त एवं डा० के० एम० श्रीवास्तव अयोध्या रहे और वहाँ उन्होंने उस १२ फीट गहरा कटव अथवा सैकल धा फिर से अध्ययन किया जो पूर्व की ओर स्थित है। यहाँ वे दो फीट और भी गहरे गए। सैकल को फिर से देखा। इसी प्रक्रिया में उन्हें १ दर्जन से भी अधिक पत्तों में जमाई पकी ईंटों की एक विशाल दीवार भी मिली। इसके नीचे भी एक और ऐसी ही दीवार मिली। बड़ी दीवार के बहुत ऊँचे चूने और कंकड़ की कट्टी हुई दो भिन्न स्तरों पर स्थित फरों मिली।

विनाश के चिह्न: दीवार के एक ओर एक बड़ा गड्ढा भी मिला जो निश्चय ही इस स्थान पर हुए तहस-नहस का असंदिग्ध प्रमाण है। इनमें टूटे ईंट, चूने, गारे और मृद-भाण्डों के नमूने मिले हैं।

इस साक्ष्य से प्रो० ब्रजबारी लाल के उस कथन की पुष्टि होती है जिसमें उन्होंने कहा था कि जम्म-भूमि पर ईंटों के आधार-स्तम्भों पर रखे पत्थर के स्तम्भों पर खड़ा एक विशाल भवन था। सम्भवतः ये प्रस्तार-ताम्ब वे ही थे जो 'मस्जिद' में अभी भी लगे हैं।

यह नवीन पुरातात्विक साक्ष्य डा० स्वर्ण प्रकाश गुप्त के १९९० के उस कथन की भी पुष्टि करता है जो उन्होंने जम्मभूमि ढाँचे में लगे काले पत्थर के १४ खम्भों के और एक द्वार-शाखा के साक्ष्य के परिपेक्ष में कहा था कि यहाँ ११वीं शती का एक वैष्णव मन्दिर था और ये स्तम्भ उसी के हिस्से हैं। दो ऐसे और स्तम्भ थोड़ी दूर ही उल्टे रखे हैं।

Huge Brick Walls: On the 22nd and 23rd of July Dr. K.M. Srivastava and Dr. S.P. Gupta went to Ayodhya and scraped the section facing east and also dug at least two feet still deeper in a small area along this section. They discovered a huge burnt-brick wall of more than a dozen courses running along the section and beyond it. Below this, after a little break, the remains of another brick-wall have been found. At two different pre-Islamic levels, there are the remains of brick-laid floors.

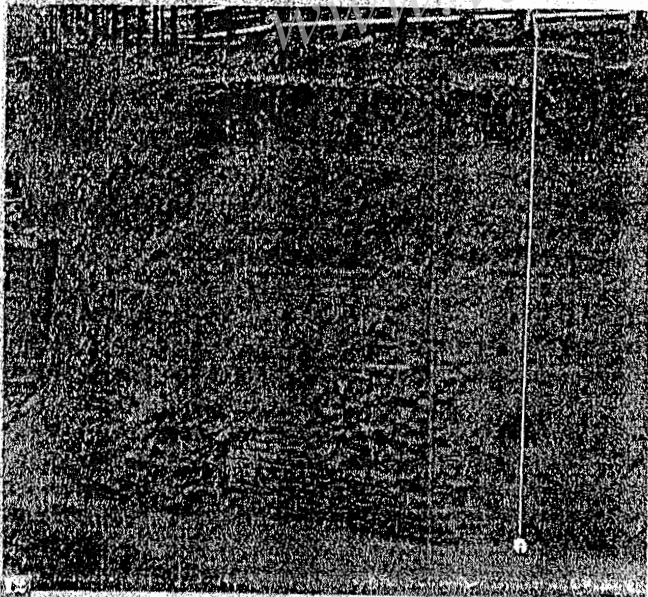
Mass Destruction: There are clear-cut marks of massive destruction of the huge wall mentioned above since brick-debris and large pits have been located here. Further, there are two hard rammed floors of chunam and kankar, laid one above the other with a significant break in between but over the level of the brick-wall.

There is, therefore, enough new archaeological material which conclusively proves what Prof. B.B. Lal, the previous excavator of this site, has been repeatedly saying that here at the Ramajanma Bhumi there was an impressive structure of 11th-12th century built on pillars standing on a series of parallel burnt-brick bases which was destroyed in the early 16th century; in all likelihood the bases carried on them the same temple-pillars which are fixed in the 'mosque'.

These new archaeological findings also confirm the views expressed earlier in 1990 by Dr. S.P. Gupta that the 16 black stone pillars and one piece of door-jamb with carvings of gods and goddesses existing in the so-called 'Babari Mosque' structure and also the adjoining areas, belong to a 11th century Hindu temple, possibly Vaishnavite.

नई कटव में दिखाए गए कई कंकड़, ईंटों की टुकड़ों एवं चूने के अवशेष।

Close-up of the section facing east with several structural remains including brick walls and floors of different periods.



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The image of Shiva Parvati gets broken

मूलिम साधना : यह भी खूब हनु तपाम मूलिम लवक के भी ठस कथन की पाठ करता है जिनके अनुसार बुद्धाधर साधने मणि के तहक यह मखिर बनई गई थी। इस कथन के लिए ओरा बुद्ध की मता ने एक ऐसी पुस्तक लिखी थी जिसमें उसने कई मसोहत दी थी जिससे ये पण के मंदिर को ताड़ का जो कभिर बनई गई थी उसमें मूलिमानी को जामा बाँटिए ऐसा कहा गया है। इसमें जिसमें एक में वृद्ध किया गया है इसका नाम सलीफा एन हल नस हा **बहानु शाही** एक ऐसी ही मणाल जने ने लिखी थी जिसका नाम **काका मणाल** है। २८-२९-३० शताब्दी में अनेक नाम लवक की वंश इसी बात का बतौरा निक किया है, यहां तक कि ब्रतमन काल खाद में श्री अरुल हनु में भी यही वर्णन दिया है।

गीत बाकी का कथन: इस साथी के द्वारा बारी बारी का कथन भी अगमम रूप से प्रमाणित होता है। उसके द्वारा कुदृशक के मायने भाषा में दो शेष और भी जगहों में प्रकाश में लाया है जिसमें वह स्पष्ट लिखता है कि दामन बहरी की आवाज और हवाजत में ही इस स्थान पर फीसों के अर्थों की एक जाहज बनती है।

हिन्दू साक्ष्यः इस खोज से हिन्दू साक्ष्य भी प्रमाणित होता है। बाल्यकर्म, प्रमाण, विष्णु अर्पण, सिक्ख, जैन और बौद्ध ग्रंथ, तथा संस्कृत कथाओं जैसे कालिदास के युवनेम, में भी बार बार यह कहा गया है कि सरस्वती जन्म से ही जन्मभूमि पर बतियायें बनी और उजड़ी। हम कौट के भीतर, एक समय में एक महल तथा अन्य भवन और पूजास्थल थे। सभी की अपनी अपनी कथा है। इसका वर्णन हेमचन्द्र ने अपनी पतक साक्ष्यों में तथा कर्णधरायल्लह ने अपनी पतक साक्ष्य में जन्मभूमि एवं मातृवी मस्तिष्क, दोनों में अर्पण में किया है।

Muslim Testimony The new discovery further confirms the claims of all early Muslim authors. Like the grand-daughter of Aurangzeb whose writing was cited in *Shahid-i Chahar-Nasab* Bahadur Shah, Mir Jafar, the author of *Hadqiq-i Shahadat* died in the same prison in 1805. In the 17th and 18th century scholars like Shih'Abdu'l-Hayy al-Fayyumi (already mentioned) that and many more at this very site called Jammasthan, there was an imposing Hindu temple which was destroyed by the Muslims and a mosque was built over its debris.

Mir Baqi's Claims: Indirectly though, the newly acquired archaeological evidence also equally confirms the statement made by Mir Baqi in his inscriptions still found fixed in the structure of the 'mosque' that at this very place he built a structure for the angels to descend specifically at the command and permission of Babar.

The Hindu Testimony. And finally, it lends full support to a long-standing Hindu tradition of the Valmiki Ramayana, the Vishnu and other Puranas and a host of other works of the Sikhs, Jains and Buddhists as well as the Sanskrit classics like Kalidasa's *Raghuvamsham*, according to which for thousands of years this ancient settlement with Rama Kota was occupied and reoccupied following desertions and destructions, the story of which has, however, been recollected in two important monographs, one is entitled *Ayodhya* by Hans Bakker and the other is *Ram Janmabhoomi vs. Babri Masjid* by Koehnraak Elst published in English in recent years.

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विवाद की ऐतिहासिक पृष्ठभूमि

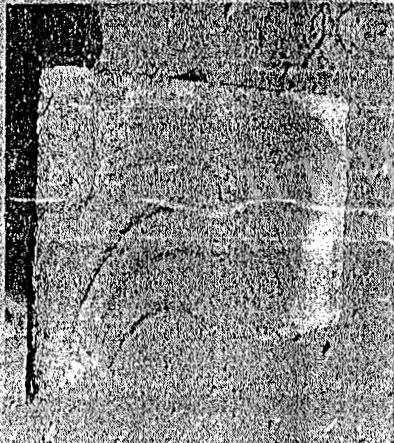
बाबर की भूमिका: जिसे आज 'बाबरी मस्जिद' कहा जाता है उस इमारत की नींव बाकी ने बाबर की आज्ञा से 1528 ई. में बनवाई थी। बाबरनामा, जो बाबर की दायरी और आत्मकथा दोनों हैं, यह स्पष्ट उल्लेख करता है कि बाबर अयोध्या, जिसे उस समय 'ओध' कहा जाता था, 20 मार्च 1528 को बागी हुए स्थानीय अफगान राजा को पीछा करते हुए आया था और उसे हराकर यहां के राज्य का बतौरबस्त करने हेतु अपने उस स्वयंसेवा में डूब गया था जो सत्य की एक महायुक्त नदी पर उसने बनाया था। यहाँ वह 9 अप्रैल 1528 तक तो अवश्य ही रहा। दुर्भाग्य से उसकी दायरी के वे पन्ने, जिनमें 3 अप्रैल से और 12 सितम्बर 1528 तक का वर्णन था, 1529 की उस एक आंधी में उड़ गये जिसे उसने उसके तम्बू उखाड़ दिया था। अतः उन दिनों के इतिहास के बारे में कुछ भी निश्चित रूप से नहीं कहा जा सकता।

औरंगजेब के बाद: बाबर के उत्तराधिकारियों ने इस भू-भाग पर 17वीं शती के प्रारम्भ तक कब्जा बनाए रखा। किन्तु औरंगजेब की मृत्यु (1707 ई.) के बाद इस इलाके में कानून की व्यवस्था बहुत बिगड़ गई। 1735 ई. में जब अवध में मुहम्मद शाह गद्दी पर था और बुरहान-उन्-मुल्क सादत अली खान गवर्नर था, अयोध्या नगर में हिन्दू और मुसलमानों में एक भयानक उल्लाप हुआ जिसमें हिन्दुओं ने जन्मभूमि पर अपना दावा किया। आज दिनों तक यहाँ सबसे पहला कानूनी मुकदमा जात हुआ है।

HISTORICAL BACKGROUND OF THE CONTROVERSY

Babar Stayed at Ayodhya: The so-called 'Babari Mosque' was built in 1528 A.D. The Babarnama, Babar's diary of everyday events and autobiography, mentions that on March 28 in the year 1528 Babar came to Ayodhya, called 'Oudh' in those days, and camped on the river-side of a tributary of the Sarayu, flowing near the township. Here he stayed for a few days, till April 2nd, 1528, after defeating the then Afghan ruler of this place who had rebelled against him. He may have stayed here longer, but no one knows exactly how long since the original pages of his hand-written diary pertaining to the period between April 2nd and September 18 of 1528, were lost in a storm that overtook Babar's tents in 1529.

After Aurangzeb: The successors of Babar continued to rule over this place till the early 18th century. After Aurangzeb's death (1707 A.D.), the territories of Awadh were marked by lawlessness. During the reign of the Mughal Emperor Muhammad Shah and the tenure of the governorship of Burhan-un-Mulk Saadat Ali Khan, a serious riot took place between the Hindus and the Muslims (1735 A.D.), the former claiming their right over Ramajanma Bhumi. This is the earliest judicial reference available in this regard so far.

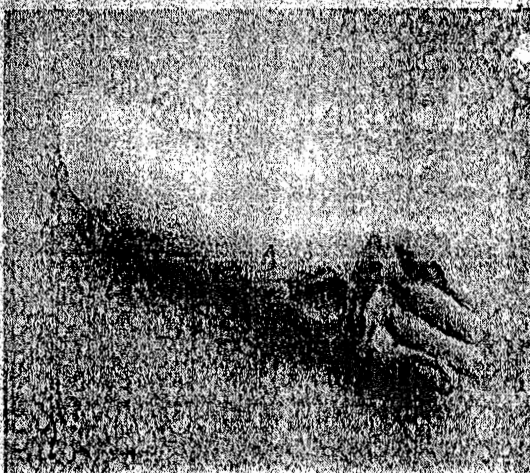


एक सिलसिले के का पत्ता जिस का समानता करने के लिए है।
Piece of a moulded brick with design of concentric circles.



III

एक गुलाबी
Terracotta figurine



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एन.पुनिय : देवक से प्राप्त एक धातु का स्तंभ। Terapantha figurines: the head of a deity and the bust of a yaksha.

औरोमीय पर्वट को ने क्या देखा और क्या लिखा? १७६७

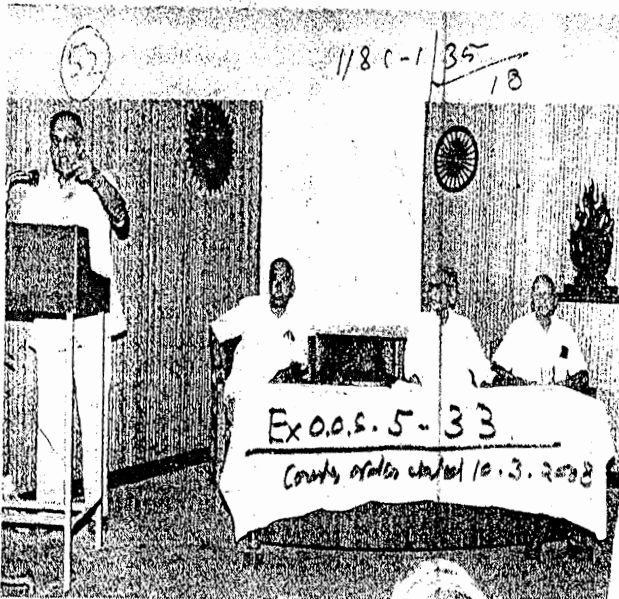
इस में जेसुइट मतवाला (म.वा.) दाइने खतर भारत आया और अयोध्या में कुछ समय के लिए रुका। जो समने यहाँ देखा उसको था काफी उसने लिखित किया कि अयोध्या में किस है। उसके अनुसार मुरली बादशाह के पास के प्रयाग के बावजूद हिन्दुओं ने इस धरती पर अपना कर्म कर ही छोड़ा नहीं। मुरली के आगमन में उन्होंने एक 'राम खवते' का निर्माण किया और वहाँ पर पूजा करते रहे। वे इसकी तीन बार श्रद्धा करने थे और फिर वापस वापस करते थे। वे इसके साथ ही धातु के नीचे भी पूजा करते रहे। रामायणी के दिन वे लगाने की संख्या में दाल आते थे। इसका वर्णन मोंटेगोमरी मार्टिन, एडवर्ड थॉमसन, पी. कार्नेगी तथा अन्य लेखकों की लेखन में भी मिलता है।

औषधि उपद्रव: १८५५ में एक बार फिर ऐसा ही भीषण दंगा हुआ जिसमें बिराते ही लोग मर गए। अखबार में इस तरह के उल्लाप और हत्याओं का निरूपित किया गया है। इस विषय पर अयोध्या के शिव किशन जी, ऐतिहासिक, जामुनी और माधवाजी के कोषमात सहायक हैं।

What the Europeans Saw and Wrote? In 1767 itself, a Jesuit missionary, Joseph Tiefenthaler, who stayed at Ayodhya for a number of days and recorded his account written in Latin, found that in spite of the Mughal King's efforts to prevent them, the Hindus had reoccupied the courtyard, raised a 'Rama Chabutra' thereon and worshipped there by circumambulating it three times and finally prostrating before it. On the Rama Navami day they congregated here in lakhs. Significantly, they continued to worship under the domed structure as well. More details are available in the accounts of Montgomery Martin, Edward Thornton, P. Carnegie and others.

Serious Riots: In 1855 once again a big clash took place in which scores of men were killed; such riots and killings never subsided; there are several historical, judicial and revenue records to prove their occurrences.

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मरी, पकी मिट्टी में बनी एक खूबसूरत मूर्ति
कुशाण कालीन (प्रथम शताब्दी)।
Fragmentary image of Nandi.
Terracotta, Kushan period
(First century A.D.).

प्रो. बी.आर. गौहर प्रेस एवं जन-संघर्ष को अपने और अपने सहयोगियों द्वारा जुलाई, 192 में आयोजित किया गया था। प्रो. बी.आर. गौहर ने प्रेस एवं जन-संघर्ष को अपने और अपने सहयोगियों द्वारा जुलाई, 192 में आयोजित किया गया था। प्रो. बी.आर. गौहर ने प्रेस एवं जन-संघर्ष को अपने और अपने सहयोगियों द्वारा जुलाई, 192 में आयोजित किया गया था।

Prof. B.R. Gaur presenting to the press and public the details of the archaeological discoveries he and his colleagues made at Ayodhya in July 1992. Seated on the dais are some of the other members of the team of archaeologists and historians engaged in the research work. From left to right: Dr. K.M. Srivastava, Dr. Y.D. Sharma, and Prof. K.S. Lal (President, Historians' Forum).

अंग्रेजी राज में : 1856 में अवध में अंग्रेजी राज स्थापित हो जाने पर प्रमुख रूप से अदालतों में ही इस तरह के विवादों की सुनवाई का एक लम्बा दौर चला यद्यपि कि 1934 में एक भीषण उथाल हुआ जिसमें गुम्बादों को बड़ी मात्रा में तोड़ दिया गया। किन्तु बाद में, जैसा कि सर्वविदित है, सरकार ने इसकी मरम्मत करा दी और इस पूरे स्थान को कुछ समय के लिए बन्द कर दिया। भारत की स्वतन्त्रता के बाद स्थिति बदली और 1949 के बाद शनैः-शनैः एक के बाद एक कानूनी फैसलों के अन्तर्गत हिन्दुओं के पक्ष में यह स्थान पूरी तरह से खोल दिया गया।

नया साक्ष्य: 'हिस्टोरियन्स फोरम' को, उनके द्वारा किए गए पिछले प्रयासों की श्रृंखला को आगे बढ़ाते हुए, हर्ष हो रहा है कि वह जनता और सरकार के हाथों में अपने नए पुरातात्विक साक्ष्य रख रहा है जिसके द्वारा यह पूर्णरूप से प्रमाणित हो जाता है कि जन्मस्थान पर ही 11वीं शती से एक भव्य मन्दिर स्थापित था जिसे तोड़ कर उसी के मलबे पर मस्जिद समान एक इमारत खड़ी की गई थी।

इसकी पूर्ण सम्भावना है कि यहां पर इससे भी अधिक प्राचीन एक या अधिक मंदिर थे, जो पकी मिट्टी के ईंटों के बने थे, और उनमें रबी अधिकांश मूर्तियां पकी मिट्टी की रही हों। इसके प्रमाण में हमें यहां कई देवी और देवताओं की मूर्तियां इसी माध्यम में बनी मिली हैं जो इन मन्दिरों में स्थापित रही होंगी।

During the British Raj: After the establishment of the British rule in Avadh in 1856, the battle for Janmabhumi was primarily fought in the courts of Law. However, in 1934 a very serious riot took place in which the domes were destroyed to a very large extent. After this, it is common knowledge that the authorities repaired the structure and closed it down for some time. However, it was opened in favour of the Hindus, step by step, after 1949 under various judicial orders.

New Evidence: In continuation of its earlier efforts, the Historians' Forum feels happy to place in the hands of the public and the government this new uncontroversial archaeological evidence which proves that there did exist at this very site a magnificent temple, from at least the 11th century, which was destroyed to build a mosque structure over the debris of the temple in the 16th century. There is every possibility that there existed at this site one or more temples of still greater antiquity, some of which were built with burnt-bricks in which images of gods and goddesses made of terracotta were installed.



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कालाश के कर्णों पर उल्लास का भाव, कालाश के कर्णों के निचले भाग पर इसी प्रकार की मुद्रिका अंकित है। कालाश के कर्णों के निचले भाग पर इसी प्रकार की मुद्रिका अंकित है।
 Another black stone pillar found fixed at the end of a surrounding pier of one of the gates.

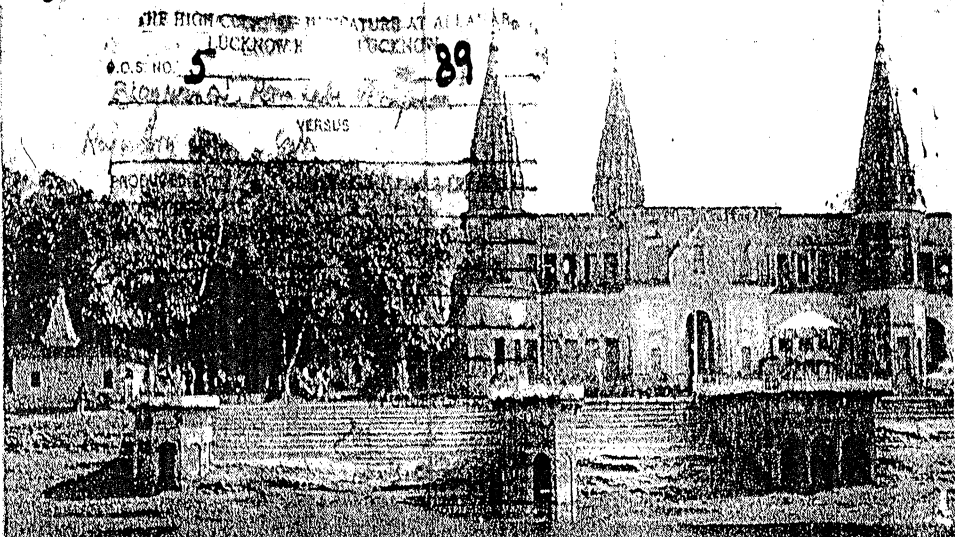
कालाश के कर्णों पर उल्लास का भाव, कालाश के कर्णों के निचले भाग पर इसी प्रकार की मुद्रिका अंकित है। कालाश के कर्णों के निचले भाग पर इसी प्रकार की मुद्रिका अंकित है।
 Yakshas carrying kalasha on their shoulders. All black-stone pillars share this motif at their bases. For illustration only.

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THE HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW
S.O.S. NO. 5
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VERSUS
PROSECUTOR GENERAL



पुष्पार घाट के मंदिरों का विहंगम दृश्य जल और
खर में अन्तिम बार स्नान किया था और फिर लुप्त
हो गए थे।

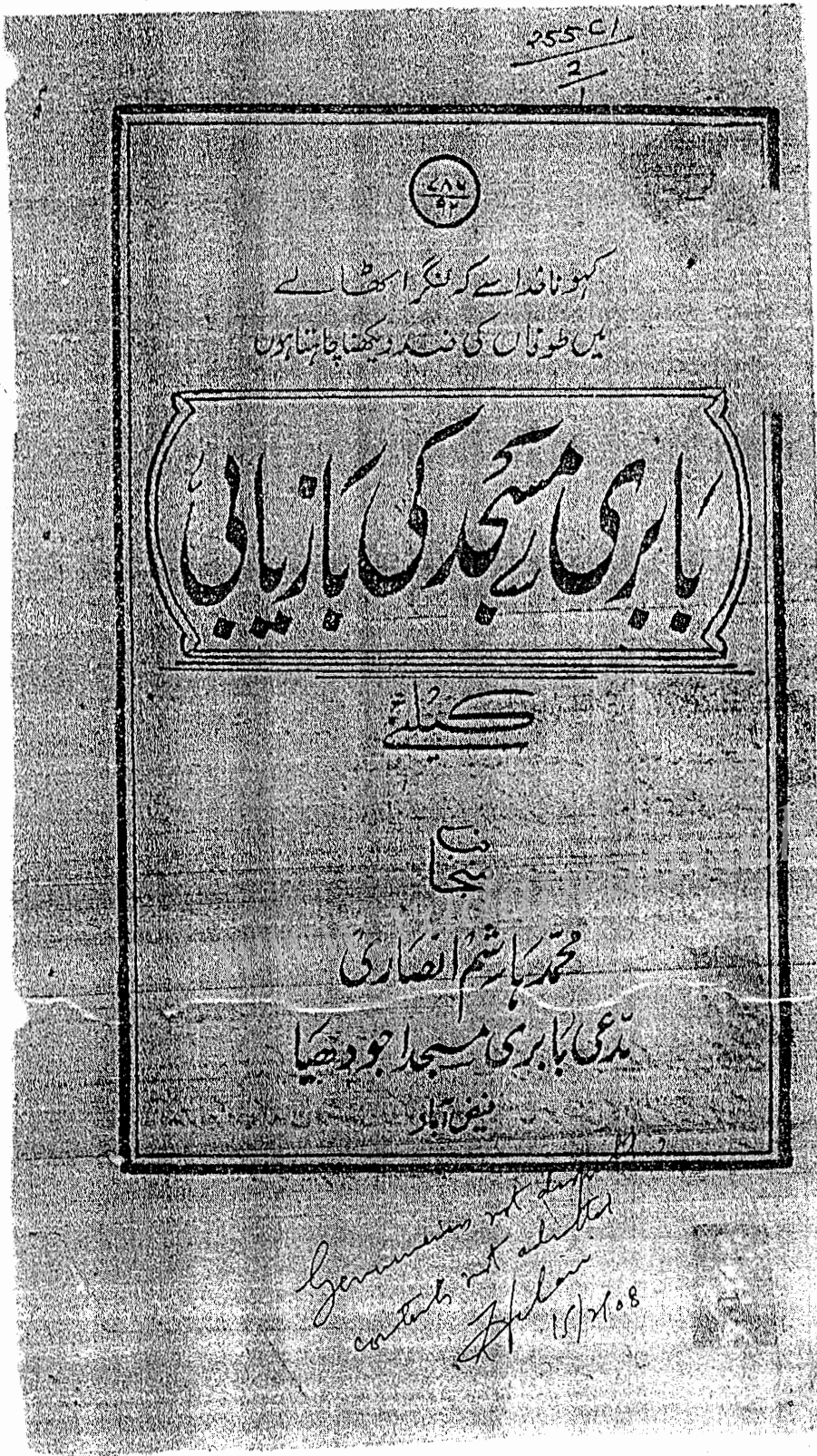


General view of the temples on the 'Guptar
Ghat' where Rama is supposed to have had
his last dip: after that he disappeared: hence
this name.

ये के.एस. सन्त साधुजी हिस्टोरियल सोसायटी, ई-7, स्वामी रामानुज मार्ग, इंदिरा नगर एस्टेट, नई दिल्ली 110 020 द्वारा प्रकाशित एवं खरीदा गया, एड-81, ओ.ए.ए.
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अथवा ईमेल से संपर्क की जा सकती है, तब तक कि पुस्तकें की के.एस. सन्त साधुजी द्वारा
Courtesy: Sri Sant, a journalist from Faridkot; Sri K.S. Ramaswami, an
eminent archaeologist, and other colleagues.



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اعلانیه دہلی برائے بابر می مسجد

کل ہند بابر می مسجد کانفرنس منعقد ۲۲-۲۳-۱۹۸۹ء دہلی کے دور روزہ طویل
بحث و مباحثہ اور صلاح و مشورہ کے بعد تمام نمائندوں کے آراء کو مد نظر رکھتے
ہوئے ایک اعلانیتیا کیا گیا جس کا متن درج ذیل ہے۔

کل ہند بابر می مسجد کانفرنس میں امر برسر اپنے گہرے صدمہ اور افسوس کا اظہار
کرتا ہے کہ جو اوجھیا کی تاریخی بابر می مسجد پر ۲۳ دسمبر ۱۹۸۹ء تک عتبات
قبضہ و تصرف جاری ہے اور یکم فروری ۱۹۹۰ء سے عین اس مسجد کے اندر سسٹل بوجا
اور دشمنی کا سلسلہ جاری ہے۔

یہ کانفرنس بابر می مسجد کو ایک قومی ورثہ اور ایک تاریخی یادگار سمجھتی ہے لیکن
اس سے کہیں بڑھ کر اس کی اصل حیثیت ایک اسلامی عبادت گاہ کی ہے جسے
تقدیر کا احترام تمام ہی راست فکر افراد کو کرنا چاہیے خواہ کسی بھی مذہب
کے پیروں اور جس کی پامالی کو نہ صرف مسلمانوں کے مذہبی جذبات پر بلکہ ملک
کے یکواریطام پر بھی حملہ تصور کیا جانا چاہیے کیونکہ یہ حرکت مذہب کی آزادی
کی ضمانت پیش آئیں کی دفعہ ۲۵ کے مساوی اور مذہب معاشرت کے اصول کے
خلاف ہے۔

کانفرنس ایک بار پھر یہ بات انگلیں کر دینا چاہتی ہے کہ بابر می مسجد کے
تقدیر پر کوئی گھٹ و شنیدار کوئی سمجھوتہ نہیں ہو سکتا کانفرنس کے نزدیک
بابر می مسجد کو کسی سیرے طبقہ کے حوالہ نہیں کیا جاسکتا اور ہر حال میں اس کو

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ایک مسجد کا مشقت سے کمال کیا جا رہا تھا۔ یہ عوامی صورت تھی اس وقت میں مسجد
 سے کچھ کے اندر دو عمارتوں کا مسئلہ پیدا ہوا تھا۔ اس کے اندر رخصت کی گئی
 ہو رہی تھی اور اس میں ایک عمارت کی تعمیر کی ضرورت تھی۔
 لہذا یہ کام اس مسئلہ میں بند کے اس مسئلہ اور عزم صبر کا اعلان کرتی ہے کہ وہ
 اپنی سہی کو حاصل کر کے زمین کے حوالہ اس کے لئے اس کی ہی طویل اور دیر آرا
 جلد و بند کے مراحل سے گزر رہا ہے۔

کافرین کے نزدیک فیض آباد کے ضلع میں کمان و بیدار کے تحت سندھو قند کے
 آزاد کو میں مسجد کے اندر کی جائے والی دو عمارتوں کے لئے سے ایک ٹوک اور عمارت
 کی اجازت دی گئی ہے۔ تاہم ان دو عمارتوں میں سے کوئی مسجد بنائی جانی چاہیے کہ عمارت
 کا ایک کوئی حصہ نہیں بنایا جائے اور عمارت اس وقت کے عمارتوں میں سے نہیں اس کے
 بار و بند کو رہے کے حکماء میں متنازعہ عمارت پر ایک فرقہ کے عمارتوں کو
 بنایا جائے ہے۔ خاصہ یہ ہے استعمال کو تسلیم کر لیا گیا ہے۔

اس کے بعد اس امر پر کہ اس کے اندر کی جائے والی دو عمارتوں کے لئے سے ایک ٹوک اور عمارت
 کی اجازت دی گئی ہے۔ تاہم ان دو عمارتوں میں سے کوئی مسجد بنائی جانی چاہیے کہ عمارت
 کا ایک کوئی حصہ نہیں بنایا جائے اور عمارت اس وقت کے عمارتوں میں سے نہیں اس کے
 بار و بند کو رہے کے حکماء میں متنازعہ عمارت پر ایک فرقہ کے عمارتوں کو
 بنایا جائے ہے۔ خاصہ یہ ہے استعمال کو تسلیم کر لیا گیا ہے۔

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میں سے ملنے سے کہ طور پر بنا رہے خیال کریں اور اس کے لئے
 ہم کو اپنی پارٹیوں اور گروہوں کے سامنے ان کی تعلیمات سے آگاہ ہونے
 کا فیصلہ اور ہر گز غلطی کے سامنے ہر گز بھی گھٹتی ہے کہ کوئی شخص ہر گز ہٹکار
 شخصوں سے دور رہے کہ گروہ بندی کا جو وہ کیا کرتا ہے اس کا تصور اس میں
 اور ان کے لئے اس کو پیش کریں جنہیں اختیار کرنے والوں سے اس کے
 نتائج و مفادات کا تحفظ کیا جاسکتا ہے۔

۱۰۔ انہیں حکومت اور ریاست سے اس تنازعہ میں الگ فریق کی حیثیت رکھنا
 ہے اور ہر گز یہ مطالبہ نہ کرنا ہے کہ وہ اصل نہیں آباد کے حکماء کے غلبہ اور آباد
 والی حکومت میں اپنی پارٹی پیش کر کے

۱۱۔ انہیں اس کی تحریک سے کہ عدالت میں تعلق نہ ہو اس ملکیت کو ملے اور ملے
 سماعت میں اسے اس میں پہلے والا آباد والی حکومت میں تعلق نہ ہو اسے
 یہاں ان مقدمات کی سماعت میں انہوں پر ہر گز کوئی سزا نہ دی جائے کہ کسی والی حکومت
 میں ان کو رہا جائے یہاں ان مقدمات کی سماعت میں انہوں پر ہر گز نہیں ہے
 کہ وہ کوئی قید خانہ میں رہیں یا کوئی بھی جیل خانہ میں رہیں اور یہاں ان
 کا انہیں سب سے وقت اور ہر گز حکومت سے اس میں کوئی بہتر نہ ہو کہ
 ان کو اپنی قید سے آزاد کر کے کے لئے تمام حکماء کو اس میں اس میں ہر گز
 نہیں کر کے

۱۲۔ انہیں اس کے لئے کوئی مسئلہ کے حل کے لئے نہ ہو کہ اس میں ہر گز
 کے مقدمات سے مرعوب نہ ہو کہ انہیں اس میں اس میں ہر گز نہیں ہے

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یہاں پر عمارتیں جاری رکھی جائیں اور خارجہ منگنیوں پر پابندی
کا لگایا جائے۔

کانفرنس لوگ سمجھا کہ سیکرٹری اور لوگ سمجھا کہ چین سے بھی یہ درخواست
کرتی ہے کہ یارنسٹ کے تحت اعلان کے دوران دونوں والوں میں اس
مسئلہ پر بحث کی اجازت دیں تاکہ عوام اور ان کے نمائندوں پر مسئلہ کی
اہمیت اور نزاکت واضح ہو سکے۔

کانفرنس تمام قومی اور علاقائی پارٹیوں کے لیڈروں سے درخواست
کرتی ہے کہ وہ اس کو اصرار سے جان کو ستم کرنے کیلئے حکومت پر حملہ
دہاؤں لیں جو ملک کی بینک نامی کو داغدار کرے گا۔ اور اس کا
اقی رہنا ملک کے سیکورٹری نظام کیلئے ناقابل تلافی نقصان کا صوبہ ہو سکتا ہے
اس سبب کانفرنس کے سربراہ نے تمام پارٹی کے صدر شری چندر
جیٹو کی قیادت میں ایک وفد کو تیار کیا تاکہ وہ کانفرنس میں
کانفرنس رابطہ کمیٹی کے نمبروں سے درخواست کریں کہ وہ اس مسئلہ
سے اس موضوع پر گفتگو کا آغاز کریں۔ ان کے پاس اب تک اس مسئلہ پر
تقریب کی مذکورہ بالا مسئلہ میں صرف ایک تاجید نہیں کی ہے بلکہ ان کی

حکومت کی ہے تاکہ ایک اطمینان بخشی جائے کہ اس مسئلہ کے حل کے لئے
تیار کیا جاسکے اور تمام حضرات سے ایک ملاقات کا اہتمام مستقبل میں
کونسل کی جائے۔

کانفرنس دہلی اور بارہ بنگی کے شہداء کو نمبر 1 عقیدت پیش کرتی

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ہے ان کی روجوں پر انہی نے اپنی رست کا بروں فرمائے۔
 کانفرنس کے نزدیک مسلمانوں نے باہری سبکی کی بازیابی کیلئے اپنی مدد
 جہد کے دوران عام طور پر عین مشر و تحمل اور لگاؤ کا مظاہرہ کیا ہے اور ہر
 طرح کے استعصال انگریزوں کو برداشت کیا ہے وہ انتہائی قابل قدر ہے کانفرنس
 ملت سے اپیل کرتی ہے کہ باہری سبکی سے مسئلہ پر تحمل کے ساتھ گفت و شنید اور
 اس کے ساتھ ساتھ پرامن احتجاج کے لئے بھی ایسے آپ کو تیار رکھیں۔
 کانفرنس یہ چاہتی ہے کہ تمام بڑی ریاستوں میں ریاستی الیکشن کمیٹیوں کی
 فوری تشکیل کی جائے جہاں یہ کمیٹی موجود نہیں ہے اور نہ سر ریاست کے تمام
 اضلاع میں جہاں مسلمانوں کی معتد بہ آبادی ہے قلعی سطح کی الیکشن کمیشن
 تشکیل دی جائیں۔

کانفرنس مسلمانوں سے مطالبہ کرتی ہے کہ وہ ہر جنوری کو یوم جمہوریہ کی
 تقریبات میں شریک نہ ہوں سوال ان لوگوں کے جو کہ سرکاری ڈیوٹی پر ہوں۔
 کانفرنس یکم فروری ۱۹۷۱ء کو ملک گیر سطح پر یوم احتجاج منائے گا اعلان
 کرتی ہے جس موقع پر پورے ملک میں تمام مسلم رہائشیوں اور اداروں کو
 بند رکھ کر خاموشی منو منائی جائے لیکن کوئی جلوس نہیں نکالا جائے گا
 اور نہ کوئی مظاہرہ کیا جائے۔ کانفرنس ۲۰ مارچ کو دہلی میں ایک عظیم
 نشان ریلی کے انعقاد کا فیصلہ کر رہی ہے جس کا اہتمام اور انتظام مشر و تحمل پر مبنی
 الیکشن کمیٹی برائے بازیابی باہری سبکی اور باہری سبکی کمیٹی کسی اور
 پر دین اور باہری سبکی کمیٹی دہلی کے ذریعہ دوسری ریاستی کمیٹیوں کے تعاون

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کے سامنے اور بار بار اس میں اس معاملہ کو پیش کر کے دیکھا اور بالآخر اس کا جواب
 دیا سنی کیلیاں سیاسی سطح پر کام کر سکی۔ یہ کانفرنس اور اس کا اس بات کا حوالہ دینا
 ہے کہ اگر بری سنی کی آزادی کی تمام حدود محدود کام ہو جائے تو یہ بری سنی
 میں ناز صوبہ کی اور سنی کیلئے انہوں نے ایک جانب ایک مارچ کا اہتمام کر کے اور اس بات
 کے بعد ایک شیعہ گروہ کیجا سنی اور اس کے لئے تاریخ کا یقین اور ایک شیعہ گروہ کی
 کانفرنس سرکاری فکرائی میں موجود اس حد کے اندر اس کی تمام ضروریات اور
 غیر انتظامی اور غیر قانونی یا بدلتی کی طرف اس کا تعلق ہے جو اسے حکومت سے
 اپیل کرتی ہے کہ وہ یکم مارچ کو اس کے معاملہ سے گریز نہ کرے اور یہ اختیار نہ کرے
 جس میں اس طرح کے مساجد میں اور سنی کی ناز کی آزادی کو تسلیم کیا گیا ہے اور اس
 کی ضمانت دی گئی ہے اور کانفرنس مشاورت سے اس کی کوئی ہے کہ اگر ضروری
 ہو تو وہ اس کا ردائی کو روک دینا کیلئے مہم چلائے کہ کانفرنس پورے ملک
 اور خاص طور پر پنجاب اور ہریانہ دہلی میں موجود ان سرحدوں میں مساجد کی حالت
 غیر قانونی قبضہ و تصرف میں ہیں اور یہ دلائل جو اسے متعلقہ حکومتوں اور دفاتر پورڈ
 کے ذمہ داروں سے مطالبہ کرتا ہے کہ ان مساجد پر غیر قانونی قبضہ ختم کرانے کے
 لئے موثر اور عملی فوری اقدام کا لکھ لکھوات کے جائیں کانفرنس کی تجویز ہے کہ
 ۱۹۵۵ء میں ترمیم کر کے عوامی اذیتوں کی حیثیت رکھنے والی تمام جائدادوں
 بشمول مساجد سے غیر قانونی قبضہ کی فوری پے و خلی کی کارروائی کا اختیار دیا جائے
 جیسا کہ سرکاری عمارتوں اور حکومت کے ایڈاک کے معاملہ میں دیا گیا ہے کانفرنس
 وقف کے حکام سے بھی اپیل کرتی ہے کہ وہ مساجد پر ناجائز قبضہ انہیں ہٹانے

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بابی مسیح کا فلسفہ کا اعتراف اس دلی

اگرچہ اس دور میں کہ جسے کہتے ہیں کہ اس کے آواز سے کہہ کر وہ اس کے
 فلسفہ کے لئے کہ وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے
 ایک میں کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے
 اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے
 اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے
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اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے
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 اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے

اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے
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 اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے
 اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے آواز سے کہہ کر وہ اس کے

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آزادی کی ضمانت کی سلسلہ میں اس کا اعلان اسی روز ہوا تھا۔ اس وقت اس میں
کئی بند ابھی مسجد کا دورہ کر رہے تھے۔ ان کے اعلان کو ناگوار سمجھنے والے
اس راہ کی ۱۲ اور ۱۳ مارچ کو دہلی میں منعقد ہوئی تھی۔ ان میں باہری مسیحا کی بارش
کے لئے آئندہ ہرگز نہ ہوگا۔ اعلان کیا کہ اتحاد اس پر دگرگرم میں ہوا۔ اس میں شامل
ہیں (۱) ۲۴ جولائی کو ان میں ہونے والی تقریبات میں مسلمان شریعت کے مکر میں لیکن چونکہ
مذکورہ کی ذیل پر سوں کے وہ ہیں جسے مستثنیٰ سوں کے (۲) آئندہ سال بچنے والے
کے دوران بارش کے سہ سے اس میں ملنا ہر وہ تمام امیدوار ہیں کہ ان کا نام
بعد از چھوٹی کی طرف اس مارچ

مذکورہ تین پروگراموں میں سے دو پر بعض معاشرتی کے سخت تنقید
کی ہے۔ یعنی ۱۔ ہندوؤں کی تقریبات میں شرکت نہ کرنے اور ۲۔ چھوٹی کی طرف
اس مارچ کے دوران سے اختلاف کیا ہے۔ کہا گیا ہے کہ ہندوؤں کی تقریبات
میں شرکت نہ کرنا ان کی دین کے سزاوت میں ہرگز ہندوؤں کی اہمیت کی ایک
فقد کے لئے نہیں سمجھا۔ اس لئے کہ مسلمانوں کو ان کی تقریبات میں شرکت نہ کرنے
ان کی کو میں اہمیت سے مراد جاسے نہ کر لیا جائے یہ دلیل معقول ہے۔
کہا گیا ہے کہ یہ سب اس لئے ہے کہ اسکے ذریعہ تمام مسلمانوں کو اس کے
میں سیاسی نظام کی وضاحت اور اس کے بارے میں حکمت کی چھوٹی چھوٹی باتوں کی
اور حتمی افکار کی وضاحت دی گئی ہے کہ اس میں ان کے حتمی اس کے ذریعہ
میں کے لیکن جب اس میں کوئی بات کے بارے میں اس میں مسلمانوں کی وضاحت
آزادی جاری ہوں، مسلمانوں کے شخص کو ضم کر کے مسو ہے نہ کہ ہر وہ

امور مذہبی میں کھلی ہونی عدالت کا اعلان کیا جا رہا ہو، عدالت کا ہونا
 کے تقدیر کو خاک میں ملا جا رہا ہو، تو اس طرح کی ناانصافی اختیار کر
 سلوک اور غیر انسانی انداز کے خلاف ایسی اور بہتری کی توقعوں سے اپنی آج
 کرنا آئین کی توہین قرار دیا جائے گا۔ یہاں پر اس سے پہلے لوگوں کو آئین
 سازی کا مشورہ نہیں دیا۔ بلکہ یہی اعلیٰ درجہ کی مذہبی پرکاش اور ہی نہیں
 انفراسیٹ اور ایسی انسانی مصلحت کے تحت نظر کیلئے ملک کے آئین اور قوانین
 سے کوئی توجہ نہ رہے اس کو استعمال کرتے ہوئے بہتری اموروں کے مطابق
 ہمارے مشورے کی تقریبات میں شرکت نہ کر کے کا مشورہ دیا ہے اس سے آئین
 کی توہین کا کوئی پہلو نہیں نکلا ہے بلکہ اس کا مقصد یہ ہے کہ ملک کے
 آئین کے الفاظ کی طرف توجہ دلائی جائے۔ یہ امتحان آئین کے خلاف
 نہیں ہے بلکہ حکومت کے خلاف ہے جو آئین کو یوں سے طور پر بیان کر رہی
 ہے کہ ساتھ ساتھ کرنے کی ذمہ داری سے مسلمان اور اگر نہیں کہ ملک کا آئین
 ان کے لئے قابل قبول نہیں ہے اور اس بنا پر ہم نے آئین کی تقریبات
 کا انکشاف کریں تو اس سے آئین کی توہین کا ایک پہلو نکل سکتا ہے حالانکہ
 ضرورت بھی نہیں ہوتی کبھی ملک کے آئین کو انسانی حقیقت کا حامل
 نہیں ہو سکتی ہے۔ حالانکہ اس سے بہت پرانا ہے کہ ہمیں ہونی رہی ہیں ہمارے
 کے آئین ہیں بھی متعدد درجہ میں ہو چکی ہیں۔ لہذا مسلمانوں کو اس پر توجہ کہ وہ
 آئین کی کسی واد کی تبدیلی کا مطالبہ کریں اور اس میں ہر قسم سے مدد حاصل
 ہو سکتی ہے۔ لہذا یہی دوسرے درجہ کا ہے تو ہر صورت میں کی تقریبات ہیں

۱۵ جنوری ۱۹۵۷ء

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۱۵ جنوری ۵ اراگت

یہ بڑی قربانی ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔

یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔
 یہ سب کچھ ہے جس سے ہمیں یہ سب مل گیا ہے۔

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کی جہد جہد کا ایک کرہ ہی ہے۔ یہ قول امام الشافعی علیہ السلام کا کلام ہے کہ اگر
 بندہ دستان کے مسلمانوں کو ایک تاریکی اور تاریکی میں جہد کرتا ہے اور اس کو
 یہ ثابت کرنا ہے کہ اس کے لئے مستقل کا کوئی فیصلہ ان کا اور ان کے لئے
 مکمل نہیں ہو سکتا ہے۔ اس تاریکی میں وہ تاریکی سے جہد کرتا ہے اور اس کے لئے
 ان کو دیا گیا ہے کہ اگر اس سے ایک تاریکی فیصلہ کیا ہے یہ فیصلہ
 کسی فرد واحد کے فیصلہ نہیں ہے۔ جو سے فیصلہ اس کے مسلمانوں کے فیصلہ
 کا مشترکہ فیصلہ ہے۔

لما تقرر ذلك ان قوله ملكته هو من غير شك

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कलौ न खुदा से कि लंगर सटा ले
मैं तूफ़ान की ज़िद देखाता बाहता हूँ

बाबरी मस्जिद की बाजियाबी
के लिये

मिन्जानिब
मुहम्मद हाशिम अन्सारी

मुद्दई बाबरी मस्जिद अजोध्या
फैजाबाद

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ऐलानिया देहली बराए बाबरी मस्जिद

कुल हिन्दू बारी मस्जिद कांग्रेस मुनाकदा 21-22 दिसम्बर सन 1986 ई० के दो रोज तबील बहस व मुवाहिशा और सलाह व मशवरा के बाद तमाम मुवाहिदों के आराज को मद्दे नज़र रखते हुए एक अजानिया तैयार किया जिस का यत्न दर्ज जेल है :

कुल हिन्दू बाबरी मस्जिद कांग्रेस में अग्रे पर अपने गहरे सदमा और अफसोस का इजहार करती है कि जो अजोध्या की ताशेखी बाबरी मस्जिद पर 22 दिसम्बर सन 1949 ई० से अब तक गुस्ताफसियाना कब्जा व तस्तरुफ जारी है और सकुम फरवरी सन 1976 से ऐग इस मस्जिद के अन्दर मुसलसाल पूजा और दर्शन का सिलसिला जारी है।

यह कांग्रेस बाबरी मस्जिद को एक कौमी दरसा और एक ताशेखी यादगार समझती है लेकिन इससे कहीं बड़ कर इसकी असल हेसियत एक इस्लामी इबादतगाह की है जिसके तकद्दस का ऐहतसफ हर हाल में तमाम ही रासत फिक्र अफराद को करना चाहिये ख्याह किसी भी मजहब के परब हो और जिसकी पामाली को न सिर्फ मुसलमानों के मजहबी जजबात की आजादी की जमानत पर मुतामिल आइन की दफा 25 की सानी और मुहजब मआसरत के असूल को खिलाफ है।

कांग्रेस एक बार फिर वा बात व अस्काफ कर देना चाहती है कि बाबरी मस्जिद के तकद्दस पर कोई गुप्त शबीद और कोई मजसूता नहीं हो सकता। कांग्रेस के नजदीक बाबरी मस्जिद को किसी तीसरे तबके के हवाले नहीं किया जा सकता और हर हाल में इसको

एक मस्जिद की हेसियत से बहाल किया जाना जरूरी है। वह खाली सिर्फ इसी सूरत में मुमकिन है कि इसके अन्दर पूजा-दर्शन का सिलसिला बन्द किया जाय। इसके अन्दर निस्व की गई मूर्तियों को हटाया जाय और इसमें अदायगी नमाज की आजादी की जमानत दी जाय।

लिहाजा यह कांग्रेस मुसलमाना हिन्दू के इस फैसले और अजाम मुसामम का ऐलान करती है कि वह अपनी मस्जिद को हासिल करके रहेगे ख्याह इसके लिए उन्हें कितनी ही तबील सबर आजमा जद ओ जहद के बराहिल से गुजरना पड़े।

कांग्रेस के नजदीक फैजाबाद के जिला जज का यह फैसला जिसके तहत हिन्दू फिरका के अफराद को ऐग मस्जिद के अन्दर की जाने वाली पूजा में शिकत के लिए वे शेक-टोक दाखिले की इजाजत दी गई है, नाजायज और गैर कानूनी है क्योंकि मस्जिद मुताबुक्कह मलकीयत के मुकदमे का अब तक फैसला नहीं हुआ है, और इमारत इधर की निगरानी में है लेकिन इसके बानजुद मजफूस जज के हुक्माए में मुत्वाजा इमारत पर एक फरीक के अमला कन्ट्रोल इस के अपने मबआसद के लिये इस्तमाल को तरलीम कर लिया गया है।

कांग्रेस इस अग्रे पर गहरे अफसोस का इजहार करती है कि मस्जिद से

मुत्तलिक मुकदमा मलकीयत सन 1950 से अब तक मअलक है जबकि डिसट्रिक्ट जज के आर्डर के खिलाफ यकूम फरवरी सन 1986 को दाखिल की गई रिट पटीशन अभी तक भन्जूरी के मराहिल में है और हकूमत उत्तर प्रदेश ने इस आर्डर को चैलेंज करना तो दरकिनार इस से कोई तहरीरी बयान तक दाखिल नहीं किया है। जिससे इस बात को तौफीक होती है कि इस मामले में दर परदा साज बाज से काम लिया गया है।

कान्फ्रेंस ने कुल हिन्दू मुस्लिम मजलिस बशादरात इसकी कमेटी बराए बाजबाकी

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बाबरी मस्जिद, बाबरी मस्जिद ऐक्शन कमेटी उत्तर प्रदेश, बाबरी मस्जिद ऐक्शन कमेटी देहली, मुस्लिम मेम्बरान पार्लियामेंट और मुस्लिम मेम्बरस असेम्बली के जरिये हकूमत हिन्दू और हकूमत उत्तर प्रदेश की तबज्जो मबजूल कराने के लिए की गई कोशिशों वजीरे आजम की जानिब से मार्च सन 1977 ई० में वजीरे दाखिला बूटा सिंह की जानिब से दिसम्बर सन 1986 में और वजीरे आला की जानिब से मुस्तादद गवाया पर इस मसले के जल्द अज जल्द हल करने के सिंसिले में कराई गई एकीन दाहिनियों और अपने बायदों को अजामदही से इनके गुरज का बगौर जायजा लिया है। अम बाकिया यह है कि हकूमत एक इबादतगाह की हरमत के मामला के ताल्लुक से खामोश तमाशाई बनी हुई है और इस तरह इन मुत्तासिब जारहियत पसन्द अनाहर की हीसला अफजाई कर रही है, जिसके हीसले बाबरी मस्जिद को ही मन्दिर बनाने तक महदूद नहीं बल्कि मुल्क के तारीखी मसजिद पर दरसदराजी का अजम रखते हैं।

कान्फ्रेंस हकूमत हिन्दू और मिलखसूस वजीरे आजम से अपील करती है कि वह इस मसले को गुप्त व सुनीद अदायती फेराले या सालिशी के जरिये जिस तरह भी मुमकिन हो इमिनात बखश तौर पर हल कराने को अवरीम तयजीह दें। मुल्क को दरपेश दूसरे मसायल के हजूम में मसला नजर अन्दाज न करें।

कान्फ्रेंस के खयाल में बेहतर होना कि इस मामले में वजीरे दाखिला एक तरफ हन्दू लीडर्स और हिन्दू तन्जीमों के साथ और दूसरी जानिब मुसलमानों के नुमाइन्दों और बाबरी मस्जिद कमेटी के लीडर्स के साथ xxx का आगाज करते ताकि कोई मजबूत हल सामने आ सके जिसो फिर दोनों जानिब से नुमाइन्दे भुशतरका तौर पर तबादलाए ख्याल करें और इसके बाद इसे तमाम पार्लियामनी पार्टियों और गुप्ों के सामने इनकी तायद के लिये पेश किय जाये। कान्फ्रेंस वजीरे आजम के सामने सह तजवीज भी रखती है कि कौमी सतह पर कुछ मुमलाज शख्सियतों से दरखास्त की जाये कि वह मौजूदा रिकार्ड्स का बगौर जायजा लें और इन मुमकिना तदबीरों को पेश करें। जिन्हें अख्यार करके दोनों ही फ़िरकों के पुनियादी यफादात का तहफ़ु किया जा सकता है।

कान्फ्रेंस हकूमत उत्तर प्रदेश से इस तनाजो में एक फरीक की हैसियत रखती है और पुरजोर मुतालवा करती है कि वह जिला फौजाबाद के हुबमनामे के खिलाफ इलाहाबाद हाई कोर्ट में अपील या रिट पटीशन दायर करे।

कान्फ्रेंस की तजवीज है कि अदालत में मखलक मुकदमात मलकीयत को

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जल्द अज जल्द समाज में लाये। इन्हें पहले तो इलाहाबाद हाई कोर्ट में मुस्तफिल किया जाये जहाँ इन मुकदमात की समाप्त तीन जजों पर जन्मी हिन्द के किसी हाई कोर्ट में मुस्तफिल कर दिया जाये। जहाँ इन मुकदमात की समाप्त तीन जजों प मुस्तमित है, के जरिये की जाये जिसमें से कोई भी जज न हिन्दू हो न मुसलमान।

कान्फ्रेंस मुन्नी वक्फ बोर्ड, लखनऊ से अपील करती है कि बाबरी मस्जिद को गैर-कानूनी कब्जे से आजाद करने के लिए तमाम मुमकिन कानूनी बसायल और तदावीर अख्तियार करें।

कान्फ्रेंस के नजदीक मसला के हल के लिये साजुगार समाजी फिजा पुरकरी के मकसद से जरूरी है कि उत्तर प्रदेश और दूसरी रिवातों में श्व

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यात्राओं पर आयद पाबन्दी जारी रखी जाये और खारिज जंगजू तन्जीमों पर पाबन्दी आयद की जाये।

कान्फ्रेंस लोकसभा के रपीकर और लोकसभा के चेयरमैन से भी यह दरखास्त करती है कि पार्लियामेंट के वजट अजलस के दौरान दोनों रेवानों में इस मसले पर बहस की इजाजत दें ताकि अयाम और उनके मुसलमानों पर मसले की अहमियत और नजाकत बाजा हो सके।

कान्फ्रेंस तमाम वींगों और इलाकाई पार्टियों को लीडर्स से दरखास्त करती है वह इस गवार सूरते हाल को खत्म करने के लिए हकूमत हिन्द पर दबाव डालें, जो मुल्क की नेकनामी को दामुदार करेगा और जिसका बाकी रहना मुल्क के सेक्युलर निजात के लिये साकाबिले तलाफी मुकसान का सबब हो सकता है। इस सबब में कान्फ्रेंस के नजदीक जनता पार्टी के सदर श्री चन्दर शेखन की जानिब से किये गये इकत्ताम की कवर की निगाह से देखती है।

कान्फ्रेंस राबदा कमेटी के मैन्युअल से दरखास्त करती है कि तमाम शख्सियतों से इस बीज पर मुफ्तगू का आगाज करे जिन्होंने अब तक फिरका परशत ताकतों की मजकूर वाला मसले में न सिर्फ यह कि ताईद नहीं की है बल्कि उनकी मुखालफत की है ताकि एक इम्तिनान बख्श फार्मूला इस मसले के हल के लिये तैयार किया जा सके और तमाम हजराज से एक मुलाक़ात का एहत्ताम मुस्तफिल करिये में की जाये।

कान्फ्रेंस दिल्ली और वाराणसी के शहदा को खराजे अवगादिम पेश करती

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है और उनकी रुहों पर अल्लाह ताला अपने अब्दी रहमत का नज़ूल फरमाये।

कान्फ्रेंस के नजदीक मुसलमानों ने बाबरी मस्जिद की वाजियावी के लिये अपनी जदओ जहद के दौरान आपतौर पर जिस सन्न व तहमत और इकत्ताम का मुजाहिदा किया है और हर तरह के इस्तेमाल अमेजियों को बरदाश्त किया है वह इन्तहाई काबिले कदर है। कान्फ्रेंस मिस्तदा से अपील करती है कि बाबरी मस्जिद के मसले पर तहमत के साथ गुफ्त व शमीद और इसके साथ साथ पुर अमन इतत्ताज

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के लिये भी अपने आप को तैयार रखें।

कानफ्रेंस यह साहती है कि तमाम वही शिवासतो में शिवासतो इलेक्शन कमेटियों की फोर्मे तस्वील की जाये। जहाँ यह फोर्मे माजुद नहीं है और हर शिवासतो के तमाम इलाक़ा में जहाँ मुसलमानों की मोतददा आसदी है जितनी सतह की ऐक्शन कमेटियों तस्वील दी जाये।

कानफ्रेंस मुसलमानों से इतालता करती है कि 28 जनवरी को योग जम्हूरिया की तकरीमात में शरीक न हो शिवाय उन लोगों को जो कि सरकारी क्यूरी पर हो।

कानफ्रेंस कहता फरवरी सन 1987 को मुल्कगीर सतह पर योग ऐहत्ताज मनाने का ऐलान करती है। जिस मौके पर परे मुल्क में तमाम मुस्लिम दकानों और इदारी को बन्द रख कर लागेरी बन्द भाई जाये जमिन कोई जलूस नहीं निकाल जायेगा और न कोई मुताहिद भिजा जाये। कानफ्रेंस तीस मार्च को देहली में एक अजीमूल शान पैली के अन्काद का फैसला करती है किस्का ऐहत्ताज और इन्तजाम मुस्त रका तौर पर मरकजी ऐक्शन कमिटी बराए जलियाली बावरी मस्जिद - बावरी मस्जिद ऐक्शन कमिटी उत्तर प्रदेश और बावरी मस्जिद ऐक्शन कमिटी देहली के जलिय दसरे शिवासतो कमेटियों के तालम

से किया जावेगा। कानफ्रेंस शिवासती और जितने ऐक्शन कमेटियों से अधील करती है कि जवाम को बहोसिया बजा मराली की मजकका और सौफी से दकिक कराने के लिए मुसलिक सतहों पर जमिनार शिवासतार मुसलिक मुल्क मोदिये और कानफ्रेंस मुल्कद करे। कानफ्रेंस बावरी मस्जिद की बाहिरागी के लिये पर मुल्क के तमाम मसजिद में तमाम जम्मा के बन्द रखती मुसलिक का जमरान जारी रखते का ऐलान करती है। कानफ्रेंस का मुसलिक है कि मुसलमान बाहिरागी अरिफ्तियों और बाहिरागी में तमाम बजारा मुस्लिम शिवासतार पर बजा रखें कि यह इस मरकका पर और अपना मौकफ बाजा करें और मुसलिक मीर पर इन मोदियों के तमामन से जो हमारे कार को डिमामन करे। ऐमोन के हर इलाक़े दिन इस मरकले का सतह और अगर जलूस हो तो इस मरकल पर दक आता नये और जो बजारा के मेकान इस जग में लगीक न हो उन से मुताहिदक तमाम शिवासी न सपाजी का एक खसुशी आजमास मुन्सकिर बिजा जाये जिनकी जमर और सारीक सादील राजा कमिटी जरेगी। इस मौका पर कानफ्रेंस को रोड सजीन कमिटी बराए बावरी मस्जिद सतहिया की मसजिद का ऐलान करती है। 1. जमाव सयद जम्हूरियाद बुझारी, इमाम खान मस्जिद, देहली, 2. इब्राहिम सुलेमानी रोड सतहिया, 3. जमाव अफजल हुसैन सतहिया, 4. जमाव सतहियादीन अयेसी सतहिया, 5. जमाव जुलुफकार अल्लाम सतहिया, 6. जमाव रोमद सतहियादीन सतहिया, 7. जमाव रोमद आतमद हाशमी सतहिया, 8. जमाव जुलुफकार हुसैन कसुली सतहिया, 9. जमाव अल्लामा मितलानी सतहिया, 10. जमाव मुल्कद आतम खान सतहिया पर मुसलिक है और जो तमाम ऐक्शन कमेटियों को मरकले से इस मरकलार तामनुक आइया जवली इन्कशामत का मोयाम हो करेगी। कानफ्रेंस ने पर जो फैसला किया है कि बाहिरागी कमिटी मुल्क और भात के प्रोमाम मुसलिक कमिटी और इन्क मसबुत मनाने के लिए मरकजी ऐक्शन

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आगवा कर और उन्हें पूरे मुल्क की सतह पर गवाजिद और भूकाम पर कब्जा करने की अपनी मुहिम के बन्द करने पर आगवा कर और इसके लिए एन पर दबाव डालें

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बावरी मस्जिद कान्फ्रेंस का ऐलान देहली

अगर बावरी मस्जिद कान्फ्रेंस के फॉसले को हिन्दुस्तान के 12-13 करोड़ मुसलमानों का फॉसला कहा जाए तो यलन न होगा। बावरी मस्जिद कान्फ्रेंस आज इण्डिया मुस्लिम गजलिस मुशावरत और मुल्क में फैली हुई बावरी मस्जिद एमशन कमेटियों के जोर एहतमाम मुल्क के दारुल सलतत में हुई। मुशावरत और जोर मुसलमानों के ही ही बफाकी इसके है जिन पर मुद्दा हर मुसलमान के सिवा हिन्दुस्तान के सारे एहतमाम व भरपूर रखते हैं। मुसलमान एक ही फॉसले को दिल से ताकीद करते रहे हैं। और दूसरा अल्लामा एन बावरी कान्फ्रेंस में किसी पक्ष को पेशा से कम नहीं लेंगे।

कान्फ्रेंस ने सबसे ज़हम फॉसला यह किया है कि योंम जम्हूरिया के माक पर मुसलमान ज़रन जगहरीया के सिलसिले में होने वाली समान तकरीबत का बायफाट करेगे सिर्फ सरफारी मुलाजिमीन इस फॉसले के पालन नहीं होगा। हमारे ख्याल से बहुत सोच समझकर ये दानिशमन्दाज फॉसला दिया गया है। हमने जो पहला साअसर हिन्दुस्तानी शहरियों में होगा वो ये कि मुसलमानों का कान्फ्रेंस मस्जिद के ग़ासबाना कब्जा के सिलसिले में किसी हिन्दुस्तानी शिक्के से नहीं मिले। हमने है जिसके साथ में मुल्क की बागडोर है और जिसने कान्फ्रेंस पर मुसलमान कब्जा दिलाने में कान्फ्रेंस और ग़ासबाना शिक्के का सहारा दिया है।

दूसरा फॉसला एमशन फॉसले को योंम एहतमाम या बन्द बनाने का सिवा है। इस बन्द का भी तत्त्विक सिर्फ मुसलमानों से होगा और यह बन्द वो किसी शिक्के या मजहब के खिलाफ

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नहीं होगा। बल्कि ग़ासबाना कब्जे के खिलाफ होगा। इस फॉसले में कान्फ्रेंस या जम्हूरी कमाहत बजर नहीं जाती मुसलमानों ने इससे पहले भी पूरे हिन्दुस्तान में 12 फॉसले को बन्द कराया था। हमने के फॉसले को मुल्क की फजल तो करम से कोई बायुशमयार बाकसा पेश नहीं किया था। इस बार मुसलमानों को पहले से कहीं ज़ादा मोहकाम जम्हूरियत में फाट मकान की जरूरत है। क्योंकि मुल्क का सतह और सतह का स देहली के बालन टनकर बावरी और नामपुताये है। इन हलकत में एक बायुशमयार बाकसा भी ज़ादा से ज़ादा तो मुल्क को जताकर बाकसा कर सकती है जोकना मुल्क को सिक्के और इन्फ्रिमिटी में मफाद में जेकर तकका यह है कि सिक्के बाकसा बाकसा जताये जताये जताये। अफसस है कि मुसलमान ऐसा ही करेगे। पता चल है कि मुसलमान जो जताये जताये जताये

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इस भीके फायदा उठाने का कोशिश न करें लेकिन हर इलाके में गैर मुस्लिमों से इस सिलसिले में सतत रखने की कोशिश की जाये और उनसे अमन कायम रखने में अपील की जाये। उम्मीद है हर प्रकार के इन्साफ पसन्द हजरात इस अपील पर लौक कहेंगे।

तीसरा और इन्तहाई खतरनाक फैसला बावरी गरिजद में मामल पढ़ने के लिए अजोध्या तक मार्च करने के लिए कहा गया है इस फैसले में वकीलन तारीख का सबइयान न करके तदखर और दामाई का मुजाहरा किया गया है। इसके साथ काफ़रेन्स ने निहायत रंजीदगी से हुकूमत ए वकत से अपील की है कि बावरी गरिजद के मसला हल के लिए हिन्दू और मुस्लिम मजहबी रहनुमाओं की एक मीटिंग तलब करें ताकि इस मामले का हल दरयापत हो सके और बाद में इस फैसले की तौबीद को ताईद सिवासी और गैर सिवासी पार्टियों और गिरोहों से करायी जावे। हुकूमत हिंद को इस संजीदा अपील पर तबज्जो देना चाहिए और दो चार दिनों के

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अन्दर मीटिंग के इन्कार का फैसला कर देना सोचें क्योंकि ज़रन जमहूरिया के गीके पर मुसलमान सफरीबात का बायफार अब करेंगे तो सुनिश्चित है कि बाज सातिर किस्म के सिमासदान और फिरकापरस्त हजरात उस मुल्क दुश्मनी और लोम दुश्मनी पर मामूज न करें ऐसी सूरा में तनाव और वासीदगी भी पैदा हो सकती है। हुकूमत का अब तक रहैया रहा है कि वह मसला पैदा करती है और खून की मीजे जब फिर से पुज्ज जाती है तो मसला और तराजे कम हल सलास करती है। हुकूमत मुसलमानों के मामले में अगर खून बहने से पहले मुदबबरात और मुसलमान इवेया अपना लेती है तो मुल्क में गिरलान दोषों के हक में थोड़े ही न मुफ़र और जायब सलित होगी। हम हुकूमत से खाल्य और से जिकन करवाए हुकूमत गिरलान राजीव गार्थी से ये तबइका कर सकते हैं कि वह मसल अवाई के वजाय सूतह पसन्द का मुजाहरा करेंगे और जो सारे सलास पैदा गली हलने पर जो बायफार के फेसले की अमल आवरी से पैदा हो सकते हैं।

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बावरी गरिजद की बाजबादी का एलाप

16 जनवरी को मुल्क के अमन का मामल हुआ। मुदबबरात का एक जमहूरिया कतर दिया गया। उसके गिरलान से मुदबबरात एक जनवरी को भी जमहूरिया की सफरी मनायी जायी है। वला इतिहास का एक मुल्क के तनाव फिरकी यानी हिन्दुस्तान के अलाव के फिर यह पैदा हो अवसिवात का दिन है। आइन में अलाव के हबूक को अवसिवात की तबइका कर दी गयी है मुल्क की तकलियतो के इतिहासी हुकूम की भी अवसिवात का एलाप कर दिया गया है। लेकिन यह कहना मुबलबात न होगा कि मुल्क की तकलियतों के अलाव के अलाव मुदबबरात भी शामिल है जो जनवरी को एक खास जमीन का तबइका पैदा आइया न

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उकलियतों की मजहबी, तहजीबी, शिकाफती, और लसानी

आजादी की जमानत दी है उसका एलान उसी रोज हुआ था अब ज़रा इस तनाज़र में कुल हिन्द बाबरी मस्जिद कांफ़्रेंस मुनाक़दा देहली के एलान का जायज़ा लिया जाए यह कांफ़्रेंस इस माह की 21 व 22 तारीखों को दिल्ली में मुनाक़त हुई थी जिसमें बाबरी मस्जिद की बाज़याबी के लिए आइंदा प्रोग्राम का एलान किया गया था उस प्रोग्राम में तीन अहम बातें शामिल हैं।

1. 26 जनवरी को योमें जमहूरिया की तकरीबात में मुसलमान शिरकत न करें लेकिन जो लोग सरकारी इयूटी पर होंगे वो उससे मुस्तस ना होंगे।
2. आइंदा साल वजट अज़लास के दौरान पार्लियामेन्ट के सामने पुर अमन मुजाहिरा
3. तमाम जद ओ-जहद की नाकामी के बाद अयोध्या की तरफ अमन मार्च मजकूर तीन प्रोग्रामों में से दो पर बाद महासरीन ने सख़्त ताकीद की है यानी 26 जनवरी की तकरीबात में शिरकत न करने और अयोध्या की तरफ अमन मार्च के एलान से अख़लाफ़ कियों हैं। कहा गया है कि 26 जनवरी की तकरीबात में शरकत न करना आइन की तौहीन के मुतरादफ़ होगा। 26 जनवरी की अहमियत किसी एक फिरफा के लिए नहीं है इसलिए कि मुसलमानों को उसकी तकरीबात में शिरकत न करके आइन की तौहीन का तोहमत अपने सिर नहीं लेना चाहिए मगर क्या वाकई यह दलील माकूल है ? मुल्क के आइन की अहमियत इसलिए है कि उसके जरिये अवाम के हकूक वाज़ा कर दिये गये हैं। सियासी निज़ाम की वज़ाहत कर दी गई है। मुल्क की हर मजहबी तहजीबी लसानी और शफ़ाकती अकाली को जमानत दी गई है कि इस आइन के तहत उसके हकूक महफूज़ रहेंगे लेकिन जब आइनी हकूक प्रामाल किये जा रहे हैं आइनी जमानतों की धरिज़ायी उड़ायी जा रही है। मुसलमानों के दतसख़स को ख़त करने के मंसूवे बनाये जा रहे हैं।

अमूर मजहबी में खुली हुई मुदाख़लात का एलान किया जा रहा हो। इबादत ग़ाहों के तकदूस को खाक में मिलाया जा रहा हो तो क्या इस तरह की नाइसाफी इस्तियाज़ी सुलूक और ग़ैर आइनी एकतदाम के खिलाफ़ आइनी और जमहूरी तरीकों से एहतज़ात करना आइन की तौहीन तो ना होगा ? बाबरी मस्जिद कांफ़्रेंस ने मुसलमानों को आइनसूजी का मशवरा नहीं दिया है बल्कि अपनी वक्ता, अपनी मजहबी पहचान, अपनी, तहजीबी एकरादियत और अपनी नसानी शनाख़्त के तहफ़फूज़ के लिए मुल्क के आइन और क़बानिन ने जो हक़ दिया है उसको इस्तेमाल करते हुए जमहूरी उसूलों के मुताबिक 26 जनवरी के तकरीबात में शिरकत न करने का मशवरा दिया है। इससे आइन की तौहीन का कोई पहलू नहीं निकलता है। बल्कि इसका मकसद यह है कि मुल्क के आइन के ग़फ़ाज़ की तरफ तवज्ज़ो

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दिलायी जाये यह एहतियाज आइन के खिलाफ नहीं है। बल्कि हकूमत के खिलाफ है जो आइन को पूरे तौर पर ईमानदारी के साथ नाफिज करने के जिम्मेदार है। मुसलमान ये अगर कहें कि मुल्क का आइन उनके लिए काबिले कबूल नहीं है और इस बिना पर 26 जनवरी की तकरीबात का वायकाट करें तो इससे आइन की तौहीन का एक पहलू निकल सकता है। हालांकि यह बात भी सही नहीं होगी किसी मुल्क के आइन को आसमानी सहीफा की हैसियत हासिल नहीं हो सकती है हालात के तहत आइन में तस्मीमें होती रहती है। हिन्दुस्तान के आइन में भी मुताबिक तस्मीमें हो चुकी हैं। लेहाजा मुसलमानों को भी यह हक है कि वो आइन के किसी एक की तब्दीली का मुतालिबा करें। इस जुमला मातरजा के बाद असल मौजू का जायजा लेते हुए देखा जाये तो 26 जनवरी की तकरीबात

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मुसलमानों की अदम समूलियत को आइन की तौहीन के मुतराफ करार देना नाकाबिल फहम है बल्कि बाबरी मस्जिद कान्फ्रेंस ने आइनी जमानतों के अदम लफाज के खिलाफ एहतजाद करने के लिए एक अच्छे दिन का इन्तख़ाप किया है। 26 जनवरी को हर साल आइन के जिम्मेदार और मुल्क के अवाम आइन के एहताराम और उसके दफात की पाबन्दी के अहद की तजदीद करते हैं लेहाजा पैमान अहद वो वफा की तजदीद के मौके पर ही उसके अदम नफाज की तरफ तवज्जो दिलाने का बेहतर मौका हो सकता है और गालिबन इसी ख्याल के पेशे नजर बाबरी मस्जिद कान्फ्रेंस ने यह फैसला भी किया है अब अयोध्या की तरफ अमन मार्च का फैसला तो यह भी कोई गैर आइनी वो गैर जमहूरी फैसला नहीं है। अमन मार्च का ताल्लुक से जिन खतरात के एहतमाल का इजहार किया गया है वह हकूयक की मुनाफी है। पुर अमन एहतजाद का यह तरीका मुल्क के सिवासी रवायत में शामिल है आजादी के तहरीक के दौरान गांधी ने मुल्क के अवाम को पुर अमन एहतजाद के उस हथियार से आशना किया और कुलियत पसन्द और आमराना हुकूमतों को छोड़कर दुनिया के तमाम जमहूरी मुमालिक पुरअमन एहतजाद के इस हथियार के इस्तेमाल के हक को तसलीम करते हैं। हिन्दुस्तान के मुसलमान भी इस हथियार को इस्तेमाल करें तो इसमें खतरे की कौन सी बात पैदा हुई है। इबन पुर अमन एहतजाद की मुखालफत करने वाले शायद चाहते हैं कि मुसलमान हर जहर को पी जाये और तमाम मुजालिम को खामोशी के साथ बरदास्त करते रहें लेकिन वो ये भूल जाते हैं कि खामोशी अख़्तार करने पर भी खतरा टल नहीं जाते अगर वाकया ये है कि मुसलमानों का ये पुर अमन एहतजाद महज अपने हकूक के उसूल

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की ज़द ओ ज़हद की एक कड़ी है। बकौल इमाम उल हिन्द मौलाना अबुल कलाम आज़ाद हिन्दुस्तान के मुसलमानों पर एक तारीखी जिम्मेदारी आयद होती है। उनको ये साबित करना है कि इस मुल्क के मुस्तकबिल का कोई फैसला इनकी आवाज के बगैर मुकम्मिल नहीं हो सकता है। इस तारीख की जिम्मेदारी से ओहदा ए बरा होने के लिए आल इण्डिया बाबरी मस्जिद कान्फ्रेंस ने एक तारीखी फैसला

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किया है यह फैसला किसी फर्देवायद का फैसला नहीं है पूरे मुल्क के मुसलमानों के नुमाइन्दों का मुस्तलका फैसला है।

(माखोज रोजनामा एकरा कलकत्ता 28 दिसम्बर 1986)

18

26 जनवरी 15 अगस्त

यह बड़ा मुबारक दिन है ये बड़ी कुर्बानी से मिला है लेकिन खुशी से फूलों से मिलते ही निगाह बागबां बदली। इसी दिन के लिए मुहम्मद अली जौहर ने एलान किया अंग्रेजी नौकरी हशाम है। लन्दन में ललकारा गुलाम मुल्क वापिस जाऊंगा। परवाने आजादी लेकर जहर का पाला पी गये 26 जनवरी के लिए अशफाक उल्लाह ने अजोध्या फैजाबाद में तख्तायेदार पर ललकारा।

सरफरोशी की तगन्ना अब हमारे दिल में है
देखना है जोर कितना बाजुए कातिल में है।

26 जनवरी के लिए मौलाना हुसैन अहमद, मौलाना आजाद, डाक्टर अंसारी वगैरह लेज गये। 26 के लिए शहनवाज ने फौज में बगावत की। 26 जनवरी के जरा पहले न पहचानी निगाह बागबां हमने 22-23 दिसम्बर सन 1949 को कांग्रेस ने पूरी ताकत लगाकर बाबरी मस्जिद में बुत रखवा दिया अजोध्या का मुसलमान अदालत और नामनेहाद मुसिनम लीडर जमीर फरोशी की चौखट प जमहूरियत की भीख मांगता रहा। यकूम फरवरी सन् 1986 20 करोड़ अकलियत को जहर से बुझे खंजर पेबस्त कर दिया। जमीर फरोश मुस्लिम लीडर असेम्बली, पार्लियामेन्ट में मुस्कराते रहे। पीलीभीत, बाराबंकी, देहली, कश्मीर तक सैकड़ों मुसलमान शहीद हो गये। वीर बहादुर की गोली

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से 1976 में यू.पी. के तमाम मुसलमान ईदगाह नहीं गये 22 दिसम्बर सन् 1949 से अजोध्या ईदगाह में मुसलमान नहीं जाते, नये कपड़े भी नहीं बनवाते अजोध्या ही नहीं 360 मस्जिदें खतरे में हैं। 12 कम्पनी सेनाओं की तैयार है। मस्जिदों में नाकूश बज रहे हैं।

भेजने वाले हैं बाराबंकी से कश्मीर तक शहीद भाई का खून देख रहा हूँ, आवाज आ रही है। मुसलमान देश का गद्दार है भारत में रहता है तो वन्दे मातरम् गाता है। बाबर के सन्तानों से खून की होली खेलेंगे जमहूरी हुकूमत मुस्करा रही है। 26 जनवरी किस तरह मनाएं वीर जाफर सादक कासिम नंकी जवाब दो।

तहरीखाकसार आदम सेना के नौजवानों से अपील
मुहम्मद हाशिम अंसारी

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बाबरी मस्जिद को आजाद कराने के लिए डायरेक्ट ऐक्शन मुस्लिम अवाज से
पहले कायद कुर्बानी पेश करें। देहली बाबरी मस्जिद कान्फ्रेंस का फैसला
यूम जमहूरिया का बायकाट
यकूम फरवरी को भारत बन्द
3 मार्च को पार्लियामेन्ट पर गुज़ाहरा
आखिर में बाबरी मस्जिद की तरफ मार्च

Verified it to be
Correct Transliteration.

[Signature]
22.11.07

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EXHIBIT-37

TRANSLATION FROM URDU TO ENGLISH

255 C1/2/1

786/92

Kaho Na Khuda Se Ki Langar Uthale

Mein Toffan Ki Jid Dekhna Chahta Hoon

FOR OBTAINING BABRI MASJID

Hashim Ansari On Behalf Of

Babri Masjid, Ayodhya, Faizabad

- Plaintiff

Page No. 2

ANNOUNCEMENT FROM DELHI FOR BABRI MASJID

In the name of Kul Hind Babri Masjid, Conference was organized for two days i.e. 21-22 December, 1986 at Delhi. After an very lengthy arguments, conciliation, advise and opinion, considering the views of the entire representatives, a draft was prepared whose description is given as under:-

In Kul Hind Babri Masjid conference, expresses its deep grief and unhappiness on this fact that forcibly possession has been taken on Historical Babri Masjid situated at Ayodhya since

23.12.1949 till date and its misuse is being carried out and since February 1976 worship and visiting (Darshan) has been continuing within this Masjid.

This conference considered Babri Masjid ancestral community property and a historical memorable. But in reality its more valuation is Islamic worship place. All non-communal and right thinking people should respect its ideology in all circumstances whether those people are supporters of any religion. Not paying respect to it and making its insult is violation of the religious sentiments of Muslim persons, which should be deemed as an attack on the secularism atmosphere of the country. Because it is against the liberty of the religious atmosphere because it is against Section 25 regarding equality and equal protection of law it is also against the religious freedom of the people.

Once again conference wants to make it express clearly that on the prestige of the Babri Masjid, neither any arguments of any kind can be done nor any compromise of any kind can be executed. The matter of this Babri Masjid can not be handed over to any third party in view of the conference and in every circumstance it should be reestablished and restored in the shape of one Masjid only. This fact is accepted only in this condition that the process of the worshiping and visiting of Idols and visiting continuously should be stopped. The idols which had already been established in it should be removed from there and

permission should be given for the freedom of performing Namaj there.

(255-C-1/2/3)

Therefore, this conference makes announcement regarding this decision and its this firm opinion for the Muslim people of India that they will take possession of their own Masjid though they should have to face all kinds of patience and hard labour step by step.

In the opinion of the conference, that decision of the District Judge, Faizabad under which permission has been granted to the people of the Hindu Community for going inside the Masjid without any obstruction and for taking part in the worshipping of idols there; it is absolutely unjust and illegal because till date no judgment has been passed in the suit relating to the right of the ownership of the Masjid and this building is under the supervision of God but inspite of this fact, in accordance with the judgment passed by the above mentioned judge, few persons of the one community only are using practically their own purposes on the said disputed property.

The conference expresses its deep woe on this incident that the suit related to the Masjid which is pending till date from year 1950 in respect of the right of ownership of the Masjid, while a writ petition which has been filed on 01 February 1986 against the order of the above mentioned District Judge is under the process of acceptance of the same. Even the Government of

Uttar Pradesh has neither challenged this order till date even it has not filed even any written statement in this matter, from this fact it becomes appear that in this matter fraud is being committed.

The conference of the Kul Hind Muslim Majlis Mushwarat prepared under mentioned committees in the name of for looking after the Babri Masjid Matter:-

(4)

Babri Masjid Action Committee, Uttar Pradesh, Babri Masjid Action Committee, Delhi, through Muslim Members of Parliament and Muslim Members of Assembly made attempts for diverting the attention of Prime Minister of India for giving instruction to Government of India and Government of Uttar Pradesh for Buta Singh, Minister, in March 1977 and in December 1986 and through Chief Minister, attempts were also made for settling this issue at the earliest and all these dignitaries gave their contributions for the settlement of this matter. In this incident the government has become silent in respect of inserting the religious sentiments of the Muslim persons in the said place and thereby sectarian persons are being provoked, who thereby not only wants to turn the Babri Masjid into a temple but also they want to demolish this historical Masjid.

Conference appeals to the government and to the Prime Minister that they should make arrangement for the day by day

hearing of this matter in the court or for settling this matter through conciliation and for taking all possible steps also so that this matter should be got settled in a satisfactory and amicable manner. In the light of other major matters of the country, this matter related to the Babri Masjid should not be ignored.

In the opinion of the conference it will be better that the Home Minister should on the one side with Hindu Leaders and Hindu Committees and on the other side with the other representatives of the Muslim Persons and leaders of the Babri Masjid Committee should make attempt for finding any solid solution of this problem so that again members of the both committees and they representative in a firm manner and in jointly should make their amicable tendency and for its better settlement and afterwards before all political parties and groups this matter should be placed for obtaining their support. This conference also places before the Prime Minister, this solution in respect of this matter that at communal level application should be made before few dignitaries that they should peruse the present records carefully regarding this matter and they should submit also possible measures for the settlement of this problem, so that after adopting the same, the people of the both communities can take up solid step for the disposal of this matter.

255-C-/2/5 (5)

Conference strongly appeals to the Government of Uttar Pradesh – that conference keeps a status of a party in this dispute that an appeal or a writ petition against the order and judgment of the District Judge Faizabad should be filed in the Hon'ble High Court of Allahabad.

The conference has approved this matter that the suit in respect of right of ownership of the above mentioned property, which is pending under consideration in the court, its hearing should be started at the earliest. First of all this suit should be transferred in the Hon'ble High Court at Allahabad. Thereafter, this suit should be transferred before a Bench of Three Hon'ble Judges of Hon'ble High Court in any district of south India. Where the hearing of this suit should be done by the bench of three judges among them no judge should belong to Hindu and Muslim Community. This conference appeals to Sunni Wakf Board, Lucknow for adopting all legal measures for getting freed the Babri Masjid from illegal possession.

This issue was brought before this conference that this matter should not be popularized and spread among the general public for the benefit of getting solved this matter and for this purpose, restriction should remain continued in Uttar Pradesh and on the roads and T-points in other states and for this purpose restriction should also be imposed on the anti-social elements.

255-C-/2/6 (6)

Conference also appeals to the Speaker of the Lok Sabha and to the Chairman of the Lok Sabha that during the course of the session of budget of the parliament, permission should be granted for making arguments on this issue in both houses, so that in front of the general public and representatives of the general public, the technicalities and the importance of this issue can be exposed.

Conference appeals to the leaders of all communities of areas for pressurizing the Government of India for the removal of the present spoiled atmosphere, which will defame the prestige of the nation and its existence may cause harm to the secularism of the country and which may also cause irreparable loss to the country. The conference appreciates Sh. Chander Shekhar of Janta Party that he has supported the version of the conference. The conference appeals to the members of the Relationship Committee for the commencement of holding discussion on this issue through all dignitaries, who have supported the secularism persons but also who have protested strongly against those persons who are against secularism, so that one satisfactory formula can be made out for the solution of this matter and arrangement should be made for holding at least one meeting all this kind of persons.

Conference pays tribute to the martyrs of Delhi and Barabanki and God may give peace to their souls.

255-C-/2/7 (7)

According to the conference, Muslim persons in tireless manner make several attempts for obtaining Babri Masjid. In the meantime, they observed enough patience and they controlled their anger and they amicably organized movement for this purpose and they also controlled themselves against all provocations, therefore the effects made by all those persons are praiseworthy for us. Conference appeals to the Muslim Community that in connection with the Babri Masjid matter, they should control their feelings and they should try to solve this matter in amicable manner and they should remain prepared themselves in a peaceful manner for performing all these activities.

Conference desires that in all big states, action committees be immediately formed there, where this kind of election committees do not exist. In all districts of all states where the population of Muslim persons is in excessive manner, there district-wise action committee should be formed.

Conference demands from the Muslim persons that on the 26th January they should do not take part for the celebration of the republic day except those Muslim persons, who are on government duty on that day.

Conference announces that on 01.02.1987, in all India level, a movement day should be celebrated. On this day entire Muslim persons of all India should remain closed their all shops and establishments in all India to celebrate this movement and

they should celebrate this movement day in silent manner. Neither they should proceed further in a procession manner on the roads nor should they organize any kind of any demonstration. Conference has decided for organizing a big rally in Delhi on 30th March. Central action committee will take its supervision and management in a joint manner for the purpose of obtaining Babri Masjid through Babri Masjid Action Committee, Uttar Pradesh and through Babri Masjid Action Committee, Delhi and with the help of action committees of other states.

255-C-/2/8 (8)

Conference appeals to the action committees of States and Districts of India that on different places seminars, meetings and symposiums should organized for making familiar to the general public with the technicalities and importance of this matter. Conference announces that for obtaining the Babri Masjid that after performing the Namaj on Friday in all Masjid of India, a program should be organized for making prayer before Allah for obtaining blessings in the interest of this matter. Conference advised that in the assemblies and councils of all States in India and in the Parliament of India, their respective Muslim members should be strongly pressed for putting up this issue before assemblies and councils of all States in India and in the Parliament of India in the interest of obtaining Babri Masjid and the matter related to Babri Masjid should be expressed to all these Muslim Members in a detailed manner. The all those

political parties which are helping us in respect of obtaining Babri Masjid, jointly all those political parties should daily put up this matter before assemblies and councils of all States in India and in the Parliament of India in the commencement of the respective session and if it becomes necessary then in this situation jointly all those political parties should wake out daily from the assemblies and councils of all States in India and in the Parliament of India. All those ministers and members of parliament and the members of the legislative assemblies of the states do not cooperate and support this matter to the Muslim persons for obtaining Babri Masjid, all Muslim persons should neglect and should not take part in their political and social meetings. Conference also advises and gives permission for the organization of a Muslim personnel meeting for inviting all Muslim members of the parliament and Muslim members of the legislative assemblies and councils and date and place of this meeting will be fixed by the public relation committee. On this occasion, conference advises for the organization of a coordination committee in the interest of Babri Masjid movement and following dignitary take part in the coordination committee;

- (1) Janab Sayyad Abdullah Bukhari, Imam Jama Masjid, Delhi,
- (2) Janab Ibrahim Suleman Seth Sahab, (3) Janab Afjal Hussain,
- (4) Janab Salahuddin Owesi Sahab, (5) Janab Julfikar Ullah Sahab, (6) Janab Sayyad Sahabuddin Sahab, (7) Janab Sayyad Ahmad Hasmi Sahab, (8) Janab Mujjaffar Hussain Kacchhochvi

Sahab, (9) Janab Jafaryab Jilani Sahab and (10) Janab Mohd. Azam Sahab. All these dignitaries with the advice of all above mentioned action committees will prepare a structure for taking further action in this matter for obtaining the Babri Masjid. Conference has also taken this decision that the coordination committee will organize program at national level and central action committee will provide all legal facilities to the coordination committee in this context. Central Action Committee will also supervise the newspapers and magazines related to Muslim community. Central Action Committee will be responsible for putting up this matter relating to obtaining Babri Masjid in the Parliament of India and in the Legislative Assemblies and councils of the States of India and in front of the Government of India.

255-C-/2/9 (9)

All states committees will take action at their respective state levels. This conference states to the public relation committee this fact that if during the course of recovery of Babri Masjid, all efforts remain ineffective and unsuccessful then in this situation then program will be made for marching towards Ayodhya for reaching in Babri Masjid for performing Namaj of Friday there in Ayodhya. After the above mentioned marching towards Ayodhya, one Satyagrah will also be organized and for this purpose the public relation committee will announce a date for the Satyagrah. This conference under the supervision and control of the government, will invite the attention of the

government through its leaders towards the irregularities and illegalities which are being committed in the proper functioning of the Masjids, where Namajs are not performed. This conference appeal to the government that the government should not postpone the agreement dated 01.03.1984 executed between the government and leaders of the Muslims Community, in which performance of this kind of Namaj had already been accepted and its assurance had also been given. This conference appeals to the advisory committee that if necessities arise for this purpose of obtaining Babri Masjid then a movement will be organized at a grand gala level. This conference will organize in all India and specially in the states of Punjab, Haryana and Delhi, in respect of all those several thousands Masjids where right now Namajs are not performed and unauthorized possession has been taken in respect of all those several thousands Masjids where right now and misuse of all these several thousand Masjids are being done, regarding all these activities, this conference demands to the Government of India and to the government of all states of India and to responsible members and officer bearers of the Wakf Board that such kind of action must be taken strongly for getting removed the unauthorized and illegal possession from all those several thousands above mentioned Masjids. The conference agrees with this fact that after making changes, amendments and addition and alternation in Act, 1954 that this conference should be given the power and authority in a

legal and lawful manner for getting removed all kinds of all unauthorized possessions from all those above mentioned several thousands Masjids and from the Wakf properties, which properties had been given in Wakf by the general Muslim people as this kind of power and authority had already been given in respect of the immovable and moveable properties belonging to the government. This conference also appeals to the officers of the Wakf board that the Wakf Board should take action for issuing lease deeds to the unauthorized possession holders, who have had been holding unauthorized possession in all those above mentioned several thousand Masjids and Wakf properties and through issuing licenses who have had been using all those above mentioned several thousand Masjids and Wakf properties in unlawful manner.

255-C-/2/10 (10)

So that in any conditions and circumstances, any kind of any problem and difficulty may not arise to all those Muslim people, who want to perform their Namajs in the all those above mentioned several thousand Masjids.

This conference gives permission for making of a legal committee at central level for stopping with immediate effect the communal riots and disputes and under it one place of worship must be maintained and restored and protected as a place of worship in the and manner in which this place of worship had been existing on 15th August, 1974. If any claim petition or protest petition is

filed for changing the shape of the said place of worship in any manner, whatsoever it may be, then in this situation, the shape and style of the concerned place of worship must be maintained, restored and protected in its old design. This conference appeals to the Hindu Community of India that they should never become prey of any kind of any dispute and propaganda against the matter related with Babri Masjid in the interest of maintaining brotherhood, communal harmony and mutual peace between both communities. The Hindu Community of the Nation should try to understand clearly the differences of opinion which have arisen between Hindu and Muslim Communities due to filing of suit in respect of taking unauthorized possession of Babri Masjid and in respect of the matter related to the historical Babri Masjid. The poison which has already been spread in the minds of Hindu Community of India against Muslim Community of India in respect of the matter related to Babri Masjid, after setting aside this poison from their respective minds, the Hindu Community of India should hand over the peaceful possession of Babri Masjid in the hands of Muslim Community of India, in the interest of maintaining communal harmony and brotherhood between both Hindu and Muslim Community of India. The Hindu People of India should pressurize all those anti-social elements and anti-national elements who do not want to maintain brotherhood and communal harmony between both Hindu and Muslim Communities of India.

ANNOUNCEMENT IN DELHI REGARDING BABRI MASJID

If the decision of conference for Babri Masjid is called has decision of 12-13 Crores Muslim persons of India then it will not be wrong. Conference of Babri Masjid was organized in Delhi – Capital of India under the supervision of All India Muslim Majlis Mushwarat and under the supervision of all action committees for Babri Masjid which have spread in all India. Advisory Committee and Wakf Board both look after the activities of Muslim people in India and all Muslim People of India, except few Muslim people have faith on Advisory Committee and Wakf Board and Muslim people of India have had been obeying all and every decisions taken by Advisory Committee and Wakf Board and Muslim people of India will never feel any kind of any hesitation for obeying all and every decisions taken by Advisory Committee and Wakf Board.

This is the most important decision of this conference which has been taken by this conference that all Muslim people in India will boycott all kinds of all celebrations of Republic Day in India except those Muslim People in India, who are Government Servants and being government servants they will not comply with this decision / order of this conference in this context. In the opinion of this conference, this decision has been taken as very important decision after considering very well on this topic. The first lesson which will be given to the general public in India, who

are residing in the urban areas will be this that this fighting of Muslim People in India in respect of obtaining Babri Masjid is not against any community other than Muslim Community but it is fighting is against the Supreme Leader of the Government of India – Prime Minister of India, who has got provided all legal and illegal facilities of all kinds to the anti-social and anti-social elements for getting hold unauthorized physical possession of Babri Masjid.

Second decision of this conference for obtaining Babri Masjid is this that on 01st February a movement will be commenced and it will be related to closing day of all India and even this closing day of all India will also relate to the Muslim People of India and even this closing day of Muslim People of India is not against any kind of any religious community and any kind of any religious sect but this closing day of all India will also relate against to all those persons who have had captured Babri Masjid in an unauthorized manner and in an unlawful manner and all those persons who have taken physical possession of Babri Masjid illegally and against law.

255-C-/2/12 (12)

In this decision of this conference for obtaining Babri Masjid there is neither any kind of any legal lacuna nor any kind of any other defect nor any kind of any violation of any Shariyat Law related to Muslim People of India. The Muslim People of India have also already observed on 14th February closing day of India

as a sign of obtaining Babri Masjid. Except Delhi, in any part of whole India no unpleasant and objectionable circumstances came in existence. Now this time it is very essential for the Muslim People of India for celebrating the closing day this time in a very cautious manner. Because at present right now- the circumstances and conditions of the nation and specifically the circumstances and conditions of the National Capital Territory of India - Delhi have already become very bad. Under these facts and circumstances, even a sparking of fire can burn whole India, in others can create riots in whole India. Therefore, in the interest of humanity and justice it is appeal of this conference for obtaining Babri Masjid that closing day of India should be celebrated in a very conscious and peaceful manner. It is hoped that Muslim people of India will comply with the instructions, guidelines and advices of this conference for obtaining Babri Masjid. But there is an apprehension that anti-social and anti-national elements may take benefit from this situation only for the purpose of defaming and humiliating the Muslim people of India. Therefore, it is essential in the interest of humanity and justice that Muslim people of India should keep brotherhood with all other religious community and religious sects for maintaining from their sides also communal harmony and peace in every area of the nation. It is hoped that all law abiding and justice loving people of India will express their respective opinions and heartfelt expressions on this issue.

The third and very important decision is this which has been taken by this conference for obtaining Babri Masjid that Muslim people of India should March onwards to Ayodhya for performing Namaj in Babri Masjid in Ayodhya. Although in this decision the day for Marching onwards to Ayodhya for performing Namaj in Babri Masjid in Ayodhya, no date has been fixed yet but merely an opinion has been formed regarding fixation of the date also on this issue. This conference for obtaining Babri Masjid has taken a very patience and peaceful decision for making an appeal to the present government that for the solution of the matter related to Babri Masjid, a meeting should be called from all kinds of all Leaders of all religious communities and sects and particularly from Hindu Community and sects so that conversation can be hold for the solution of Babri Masjid issue and with their help and guidance, an amicable and pleasant and peaceful conclusion can be adopted, in this matter and later on its compliance should be got done from all religious communities and political parties in this Babri Masjid decision.

The Government of India should consider seriously this appeal of this conference for obtaining Babri Masjid and the Government of India should make announcement within a period of few days for the organization of the above mentioned kind.

255-C-/2/13 (13)

Because on the occasion of the celebration of Republic Day, when Muslim People of India will boycott the celebration of the

Republic Day then in this situation, it is possible that anti-social elements, anti-national elements and leaders of political parties may take a misunderstanding that the Muslim people of India are enemies of India, therefore, they are fighting against the sovereignty, dignity and independence of India and in this situation and circumstance, there is a likelihood of creation of tension and rioting between Muslim and Hindu communities of the nation. This has been the tendency of the government till date that government creates different kinds of disputed issues which ultimately turns into blood-shedding and massacre between Muslim and Hindu communities in India. When this issue becomes uncontrollable by the government then government searches measures for calm down this issue and before blood-shedding of Muslim people in India in this important issue, if government searches measures for calm down this issue in the interest of justice, then in the nation it will be profitable for the nation as well as for Muslim and Hindu People of the nation. Therefore we can hope from the Government and especially from the supreme young political leader Mr. Rajiv Gandhi that they will solve this dispute relating to obtaining Babri Masjid by Muslim People of India and they should take measures for not arising all those conditions and circumstances which may arise after the compliance of the decisions of this conference for obtaining Babri Masjid.

ANNOUNCEMENT FOR OBTAINING OF BABRI MASJID

On 26th January the Constitution of India was applied in the nation and India was declared a secular nation and every year on the 26th day the function related to this secularism is celebrated in the nation. This is 26th day is a very important day for all religious communities and sects in India. In the constitution of India all rights of general public of India has been described in detailed manner. In respect of the persons who belong to minorities such as Muslim persons etc., their rights have also been classified in the Constitution of India. Therefore, it can be clarified that Muslim persons also belongs to the minority class in the nation. Therefore, this 26th day is also a special day for the Muslim people in India. Because according to the Constitution of India all minorities classes have obtained all kinds of rights and privileges in India both in oral and written manners and in respect of all these kinds of rights and privileges, announcement was made on this day of 26th January in favour of Muslim persons also.

255-C-/2/14 (14)

Looking at the above all facts and circumstances and also taking in consideration the facts and circumstances described by the Kul Hind Babri Masjid in respect of the conference which was organized in Delhi on 21-22 of January, in which announcement was made for obtaining Babri Masjid and in this announcement, three under mentioned facts were declared:- (1) That on 26th

January no Muslim person will take any part in the celebration of Independence Day of India but the Muslim persons, who are government servants, they will be exempted. (2) During the course of the budget session of the Parliament in India this issue relating with obtaining Babri Masjid will be raised again before the Parliament of India. (3) If all above mentioned efforts made by the Muslim people in India will be ignored by the government then in this situation Muslim People in India will March onwards to Ayodhya for obtaining Babri Masjid directly and peacefully.

Above mentioned all two facts out of three facts submitted by the conference, non secular persons have very badly discouraged the Muslim people in India, in other words, on 26th January no Muslim person will take any part in the celebration of Independence Day of India and Marching onwards to Ayodhya for obtaining Babri Masjid directly and peacefully. It was also told that not taking part in the celebration of 26th January is an insult to the Constitution of India. The importance of the 26th January is for all religions and sects of India and the importance of the 26th January does not relate to any single and one religion and sect in India. Therefore, the Muslim people in India could not adopt the blame for insulting the Constitution of India, deliberately, willfully and knowingly. Whether this logic is liable to be understood? It is the solemn duty of every citizen of India to pay respect to the Constitution of India because through Constitution of India all rights of all citizens of India are protected in a lawful and

authorized manner and in a detailed manner the rights have also been declared regarding the political leaders. Right has also been given to all citizens of India in the constitution of India that they should reside in India following their religion and culture, rites and customs etc. and their this right can be protected only on the ground of this Constitution of India. When the rights provided by the Constitution of India is violated and the constitution of India is insulted and neglected and then in this situation, when plans and programs are being prepared for end the intentions of the Muslim people and when announcement is being made publicly for interfering in the rights of the Muslim people which have been provided by the Constitution of India to the Muslim people.

255-C-/2/15 (15)

Places of worship are being insulted. Whether this kind of injustice and taking up legal steps and expressing our views will be against constitution of India and it will be insulting to the constitution of India? Conference which had been held for obtaining Babri Masjid, has not rendered any advice for insulting constitution of India but the conference has told the following facts:- For representing your community, for making your identification, for stating that you yourself have your own religion also separate from other religions and for stating your identification through your personal language. The conference has given advise for utilizing the all rights by the Muslim People which have been provided to them by the Constitution of India,

therefore, the conference has publicly announced for not taking part in the celebration of 26th January function and in the opinion of this conference this not taking part in the celebration of 26th January function does not amount insulting constitution of India in any manner whatsoever it may be. In the opinion of the conference the main purpose is to get applied the constitution of India for the benefit of the Muslim people of India for getting them obtained Babri Masjid and to get invite the attention of the government towards this issue. In the opinion of the conference, this kind of movement of Muslim people of India is not in anyway against constitution of India but against the existing government of India because upon this Government of India, there lays liability for the application of the constitution of India in a honest and true manner. In the opinion of this conference if the Muslim people of India say that they do not accept the constitution of India and due to this reason we Muslim People of India are boycotting the celebration of 26th January then in this situation it will be insult to the constitution of India by the Muslim People of India and it will also not be logically fit and appropriate. The constitution of any country can be changed at any time but the religious books of any country can not be changed at any time, in other words the constitution of India is not likewise the religious books of India, which have been gifted almighty God. This incident has happened several times in India in the past time when several kinds of amendments have been made in the

constitution of India. Therefore, the Muslim People of India have also right that they can also get amended the constitution of India at any time according to their logics. Therefore, under the above mentioned facts and circumstances that if the Muslim people are not taking part in the celebration of 26th January then in this situation it will not be against the Constitution of India.

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The conference taking responsibility that the conference will act within the framework of the Constitution of India for obtaining Babri Masjid, therefore, the conference has willfully, knowingly and deliberately have chosen 26th day of January for this purpose and because on each and every 26th day of January the Supreme Political Leader of the Nation assures to the citizens of India that he will act within framework of the Constitution of India for the welfare of the citizens of India. Therefore, this conference have chosen this 26th day January and this conference has fixed this program for inviting the kind attention of the Supreme Political Leader of the nation for obtaining Babri Masjid. Now this conference has also decided that Muslim people India will March towards Ayodhya for obtaining Babri Masjid and the Muslim people of India have got complete right within the constitution of India for making this kind of movement for obtaining Babri Masjid. It has been also remained an example in this country in the past time for making this kinds of movements in honest and true manners for obtaining a goal for the welfare of

the general public of nation just as Mahatma Gandhi, the then greatest leader of India had also done movement for obtaining freedom of India from the British Government in an disarmed manner. Marching onwards through a movement for obtaining a goal for the welfare of the general public is considered a pious object in all secular contraries of the world except few countries just like North Korea where dictatorship is prevailing and Arab country where kingdom is prevailing. If the Muslim people of India are using the weapon of non-violence and remaining adamant on the path of truth for obtaining Babri Masjid then in this situation neither Muslim People of India stand to cause neither any insult to the constitution of India nor any loss to the nation. All those persons who are speaking against this kind of silent movement of Marching onwards to Ayodhya by the Muslim People of India for obtaining Babri Masjid, in reality all those persons desire that Muslim people of India should remain silent forever for bearing any kind of any atrocities and tortures upon them. But all these above mentioned people who are speaking against the Muslim People of India in respect of movement of Marching onwards to Ayodhya by the Muslim People of India for obtaining Babri Masjid that even remaining silent can not avoid this danger. But in reality the fact is this that this kind of movement raising by the Muslim people of India for obtaining Babri Masjid is a step taken by the Muslim People of India.

255-C-/2/18 (17)

In accordance with the statement given by Imamul Hind Moulana Abul Kalam Azad that a historical responsibility comes on the Muslim People of India that India can not take any decision without the consultation of Muslim People of India in future. Upon the above mentioned facts and circumstances, all India Babri Masjid conference has taken a Historical decision that the above mentioned decision does not belong to any single person individually but the above mentioned decision belongs to the joint decision which had been taken by the imminent leaders of Muslim People of India. (All above mentioned facts have been taken from the Rojnamcha Iqra, Calcutta dated 28.12.1986.

255-C-/2/17 (18)

26TH JANUARY / 15TH AUGUST

Both above mentioned days are very respected days in the history of India. Both above mentioned days also belong to the sacrifices which had been given by the people of India for the welfare of the nation. Looking upon the sacrifices of the people of India for the welfare of the nation, we feel ourselves glorified and happy.

On both above mentioned days Mohd. Ali Johar has made announcement that doing service for the British government is a sin. He made this announcement in London challenging British Government. He told that we will take freedom of India, therefore, due to this reason, he had to die consequently. Asfaq

Ullah was hanged in Faizabad for 26th January. **"Sarfarsi Ki Tamanna Ab Hamare Dil Mein Hai.**

Dekhna Hai Jor Kitna Bajauye Katil Mein Hai".

Moulana Hussain Ahmad and Moulana Azad Doctor Ansari and others were sent in the jail for 26th January and Shahanwaj also rebelled in the military for 26th January. Ignoring all above mentioned dignitaries, Hindu idols were put deliberately on 22-23rd December, 1949 in Babri Masjid. The Muslim People of Ayodhya remained begging before the political leaders of India and before the courts for obtaining justice. On 01.02.1986 the above mentioned incident was again repeated deliberately by the then Supreme Political Leader of India and in this manner the 20 Crores Muslim People of India were neglected, insulted and deprived willfully from their legal and constitutional rights and in consequence thereof from District Pilibhit till Delhi several hundreds Muslim people of India were massacred. Due to the firing bullets on Muslim people belonging to this area of Uttar Pradesh, these Muslim people also did not visit even the Idgah from year 1976.

255-C-/2/19 (19)

The visiting of Idgah situated at Ayodhya have been stopped by the Muslim People of India since 22nd December, 1949 and afterwards the Muslim People of India never sewed new cloths for celebrating their Eid function and due to this reason 360 Masjids are in danger. Out of all these total Masjids,

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in 12 Masjids, companies of paramilitary forces are staying there. Masjids of Muslim People of India have been willfully turned in Mandirs where Shanks (Conchs) are being blow. From District Barabanki till Kashmir the blood of Muslim People of India have been shed, that blood is calling Muslim People of India that what is being done now that the Muslim people of India are betrayers of India and If Muslim People of India want to reside in India then they must have to pronounce "Vande Matram" and followers of Babar will be murdered. In this way mockery of secularism is being committed, then in this situation, how can function of 26th January be celebrated? The blood of the above mentioned martyrs are demanding the reply of this question. Meer Jafar Sadiq Qasim Naqi should give its reply.

I am a person of small dignity, who most humbly appeals before youth persons of this nation in respect of the above mentioned written facts and circumstances.

Mohd. Hashim Ansari

True Translated Copy

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Handwritten notes and stamps at the top of the document, including a circular stamp on the left and various handwritten signatures and dates.



ACTION COMMITTEE BABARI MASJID
AYODHYA - FAIZABAD (U.P.)

Room No. 1, Muslim Musafirihana Tatabah
Kishanganj, FAIZABAD

President	Joint Secretary	Chairman	Vice Chairman
Md. Ahmad	Syed Akhlaq Ahmad	Mohd. Yunus Siddiqi	Haji Mohiuddin Ali Siddiqi

Date: 22.10.59

Honourable: The Prime Minister of India,
New Delhi.

We have the privilege to submit you this memorandum regarding the recent controversy raised after 27th September '59 when some settlement is said to have been arrived at between Mr. Ashok Singh and the leader of Vishwa Hindu Parishad and Mr. B. S. Puri. In this respect the earlier statements of the Government Ministry officials as reported in the press on 12.9.59 and 13.9.59 etc. stand contradicted by the statement given in Parliament on 11.10.59 as well as by the statement of Sri Ashok Singh himself on 27.9.59. It is noted on 13.10.59 in the newspaper also, wherein he has categorically mentioned that he would not accept any Court verdict. In this way, Mr. Ashok Singh has repudiated the Govt. claim the V.H.P. etc. have agreed to abide by the Court decision.

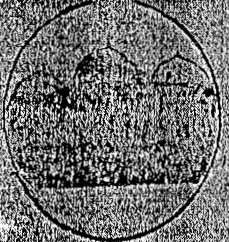
It has also been reported in the Press that Shila Pooja Ceremonies are being performed throughout the Country with the permission of the Govt. with the cooperation of District Administration and Police but these performances have already vitiated the atmosphere and estranged relations between the two communities. It is also not being made clear as to where the idols are kept in the mosque the foundation stone of Sri Ram Jeevan Bhumi Temple is proposed to be laid.

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ACTION COMMITTEE BABARI MASJID

AYODHYA, U.P.

Room No. 1, Muslim Association, Faizabad

Kanpur, U.P.

Mahmood Ahmad, Syed Akhlaq Ahmad, Mond Yunus Siddiqui, Hali Mohiuddin, etc.

In this respect we say let you know that the injunction order of the High Court dated 19.11.69 is not only in respect of the mosque but also in respect of the entire property suit and the property in suit includes the land on all the four sides of the mosque which are recorded in the Govt. records also as graveyards etc. As such the laying of foundation stone at a distance of only 200 or 250 ft. from the mosque would be tantamount to breach and violation of the injunction order of the High Court and in case the State Government, U.P. fails to permit the same, they would also be liable and responsible for breach and violation of the injunction order of the High Court.

We would therefore, request you to stop the work at the site at the earliest, and if possible to give directions to the Aforesaid point in also to give necessary directions to the State Government, U.P. to stop the work, asking them not to permit any foundation stone of the temple being laid on any portion of the land in dispute mentioned in the plaint of regular suit No. 12 of 1961 and while Poojan, Ceremonies and Shilayatra Procession may also kindly be stopped and banned in the interest of national integrity and solidarity and also for restoring communal harmony and peace. We would once again request you to issue the desired clarifications and directions latest by 7th November 1969.

With best regards,

Yours Sincerely,

(Mond Yunus Siddiqui)
Advocate and others
Citizen of Faizabad
(U.P.)

مفت محمد یونس سید
وکیل و دیگر
مقامات
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(Ex-38)

ACTION COMMITTEE BABARI MASJID
AYODHYA FAIZABAD (U.P.)
Room No.1 Muslim Masafirkhana Tatshah
FAIZABAD

Governor
Mahamood Ahmad

Joint Governor
Syed Akhlaq Ahmad

Chairman
Mohd Yunus Siddiqi

Vice Chairman
Haji Mohiuddin A Siddiqi

Date: 03.11.89

Hon'ble The Prime Minister of India
New Delhi

Sir,

We have the privilege to submit you this accordance regarding the recent controversy raised after 27th September 1989 when some settlement is said to have been arrived at between Sri Buta Singh and the Leader of Vishwa Hindu to had and their alias. In this respect the earlier briefing of the Home Ministry Officials is as reported in the presence on 29.9.89 and 5.10.89 etc stand contradicted by Home Minister's statement given in Parliament on 11.10.89 as well as by the Mesor and us of Sri Ashok Singhal handed over to Sri Rota Singh on 27.9.88 and published on 13.10.89 in the newspaper also, wherein he has categorically mentioned that he would not accept

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any court veridical. In this way, Mr. Ashok Singhal has repudiated the Govt. claim the VHP etc have agreed to abide by the court decision.

It has also been reported in the Press that Shila Poojan Ceremonies are being performed throughout the country with the permission of the Govt. with the cooperation of District Administration and police but these performance have already vitiated the atmosphere and estranged relations between the two communities. It is also not being made clear as to where the idols are kept in the Mosque the foundation stone of Sri Ram Janam Bhumi Temple is proposed to be laid?

In this respect we may let you know that the injunction order of the High Court dates 89 is not only in respect and the property in suit includes the land on all the four sides of the mosque which as and recorded in the Govt. records also as graveyard etc. as such the laying of foundation stone at a distance of only 205 or 250 ft. from the issue would also tantamount to breach and violation of the injunction order of the High Court and in case the state Govt. and D.M. & SSP Faizabad permit the same, they

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would also be liable and responsible for the said breach and violation of the injunction order of the High Court.

We would, therefore, request you to satisfy the Govt.'s stand at the earliest, and if possible today in respect of the aforementioned point and also to issue necessary directions to the State Govt. and the District officers etc. asking them not to permit any foundation stone of the temple being laid on any portion of the land in dispute mentioned in the plaint of regular suit No.12 of 1961 and, Shila Poojan ceremonies and shilayatra procession may also kindly be stopped and banned in the interest of National Integrity and Solidarity and also for restoring communal harmony and peace. We would once again request you to issue the desired clarifications and directions latest by 7th November 1969.

With best regards.

Yours sincerely

(Mohd. Yunus Siddiqui)
Advocate and others citizen of Faizabad
Uttar Pradesh

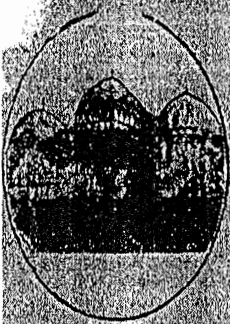
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**ACTION COMMITTEE BABARI MASJID**
AYODHYA - FAIZABAD (U. P.)

Office:
Room No: 1, Muslim Musafirkhana Tatshah
Kangbawalpali - FAIZABAD

Fr-005-5-39

Convener	Joint Convener	Chairman	Vice Chairman
Mahmood Ahmad	Syed Akhlaq Ahmad	Mohd. Yunus Siddiqi	Haji Mohiuddin A. Siddiqui
P. F. S. Ref.		Advocate	Advocate

Date: 3/10/73

प्रेस रिलीज

विवादित भूमि पर प्रस्तावित शिलान्यास
के विरोध में 8 नवम्बर 1973 को
को फैजाबाद के मुख्य न्यायाधीश
द्वारा जारी की गई न्यायिक घोषणा के
बारे में सूचना

मोहम्मद मुमुन सिद्दीकी
चेयरमैन
शुक्रान कमेटी बाबरी मस्जिद
अयोध्या - फैजाबाद

मशायित कर्तव्य
सर्वसामान्य
गैर मुसलमानों के प्रति

मोहम्मद शाह शाह
मशायित कर्तव्य
गैर मुसलमानों के प्रति

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Taken on record in connection with cross-examination
of P.S. by S.A. & Agreed on 20.2.97.
B.S.C.
Ali
20/2/97
B.S.

ST. HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW BENCH, LUCKNOW

S.D.S. NO. 89
Blasphemy in Ram's name
Rajendra and Sonu
PRODUCED BY Blasphemy
DATE OF PRODUCTION 20/2/97
ADMITTED (BY) AC TO BY THE OTHER PARTY
ADMITTED IN EVIDENCE 20/2/97
EXT. NO. 89-5-39

BY ORDER OF THE COURT Dated 10.3.2008
10.3.2008

20/2/97
20.11.2007
22.12.08

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Exh. 39

Date 3 Nov. 1989

Press Release

To oppose the proposed 'Shilanyas' at the disputed site, the Muslims of Faizabad will keep their shops and commercial establishments closed on 4-5 Nov. 1989.

Md. Yunus Siddiqui
Chairman
Action Committee Babri Masjid
Ayodhya, Faizabad

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(Exh. 40)

DECLARATION OF DELHI ON BABARI MASJID

ADOPTED BY ALL INDIA BABARI MASJID CONFERENCE, NEW DELHI, 22 DEC. 1986

PREAMBLE

The All India Babari Masjid Conference places on record its deep sense of anguish and regret at the continued occupation of the historic Babri Masjid, Ayodhya, since 23rd December, 1949 and the regular performance of Puja and Darshan in the Masjid itself since 1st February, 1986.

The Conference regards the Babari Masjid as a national heritage and as a historic monument but, above all, as a place of Islamic worship, whose sanctity must be universally respected by all right minded persons, whatever their religion and whose violation should be regarded not only as an offence to the religious sentiments of the Muslims but also to the secular order because it contravenes Article 25 of the Constitution which guarantees freedom of religion and violates the norms of civilised intercourse.

The Conference reaffirms that the sanctity of the Babari Masjid is not negotiable, and regards Babari Masjid, as unalienable and its restoration as a mosque as an absolute imperative. This restoration can only be effected by stopping the performance of Puja and removing the idols installed therein, and by guaranteeing the freedom of K'utub.

The Conference, therefore, places on record the determination and resolve the Muslims of India to regain their Masjid, however, long and hard the struggle might be.

The Conference also places on record the deep indignation of the Muslims of India at the deliberate campaign of blasphemy against the Holy Prophet and the Holy Quran and pays its respectful homage to the martyrs of Karnataka who recently sacrificed their lives to defend the honour and dignity of the Holy Prophet.

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The Conference regards the Order of the District Judge Faizabad permitting unrestricted access to the Hindu community to participate in the Puja performed in the sanctum sanctorum of the Masjid, as unwarranted and illegal because while the title suit was yet to be decided and the property was in the hands of Receiver the Order concedes in practice control and use of the disputed premises to one party.

The Conference expresses its regret that while the title suit remains pending since 1950, even the writ petition challenging the order of the District Judge filed in February 1986 is still going through the admission proceedings and the Government of Uttar Pradesh far from challenging the Order has not even submitted a counter affidavit which confirms the impression behind the scene collusion.

The Conference has taken note of the representation made by the All India Muslim Majlis-e-Mushawarat, its Committee for the Restoration of Babari Masjid, the Babari Masjid Action Committee U.P., the Muslim M.P.s and the Muslim M.L.A.s of U.P. to the Government of India and Uttar Pradesh, the assurances by Prime Minister Rajiv Gandhi in March, 1986 and by Home Minister Bata Singh in July and December, 1986, and by the Chief Minister on various occasions to find an early solution of the problem and their failure to fulfil their promise. In fact, the Government has been reduced to a silent spectator of the violation of the sanctity of a place of worship, thus encouraging those chauvinist elements whose ambition is not limited to the conversion of Babari Masjid into a Mandir but extends to many historic mosques in the country.

The Conference urges the Government of India and specially the Prime Minister and the Home Minister to give high priority to the satisfactory solution of this problem through negotiation, adjudication or arbitration and not to ignore it in their pre-occupation with other pressing problems.

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The Conference desires that the Home Minister should initiate a serious dialogue with Hindu leaders and organisations on one hand, and with the leaders of the Muslim community and the Babari Masjid Movement on the other, with a view to evolve a tentative solution which should then be discussed jointly with both sides and, subsequently, placed before the leaders of all parliamentary parties and groups for their endorsement.

The Conference also proposes to the Prime Minister that some eminent national personalities should be requested to apply their mind to the available records and suggest possible options which would safeguard the essential interests of both communities.

The Conference urges the Government of Uttar Pradesh which is a Party to the dispute to file a writ petition against the Order of the District Judge in the High Court to stop indiscriminate arrests and to release all those arrested in the course of the Babari Masjid Movement and withdraw cases against them.

The Conference proposes that for expeditious hearing the pending civil suits should be transferred first to the High Court of Allahabad and subsequently, by the Supreme Court, to a High Court in South India to be tried by a 3 Judges Bench which should include neither a Hindu nor a Muslim.

The Conference calls upon the U.P. Sunni Wakf Board, Lucknow, to take all possible legal steps to have the Masjid vacated of illegal occupation.

The Conference urges that in order to maintain a social environment conducive to solution and settlement, the ban on Rath Yatra in U.P. and other states should continue.

The Conference also requests the Speaker of the Lok Sabha and Chairman of the Rajya Sabha to allow discussion of the problem on the floor of the Parliament during the Budget Session in order to make the people and their representatives aware of the urgency of the problem.

7 The Conference requests the leaders of all national and regional parties to exert pressure on the Government of India to resolve this ugly situation which constitutes a slur on the fair name of the country and whose continuance may result in irreparable damage to the secular order. The Conference, in this context takes appreciative note of the initiative taken by some eminent non-Muslim personalities like Shri Chandrasekhar, Shri Chandrasekhar Yadav, Shri I.K. Gujral and Shri Mulayam Singh Yadav and requests the Co-ordination Committee to establish a dialogue with all such eminent personalities, who have not supported or have even opposed the claims of chauvinist elements of Babari Masjid in

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order to explore the possibility of evolving a satisfactory formula and for this purpose organise a meeting with them at an early date.

P A R T - II

The Conference recalls the Martyrs of Delhi and Bara Banki and other places and prays to the Almighty for eternal peace to the departed souls.

The Conference expresses its appreciation for the patience and solidarity which the Muslim community has demonstrated in its struggle, for the Babari Masjid, even in the face of deliberate provocations and calls upon the Muslim Community to prepare themselves for patient negotiation as well as for peaceful agitation for the cause of Babari Masjid.

The Conference calls for the urgent formation of State Action Committees in all major States where it does not yet exist and similarly of District Action Committees in each State in all districts with a sizeable Muslim population.

The Conference calls upon the Muslim community not to participate in or associate themselves with the observance of the Republic Day on 26 January, 1987 except those individuals who are on official duty.

The Conference resolves to observe a Day of Protest on 1 February, 1987 by organising a silent bandh throughout the country in which all Muslims and sympathisers shall close their shops, establishments and institutions but no processions would be taken out or demonstrations held.

The Conference decides that a massive rally should be held in Delhi on the 30th March, 1987 to be sponsored and organised jointly by the Central Committee for the Restoration of the Babari Masjid, the Babari Masjid Action Committee, U.P. and Babari Masjid Action Committee, Delhi with the help of other State Committees.

The Conference calls upon State Action Committees and District Action Committees to organise Seminar and Symposia and discussions as well as meetings and conferences at various levels to educate the people in general about the gravity of the problem.

The Conference resolves to continue the Programme of Special Prayers for the Restoration of Babari Masjid in all mosques throughout the country after Friday congregations.

The Conference also suggests that the people should exert all possible pressure on Muslim Ministers and Legislators, in Parliament Assemblies and Councils, to clarify their stand on this question and jointly raise the matter, in co-operation with the parties which support our cause in the Legislature on every opening day, and stage a walk-out

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if necessary and in case of those who do not join the cause to boycott the political and social gatherings in which such Muslim Ministers or Legislator is a prominent participant.

The Conference also approves that a Special Convention of Muslim Legislators should be held at a date and place to be fixed by the Co-ordination Committee.

The Conference, hereby constitutes a Co-ordination Committee for the Babari Masjid Movement consisting of :- Syed Abdullah Bukhari, Afzal Hussain, Muzaffar Hussain, Syed Ahmad Hashmi, Zafaryab Joolani, Md. Azam Khan, Sultan Salahuddin Awasi, Ebrahim Sulaiman Sait, S. Shaha-buddin and M. Zulfiqarullah, who shall decide the further programme of action in consultation in the heads of other state action Committees and shall invite other eminent personalities, as and when necessary.

The Conference also approves that the Co-ordination Committee shall decide its own procedure and co-ordinate programme for nation-wide action; the Central Committee shall be responsible for legal action, for press-relations and for representing the cause to the Central Government and to the Parliament, while the State Committee shall function at the State Level.

The Conference authorises the Co-ordination Committee that if all efforts for the restoration of Babari Masjid fail it should organise a March to Ayodhya with the intention of performing Friday Prayer in Babari Masjid, followed by continuous violation of prohibitory orders, if imposed, on a date to be fixed by the Committee and announced in advance.

P A R T - III

The Conference recalls the illegal, unfair and unethical restriction on the performance of Namaz in Protected Mosques and calls upon the Government not to renege from the agreement of 1 March, 1984 which guaranteed the Freedom of Namaz in such Mosques and calls upon the All India Muslim Mjlis-e-Mushawarat to launch, if necessary, a struggle for the implementation of the agreement.

The Conference also recalls thousands of mosques all over the country, particularly in Punjab-Haryana and Delhi which are under illegal occupation and calls upon the Governments concerned and the Wakf authorities to take effective steps for the eviction of illegal occupation. The Conference suggests that the Wakf Act, 1954 should be amended to provide for a procedure for summary eviction of illegal occupation from all properties which are Public.

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Makfs, including mosques, as in the case of public premises and government property. The Conference also calls upon Makf authorities not to legalise adverse occupation of mosques which may in any way detract from their character as places of worship, by entering into lease or licence agreements with the illegal occupants.

The Conference demands in the interest of inter-communal harmony, the enactment of a Central law to guarantee the status of a place of worship and protecting ~~which~~ it existed on 15 August, 1947, against any claim thereto or any move to alter it.

PART - IV

The Conference sincerely and in a spirit of fraternal co-existence and mutual goodwill appeals to the Hindu community not to be misled by the propagands of the chauvinist elements, try to appreciate the agony and measure the bitterness generated by forcible occupation of a historic place of worship and, in the interest of the nation, persuade, even pressurise the intransigent elements, to restore the Babri Masjid to the Muslim community and to stop current campaign of take-over of other mosques and shrines all over the country.

Authorised for issue

NEW DELHI
23rd December, 1986

Ahmad Ali Qasbi
(AHMAD ALI QASBI)
GENERAL SECRETARY
ALL INDIA MUSLIM MAJLIS-E-MUSHAWARAT

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EX-40

DECLARATION OF DELHI ON BABARI MASJID

ADOPTED BY ALL INDIA BABARI MASJID CONFERENCE,
NEW DELHI, 22 DEC. 1986

PREAMBLE

The All India Babari Masjid conference places on record its deep sense of anguish and regret at the continued occupation of the historic Babari Masjid, Ayodhya, since 23rd December, 1949 and the regular performance of Puja and Darshan in the Masjid itself since 1st February 1986.

The conference regards the Babari Masjid as a national heritage and as a historic monument but, above all, as a place of Islamic worship, whose sanctity must be universally respected by all right minded persons, whatever their religion and whose violation should be regarded not only as an offence to the religious sentiments of the Muslims but also to the secular order because it contravenes Article 25 of the Constitution which guarantees freedom of religion and violates the norms of civilized intercourse.

The conference reaffirms that the sanctity of the Babari Masjid is not negotiable, and regards Babari Masjid as unalienable and its restoration as a mosque as an absolute imperative. This restoration can only be erected by stopping the performance of Puja and removing the idols installed therein and by guaranteeing the freedom of Namaz.

The conference, therefore, places on record the determination and resolve the muslims of India to regain their Masjid, however, long and hard the struggle might be.

The conference also places on record the deep indignation of the Muslims of India at the deliberate campaign of blasphemy against the Holy Prophet and the Holy Gram and pays its respectful huge to the martyrs of Karnataka ho recently sacrificed their lives to defend the honour and dignity of the Holy preempt.

PART 1

The conference regards the order of the District Judge Faizabad permitting unrestricted access to the Hindu Community to participate in the Puja performed in the sanctum sanctorum of the Masjid, as unwarranted and

illegal because while the title suit was yet to be decided and the property was in the hands of receiver the order concedes in practice control and use of the disputed premises to one party.

The conference expresses its regret that while the title suit remains pending since 1950, even the writ petition challenging the order of the District Judge filed in February 1986 is still going through the admission proceedings and the Government of Uttar Pradesh far from challenging the order has not even submitted a counter affidavit which confirms the impression behind the some collusion.

The conference has taken note of the representation made by the All India Muslim-e-Mushawarat, its Committee for the restoration of Babari Masjid, the Babari Masjid action committee U.P. the Muslim M.Ps and the Muslim MLAs of UP to the Government of India and Uttar Pradesh, the assurances by Prime Minister Rajiv Gandhi in March 1986 and by Home Minister Buta Singh in July and December, 1986, and by the Chief Minister on various occasions to find an early solution of the problem and their failure to fulfill their promise. In fact, the Government has been reduced to a silent spectator of the violation of the sanctity of a place

of worship, thus encouraging those chauvinist elements whose ambition is not limited to the conversion of Babari Masjid into a Mandir but extends to many historic mosques in the country.

The conference urges the Government of India and specially the Prime Minister and the Home Minister to give high priority to the satisfactory solution of this problem through negotiation, adjudication or arbitration and not to ignore it in their pre-occupation with other pressing problems.

The conference desires that the Home Minister should initiate a serious dialogue with Hindu leaders and organizations on one hand, and with the leaders of the Muslim Community and the Babari Masjid movement on the other, with a view to evolve a tentative solution which should then be discussed jointly with both sides and subsequently, placed before the leaders of all parliamentary parties and groups for their endorsement.

The conference also proposes to the Prime Minister that some eminent national personalities should be requested to apply their mind to the available records and

suggest possible options which would safeguard the essential interests of both communities.

The conference urges the Government of Uttar Pradesh which is a party to the dispute to file a writ petition against the order of the District Judge in the High Court to stop indiscriminate arrests and to release all those arrested in the course of the Babari Masjid Movement and withdraw cases against them.

The conference proposes that the expeditious hearing the pending civil suits should be transferred first to the High Court of Allahabad and subsequently, by the Supreme Court, to a High Court in South India to be tried by a 3 Judges Bench which should include neither a Hindu nor a Muslim.

The conference calls upon the UP Sunni Wakf Board, Lucknow, to take all possible legal steps to have the Masjid vacated of illegal occupation.

The conference urges that in order to maintain a social environment conducive to solution and settlement, the ban on Rath Yatra in UP and other States should continue.

The conference also requests the speaker of the Lok Sabha and Chairman of the Rajya Sabha to allow discussion of the problem on the floor of the Parliament during the budget session in order to make the people and their representative more of the urgency of the problem.

The conference requests the leaders of all national, and regional parties to exert pressure on the Government of India to resolve this ugly situation which constitutes a slur on the fair name of the country and whose continuance may result in irreparable damage to the secular order. The conference, in this context takes appreciative note of the initiative taken by some eminent non-Muslim personalities like Shri Chandrashekhar, Shri Chandrajit Yadav, Shri I.K. Gujral and Shri Mulayam Singh Yadav and requests the Co-ordination Committee to establish a dialogue with all such eminent personalities; who have not supported or have even oppose the claims or chauvinists element on Babari Masjid in order to explore the possibility of evolving a satisfactory formula and for this purpose organize a meeting with them at an early date.

PART II

The conference recalls the Martyrs of Delhi and Bara Banki and other places and prays to the Almighty for eternal peace to the departed souls.

The conference expresses its appreciation for the patience and solidarity which the Muslim community has demonstrated in its struggle, for the Babari Masjid, even in the face of deliberate provisions and calls upon the Muslim Community to prepare themselves for patient negotiation as well as for peaceful agitation for the cause of Babari Masjid.

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PART IV

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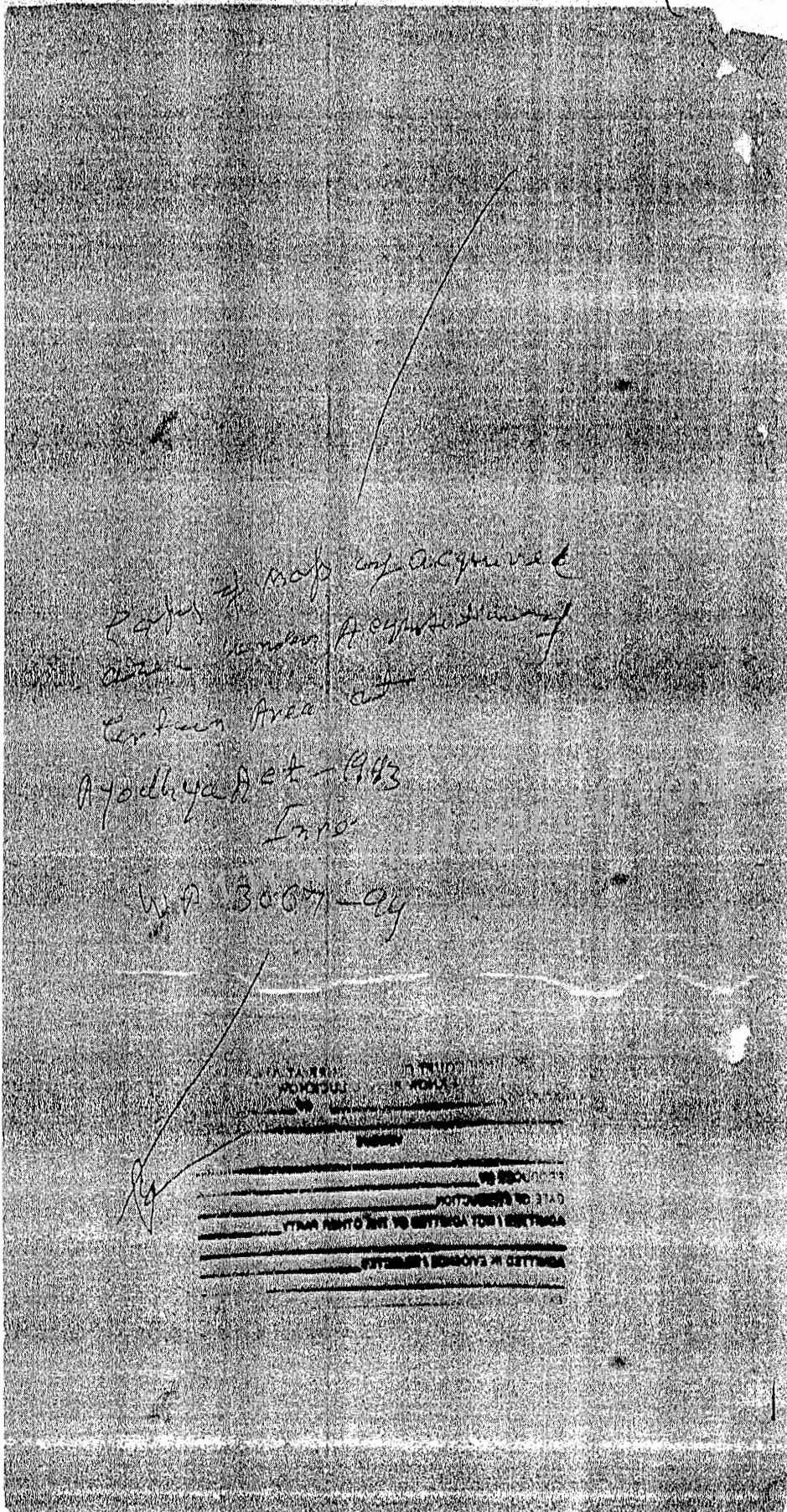
Authorised

New Delhi
23rd December, 1986

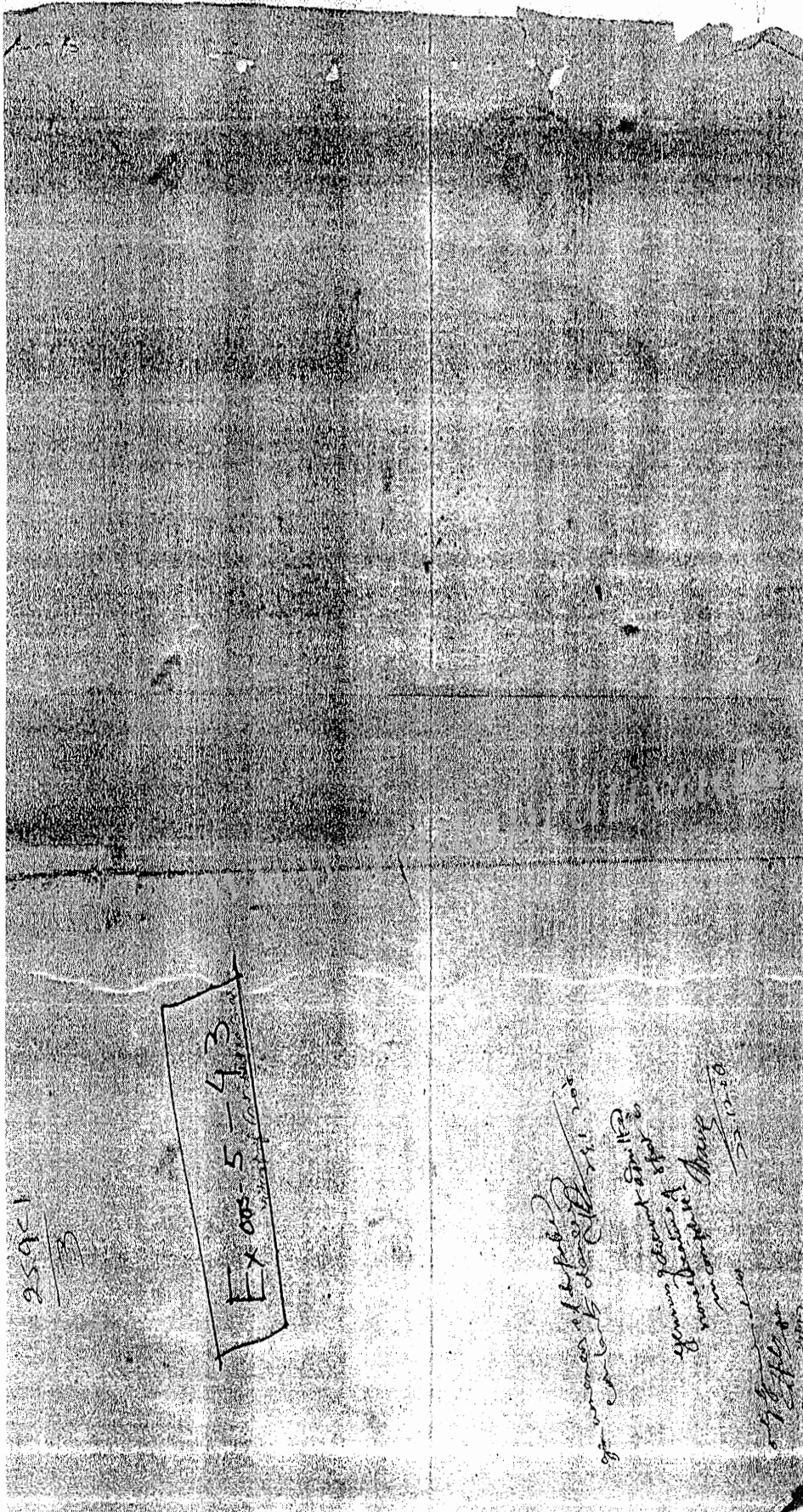
Sd/-
(Ahmad Ali Quasmi)
General Secretary
All India Majlis-e-Mushawarat

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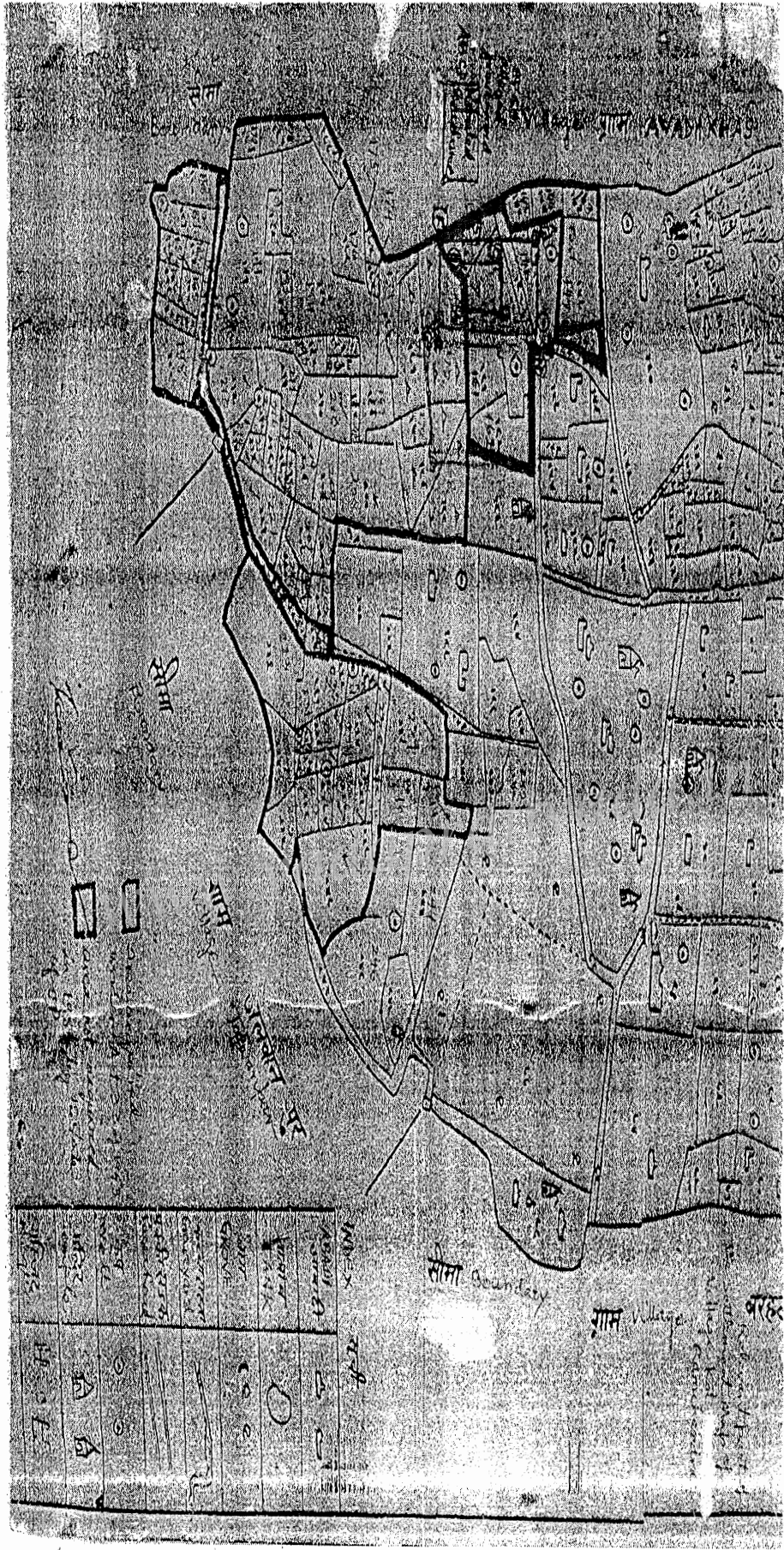
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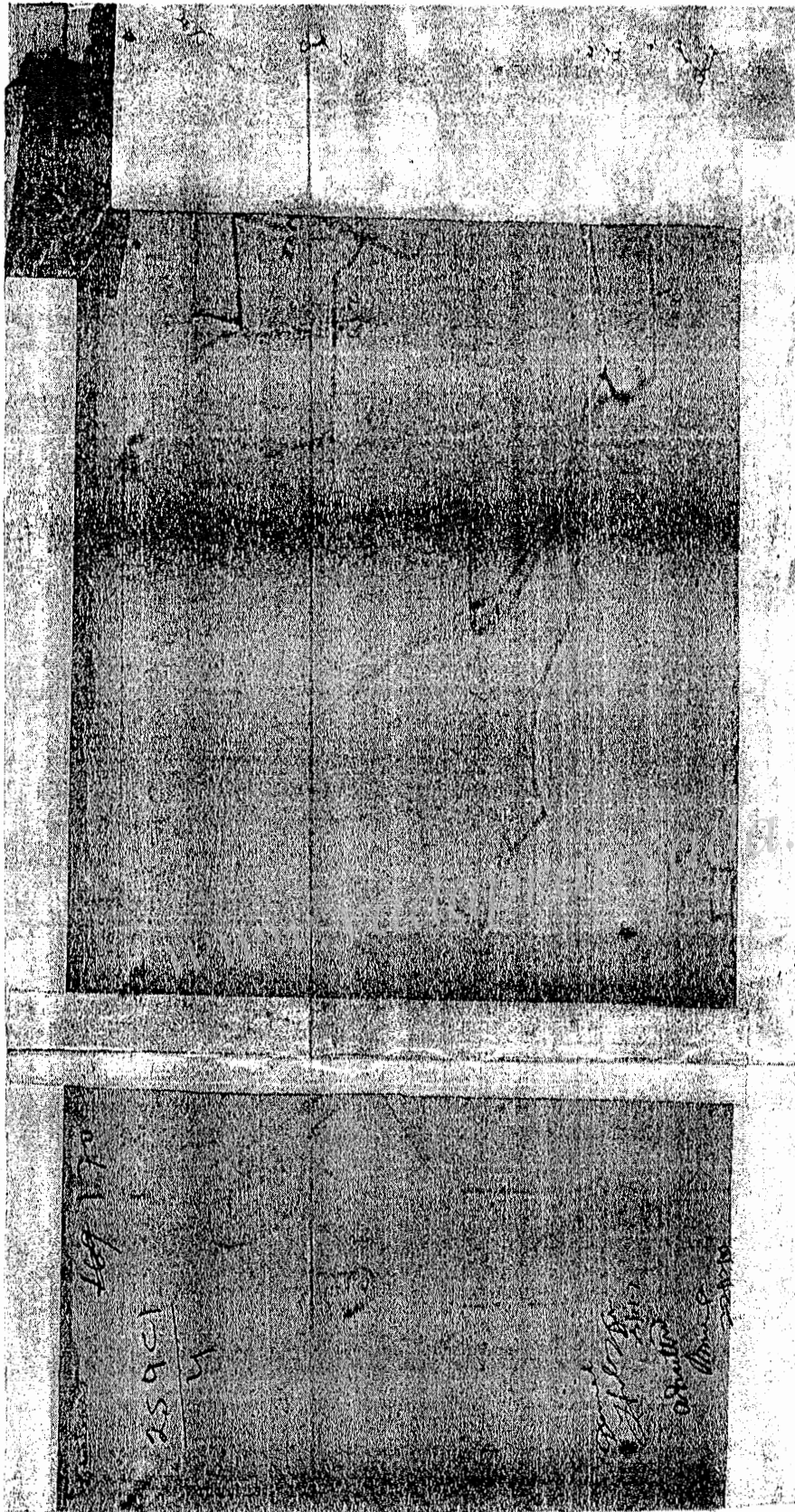
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Rama's Birth Place?

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Historians' Report to the Indian Nation

R.S. Sharma
M. Athar Ali
D.N. Jha
Suraj Bhan

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THE HON'BLE COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW BENCH, LUCKNOW
O.S. NO. 5 OF 89
Bhagwan Lal Ram Lal Vignyan
(VERSUS)
Rajendra Singh 207th
PRODUCED BY: D. N. Singh
DATE OF PRODUCTION: 10.3.2008
ADMITTED / NOT ADMITTED BY THE OTHER PARTY: ADMITTED
ADMITTED IN EVIDENCE / REJECTED: ADMITTED
EXH. NO. Ex-5-45

BY ORDER OF THE COURT dated 10.3.2008
D.S. 10.3.2008

Ex-5-45

Published by:
**ALL INDIA BABRI MASJID
ACTION COMMITTEE,**

CAMP OFFICES:

- | | |
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| 1. 34, B-Block, Darul Shala, Lucknow | Phone: 236234 |
| 2. Public Relations Office, Jama Masjid, Delhi | Phone: 3268344 |
| 3. 108/5, Talab Ganghi Shukul, Near Baisi Ki Masjid, Nazarbagh, Lucknow | Phone: 231588 |
| 4. 34, Ashok Road, New Delhi | Phone: 3782208 |

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13 May, 1991

Dear Shri Sahay

We are enclosing herewith our comments on the stand of the Vishva Hindu Parishad in the Ayodhya dispute. In the meeting held in New Delhi on 14 January 1991 we had asked for six weeks' time and facilities for access to the archaeological material in the possession of the government. We waited for more than twelve weeks for the inspection of the material relating to the Ayodhya excavation conducted by Professor B.B. Lal but despite our repeated requests in writing the Home Ministry did not make it available to us. We however went to Ayodhya and also examined the archaeological material from this place preserved in the Department of Ancient Indian History, Culture and Archaeology, Banaras Hindu University. We have also examined the material from the site of the alleged mosque and the alleged site of the birthplace of Lord Rama. We have also examined the material from the site of the alleged mosque and the alleged site of the birthplace of Lord Rama. We have also examined the material from the site of the alleged mosque and the alleged site of the birthplace of Lord Rama.

Thanking you for allowing us to participate in the meeting on the Ayodhya dispute.

Yours sincerely

R.S. Sharma

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University of Delhi
Residence: 37, Udhampur, 1
5, Patel Nagar
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Mr. Subodh Kant Sahay,
Minister of State for Home Affairs,
Govt. of India,
New Delhi.

Mr. Subodh Kant

Sahay

Minister of State for

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Introduction

For the last two years a furious agitation has been organised in this country under the aegis of the Vishwa Hindu Parishad and its allies over what has come to be known as the Ram Janambhumi-Baburi Masjid dispute. Precious lives have been lost, communal riots have broken out, and for the first time since independence the secular nature of our state has come under serious threat. All earnestly over the issue of what is to be done to a 16th-century structure at Ayodhya.

The Vishwa Hindu Parishad demands that this structure, a mosque built in 1528-29 and known as the Baburi Masjid, stands on the very site where Lord Rama was born ("Ram Janambhumi" or "Ram Janamsthan"), and at which sacred spot there existed a Rama temple, which was destroyed in order to build the mosque. This historical wrong done to the Hindu community nearly 450 years ago is now sought to be set right, the mosque pulled down or abolished, and a new, magnificent Rama temple built on the same spot. The legalities of the dispute - the entire case is before the Allahabad High Court (Lucknow bench) - are to be brushed aside, in view of the higher verdict of Hindutva, which the VHP has already declared to be in its favour.

The BMAC declared that it was ready to abide by the findings of a set of independent historians, but this position was not acceptable to the VHP.

The government of India, under circumstances that are well known, began negotiations (December 1990) with the VHP and the Baburi Masjid Action Committee (BMAC), with a view to examining the historical and legal merits of the case of both the parties. Thus the dispute over the facts of history were now to be decided by the Hindus, with the government of India as an umpire, and not by any independent forum of historians; a very unhappy procedure. We therefore approached the Government of India to include impartial historians in the process of forming judgement on historical facts and to let us have access to such evidence, especially an extensive has been presented to it or in its possession, of Government excavations, such as the Archeological Survey of India. We regret to say that the Government of India's response to this was largely one of silence. The BMAC declared that it was ready to abide by the findings of a set of independent historians, but this position was not acceptable to the VHP.

However, in spite of these obstacles, we thought that national interest required an unbiased and impartial inquiry, so that people should be clear about what the historical facts are. We scrutinised most carefully the evidence submitted to Government by the VHP and BMAC, and collected historical material on our own. Two of us went to Ayodhya to examine and survey the site and the structure of the Baburi Masjid. We also examined archaeological material from Professor A.K. Nandan's excavations at Ayodhya, now preserved at the Banaras Hindu University. To our regret, through no lack of trying on our part, material from B.B. Lal's excavations at Ayodhya was not made available for inspection for us, and we had to depend on published reports only.

Having undertaken this effort, we place in all humility the results of our enquiry before the nation. We will at least have the satisfaction that, within the limits of our capacity, we have done our duty.

The VHP's case rests on the following four major claims:

- (1) The Hindus have always, and certainly over a long period before the construction of the Baburi Masjid, believed in there being a very sacred spot at Ayodhya, where Lord Rama was born.
- (2) This spot was the very site where the Baburi Masjid now stands.
- (3) A temple, dedicated to Rama stood at this holy site long before the Baburi Masjid was built.

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(4) The temple was pulled down to construct the Babri Masjid at this spot.

We now proceed to examine these claims, largely in the order as they are listed above.

We have, first, to see what substance there is in claims (1) and (2), namely, that Hindus have for a very long time believed in the sanctity of Ram Janamasthan at Ayodhya, and in its existence at the very site of the Babri Masjid.

No basis in Hindu scriptures

People will be surprised to find that the VHP has been unable to cite any ancient Sanskrit text in support of its claim that there has been an ancient Hindu belief in Ram Janamasthan at Ayodhya. Surely if there were such a strong belief, there would have been numerous Vaishnavite texts exhorting worshippers to visit the spot.

People will be surprised to find that the VHP has been unable to cite any ancient Sanskrit text in support of its claim that there has been an ancient Hindu belief in Ram Janamasthan at Ayodhya. Surely if there were such a strong belief, there would have been numerous Vaishnavite texts exhorting worshippers to visit the spot.

The only Sanskrit text the VHP experts have produced in support of claims (1) and (2) is the *Skanda Purana*. They refer to the *Ayodhya-mahatmya*, that is the merits of visiting Ayodhya given in *Skanda Purana*. We have used the printed version of the *Skanda Purana* (Rashmiman Singh, Bombay, 1910) and two other versions found in manuscript in Vrindavan Research Institute, Vrindavan, and the Bodleian Library, Oxford. These texts are of recent origin and the insertion of interpolations in the *Ayodhya-mahatmya* section of the printed *Skanda Purana* seems to have come out in the last 150 years. The internal contents of the *Skanda Purana* including the mention of Vijaynagar, who passed away in the first half of the 16th century, show that the core of this Purana itself was not compiled until earlier than the 16th century. *Ayodhya-mahatmya* given in the printed version has not been compiled by one hand. For example, the course of the description of the *Uttara* (pilgrimage) in general, is interrupted and all of a sudden the purification of Ayodhya starts. In the case of Ayodhya itself the virtues of visiting and bathing in the Sarayu river are not given at one place, but at two places; in between this context has nothing to do with the Sarayu. We also find that in the description of the *Uttara*, Yamuna replaces Ganga at one place, and that again the puravani is taken over by Agastya. This shows obvious interpolation. The description of Janamasthan occurs in the last chapter of the *Ayodhya-mahatmya* (verses 18-25), and is clearly a later addition. It is easier to make insertions at the end of texts.

In spite of these various inconsistencies, even if we accept the location of the birthplace of Rama as given in *Ayodhya-mahatmya*, it does not tally with the site of the Babri Masjid. Two terms are used for the birthplace of Rama, Janamasthan and Janambhumi. Even if we take the two to be identical, the *Ayodhya-mahatmya* information about the location of the birthplace does not take us to the Babri Masjid site. Both the Vrindavan and Bodleian versions of the *Mahatmya* mention the compass directions and distance from a few places. According to verses 21-24 the birthplace is located 500 dhanus (910 meters) westward of Lomash and 1009 dhanus (1835 meters) eastward of Vijnaneshvara. According to local Hindu belief Lomash or the place of Lomash is identical with the present Rihandochana Ghat. On this basis the Rama Janambhumi should be located somewhere west, in the vicinity of the Brahmakunda close to the bed of the Sarayu. Further according to the *Atanmiya Rihandochana Ghat*, or the place of Lomash, lies 700 dhanus (1274 meters) northwest of Brahmakunda. Both the direction and the distance have been found to be approximately correct by us. It is further added that the Janamasthan lies northwest of Vijnanesh. According to local tradition the place of Vijnanesh is marked by a pillar, which lies southwest of Rihandochana Ghat. This again excludes the Babri Masjid site and places

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Baburi Mosque of Rama's Temple?

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the birthplace somewhere between Rameshchandra and Brahmananda on the bank of the Sarayu. Thus, according to Hindu belief as given in the Ayodhya Mahatmya of the Skanda Purana, the birth place of Rama cannot be located on the site where the Baburi Masjid stands. It is argued by experts of the VHP that the location of Rama Janmabhumi is given on the basis of solar directions and cannot be determined through the use of compass. But even if we take solar directions into account the Janmabhumi of the Skanda Purana cannot be located on the site of the Baburi Masjid.

The various versions of the Ayodhya Mahatmya seem to have been prepared towards the end of the 18th century and the beginning of the 19th, even as late as that the birthplace was not considered to be important. It is significant that the Janmasthan is not mentioned even once in any literature of pilgrimage given in the Mahatmya.

The description of the tirthas in Ayodhya as given in the Ayodhya Mahatmya show that the Svargadvara tirtha was far more important in the eyes of the compilers of the pilgrimage section than the Janmabhumi. Svargadvara is believed to be the place where Rama left for heaven and is considered sacred because of that reason. The Skanda Purana speaks of two Svargadvara tirthas in Ayodhya. Whichever might be the real location there is no doubt that in Hindu belief it was far more meritorious to visit this place than other local places of pilgrimage. The earliest mention of this tirtha appears in a Chanderavala inscription of the 11th century, which speaks of the land grant made by a king at the confluence of Sarayu and Ghaghara. This grant speaks of the worship of Vasudeva at the confluence site but not of any temple (D. C. Sircar, *Select Inscriptions*, Volume II, pp. 276-77, lines 20-23). It appears that the sanctity attached to the place of Rama's death was of greater importance in earlier times. It is significant that the Ayodhya Mahatmya of the printed version of the Skanda Purana devotes one hundred verses to the description of the Svargadvara which is made identical with Copalra tirtha (b. 112-211) and gives only eight verses to the description of the Janmabhumi (c. 8-15).

No place in Ayodhya is associated with Rama's birth either in the 11th century or even six centuries after.

No place Ayodhya is associated with Rama's birth either in the 11th century or even six centuries after. When a place is associated with his birth possibly in the late 18th century its location given in the various Mahatmyas does not tally with the present Baburi Masjid. It, therefore, seems quite erroneous to hold that according to old Hindu belief the Rama Janmabhumi temple was situated at the same site as is now occupied by the Baburi Masjid.

Archeological fallacy

While there is no ancient text referring to the antiquity of the birthplace of Rama in Ayodhya as a recognised spot for veneration and pilgrimage, the VHP says that there existed a Rama temple on the site of the Baburi Masjid, and for this it has brought forward two arguments:

- (a) The Baburi Masjid contains 14 black stone pillars, with don Islamic motifs, and those must have formed part of the structure of the destroyed temple.
- (b) Professor B. D. Lal's excavations in the neighbourhood of the Baburi Masjid suggest that a pillared structure, probably a part of the original temple, extended up to his excavations.

As to the black stone pillars, we have to establish whether they originally come from the disputed site and belong to the same structure. It is significant that two such pillars have been found in a graveyard at a distance of about 3/4 km from the Masjid. We have consulted a number of art historians including Devangana Desai, M.A. Dhakay, Krishna Deva, N.P. Joshi, and R.C. Sharma. The general consensus is that some motifs suggest a date

Baburi Mosque of Hemka Temple?

We have consulted a number of art historians including Devangana Desai, M.A. Dhakay, Krishna Deva, N.P. Joshi, and R.C. Sharma. The general consensus is that some motifs suggest a date around 9th and 10th centuries. It is therefore evident that the pillars cannot belong to a single structure.

around 9th and 10th centuries. It is therefore evident that the pillars cannot belong to a single structure. The motifs found on the pillars seem to have been similar to the pillar motifs in eastern India. Similar pillars are described in R.D. Banerji's *Early Indian Art* (Calcutta: Calcutta University Press, 1931, New Delhi: 1964, 1980, 1981). The pillars have been geographically identified, and there is no doubt that they are made of black basalt stone which is found in Raj Mahal and Mirzapur. We have many instances of the transportation of building material from one place to another in pre-industrial India. The Ashokan sandstone pillars were quarried and made cylindrical in China from where they were sent to different parts of the country. Under Pratihara, Tughlaq, Ashokan pillars from Meoni and Topra were brought to Delhi. An inscription in the Chola Granthaivara temple of Talikaveri and other Chola pillars brought from a Nalanda temple in Karnataka were used in the mid 12th century for making of a *prabhavali* or doorkeeper was brought by the Chola ruler Rajaraja to Rajarajeswari temple at Darasuram near Kumbakonam in Tamil Nadu, the capital of the Western Cholas whose power was destroyed at that time. We know several mosques which were decorated or made with building material brought from considerable distance. Thus the dome of the Gujri Mohalla mosque (early 17th century) in Patna City is made of the Pala pillars of black basalt, although these stones are not found anywhere in the vicinity of Patna City. It is therefore possible that the pillars used in the Baburi Masjid were brought from outside to decorate it.

The experts of the VHP assert that the carvings on the pillars show Vaishnava associations. But this is far from true. Any good Vaishnavite or even a knowledgeable historian cannot think of Vaishnavite affiliation without the representation of *shankha* (conch shell), the *chakra* (wheel) *gada* (mace) and *padma* (lotus). These are the inseparable emblems of Vishnu. The presence of a *vanamala* (garland) does not specifically establish Vaishnavite associations because the garland is used by several other deities.

The general height of the pillars is a little more than 5 1/2 feet and they are embedded at the arched entrances to the massive walls of the mosque and stand at the floor level on the foundation walls constructed for the building. Clearly these are decorative pieces and not load-bearing pillars. In order to take load they have to be at least 7 ft in height and their lower portions have to be placed in the plinth. Further, these pillars are not in situ, i.e. not in their original position; thus they have been brought from outside. It is therefore absolutely wrong to assert that these pillars are the remains of a local temple which formed an integral part in the beginning, and the mosque was erected over them. It may be further noted that in just one arch four similar pillars are found; in each of the three other arches the similar pillars are found. All this confirms the fact that they have been brought from outside.

As for the second argument, this is based on the recent announcement by Professor B.B. Lal that certain brick bases found by him in the close vicinity of the Baburi Masjid many years ago were meant for supporting pillars and so suggests the existence of a temple-like structure in the south of the Baburi Masjid. Though he excavated the ground over eleven years ago and thereafter published several papers on Ayodhya, he first mentioned this discovery only towards the end of 1990 (*Manila*, October 1990). This delay, if not explained, is certainly strange. We wanted to clarify our doubts about the inference drawn from these pillar bases by examining the site notebook and register of antiquities connected with the Ayodhya excavations. We also wanted to have a look at the drawings, plans, photographs, excavated material, etc., connected with the Ayodhya excavations of Professor Lal. For this purpose we wrote five letters to the Government of India and we also requested the Home Minister to make the necessary material available to us for examination. But our repeated requests did not yield even an acknowledgement of our letters. The failure to make available the relevant material raises not only questions of ethics in history

The brick pillar structure had already fallen down and gone out of use around the thirteenth century and the site was inhabited by Muslims who lived in other parts of Ayodhya.

archaeological material, but also makes it doubtful whether Professor Lal's new interpretation really borne out by the actual record and material of his excavations.

The VHP founder notes that Professor B.B. Lal does not mention the pillar bases in his reports submitted to the Archaeological Survey in 1976-77 and 1979-80 but adds that "he does mention the floors made of lime and kankar". But it deliberately leaves out a significant part of that report. The relevant sentence runs thus: "Several later medieval brick and kankar lime floors have been met with, but the square law period was devoid of any special interest." (*Indian Archaeology 1976-77: A Review*, P.53). In the context of its use by the ASI, the later medieval period indicated 17th-18th centuries. If remains of a structure of 17th-18th centuries are found outside the Masjid area, how do they prove the presence of a temple that was supposedly built in the 11th century and destroyed in the early 16th century?

Moreover, the mere presence of pillar bases does not make out a case for the existence of a temple. No stone pillars, architraves or roof material of supposed temple were found in the debris of the trenches where the brick pillars bases stood. The VHP experts argue that this brick pillar-base "temple" was demolished in 1528-29 and was replaced by the Masjid. This seems a reasonable inference. More significant, however, has never been said in public sphere. But pieces of this puzzle come together when we look at the floors associated with the brick pillar base structure and immediately below the general floor of the Baburi Masjid. This shows that the brick pillar-structure had already fallen down and gone out of use around the thirteenth century and the site was inhabited by Muslims who lived in other parts of Ayodhya as well where glazed ware has been discovered in the trenches as a result of the excavation conducted by Professor A.K. Narain (material shown to us by courtesy of Professor Purshottam Singh, Head of Department of Ancient Indian History, Culture and Archaeology, B.H.U.).

This demonstrates another argument of the VHP experts who assert that the supposed Rama temple was left undisturbed by Babur's officials to build a mosque though there was allegedly no need for it because of the presence of the Muslim population in Ayodhya. Finds of Islamic glazed ware in the excavations conducted by both A.K. Narain and B.B. Lal make it clear that the Muslims lived in Ayodhya from the 13th century onwards and may have needed a mosque for offering prayers.

It is argued by the VHP experts that the brick bases in the trenches south of the Baburi Masjid, the black basalt pillar bases in the mosque in the four arches of the mosque are also found in the graveyard together with the doorjamb are integral parts of the one and the same structure. But variations in the style and the diameter of these pillars and, more important, the total lack of their stratigraphic association completely rule out this possibility. These pillar bases, pillars and the doorjamb are stratigraphically unassociated and are found at different places and in completely unrelated contexts.

Since the excavator cannot postulate the existence of a temple on this basis, Professor Lal has suggested digging underneath the mosque. But so far there are no indications whatsoever that this exercise would expose any temple structure. The trenches in which pillar bases have been found have not yielded any object with religious associations. Just in front of the Baburi Masjid the VHP enthusiasts have dug a trench, 7' x 8'. This was done for the purpose of the shilanyas ceremony in 1989. If no antiquity with any religious association has been discovered so far either in the trenches dug by Professor B.B. Lal or in the more recent trenches dug by the VHP people themselves, what is the basis on which it is proposed to dig underneath the mosque in the hope of discovering a temple?

Finally, there is nothing to show that the pillar bases existing at a distance of about 60 ft to the south of the Baburi Masjid structure are in alignment with

The trenches in which pillar bases have been found have not yielded any object with religious associations. Just in front of the Baburi Masjid the VHP enthusiasts have dug a trench, 7'x7'x8'. This was done for the purpose of the shilanyas ceremony in 1989.

The pillars lived in the Baburi Masjid in fact no importance can be attached to the structure postulated on the strength of the pillar bases. It could be a small veranda, which may have been used either as an animal shed, or aid for living purposes. Such structures are found all over the area even now.

Evidence in recorded History

The VHP has been unable to present any early historical evidence that there was a place of worship in the area of the pillar bases. The only evidence they have presented is a chronogram of the Baburi Masjid, which is a record of the construction of the mosque in 1528-29 A.D. by the Emperor Babur.

What, then, of the recorded evidence? What does this tell us about the VHP's claims of temple destruction at the hands of Babur's men?

Within the category of recorded historical evidence, the most primary source for the construction of the Baburi Masjid consists of the inscriptions in Persian that were put on the mosque immediately upon its construction in A.D. 1528-29. These inscriptions were particularly published (with some inconsequential mistakes) in A.S. Beveridge's translation of Babur's memoirs as an appendix (Bihar, London 1921, Vol. II, Appendix U, pp. lxxvii-lxxix), comprising six couplets only. But in actual fact, the original inscriptions consisted of as many as fourteen couplets, together with an invocation and the engraver's signature. The entire text has been retrieved and published in the *Epigraphia Indica, Arabic & Persian Supplement*, 1965, pp. 38-62, an authoritative publication of the Archaeological Survey of India.

In view of the crucial importance of the record for the present enquiry, the full translation is reproduced below, with a few highlights in boldface.

- (A)
- By the order of King Babur, whose name is in evidence,
 building the palace of the city (the mosque) (A)
- (2) The Qasr in place of the angels was built by the
 fortunate nob - Mir Baki.
- (3) It will remain an everlasting bounty, and (hence) the date
 of its erection became manifest in my words: *it will remain
 an everlasting bounty*
 (Chronogram yielded A.H. 935/A.D. 1528-29)

- (B)
- (1) (a) In accordance with the wishes of the ruler of
 the world, Babur,
 (b) a lofty building has the palace of the spheres.
- (2) (a) (that is to say) this lasting house (of God), was
 founded
 (b) by the fortunate noble Mir (and) Khan (Baki).
- (3) (A) May ever remain such a founder of his edifice
 (b) (and) such a king of the world and age!

(C)

(Invocation) In the name of Allah, the Beneficent, the Merciful. And in Him
 is my trust.

Within fifty years or so of the construction of the Baburi Masjid, Tulsidas composed in 1575-76 his celebrated *Ramcharitmanas*, the most fervent exposition of the Ramayana story in Hindi. Is it possible to believe that Tulsidas would not have given vent to heartrending grief had the very birth site of his Lord been ravaged, its temple razed to the ground and a mosque erected at that place?

- (1) In the name of One Who is Wise, Great (and) Greater of all universe (and) is spaceless.
- (2) After His praising, the blessings be upon the chosen (i.e. the Prophet), who is the head of prophets and best in the world.
- (3) The gallander-like (i.e. generous) Babur has become celebrated (lit. a story) in the world, since (in his time) the world has achieved prosperity.
- (4) (He is) such (an emperor) as has braced (i.e. conquered) all the seven climes of the world in the manner of the sky.
- (5) In his court, there (is) a magnificent noble, named Mir Baqi, the second Asaf.
- (6) Councillor of his government and administrator of his kingdom, who is the founder of this mosque and fort-wall.
- (7) O' God, may he live for ever in this world, with fortune and life and crown and throne!
- (8) The time of the building is this auspicious date, of which the indication is nine hundred and thirty five (A.H. 935 = 1528-29 A.D.).

(Engraver's signature): Completed was this statement of Unity of God and praise of God, of Prophet and of King; and the noble. May Allah illumine his proof! Written by the weak writer and humble creature: Fa-hullah Muhammad Gori.

The contemporaneity of inscriptions is shown by their text and date. Their accuracy is established by the fact that Mir Baqi finds mention in Babur's memoirs as the governor of Awadh or Ayodhya at exactly this time (A.H. 935) (see A.S. Beveridge's trans. U.P.P. 684-85; also P. 679). Even for the use of the world *galandar* for Babur, we have the authority of his daughter Gulbadan Begum that the sobriquet was popularly given to him (*Humayun Nama*, London 1904 P. 12).

These fairly long inscriptions show that the construction of the Baburi Masjid was completed in 1528-29. But nowhere is any hint given in them that the edifice was built after destroying a temple or upon the site of a temple. If one accepts for the purposes of argument that there was a temple at the site, and the builder of the mosque (Mir Baqi) destroyed it to build a mosque, one has to answer why at all should all references to this fact should be omitted in the foundation inscriptions? Surely had Mir Baqi destroyed the temple, he would have opened it as a notorious deed, and what would be more natural than that he should get this so recorded along with that of the building of the mosque to add to his religious reputation? That he did not get any such act recorded surely means that he in fact not destroyed any temple, and so found no reason to record something that had not happened.

Within fifty years or so of the construction of the Baburi Masjid, Tulsidas composed in 1575-76 his celebrated *Ramcharitmanas*, the most fervent exposition of the Ramayana story in Hindi. Is it possible to believe that Tulsidas would not have given vent to heartrending grief had the very birth site of his Lord been ravaged, its temple razed to the ground and a mosque erected at that place? Surely he could not but have known of the event, had the consecration and temple-destruction taken place in 1528-29, early in his life but long before the composition of his work. Knowing of it would he

Suraly had Mir Baq destroyed the temple, he would have deemed it a meritorious deed, and what he should get this act recorded along with that of the building of the mosque to add to his religious reputation.

not have complained in his verses that fate (if anything else) was now preventing Rama's devotees from worshipping the very sacred seat of the Lord's birth? His silence can only mean that he knew of no such scandal, and, given his attachment to Rama and Ayodhya, this must then mean that no such event had in fact taken place.

Tukh-tas, on the contrary, suggests that it was not Ayodhya but Prayag that was to him the principal place of pilgrimage (*Aradhya*), and so no tradition of the veneration of the very spot as that of Rama's birth at Ayodhya had yet taken shape.

In subsequent descriptions of Ayodhya of both the 16th and 17th centuries no mention is made that the Baburi Masjid, or for that matter any other mosque, was built at the birth-site of Rama. Abul Fazl in his *Ain-i-Akbari*, completed in A.D. 1590, includes Ayodhya among the important places of pilgrimage of India. He says that the sacred ground extends "forty kosi to the east and twenty from north to south" and that it is confined to the "May" season. It mentions the Ramnavami festival here (III, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). The same tradition about the very large area of the holy city is given in his account of Ayodhya in the chapter on the process of *Aradhya*. "In ancient times its populous site covered an extent of 144 kosi in length and 36 in breadth, and it is esteemed one of the holiest places of antiquity." Abul Fazl goes on to say that Ayodhya "was the residence of Ramchandra, who in the *Tyaga* age combined in his own person both the spiritual supremacy and the kingly office" (III, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). Clearly, the tradition all over did not confine Rama's place of birth to the existing town of Ayodhya, at least the one occupied by Baburi Masjid. Had such tradition existed, Abul Fazl would surely have mentioned it, because he does mention the tradition that two Jewish prophets he buried at Ayodhya. "Near the city stand two considerable tombs of six seven yards respectively. The vulgar believe them to be the resting places of Seth and prophet Job, and extraordinary tales are related of them." (III, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). It is alone to any mosque being built on it.

The same is found to be the case with William Finch's fairly extensive description of Ayodhya, which he visited during his stay in India during A.D. 1608-11. He says:

"Here are also the ruins of Ramchandra's castle and houses, which the Indians acknowledge for the great God, saying he took flesh upon him to see the famish of the world. In these ruins remain certain Brahmins, who record the names of all such Indians as wash themselves in the river running thereby, which consume, they say, four hundred four lakhs of years (which is three hundred and four before the world's 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 burning within that a man may well lose himself there if he is not better wiser, where, it is thought, his ashes were buried. Hence resort many from all parts of India, which carry from thence in remembrance certain grains of rice as black as gun-powder, which they say have been preserved ever since. Out of the ruins of the castle is much gold tried." (*Early Travels in India, 1583-1619*, ed. W. Foster, reprint, New Delhi, 1968, p. 176).

We have thus a reference to where Rama's ashes were buried, which, as we have seen from the *Skanda Purana*, is deemed of principal importance as *svarga dwara*, but there is no reference in where Rama was born. We are told of "the ruins of the castle" (Ramkot) extensive enough for a search for gold to be undertaken, but not of any exact site of special veneration within that castle. It is alone a temple site desecrated by a mosque.

In 1695-96, Swan Rai Bhattacharya completed his work *Khulasatya Tyaga*. This contained in the first part a geographical account of India, in which the author devoted special attention to the holy places. While describing

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Baburi Mosque or Rama's Temple?

Thus until two hundred and twenty years after the construction of the Baburi Masjid, there was no suggestion anywhere, in the long contemporary inscriptions of the mosque or any other description of Ayodhya.

Maithila, he did not omit to mention that the temple of Keshav Rai here had been destroyed by Aurangzeb who had a mosque built in its place (ed. Zafar Hussain, Delhi, 1918, p.40; n. J. Sarkar, *India of Aurangzeb*, Calcutta, 1901, p.23). But his account of Ayodhya contains no reference to any destroyed temple here.

"In the Hindu books it is called Ayodhya, the birthplace of Ramchandra. His building over the ocean, his going to Lanka (Ceylon) with a countless host of monkeys and bears, his slaying Ravana (the king of that country), and his recovery of his wife (who was preserved chaste and pure during her captivity under Ravana) are well known. The history of *Ramayana*, is an account of his strange and wonderful deeds. As this city was the residence of King Ramchandra, it is held to be one of the holiest places. One *kos* from it, the river *Chakra* (Ganga) having united with the river *Siraj*, passes by the foot of the fort (of Ayodhya). In the outskirts of the city they sift dust and get gold. In the town are the tombs of Shauhi (Seth), the son of Lord Adam, (the peace of God be on him) and Ayub (Job), the prophet - both places of pilgrimage to the Muhammadans". (text, p.42; Sarkar's tr., p.31)

In A.D. 1759-60, Rai Chaturman completed his work *Chahar Gulshan*, which contained a geographical account of India. It has not been printed, and Sarkar's translation in his *India of Aurangzeb* mainly reproduces its statistics. The unpublished text has this to say of Ayodhya's association with Rama:

"Ayodhya is deemed one of the select places of worship. It was the birth place (*radhah*) of Raja Ramchandra, son of Jasar, who was one of the ten avatars; that is, one of the ten visible incarnations of God; and he was married to Sita. Ram Chander engaged himself in wielding worldly sovereignty with exercising spiritual authority". (Account of Suba Awadh, Ser. MS. Indus Salam Coll., Maulana Azad Library, Allahabad, No. 292/61)

Thus until two hundred and twenty years after the construction of the Baburi Masjid, there was no suggestion anywhere, in the long contemporary inscriptions of the mosque or any other description of Ayodhya that there was a precise site of Rama's birth, where the holy structure had been destroyed and the mosque built - whether we take the writings of Hindu or of Muslims or the record left by single European observer.

Source of the trouble

The suggestion that the Baburi Masjid had any proximity to a site associated to with Rama's birth was first made by the Jesuit priest Joseph Tieffenthaler, whose work in French was published by Johann Barmoulli from Berlin, 1788, as, *Description historique et géographique de l'Inde*. Tieffenthaler says:

"Emperor Aurangzeb got demolished the fortress called Raimcot, and erected on the same place a Mahometan temple with three cupolas. Other believe that it was constructed by Babur. We see 14 columns of black stone 5 spans high that occupy places within the fortress. Twelve of these columns now bear the interior arcades of the mosque; two (of the 12) make up the entrance of the cloister. Two others form part of the tomb of a certain Moor. It is related that these columns, or rather the debris of these columns, were brought from Lanka (called Ceylon by the Europeans) by Hanuman, king of the monkeys".

"We see on the left a square platform 5 inches above ground, 5 inches long and 4 inches wide; constructed of mud and covered with lime. The Hindus call it bedi, that is to say, the birth place. The reason is that here there was a house in which Bescham (Bishan = Vishnu) took the form of Ram, and his three brothers are also said to have been born. Subsequently, Aurangzeb, or according to others, Babur, razed this place down, in order not to give the

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Robert Monro on Rama's Temple?

Twenty years passed and the legend grew, so that now it came to be thought by some that a temple had previously existed here. But Francis Buchanan, who visited Ayodhya about 1810 and recorded the traditions as these had by now developed found the temple destruction theory to be "very ill founded".

Gentiles (Hindus) occasion to practise their superstition. However, they have continued to follow their superstitious practices in both places, believing it to be the birth place of Ram, they go round it three times and prostrate on the ground. The two places are surrounded by a low wall. One can enter the front chamber through a low door in the middle."

The account shows that a tradition of treating the site of the mosque and its surroundings as sacred was now in its initial phase of creation, marked by the construction of a small rectangular mud platform of no more than 5' x 3' x 4', and its identification as Rama's crib. No tradition ever remotely existed as yet of there having been a temple here; the entire place was thought to be a part of Rama's "fortress" or "dwelling".

Twenty years passed and the legend grew, so that now it came to be thought by some that a temple had previously existed here. But Francis Buchanan who visited Ayodhya about 1810 and recorded the traditions as these had by now developed found the temple destruction theory to be "very ill founded". He deserves extensive quotation.

The people of Ayodhya imagine, that after death of Vithadatta, 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 Ramgarh, cut down the forests by which the ruins were covered and erected 100 temples on the places sanctified by the extraordinary actions of Rama. (The destruction of these temples) is very generally attributed by the Hindus to the furious zeal of Aurangzeb, to whom is imputed the overthrow of the temples in Benares and Mathura. What may have been the case in the two latter, I shall not now take upon myself to say, but with respect to Ayodhya the tradition seems very ill founded. (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 (temple erection by) Vikrama exceedingly doubtful.

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As regards the black stone pillars ("only 6 feet high"), Buchanan inferred that they "were taken from a Hindu building", but thought it probable that they "were taken from the ruins of the place", not any temple. (Buchanan's survey is edited and printed by Montgomery Martin, *The History, Antiquities, Topography and Statistics of Eastern India*, London, 1838, Vol. II, pp. 333-367)

Religious myths have a tendency to grow despite the clearest evidence to the contrary. Now, where Hindu beliefs about the site of the mosque were clearly vague and contradictory, it was the turn of a section of Muslims to claim with pride that at Ayodhya mosques had, indeed, been built after the destruction of temples on the sites of Hindu holy places. It was this growth of bravado which exacerbated relations between the two communities, and which resulted in a serious clash at Ayodhya under the Awadh Nawabs in 1855. Under the shadow of bitterness of that clash, a fiery tract was composed by Mirza Jan in A.H. 1272 A.D. 1855-56 under the title *Hadiyat-i-Shukoh*. This book contains a passage allegedly quoted from a Persian work *Sa'iqat-i-Chahar-Namahi Bahadur Shahi*, said to be written by "a daughter of Bahadur Shah 'Alamgir (Shah)".

The other claims that he read the tract by the pressless on (5 Sha'ban 1283), i.e. 11 July 1867, in the library of Mirza Haidar Shukoh, son of Mirza Sulaiman Shukoh, and that in the 25th of the 40 *Advices*, the following was found:

"The temples of the polytheistic Hindus situated in Mathura, Benares, Awadh (Ayodhya) etc., which the wretched infidels believe to be the birth place of Kanahya (Krishna), or the *raja* (Krishna) of Sri or the residence of Hanuman, in which they say Ram established on him after the conquest of Lanka, have been destroyed, and for the strengthening of Islam mosques

Religious myths have a tendency to grow despite the clearest evidence to the contrary. Now, where Hindu believers about the site of the mosque were clearly vague and contradictory, it was the turn of a section of Muslims to claim with pride that at Ayodhya mosques had, indeed, been built after the destruction of temples on the sites of Hindu holy places.

have been established all these sites, let alone not leave these mosques without Friday prayers and congregation." (printed book, Habibganj Collection, Urdu 32/115, Maulana Azad Library, P.114)

Since much has been made of this quotation supposedly from the pen of a Mughal princess, it is important to note that the author himself confesses that he had read the book forty years before he was writing, and claims that he had been copied the message. This on the face of it is very implausible. The princess remained unnamed, and her father Bahadur Shah is given the title Alamgir, which not he but his father Aurangzeb (d.1707) had borne. No work by a daughter of Bahadur Shah or bearing the title *Sahib-i Chihil Hasa* or Bahadur Shah is known to exist in any collection anywhere in the world. One fails to locate it in C.A. Storey's *Persian Literature: a bio-bibliographical survey*, or D.N. Marshall's comprehensive *Mughals in India: a Bibliographical Survey*, Vol.1: Manuscripts. It is very likely, therefore, that the work or the passage was a figment of Mirza Jan's imagination.

While in his so called quotation from the Counsels of the Mughal princess Mirza Jan only speaks of a temple at the site of Sita-ki-Rasoi being destroyed he goes on himself to say that the Baburi Masjid was built at Rama's birthplace by destroying the temple of Ram Janamasthan, close to Sita-ki-Rasoi, so that the mosque was then known as Sita-ki-Rasoi. Thus the legend had grown to Rama's birth site had been added Sita's kitchen; and Mirza Jan was exulting in the supposed destruction of a temple here, of which generations of earlier Hindus and Muslims were unaware.

Subsequent to Mirza Jan's trick - In fact, subsequent to the clash over the Baburi Masjid in 1528 - the myth that the Masjid was built on the site of a destroyed temple became the common possession of the partisans of the two communities. How the legend could grow out of a sense of rivalry and revenge on both sides is illustrated by the story of a few photos, which the VHP triumphantly lists. Lack of space prevents an analysis of this material; but it is enough to say that no evidence, not already discussed by us, is presented in this literature; it is only illustrative of the growth of the mentality of modern communalism; its authority for what stood at the site before the Baburi Masjid was built is nil.

Conclusion

The conclusions that we have reached after a careful consideration of the entire available evidence may be summarised as follows:-

1. No evidence exists in the texts that before the 16th century (and indeed before the 18th century), any veneration attached to any spot in Ayodhya for being the birth-site of Rama.
2. There are no grounds for supposing that a Rama temple, or any temples existed at the site where Baburi Masjid was built in 1528-29. This conclusion rests on an examination of the archaeological evidence as well as the contemporary inscriptions on the mosque.
3. The legend that the Baburi Masjid occupied the site of Rama's birth did not arise until late 18th century; that the temple was destroyed to build a mosque was not asserted until the beginning of the 19th century, when the observer, before whom the assertion was made, disbelieved it.
4. The full blown legend of the destruction of a temple at the site of Rama's birth and Sita-ki-Rasoi, is as late as the 1850's. Since then what we get is merely the progressive reconstruction of 'imagined history' based on faith.

It is for the people of this country to judge whether on the basis of such dubious evidence as the VHP has presented in support of its case, it is

justifiable to mortgage the destiny and good repute of the country.

As historians it is also our duty to point out that in no civilized country of the world is a building of the 16th century permitted to be destroyed or tampered with.

In 1891 when A. F. F. drew up his descriptive list of *Antiquities and Inscriptions in the North-West Provinces and Oudh*, 1891, he put the Babri Masjid among the monuments of Class II (P.P. 298-7). On page 1, he explained the implications of this classification: it meant that though the monument was "in possession of private bodies and individuals", it was possible or desirable to save (a) from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the wells and the like. Being such a monument, the Babri Masjid became a protected monument under the *Ancient Monuments Act, 1904* (re-regulated, 1958). Besides being built nearly 430 years ago, it is a significant example of Sherki architecture. It is a part of our common national heritage. Under law Government must save and preserve it as a fully protected monument.

If, then, we have a care for historical facts, if we want to uphold the law, if we have love for our own cultural heritage, we must protect Babri Masjid. A country is surely judged by how it treats its past.

If, then, we have a care for historical facts, if we want to uphold the law, if we have love for our own cultural heritage, we must protect Babri Masjid. A country is surely judged by how it treats its past.

The translation has been checked with the Persian text, *Ain-i-Akbari*, Navabshahi ed., Lucknow, 1992, Vol. II, p. 140, and has been corrected at one place on this basis (reading "from north to south" instead of "to the south").

2. A typographical error for "Rammandir".

3. Akbar's tomb also is here, but not seen, for when Suraj Prasad Banerji is there place is 1900 AD or 1901 AD.

4. The VIII, while not naming the original observer, Francis Buchanan, with the colony, Mughal-ruled Marwaris in Dargah down the side of the central gateway by 20 years, probably under the latter portion of Buchanan's description in his *Sketches of Afsar* (Afsar, Vol. 13 in his *Sketches*).

Historian's Report to the Indian Nation regarding Babri Mosque or Ram Janam Bhoomi

Submitted by

- | | |
|----------------------|---|
| Prof. R. S. Sharma, | Retired Professor of History of Delhi University and First Chairman of Indian Council of Historical Research |
| Prof. M. Athar Ali, | Retired Professor of History of the Aligarh Muslim University and the Former President of Indian History Congress |
| Professor D. N. Jha, | Professor of History, Delhi University |
| Prof. Suraj Bhan, | Professor of Archaeology and Dean, Faculty of Social Sciences, Kurukshetra University, Haryana. |

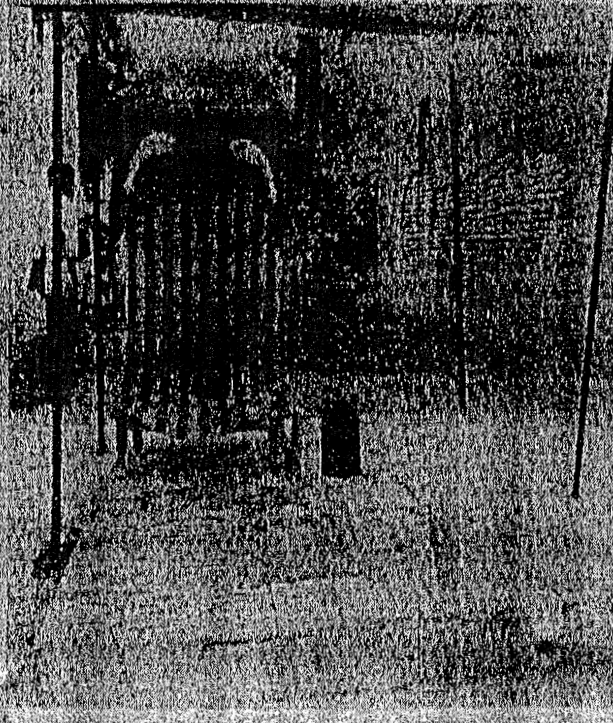
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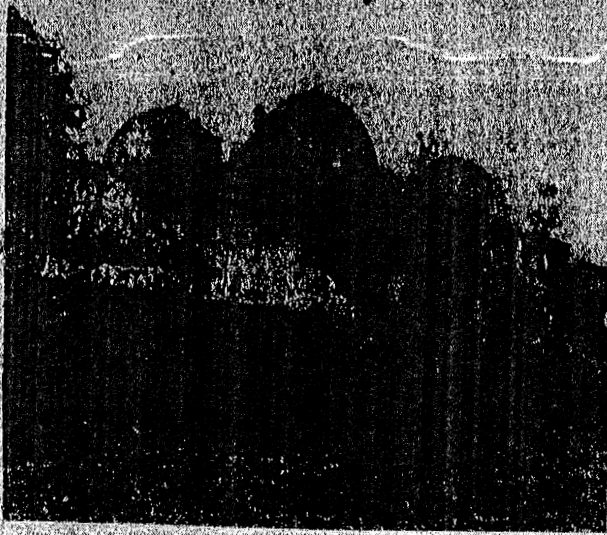
ENGRAVINGS OF 'ALLAH' Etc. ON THE INNER WALL OF BABRI
MASJID AS EXISTING IN AUGUST 1950

(PHOTOGRAPH FILED IN COURT BY Mr BASHIR AHMAD KHAN
VAKIL COMMISSONER ON 9.8.1950)

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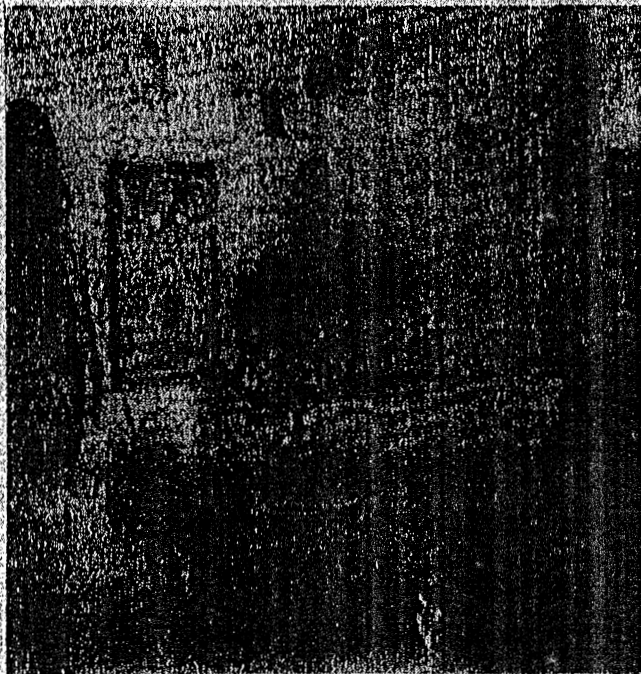


"CHABUTRA" (PLATFORM) PREVIOUSLY CALLED AS 'SITA RASOI'
NOW NAMED AS 'KAUSHALYA RASOI' EXISTING IN THE NORTHERN
SIDE OF THE OUTER PORTION OF BABRI MOSQUE



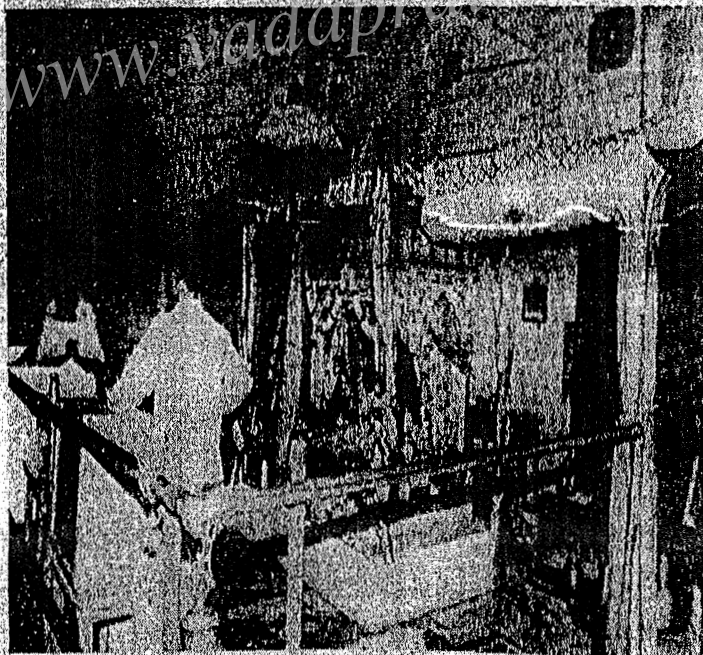
BABRI MOSQUE AS EXISTING IN JULY 1990

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IDOLS KEPT ON "PULPIT" OF THE MOSQUE AS EXISTING IN
AUGUST 1950

(PHOTOGRAPH FILED IN COURT BY MR. BASHIR AHMAD KHAN
VAKIL COMMISSIONER ON 9.8.1950)



IDOLS PREVIOUSLY KEPT ON "PULPIT" OF THE MOSQUE NOW
KEPT IN A GLASS SHOW CASE PLACED IN THE SOUTH OF THE
PULPIT

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(E-46)

GLAZED WARE IN INDIA

K.K. Mohammed

Glazed ware can be defined as that pottery the body of which is coated with a thin layer of film glass to make it insular, impervious and hygienic. Explorations and excavations at a number of sites have yielded a good amount of materials, providing useful informations about the cultural milieu, socio-economic conditions and the advanced pottery technique of the period.

But it is unfortunate that neither the published reports have given it the importance it deserved nor a worthwhile study of it has been attempted.

The art of glazing was well known in Egypt even in predynastic period (Furnival: 1904:34-35). In Nubia, Reisner is said to have found a large number of glazed pottery pieces in a tomb dated to the 12th dynasty (Reisner: 1916: 87 pt 11). The ware appeared about 1000 B.C. in Mesopotamia and was found in abundance at the time of Nebuchadnezzar. The palace of Sargon had its walls decorated with glazed brick (B. Fletcher : 1954:835). The famous tower of Babel at Nimrud had seven stories each of which was decorated by different coloured tiles attributed to the particular planet to which it was dedicated (Furnival: 1904:27). The art of glazing has been reported from Mohenjodaro (Marshall: 1973: 686-87). Excavations at Desalpar has also yielded few sherds of glazed ware (JAR : 1963-64:11). Excavations at Shah-ji-ki Dheri near Peshawar has revealed a monastery and a stupa, the construction of which is attributed to Kanishka. It is remarkable that this structure has a Kharoshti inscription with glazing over it (D.B.Spooner: 1908-9:55). A Buddhist shrine excavated near Dal Lake in Srinagar and a courtyard were paved with tiles of different colours. The facade of the shrine was also decorated with tiles to a certain height (J.Ph. Vogel: 1962:62.63). Hieun Tsang saw in the upper country roofs with glazed tiles in brilliant colours

(E.B.Havell: 1915:85). Pre-sultanate tiles and pottery were found in Gaur and Pandua in Bengal (Furnival: 72, 73, 74, 75) and Brahmanabad (Sindh). But they are different from the blue, diapered and banded tiles and potteries that came to India along with the medieval conquerors.

Some scholars have ascribed the origin of glazed pottery to China ignoring the fact that glazed pottery and bricks were in use in West Asian countries in Protohistoric times. They also did not pay attention to the technique involved in both the potteries; they are entirely different from each other. Chinese pottery is made of vitrified clay of a special kind, whereas the other is made by applying a glass like material to an earthen ware base.

In India glazed ware of the type discussed here came along with the medieval invaders, from West Asia. At Hastinapura it was found in levels contemporary with and posterior to the coins of Balban (1206-87) (B.B. Lal: A.I.:1954-55, Nos 10 & 11:71). Excavations at Purana Qila also reported the ware in association with the coins of Balban and Muhammed Tuglak (JAR : 1969-70:4). Gifts sent by Alauddin Khilji to Vizir Rashid-Al-Din at Tabriz included many beautiful glazed pottery pieces. All the saucers, flat dishes, sherbet bowls, wine ewers and large dishes were ornamented with seven colours. The wine ewers in Lajvard was ornamented with gold designs (E.G. Browne: 1928: 85 no. 47). The earliest glazed tile decoration in medieval India also goes back to 12th and 13th century. Many tombs in Multan, especially of Yusuf Gardizi (1150 A.D.), Shamsuddin Tabrizi, Bahaul Haque (1223-1280) and Ruknuddin are covered with glazed tiles (Cunningham: 1875: 132-33).

The important centres of the pottery were Peshawar, Lahore, Jalandhar, Sialkot, Delhi,

Jaipur, Ajmer, Bikaner, Multan, Tatta, Halla, Kach, Bombay, Brahmnpur, Bulandshahr (Khurja), Rampur, Lucknow, Jabalpur, Allahabad, Mirzapur, Raniganj, Vellore, Coorg, Malabar (Feroke) (Watt: 1902-3:89) and Quilon (Nair: 1942:206; K.A.N. Shastri: 1939:293-5; Moti Chandra: 1977:203). A number of sites have yielded glazed ware of various types. Most important among them are Fatehpur Sikr, Champaner, Purana Qila, Adilabad, Vijaymandal, Khilokheri, Atranjikhara, Buxar, Nagara, Oriup, Panna, Daulatpur Sanghol, Jahangana (Delhi), Qila-Rai-Pithora (Delhi), Nevasa, Broach, Jajman, Ropar, Ujjain, Bahal, Pataliputra, Chirand, Kurukshetra, Hoshiarpur, Kaseri, Manwan and a number of sites in various parts of the country. Noteworthy shapes were dishes, bowls, vases, trays, dishes; on stand, *surahis* and storage jars. Important patterns were floral motives, geometrical designs, arabesque, dots, spiral foliage with long coiling leaves, knop and flower patterns and human figures in blue, green, brown, chocolate, yellow, orange, red and brown colours. The depiction of living beings were comparatively much less in Indian glazed pottery. Among the pieces examined by the author only two pieces had living beings painted on them: one showed a woman in long flowing dress and curly hair and the other a crab. Depiction of a bird and a duck head is reported by Wheeler from Charsada (Wheeler: 1962:20).

Glazed pottery can be divided into two categories on the basis of the materials by which it was made. The first group was made of sandy friable materials of whitish colour with very little cohesion. Prof. B.B. Lal feels that it was difficult to manipulate the coarse sandy paste into forms either complicated or of a large dimension (Lal, in *Ancient India*: 108:11 1954-5:71). The body thus made is covered by a thin layer of film glass (glaze), which is a mixture of minerals and chemicals. Medieval Indian potters have used both transparent glazes and opaque glazes to decorate the ware. For opaque glazes, oxides of

tin, titanium, zirconium, antimony and zinc are used. Glaze materials can be divided into low, medium and high temperature glazes on the basis of their melting points. Zinc and antimony are low glazes as they melt at below 1000°C. Tin, titanium and zirconium oxides are known as high temperature glazes and melt only when they are heated above 1250°C. Important fluxes used in Indian glazed pottery to help the ingredients to glaze melt are borax, lead oxides, lime and sodapotash.

The first category can again be divided into S' graffito, moulded, monochrome, polychrome and Minai wares. S' graffito is a technique in which a design is engraved on the slip covered surface of the ceramic vessel. Sometimes the decoration is done by the wax resistant process. Wax, which has been thinned by the addition of turpentine is heated slightly and is applied on the pot by a brush. The design the artist has in mind should be scratched deep on this wax covered area. In bisque firing the wax burns off, leaving the hand painted design. Such slip carved ware had a wide distribution all over the Eastern Islamic World. (Pope: 1942:153). The S' graffito technique had its origin in Egypt where such vessels were known from the 7th century A.D. (Arthur Lane: 1937-38:34 pl. 5 no. a). The ware has been reported from various sites of Islamic countries (Geza Fehervari: 1973:62). During the middle ages it was widely used in Spain, Italy and occasionally in France and England (Singer: 1957:303). But the S' graffito wares of the Indian type had their development in Afghanistan. The ware excavated by the French team at Bamiyan and Lashkari Bazar are very important in this respect. It has been suggested that there was an atelier which was destroyed when the Mongols raided Bamiyan in 1221 (J.C. Gardin: 1957:242 pls. 1-4, Nos 1-59). The Lashkari Bazar S' graffito pottery has been ascribed the period between the 11th and early 13th centuries.

The moulded wares were often made in two vertical halves and the decoration and the glaze obliterated down the seam where they joined. The

monochrome, pottery has a back ground of a single colour usually yellow, green or celadon and sometimes details in other colours are added. This invariably had a crackled surface. Though the attempt of the potter was to imitate the celadon ware of China, it did not succeed. Few monochrome pieces, excavated at Fatehpur Sikri by R.C. Gaur and the author, are made of white sandy materials, with a thin glossy glaze. The excavation at Atranjikhhera has also yielded such monochrome ware in good numbers. The potters at Quilon in Kerala had mastered the technique of Chinese monochrome ware so well that their monochrome pieces were sold in West Asian countries as Chinese ware (Nainar : 1942:208; K.A.N. Shastri: 1939:293-5). The attempt to use glazes of different colours side by side in the ornament of a single vessel resulted in the production of polychrome ware. The designs were carved in a kind of cloisonne manner, with grooved or raised outlines to segregate the coloured glazes in their appropriate areas. Polychrome was known in Persia as Lakabi ware and Kashan was one of the centres famous for its production. Such polychrome wares have been excavated from a number of places in India.

It is to be noted that the technique employed all these decorations was underglazing. No piece with overglaze technique was encountered in Hastinapura, Purana Qila, Fatehpur Sikri and Atranjikhhera. By 12th century the West Asian potters had developed the technique of over glazing in which the pottery was fired twice, the latter firing being carried out after painting at a low temperature. In underglaze method the piece had to be fired only once at a high temperature in order to fuse the glaze on the vessel and this high temperature destroyed the colour effects of many low temperature colours. As this disadvantage was removed in overglaze method, pottery with variegated colours could be produced. Rayy and Kashan were the famous centres where such pottery was made. Popularly known as Minai or Lajvardina wares this was decorated with an asto-

nishing variety of figures like Chinese lotus, phoenix and dragon. It has close affinity with the art of miniature paintings and the scenes depicted in them. Its presence in India is attested by the fact that the list of gifts sent by Alauddin Khilji to Rashuddin included many Lajvard pieces (E.G. Brown: 1928:85, no.47). In Iraq, Syria and Egypt the technique was completely unknown. Aslanapa is of the opinion that the ware had its origin in Iran and then 'passed into Anatolia with Seljuks (Aslanapa in *Archaeology*, June 1971:212). But it was little suited to rough use and its surface easily got soiled and defaced. Moreover firing the pot twice also consumed much time. This was exactly the reason why it was considered a luxury item.

Glazed pottery made in Sindh were in two or three shades. If the ground was pale blue, the patterns were made in slightly darker shades of the same colour and designs were made in brown colours if the ground was yellow. Usually floral ornamentations were assorted within panels or medallions, the flowers being in a lighter shade than the ground colour. In Multan pottery, the pattern is first painted with a white slip and then the colour follows. This raises it slightly above the level of the field (Watt: 1903:92). Commonly known as slip technique (raising the painting above the field) this had its origin in 10th century at Afrasiyab and Nishapur in Iran (Katherine in *Islamic Art* : 1973:14-15). Occasionally birds are shown in this ware; then they look like stylized calligraphic emblems. Human forms are never found. It is remarkable that Sindh and Khurja potteries share these characteristics with the Afrasiyab pottery. Delhi and Jaipur pottery are not made out of clay but of ground felspar (burbura) mixed with gum or starch. It cannot be formed on potter's wheel, but moulded or wielded by hand. It is very similar to Martaban wares of Pegu not only in shape but also in materials (Watt: 1903:90). Jaipur pottery has two shades of blue, cobalt and turquoise on a very pure opaque white (Watt: 1903:91). In Khurja pottery also the pattern is raised by the use of slips into slight relief. The

pattern consists of a warm orange brown or pale claret coloured field with slightly darker floral designs picked out in white and blue (Watt: 1903:93). Rampur is famous for its deep green-blue surahis in one uniform colour, bereft of any pattern on them. It also produces surahis in two shades of green and blue with patterns distinctly moulded on the surface (Watt: 1903:93). Peshawar pottery resembles majolica. Its reddish earth body is coated with a dressing of white earth mixed with Kharia mitti or chalk obtained from Khaibar. It is then dipped into the glaze of which the base is lead oxide. For ordinary greenish white pottery, nothing else is needed. The design is outlined on the unburnt glaze with manganese oxide and the details are filled with copper oxide and when burnt green leaves outlined in brown are produced on white body. The pottery is often made in green and pink on a milky white, but in the earlier work patches of colours were assorted so as to give the effect of bunches of flowers (Watt: 1903:88-89). Vellore pottery is made from fine clay, which could be subjected to the most delicate treatment on the wheel. It is glazed either emerald green or deep dull brown. The ornamentation is chiefly dog-tooth and stamping different patterns on the plastic materials. The black glazed pottery made at Quilon in Kerala was greatly admired by foreign travellers like Yaquut (Nainar:1942:206) Qazvini (Nainar: 1942:208). Muhallil (Motichandra: 1977:203) and Friar odoric (K.A.N. Shastri: 1939:293-5).

The second category has normal pottery fabric, red medium core and crackled glazed surface. Painting is mostly done on a white slip below the glaze. After being treated with this thick white slip it was dipped into coloured glaze and fired for the second time. The finished pottery has red medium core. Where the glaze lies directly over this core its colour becomes dark, but where the glaze overlies the slip its colour turns pale. Pottery pieces with glazing directly over the red core without the slip has also been reported abundantly. The writer has come

across a number of such pottery from Fatehpur Sikri and Atranjikhhera. External surface of this type was often undecorated. Excavation at Iznik in Turkey has yielded such wares in profusion (Aslanapa in *Archaeology*: 1971:214). In Turkey it is known as Miletus ware and has stylistic affinities with the peasant wares of Perisa and the coarse Syrian and Egyptian wares of Fifteenth century (Arthur Lane:1957: 41).

The technique of pottery making has been explained in various ways by different authors. Of all the treatises on this subject the most reliable is written by Abul Qasim Kashan on the technique of glazed pottery available in the Constantinople library. He says that glaze is made out of powdered quartz and potash melted together in equal quantities and mixed with water. The body material was composed of powdered quartz, glaze and plastic clay in 10:1:1 (A. Lane:1950:32). The great advantage of this technique was that the glaze and body being mainly composed of the same substance fused inseparably together and couldn't flake apart in the same way as the lead fluxed tin glaze ware. The monograph written by Ustad Ali Mohammed of Tehran on the preparation of glaze is also more or less the same. He suggests the use of Shura-i-brabani, Serg-i-Chekhmaq and Senj-i-Shahdanej for the preparation of the glaze (Furnival: 1904:215-223). After an extensive tour and painstaking survey, the real process involved by potters in India has been dealt with by Birdwood in his *Industrial Arts of India*. The report of Dr. Centre, the chemical examiner about glazed tiles is very helpful in understanding the composition in glazed pottery and the preparation of glaze. His analysis has proved that glaze can be made by melting powdered silicious sandstone with carbonate of soda and mixing the two with metallic oxides to produce glazes of various colours. The body is made by silicious-sand, lime and glass and the three ground and made into a paste with rice water. It is then dried at a gentle heat and covered with ashtar, the whole is then dipped in the glaze and

placed in the furnace (Vogel:1920:59-60). The account given by Burton Page is not much different from Dr. Centre in substance.

Though the ware has been extensively used in India during the medieval period and a large number of buildings have been beautified by glazed tile covering, it is intriguing that no excavations have unearthed a factory or kiln where the pottery was made. The reason perhaps can be attributed to the very few number of excavations carried out in Medieval sites. Contemporary Indian and Persian sources do not throw any light upon its production, technique, distribution and

Foreign travellers like Tavernier who have given us graphic description about Persian glazed ware do not give us any useful information about Indian glazed ware. This has lead Percy Brown to think that glazed tiles were not produced in India but it was imported from Persia. But the fact that there are many distinctly Hindu pictures on many tiles at Gwalior Fort, militates against this view. Excavations have been undertaken at a very few medieval sites. Wherever it was carried out, it was confined to palaces and mansions of nobility. If a proper excavation is conducted at a site, which has a tradition of producing pottery, like Khurja, Peshawar and Bahmanabad, one is and to come across a factory.

NOTES

1. Yaqut 'Vases are made in Kulam (Quilon) and sold in our countries as Chinese vases, but they are not Chinese for the Chinese clay is harder than that and more fire resisting. The clay in this town from which they make vases resembles the Chinese clay. It is left in the fire for three days and cannot be baked any longer. Kulam pottery is black in colour, but that which comes from China is white and of other colours, either translucent or not. It is manufactured in Persia from pebbles and qalai lime, and glass which is smashed up into a paste and blown and worked with pincers giving it the shape of drinking-cups and other shapes. Qazvini repeats the first point mentioned by Yaqut and concludes with the remark that Kulam vases are black in

colour, while those of China are white and of other colours." (Nainar:1942:206).

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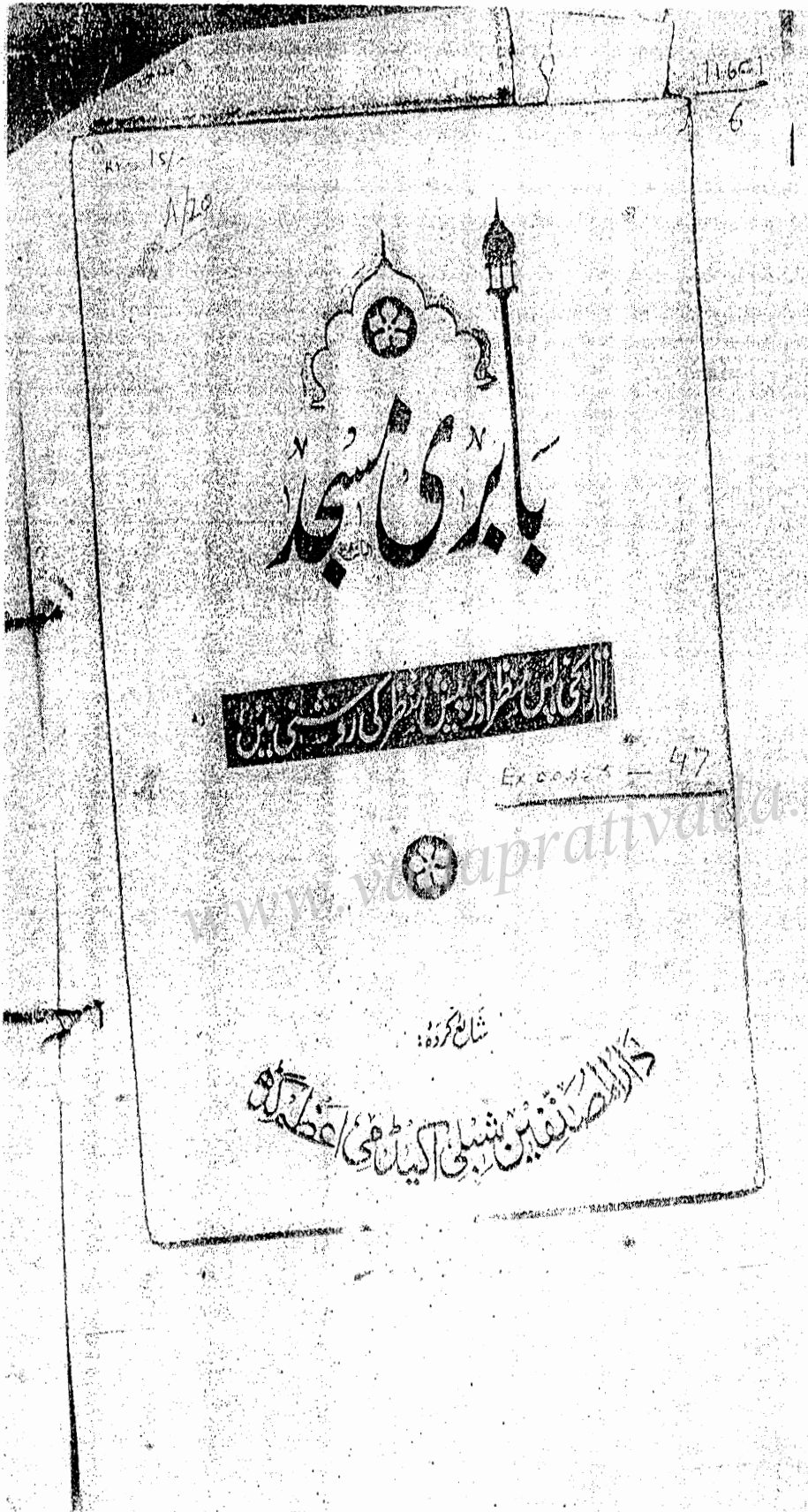
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(Exh. 47)

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TRANSLATION FROM URDU TO ENGLISH

A/20 (5)

In this country such kind of true secularism should remain in a solid form in which no community should feel itself unprotected and unsafe and that government is not paying attention towards it and where every person is given equal protection of rights.

The Hindu persons who have put their signatures on this appeal, their names are as follows:- Inder Kumar Gujral, Rajender Sacchar, Har Kishan Singh, Surjeet, Om Prakash Shrivastav, Diwan Virender Nath, Camred, A.L. Sehgal, Lt. General S. Arora, Rajender Puri, Chander Shekhar, V. Reddy, A.D. Giri, Inder Mohan, Annant Ram Jaiswal, Govind Narayan, C. Rajeshwar Rao, Dharambir Sinha, Jaswant Sinha and others.

On behalf of the Muslim People of India we also have right to say that if it is proved that Babri Masjid has been built up after demolishing birth place of God Ram then in this situation that Babri Masjid must be demolished which had been built up forcibly and in an unauthorized manner on such type of place and even no Aalim / Mufti belonging to the Muslim People of India can give any kind of any Fatwa for the performance of Namaj in such kind of place. But for certifying and verifying the above mentioned fact, several kinds of evidences are required. But the documents and archives which have been written and hear and say facts

during the time of British government will not be fit to be accepted. The books written by all those Muslim writers are not fit to be accepted, who have been writing to spread hate for spoiling communal harmony. Even the books which have been written during the period of misunderstanding and abomination are not fit to be accepted. Even the books which have been written after era of the British Government during which abomination has been spread, are not fit to be accepted. The British Government has strongly pressed this issue for spreading abomination among the Muslim People of India that these Muslim People use to demolish the places of worship of other religious communities, wherever these Muslim people go and this is a basic principle of the Muslim People. But the British Government has forgotten this fact that this fact has been mentioned in the history of Christian religion that the English People use to demolish the places of worship of other religious communities, wherever these Christian people go and this is a basic principle of the Christian People and particularly the Christian people have very much demolished the places of worship (Mosques and Idgahs) of Muslim People and there are uncountable examples in the history of Christian religion about this fact. In the illegible country, Muslim people ruled about 200 years in that country but during their ruling period, no atrocity of this kind took place. This fact has been written with very grief by an English writer namely B. Rescott.

1st Pub Translated Copy

(E-A 48)

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MEMOIRS OF DABER

(1872)

...dards, or beating my kettle-drum, and without being the whole strength of my army. On the top of a hill, to the north-west of Chanderi, I erected a tower of the heads of the Pagans. The words, *Fateh Dar-ul-Herb*, (the conquest of the city hostile to the faith,) were found to contain the date of its conquest. I composed the following verses:

Lehg was the fort of Chanderi
Full of Pagans, and styled the town of hostility and strife;
I stormed and conquered its castle,
And the date is the Conquest of the castle hostile to the faith.

Chanderi is an excellent country, abounding on every side with running water. It stands on a hill. In the midst of it they have excavated a large tank out of the rock. Another large tank was in the covered way, but has been mentioned, as the point by which the place was attacked and taken by storm. The houses of all the inhabitants are of stone, and are beautiful and spacious. The houses of the new nobles are of burnt stone, wrought with great skill and labour. The houses of the lower ranks are wholly of stone, generally not burnt. Instead of tiles, the houses are covered with flag-stones. In front of the fort there are three large tanks. Former governors have thrown up mounds on different sides of it, and formed these tanks. In an elevated situation in this district, called Bilwi, there is a lake. It is three kos from Chanderi. In Hindustan the water of Bilwi is famous for its excellence and its agreeable taste. It is a small pretty lake. Little spots of rising ground are scattered about it, affording beautiful sites for houses. Chanderi lies south from Agra nearly kos by the road. It is situate in the 25th degree of north latitude.

Next morning, being Thursday, I marched round the fort, and encamped by the side of Malh Khan. When I came, it was my design, after the capture of Chanderi, to call upon the Sing, and Phikhan, and Saranghi, which is a country of the Pagans, that belonged to Sikkandur the Pagan; and I intended, after conquering them, to advance to Chitaur, and to Sakka. On the arrival of the unfavourable news that has been already told, I convened the Begs, and held a council, in which it was decided, that it was unnecessary, first of all, to proceed to check the rebellion of the insurgents. I gave Chanderi to Ahmed Shah, who has been mentioned, the grandson of Sultan Nader-ed-Din, and fixed a revenue of fifty lakhs to be paid from it to the Imperial treasury. I made Mulla Akbar Shikuli (or military collector) of the territory, leaving him with two or three thousand Turks and Hindustanis to support Ahmed Shah.

Having made these arrangements, on Sunday, the 11th of the first Jumadi, I set out from Malh Khan's tank on my expedition, and halted on the banks of the river of

The distance to Fateh Dar-ul-Herb makes 85.

Nearly five miles.

One hundred and thirty-five miles.

Chanderi, or Bilwi, is a town and district north-east of Nagpur, in Malwa. Sarangpur lies to the westward of Bilwi, north-east from Oajda.

Chitaur, or Chittore, is the capital of the Rajas, or head of the Rajput governments. It lies in Bilwa, south from Ajmer.

About 210,000.

MEMOIRS OF DABEN.

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Derwishes. I dispatched from Dandir, Yekel Khwajeh and Jaffer Khwajeh, to bring vessels from Kāpi to the passage at Khar.

On Saturday the 24th, having halted at the passage of Khar, I ordered the troops to lose no time in crossing with all possible speed. At this time I received intelligence that the detachment which I had sent forward, after admitting Kinnaj, had fallen back to Rāhar, and that a strong force had advanced and stormed the fort of Shera Khar, which had been garrisoned by the troops of Abul Mohammed Nozibkhan. We were detained three or four days on the two banks of the river, while the army was passing. Having transported the whole army across, I proceeded, march after march, for Kinnaj, and sent on a party of light troops before us, in order to gain intelligence of the enemy. We were still two or three marches from Kinnaj, when they returned with information, that, instantly on discovering from a deserter the troops who had advanced to reconnoitre, the son of Mairif had fled from Kinnaj and abandoned it, and that Diban and Hayezli, as well as Mairif, on hearing of my motions, had re-crossed the Ganges, and possessed the east side of the river opposite to Kinnaj, hoping that they would be able to prevent my passage.

On Thursday, the 6th of the latter Jemādī, I passed Kinnaj, and encamped on the western bank of the Ganges. My troops went out and seized a number of the enemy's boats, which they brought in. From above and from below they collected about thirty or forty boats in all, of different sizes. I sent Mir Muhammad Jalebbā to throw a bridge over the river. He accordingly went and marked out a situation, about a kos below our encampment. I appointed commissaries to provide everything requisite for the bridge. Near the place pitched on, Usād Ali Kālī brought a gun for the purpose of cannonading; and having pitched upon a proper spot, began his fire. Diba Sultan and Derwish Sultan, with ten or fifteen men, about evening prayers, crossed over in a boat without any object, and returned back again without fighting, and having done nothing. I reprimanded them severely for having crossed. Malek Kāsar Naghal and a few men passed over once or twice in a boat, and had very creditable affairs with small bodies of the enemy. Having planted a swivel on an island, at a place below where the bridge was constructing, a fire was commenced from it. Higher up than the bridge, a breastwork was raised, over which the matalibek-zen fired with great execution. At length Malek Kāsim, with a few men, having defeated a party of the enemy, led away by excess of confidence, pursued them with slaughter up to their camp. The enemy sallied out in great force with an elephant, attacked him, and threw his troops into confusion, driving them back into their boats; and before they could put off, the elephant came up and swamped the boat. Malek Kāsim perished in this affair. For several days, while the bridge was constructing, Usād Ali Kālī played his gun remarkably well. The first day, he discharged it eight times; the second day, eleven times; and for three or four days he continued firing in the same way. The gun which he fired was that called *Wā Chari* (or the victorious gun). It was the

¹ The passage of Khar, it will be recollected, is a kos or two below the junction of the Janna and the Channab.

² *Wā* is now always applied to a mortar. They seem, like ourselves, to have taken their name for it from the Persian. The *Matalibek-zen* signifies, like *Wā*, a kettle.

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At 11:30 a gun which had been used in the war with Sanku the Pagma, when it got the name. Another gun, larger than this, had been planted, but it burst at the first fire. The matchlock-men continued actively employed in shooting, and they struck down a number both of men and horses with their shot. Among others, they killed two of the royal slaves, and a number of their horses.

As soon as the bridge was nearly completed, on Wednesday the 19th of the last Jumadi, I moved and took post at the end of it. The Afghans, amazed at our attempt to throw a bridge over the Ganges, treated it with contempt. On Thursday, the bridge being completed, a few of the Infantry and Labors crossed, and had a slight action with the enemy. On Friday, part of my household troops, the right of the centre, the left of the centre, my best troops, and foot musketeers, crossed over. The whole Afghans having armed themselves for battle, mounted, and, advancing with their elephants, attacked them. At one time they made an impression on the troops of the left, and drove them back, but the troops of the centre and of the right stood their ground, and finally drove from the field the enemy opposed to them. Two persons hurried on by their impetuosity, advanced to some distance from the main body of the troops to which they belonged. One of them was dismounted and taken on the spot. Both the other and his horse were wounded in several places. His horse, in a terrible and tottering condition, reared, and dropped down when it had reached the middle of the party to which it belonged. That day, seven or eight horses were brought in. Many of the enemy were wounded by arrows or matchlocks. The fight continued sharply till afternoon prayers. The whole night was employed in bringing back, across the bridge, such as had passed to the other side. If that same Saturday eve I had carried over the rest of my army, it is probable that most of the enemy would have fallen into our hands. But it came into my head, that but for I had set out on my march from Sikri, to attack Sanku, on new-year's-day, which fell on a Tuesday, and had overthrown my enemy on a Saturday. This year, we had commenced our march against them on new-year's-day, which fell upon a Wednesday, and that if we beat them on a Sunday, it would be a recent and a field day. On that account, I did not march my army. On Saturday, the enemy did not come out to action, but stood afar off, in a regular order of battle. That day, we employed over our artillery, and next morning the troops had orders to cross. About the heat of the morning drum, information reached us from the advanced guard, that the enemy had gone off and fled. I commanded Chis Taimur Sultan to push on before the army, in pursuit of the enemy, and I appointed Mohammed Ali Jung-Jung, Khair-ud-din, Ali Khallish, Mohib Ali Khallish Koki, Dala Kulkid, Dlat Muhammad Daba Kulkid, Nakh Tarkaud, and Wali Kulkid, to accompany Sultan, for the purpose of pressing upon and cutting off the enemy; and enjoined them to pay the most implicit obedience to his orders. I also crossed over, about the time of early morning prayers. I directed the camels to be led over by a ford lower down, which had been surveyed. That day, being Sunday, I encamped within a bow of Dargemou on the bank of a pool. The detachment which had been sent on to harass the enemy, had little success. They had killed

At 11:30 a gun which had been used in the war with Sanku the Pagma, when it got the name. Another gun, larger than this, had been planted, but it burst at the first fire. The matchlock-men continued actively employed in shooting, and they struck down a number both of men and horses with their shot. Among others, they killed two of the royal slaves, and a number of their horses.

As soon as the bridge was nearly completed, on Wednesday the 19th of the last Jumadi, I moved and took post at the end of it. The Afghans, amazed at our attempt to throw a bridge over the Ganges, treated it with contempt. On Thursday, the bridge being completed, a few of the Infantry and Labors crossed, and had a slight action with the enemy. On Friday, part of my household troops, the right of the centre, the left of the centre, my best troops, and foot musketeers, crossed over. The whole Afghans having armed themselves for battle, mounted, and, advancing with their elephants, attacked them. At one time they made an impression on the troops of the left, and drove them back, but the troops of the centre and of the right stood their ground, and finally drove from the field the enemy opposed to them. Two persons hurried on by their impetuosity, advanced to some distance from the main body of the troops to which they belonged. One of them was dismounted and taken on the spot. Both the other and his horse were wounded in several places. His horse, in a terrible and tottering condition, reared, and dropped down when it had reached the middle of the party to which it belonged. That day, seven or eight horses were brought in. Many of the enemy were wounded by arrows or matchlocks. The fight continued sharply till afternoon prayers. The whole night was employed in bringing back, across the bridge, such as had passed to the other side. If that same Saturday eve I had carried over the rest of my army, it is probable that most of the enemy would have fallen into our hands. But it came into my head, that but for I had set out on my march from Sikri, to attack Sanku, on new-year's-day, which fell on a Tuesday, and had overthrown my enemy on a Saturday. This year, we had commenced our march against them on new-year's-day, which fell upon a Wednesday, and that if we beat them on a Sunday, it would be a recent and a field day. On that account, I did not march my army. On Saturday, the enemy did not come out to action, but stood afar off, in a regular order of battle. That day, we employed over our artillery, and next morning the troops had orders to cross. About the heat of the morning drum, information reached us from the advanced guard, that the enemy had gone off and fled. I commanded Chis Taimur Sultan to push on before the army, in pursuit of the enemy, and I appointed Mohammed Ali Jung-Jung, Khair-ud-din, Ali Khallish, Mohib Ali Khallish Koki, Dala Kulkid, Dlat Muhammad Daba Kulkid, Nakh Tarkaud, and Wali Kulkid, to accompany Sultan, for the purpose of pressing upon and cutting off the enemy; and enjoined them to pay the most implicit obedience to his orders. I also crossed over, about the time of early morning prayers. I directed the camels to be led over by a ford lower down, which had been surveyed. That day, being Sunday, I encamped within a bow of Dargemou on the bank of a pool. The detachment which had been sent on to harass the enemy, had little success. They had killed

¹ Nakh. ² Nakh. ³ Further into the papers, repeated after the first day.
Dargemou stands on the river of Belgram, N. N. from Kanauj.

MEMOIRS OF NAHER.

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at Dargomun, and the same day, about noon-day, prayers, set out again from that place. Next morning, I encamped by a tank that is in front of Dargomun, and the same day, Tikhleh Dughla Sultan, a younger son of my maternal uncle, the younger Khan, waited upon me. On Saturday, the 28th of the latter Jemadi, I reached Tak. I know not whether it was the effect of the air, but I became deaf in the right ear, though it was not long very painful.

We were still about two from Qud, when a messenger arrived from Chir Sultan, with intelligence that the enemy were encamped on the other side of the Siru, and that he would require to be reinforced. I dispatched to him a thousand of the best men from the centre, under the command of Kizak. On Saturday, the 7th of Rejeb, I encamped two or three kos above Qud, at the junction of the Siru and Siru. Till that day, Sheikh Hayerid had kept in station, not far from Qud, on the other side of the Siru. 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 Kersheh to his assistance, and began to make preparations for passing the river. When Kersheh had joined Sultan, they passed the river without delay. There were about fifty horses, with three or four elephants, and the other side, when 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. Tikhleh Sultan, Tikhleh Beg, Daka Chehreh, and Daki Shaghawet, passed the river after Sultan. Those who had passed over first, continued till evening prayers in pursuit of Sheikh Hayerid, who threw himself into a jungle, and escaped. Chir Sultan having halted at night by a pool, mounted again about midnight, and renewed his pursuit of the enemy. After marching forty kos, he came to a place where their baggage and baggage had been, but they were already in full flight. The light force was divided into different battles; Daki Shaghawet 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 Qud and the neighbouring country, and for making the necessary arrangements. Seven or eight kos above Qud, on the banks of the river Siru, is the well-known tract called the Meeting-ground. I sent Mir Muhammed Jalshan to examine the forks of the rivers Siru and Siru, which he did. On Thursday, the 12th, 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.)

— RIVER.

* Taknow is a well-known city, situated on the Siru, or Siru.

* The city of Chir, or Chir, lies on the Siru, or Siru, which is joined a few kos above the city, by the Siru, the Siru of Hindustan.

* Siru and Siru, or Siru.

* Siru is twelve miles.

* Sixty miles.

* Zaim Shikar, or Shikar.

dards, or beating my kettle-drum, and without using the whole strength of my arms. On the top of a hill, to the north-west of Chan-deri, I erected a tower of the heads of the pagans. The words Fateh darul-Kherb (the conquest of the city hostile to the faith) were found to contain the date of its conquest. I composed the following verses :

Long was the fort of Chanderi
Full of pagans, and styled the town of hostility and strife;
I stormed and conquered its castle.
And the date is the conquest of the castle hostile to the faith.

Chanderi is an excellent country, abounding on every side with running water. Its citadel stands on a hill. In the midst of it they have excavated a large tank out of the rock. Another large tank was in the covered way, that has been mentioned, as the point by which the place was attacked and taken by storm. The houses of all the inhabitants are of stone, and are beautiful and capacious. The houses of the men of consequence are of hewn stone, wrought with great skill and labour. The houses of the lower ranks are wholly of stone, generally not hewn. Instead of tiles, the houses are covered with flag-stones. In front of the fort there are three large tanks. Former governors have thrown up mounds on different sides of it, and formed these tanks. In an elevated situation in this district, called Betwi, there is a lake. It is three kos from Chanderi.

In Hindustan the water of Betwi is famous for its excellence and its agreeable taste. It is a small pretty lake. Little spots of rising ground are scattered about it, affording beautiful sites for houses. Chanderi lies south from Agra ninety kos by the road. It is situated in the 25th degree of north latitude.

Next morning, being Thursday, I marched round the fort and encamped by the tank of Mallu Khan. When I came, it was my design, after the capture of Chanderi, to march to fall upon Rai Sing, and Bhilsah, and Sarangpur, which is a country of the pagans, that belonged to Silah-ed-din the Pagan ; and I intended, after conquering them, to advance to Chitur against Sauka. On the arrival of the unfavourable news that has been alluded to, I convened the Begs, and held a council, in which it was decided that it was necessary, first of all, to proceed to check the rebellion of the insurgents. I gave Chanderi to Ahmed Shah, who has been mentioned, the grandson of Sultan Nasir-ed-din, and fixed a revenue of fifty laks to be paid from it to the imperial treasury. I made Mulla Apak shikdar (or military collector) of the territory, leaving him with two or three thousand Turks and Hindustanis to support Ahmed Shah.

Having made these arrangements, on Sunday, the 11th of the first Jumada, I set out from Mallu Khan's tank on my expedition, and halted on the banks of the river of

Berhanpur. I dispatched from Bandir, Yakeh Khwajah and Jaafer Khwajah, to bring vessels from Kalpi to the passage at Kanar.

On Saturday the 24th, having halted at the passage of Jumla Kanar, I ordered the troops to lose no time in crossing with all possible speed. At this time I received intelligence, that the detachment which I had sent forward, after abandoning Kanauj, had fallen back to Ra'beri, and that a strong force had advanced and stormed the fort of Shamsabad, which had been garrisoned by the troops of Abul Muhammed Nezezbaz. We were detained three or four days on the two banks of the river, while the army was passing. Having transported the whole army across, I proceeded, march after march, for Kanauj, and sent on a party of light troops before us, in order to gain intelligence of the enemy. We were still two or three marches from Kanauj, when they returned with information, that, instantly on discovering from a distance the troops who had advanced to reconnoitre, the son of Maaruf had fled from Kanauj and abandoned it, and that Biban and Bayezid, as well as Maaruf, on hearing of my motions, had re-crossed the Ganges, and occupied the east side of the river opposite to Kanauj, hoping that they would be able to prevent my passage.

On Thursday, the 6th of the latter Jumada, I passed Kanauj, and encamped on the western bank of the Ganges. My troops went out and seized a number of the enemies boats, which they brought in. From above and from below they collected about thirty or forty boats in all, of different sizes. I sent Mir Muhammed Jalehban to throw a bridge over the river. He accordingly went and marked out a situation, about a kos below our encampment. I appointed commissaries to provide everything requisite for the bridge. Near the place pitched on, Ustad Ali Kuli brought a gun for the purpose of cannonading, and having pitched upon a proper spot, began his fire. Baba Sultan and Derwish Sultan, with ten or fifteen men, about evening-prayers, crossed over in a boat without any object, and returned back again without fighting, and having done nothing. I reprimanded them severely for having crossed. Malik Kasim Moghul and a few men passed over once or twice in a boat, and had very creditable affairs with small bodies of the enemy. Having planted a swivel on an island at a place below where the bridge was constructing, a fire was commenced from it. Higher up than the bridge, a breastwork was raised, over which the matchlock-men fired with great execution. At length Malik Kasim, with a few men, having defeated a party of the enemy, led away by excess of confidence, pursued them with slaughter up to their camp. The enemy rallied out in great force with an elephant, attacked him, and threw his troops into confusion, driving them back into their boat; and before they could put off, the elephant came up and swamped the boat. Malik Kasim perished in this affair. For several days, while the bridge was constructing, Ustad Ali Kuli played his gun remarkably well. The first day, he discharged it eight times; the second day, sixteen times; and for three or four days he continued firing in the same way. The gun which he fired was that called Dig Ghazi (or the victorious gun). It was the same which had been used in the war with

Sanka the Pagan, whence it got this name. Another gun, larger than this, had been planted, but it burst at the first fire. The matchlock-men continued actively employed in shooting, and they struck down a number both of men and horses with their shot. Among others, they killed two of the royal slaves, and a number of their horses.

As soon as the bridge was nearly completed, on Wednesday the 19th of the last Jamadi, I moved and took post at the end of it. The Afghans, amazed at our attempt to throw a bridge over the Ganges, treated it with contempt. On Thursday, the bridge being completed, a few of the infantry and Lahoris crossed, and had a slight action with the enemy. On Friday, part of my household troops, the right of the centre, the left of the centre, my best troops, and foot musketeers, crossed over. All the Afghans having armed themselves for battle, mounted, and, advancing with their elephants, attacked them. At one time they made an impression on the troops of the left, and drove them back, but the troops of the centre and of the right stood their ground, and finally drove from the field the enemy opposed to them. Two persons, hurried on by their impetuosity, advanced to some distance from the main body of the troops to which they belonged. One of them was dismounted and taken on the spot. Both the other and his horse were wounded in several places. His horse, in a feeble and tottering condition, escaped, and dropped down when it had reached the middle of the party to which it belonged. That day, seven or eight heads were brought in. Many of the enemy were wounded by arrows or matchlocks. The fight continued sharply till afternoon prayers. The whole night was employed in bringing back, across the bridge, such as had passed to the other side. If that same Saturday eve I had carried over the rest of my army, it is probable that most of the enemy would have fallen into our hands. But it came into my head, that last year I had set out on my march from Sikri, to attack Sanka, on New-Year's Day, which fell on a Tuesday, and had overthrown my enemy on a Saturday : this year, we had commenced our march against these enemies on New-Year's Day, which fell upon a Wednesday, and that if we beat them on a Sunday, it would be a remarkable coincidence. On that account I did not march my troops. On Saturday the enemy did not come out to action, but stood afar off, drawn up in order of battle. That day we conveyed over our artillery, and next morning the troops had orders to cross. About the beat of the morning drum, information reached us from the advanced guard, that the enemy had gone off and fled. I commanded Chin Taimur Sultan to push on before the army, in pursuit of the enemy, and I appointed Muhammed Ali Jeng-Jeng, Khisum-ed-din, Ali Khajifeh, Muhib Ali Khalifeh Koki, Baba Kushkah, Dost Muhammed Baba Kushkah, Baki Tashkendi, and Wali Kizmil, to accompany Sultan, for the purpose of pressing upon and cutting off the enemy; and enjoined them to pay the most implicit obedience to his orders. I also crossed over, about the time of early morning prayers, I directed the camels to be led over by a ford lower down, which had been surveyed. That day, being Sunday, I encamped within a kos of Bangermou on the banks of a pool. The detachment which had been sent on to harass the enemy, had little success. They had halted at Bangermou, and the same

day, about moon-day prayers, set out again from that place. Next morning, I encamped by a tank that is in front of Bangermou, and the same day, Takhteh Bugha Sultan, a younger son of my maternal uncle, the younger Khan, waited upon me. On Saturday, the 29th of the latter Jumada, I reached Lucknow; and, having surveyed it, passed the river Gomti, and encamped. The same day I bathed in the river Gomti. I know not whether any water got into my ear, or whether it was the effect of the air, but I became deaf in the right ear, though it was not long very painful.

We were still a march or two from Oudh, when a messenger arrived from Clan 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, I encamped two or three kos above Oudh, at the junction of the Gogar and Sirwu. 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 Keracheh to his assistance, and began to make preparations 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 Chehreh, and Baki Sheghawel, 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, 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 Sheghawel 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 neighboring country, and for making the necessary arrangements. Seven or eight kos above Oudh, on the banks of the river Sirwu, is the well-known tract called the Hunting-ground. I sent Mir Muhammed Jaleban to examine the fords of the rivers Goger and Sirwu, which he did. On Thursday, the 12th, 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.]

True Copy

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in organizing a rebel government, in having placed himself at the head of rebel sepoys and murderers, in becoming the spokesman of the rebel officers to the Begum, and medium of communication between the rebel army and Brijis Kadir, in holding high office, in having a jail for the confinement of Christians, and in encouraging the arrest and extermination of Christians generally, and their followers. (4) Aiding and abetting in the murder of Mrs. Green, Mrs. Jackson, Mrs. Rodgers, Mrs. Captain Jones, Mr. Carey, Mr. J. Sullivan, Mrs. Fearlow, (house), and other Christians, and Mahomed Khan, Kotwal, in all 22 or 23 persons on the 24th September 1857."

His property, including Government paper, was confiscated, and his estate was conferred on Raja Ratan Singh for conspicuous loyalty. Jaila's son Thakur Parbhat, is at present a student in the Canning College. The younger brothers of Jaila Singh, Rugbardi and Beni Madho who were also rebel leaders, are residents of the Azilgarh District, and are still in possession of Government paper to the extent of Rs. 2,18,000 and Rs. 66,000, from which they have an annual income respectively, of Rs. 9,000 and Rs. 2,200.

The former of these was sent to bring the Nank in State to Lucknow, on his being driven over the Ganges by our troops in 1857.

SECTION III.—THE ANCIENT CAPITALS AJODHIA AND FYZABAD.

The Capitals.—Pargana Haveli Oudh contains the ancient and modern capitals of the district, Ajodhia and Fyzabad, and its history would be incomplete without some account of those places also.

AJODHIA.

Ajodhia.—Ajodhia, which is to the Hindû what Mecca is to the Mahomedan, Jerusalem to the Jew, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on the earth for life in transitory, but on the chariot wheel of the Great Creator himself which will endure for ever.

In appearance Ajodhia has been fancifully likened to a fish, having Gopur as its head, the old town for its body, and the eastern parganas for its tail.

Derivation.—The name Ajodhia is explained by well-known local Pandits to be derived from the Sanskrit words, *Ajod*, unvanquished, also *Aj*, a name of Varishâ, the unconquerable city of the Creator. But Ajodhia is also called *Oudh*, which in Sanskrit means a promise, in allusion it is said, to the promise made by Raja Chander when he went in exile, to return at the end of 14 years. These are the local derivations; I am not prepared to say to what extent they may be accepted as correct. Doctor Wilson of Bombay thinks the word is taken from *yudh* to fight, the city of the fighting Chhatris.

Area.—The ancient city of Ajodhia is said to have covered an area of 12 *jogan* or 48 *kos*, and to have been the capital of Ujar-Kausalk or Kosalk, (the Northern Treasure) the country of the Samjibans race of Kings, of whom Rân Chunder was 67th in descent from Raja Mand, and of which Rân Samintira was the 113th and last. They are said to have reigned through the Suth, Tiroh, and Dohjar Jogs, and 2,000 years of the Kul or present Jâg or Era.

The description of the Ajodhia of Rânâ and the Rânigyan has been beautifully rendered into verse by the distinguished Principal of the Benares College, Mr. Griffiths:

Her ample streets were nobly planned,
And streams of water flowed,
To keep the fragrant blossoms fresh,
That strewed her royal road.

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There many a princely palace stood,
In lines, on level ground,
Here temple, and triumphal arc,
And rampart battlement crowned.

There gilded turrets rose on high,
Above the waving green,
Of mango-groves and blooming trees,
And flowery knots between.

On battlement and gilded spire,
The pennon streamed in state;
And warders, with the ready bow,
Kept watch at every gate.

She shone a very mine of gems,
The throne of Fortuna's Queen;
So many-hued her gay parterres,
So bright her fountains shewn.

Her dames were peerless for the charm,
Of figure, voice, and face;
For lovely modesty and truth,
And woman's gentle grace.

Their husbands, loyal, wise and kind,
Were heroes in the field,
And sternly battling with the foe,
Could die, but never yield.

Each kept his high observances,
And loved one faithful spouse;
And troops of happy children crowned,
With fruit their holy vows.

(Verses from the Rāmāyaṇa)

With the fall of the last of Rāma's line, Ajūdhiā became a wilderness, and the royal race became dispersed even as the Jews. From different members of this dispersed people, the Rājas of Jaspūr, Joudhpūr, Udeypūr, Jambū, &c., of modern times, on the authority of the "Tirhut-Kuth-hā," claim to descend. Even in the days of its desertion Ajūdhiā is said still to have remained a comparative Paradise, for the jungle by which it was over-run, was the sweet-smelling keordh, a plant which to this day flourishes with unusual luxuriance in the neighborhood.

Ban-Oudha.—In less ancient times when waste began to yield to cultivation, it took the name of Ban-Oudha or the Jungle of Oudh. With this period the name of Vikramajit is traditionally and intimately associated, when Buddhism again began to give place to Brāhminism.

The restoration by Vikramajit.—To him the restoration of the neglected and forest-concealed Ajūdhiā is universally attributed. His main clue in tracing the ancient city was of course the holy river Sarjū, and his next was the shrine still known as Nāgēshar-Nāth, which is dedicated to Mahādeo, and which presumably escaped the devastations of the Buddhist and Atheist periods. With these clues, and aided by descriptions which he found recorded in ancient manuscripts, the different spots rendered sacred by association with the worldly acts of the deified Rāma, were identified, and Vikramajit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

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Admiral.—The most remarkable of these was of course Rāmkot the stronghold of

- ✓ 1. Hanumant Ghat.
- ✓ 2. Durgam.
- ✓ 3. Durgam.
- ✓ 4. Durgam.
- ✓ 5. Mah.
- ✓ 6. Mah.
- ✓ 7. Subh.
- ✓ 8. Subh.
- ✓ 9. Subh.
- ✓ 10. Subh.

- 11. Kuttam.
- 12. Lohit Durga.
- 13. Mirad.
- 14. Rāmch.
- 15. Rāmch.
- 16. Rāmch.
- 17. Rāmch.
- 18. Rāmch.
- 19. Rāmch.
- 20. Rāmch.

Rāmchander. 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 Rām'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 Dairath, his wives, and Rama

- 1. Ratan Singh (the throne room).
- 2. Kamal Mandir (the palace of Kamal Raja Dairath's 1st wife).
- 3. Samant Mandir (ditto, ditto, 2nd wife).
- 4. Khat Bhawan (ditto, ditto, 3rd do).
- 5. Subh Mandir (the court house).
- 6. Jagan Ashtan (Rām's birth place).
- 7. Nandani (assembly room of the queen).
- 8. Kunal Bhawan (the golden palace of Rāmchander).

his beloved son, of whom it has been plaintively sung—

"Lord of all virtues, by so slain defiled,
The king's chief glory was his eldest child,
For he was gallant, beautiful, and strong,
Void of all envy, and the thought of wrong.
With gentle grace to man and child he spoke,
Nor could the churl his harsh reply provoke,
He paid due honor to the good and sage,
Renowned for virtue, and revered for age,
And when at eve his warlike task was o'er,
He sat and listened to their peaceful lore,
Just, pure and prudent, full of tender ruth,
The foe of falsehood and the friend of truth;
Kind, slow to anger, prompt at miseries call,
He loved the people, and was loved of all,
Proud of the duties of his warrior race,
His soul was worthy of his princely place.
Resolved to win, by many a glorious deed,
Throned with the gods in heaven, a priceless meed
What though Brihaspati might hardly vie,
With him in eloquence and quick reply,
None heard the music of his sweet lips flow
In idle wrangling or for empty show.
He shunned no toils that student's life befit,
But learned the Vedas and all holy writ,
And even surpassed his father's archer fame,
So swift his arrow and so sure his aim.

To this praise for virtue his ancient father apparently had no pretension; for

* Note.—The same story and number of wives is also told that besides the three wives above marginally indicated, who caused him so much anxiety, there were 360 others of whom history says little. A prodigality of connubial happiness which in modern days found its parallel also in Oudh, in the Kesar Bagh Harem of Wajid Ali Shah.

Samundra Pal Dynasty.—According to tradition Raja Vikramāditya ruled over Ajūdhiā for 80 years, and at the end of that time he was overtaken by the Jogi Samundra Pal who having by magic made away with the spirit of the Raja, himself entered into the abandoned body, and he and his dynasty succeeded to the kingdom they ruled over it for 17 generations or 648 years, which gives an unusual number of years for each reign.

The Siribastam Dynasty.—This Dynasty is supposed to have been succeeded by the

* Note.—Ancient Hindu History is well supplied by the irrepressible appearance of Vikramāditya. Wilford speaks of eight rulers of that name, extending over so many centuries. Something of the same kind may be said of Tilochand in these parts, for the Bais, Bachyots and Siribastam families all had most prominent rulers of that name.

trans-Oggra Siribastam family of which Tilochand was a prominent member, a family which was of the Buddhist-Jain persuasion and to which are attributed certain old Doodhāra or places of Jain

worship which are still to be found in Ajūdhiā, but which are of modern restoration

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With reference to the remarks of Professor Wilson above referred to, it may be observed that the Chinese traveller Hsueh Tsang found no less than 20 Buddhist monasteries with 3000 monks at Ajuddha in the 7th century, and also a large Brahminical population with about 20 of their temples; so that after the revival of Brahminism the idea of monasteries was probably borrowed from the Buddhists, or may have been that whole monasteries went from the one faith to the other, as they stood. If a Guru Brahmin in these days can legitimately supervise a Jain temple, it seems just possible that the sectarian feelings of the Brahmins and Buddhists and Jains of former times, were less bitter than we are liable to suppose.

The monastic orders.—There are seven Akhais or orders of the monastic order, or *Saṅgha*, disciples of Viṣṇu, in Ajuddha, each of which is presided over by a Mahant or Abbot. These are:—

1. Nibandhi, or silent sect, who have their dwelling in Hanḡimān Garh.
2. The Nirmohi, or void of affection sect, who have establishments at Rāmpur, and Oḡpārgāh.
3. Digambari, or naked sect of ascetics.
4. The Khaki or ash-beamed devotees.
5. The Maha-Nirbhāsi, or literally dumb branch.
6. The Santokhi, or patient family.
7. The Nir-clambhi, or provisionless sect.

The expenses of these different establishments, of which the first is by far the most important, are met from the revenues of lands which have been assigned to them, from the offerings of pilgrims and visitors, and from the alms collected by the disciples in their wanderings all over India.

The Nibandhi sect.—I believe the Mahant of the Nibandhi Akhaid or Hanḡimān Garh, has 800 disciples, of whom as many as 3 or 400 are generally in attendance, and to whom rations are served out at noon daily. The present incumbent has divided his followers into four Thoks or parties, to whom the names of four disciples, as marginally noted, have been given.

There appear to be as I have already pointed out in my "Notes on Races, &c." several grades of discipleship in connexion with these establishments.

I. There are the ordinary worshippers of all the different Hindū castes, who still retaining their position in the world and their home ties, become disciples in the simple hope that their prayers offered under the auspices of their spiritual guides, will be heard and their temporal wishes granted.

II. There are also those who forsaking the world and their homes, join the fraternity of devotees in view solely to their eternal well being, a privilege which is within the reach of all castes of Hindūs. Of these latter those who were Brahmins and Chātrās before initiation are exempted from manual labor, while the menial offices of cooking, sweeping, water drawing &c. devolve upon those of the brethren who were originally of the lower castes.

A disciple of the 2nd class is for a time admitted as a novice and instructed with unimportant secular offices only. He is then required to make a round of the great places of pilgrimage such as Dwārka, Jagannath, Oya &c. &c. and on his return thence he is finally admitted to all the privileges of the order; solibacy is enforced, and those who surreptitiously marry, or steal, are expelled from the brotherhood. Brahmins and Chātrās are admitted to membership without limit as to age, but candidates of other castes must be under the age of sixteen years, so that they may

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readily in the doctrine of the order. The orders of the Mahant and his advisers, the heads of Thoks, must be implicitly obeyed. The best of the disciples are chosen to remain at the temple to conduct the devotions in solitude.

Nirmohi sect.—It is said that one Gobind Dās came from Jaipur some 200 years ago and having acquired a few Bighas of revenue-free land, he built a shrine and settled himself at Ram Chat. Mahant Tulshi Dās is the sixth in succession. There are now two branches of this order, one at Ram Chat, and the other occupying the temples at Gopāl Chat. They have rent free holdings in Busti, Manikpūr and Khirdabad.

The Digambari sect.—Siri Balram Dās came to Ajūdhiā 200 years ago, whence it is not known, and having built a temple settled here. Mahant Ritrā Dās is the seventh incumbent. The establishment of resident disciples is very small being limited to 18; they have several revenue free holdings in the district.

The Khaki sect.—When Ramchandr became an exile from Ajūdhiā his brother Lachman is said to have smeared his body with ashes and to have accompanied him. Hence he was called Khaki, and his admiring followers bear that name to this day. In the days of Shujā-ud-Dowla one Mahant Dyl Rām is said to have come from Chitrkot, and having obtained 4 bighas of land, he thereon established the Akhīrā; 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 Gondah district. Rām Dās the present Mahant is seventh in succession from the local founder of the order.

The Mahānirbhūti sect.—Mahant Parsotam Dās came to Ajūdhiā from Kotah Būndi in the days of Shujā-ud-Dowla, and built a temple at Ajūdhiā. Dial Dās the present incumbent is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants. The words Mahānirbhūti imply the worshipping of God without asking for favors, either in this world or the next.

The Santoki sect.—Mahant Rati Rām arrived at Ajūdhiā from Jaipur in the days of Masūd 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 Emperor, took the site and built thereon another temple. After this Khushāl Dās of this order returned to Ajūdhiā and lived and died under an Asok tree, and there the temple which is now used by the fraternity, was built by Rāmkiash Dās the present head of the community.

The Nirālambhi sect.—Siri Birmal Dās is said to have come from Kotah in the time of Shujā-ud-Dowla, and to have built a temple in Ajūdhiā, but it was afterwards abandoned. Subsequently Narasing Dās of this order erected a new building near Darshan Sing's temple. The present head of the fraternity is Ram Serak, and they are dependent solely on the offerings of pilgrims.

The Janmaasthan and other temples.—It is locally affirmed that at the Mahomedan conquest there were three important Hindū shrines, with but few devotees attached, at Ajūdhiā, which was then little other than a wilderness. These were

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the "Jannasthān," the "Sargadwar mandir" also known as "Rām Darbār" and the "Tarek-ke-Thakūr."

On the first of these the Emperor Bābur built the mosque which still bears his name, A. D. 1526. On the second Aurangzeb did the same A. D. 1658-1707, and on the third that sovereign or his predecessor built a mosque, according to the well-known Mohammedan principle of enforcing their religion on all those whom they conquered.

The Jannasthān marks the place where Rām Chandra was born. The Sargadwar is the gate through which he passed into Paradise, possibly the spot where his body was burned. The Tarek-ke-Thakūr was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

Bābur's mosque.—According to Leyden's memoirs of Bābur that Emperor encamped at the junction of the Surgh and Gogra rivers two or three hours from Ajodhia, on the 28th March 1526, and there he halted 7 or 8 days settling the surrounding country. A well known hunting ground is spoken of as that work, 7 or 8 kos above Oudh, on the banks of the Surgh. It is remarkable that in all the copies of Bābur's life now known, the pages that relate to his doings at Ajodhia are wanting. In two places in the Bāburi mosque the year in which it was built 936 H., corresponding with 1525 A. D. is carved in stone, along with inscriptions dedicated to the glory of that Emperor.

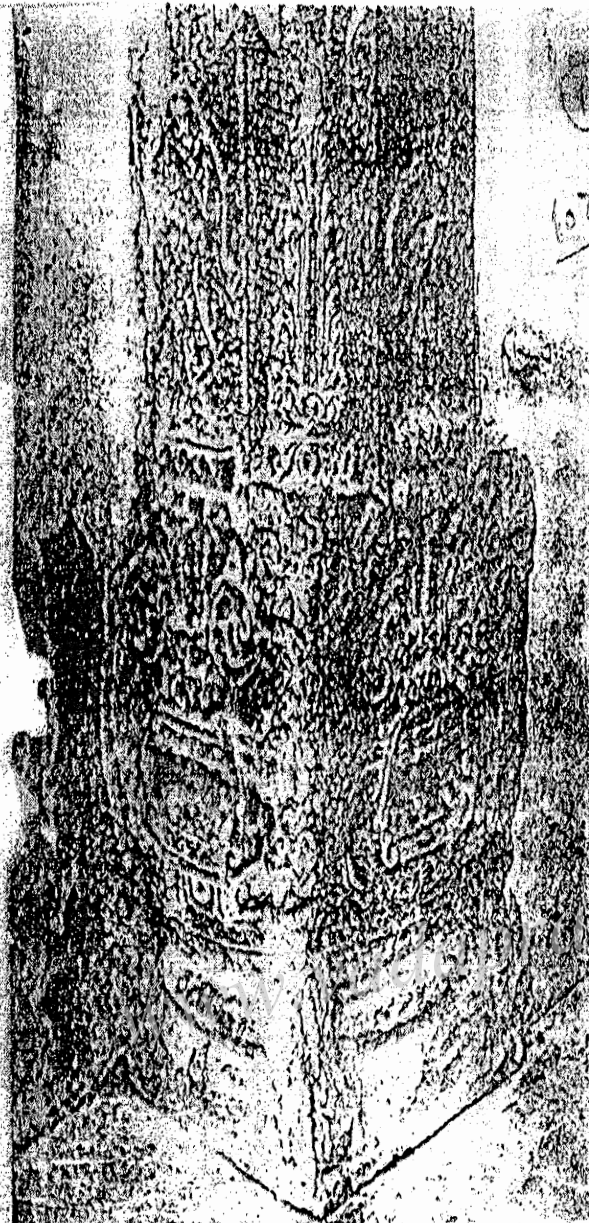
If Ajodhia was then little other than a wild, it must at least have possessed a fine temple in the Jannasthān, for many of its columns are still in existence and in good preservation, having been used by the Mussalmāns in the construction of the Bāburi Mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives *Kiwoti* (literally touch-stone), and carved with different devices. To my thinking these strongly resemble Bālihiat 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.

Hindū and Mussulmān difference.—The Jannasthān is within a few hundred paces of the Hanūmān Gūrhī. In 1525, when a great rupture took place between the Hindūs and Mahomedāns, the former occupied the Hanūmān Gūrhī in force, while the Mussalmāns took possession of the Jannasthān. The Mahomedāns on that occasion actually charged up the steps of the Hanūmān Gūrhī, but were driven back with considerable loss. The Hindūs then followed up this success, and at the third attempt took the Jannasthān, at the gate of which 75 Mahomedāns 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 Hindūs and Mahomedāns 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 Mahomedāns pray, while outside the fence the Hindūs have raised a platform on which they make their offerings.

The two other old mosques to which allusion has been made (known by the common people by the name of *Kouring-Shah*, by whom they mean Aurangzeb) are now mere picturesque ruins. Nothing has been done by the Hindūs to restore the old Mandir of "Rām Darbār." The "Tarek-ke-Thakūr" was reproduced near the old ruin by the Rāja of Kālu, whose estate is said to be in the Punjab, more than two centuries ago; and it was improved upon afterwards by Hīllā Bāi, Marathia, who also built the adjoining ghāt A. D. 1784. She was the widow of Jaswant Rai, Holkar, of Indore, from which family Rs. 231 are still annually received at this shrine.

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 ortho-

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Base of Ancient black Pillar, Tanmasthan, Ayodhya

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A HISTORICAL SKETCH OF FAIZABAD WITH
INCLUDING PARGANAS HAVELL-ODH AND
PACHHIMRATH WITH THE OLD CAPITALS AJUDHIA
AND FYZABAD

BY P. CARNEGIE.

Page no. 5 to 7

AJUDHIA.

Ajudhia- Ajudhia, which is to the Hindu what Macca is to the Mahomedan, Jerusalem to the Jews, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on the earth for that is transitory, but on the chariot wheel of the Great Creator himself which will endure for ever.

In appearance Ajudhia has been fancifully likened to a fish, having Guptar as its head, the old town for its body, and the eastern parganas for its tail.

Derivation- The name Ajudhia is explained by well-known local Pandits to be derived from the Sanskrit words, *Ajud*, unvanquished, also *Aj*, a name of Barmha, the unconquerable city of the Creator. But Ajudhia is also called *Oudh*, which in Sanskrit means a promise, in allusion it is said, to the promise made by Ram Chandr when he went in exile, to return at the end of 14 years. These are the local derivation; I am not prepared to say to what extent they may be accepted as correct. Doctor Wilson of Bombay thinks the word is taken from *yudh* to fight, the city of the fighting Chhatris.

Area.- The ancient city of Ajudhia is said to have covered an area of 12 *jogan* or 48 kos, and to have been the capital of Utar-Kausala or Kosala, (the Northern Treasure) the country of the Surajbans race of Kings, of whom Ram Chundar was 57th in descent from Raja Manu, and of which line Raja Sumintra was the 113th and last. They are said to have reigned through the Suth, Tiréta, and

Dwapar Yuga, and 2,000 years of the Kul or present Yuga or Era.

The description of the Ajudhia of Rama and the Ramayan has been beautifully rendered into verse by the distinguished Principal of the Benares College, Mr. Griffiths.

Her ample streets were nobly planned,
And streams of water flowed,
To keep the fragrant blossoms fresh,
That strewed her royal road.

There many a princely palace stood,
In line, on level ground,
Here temple, and triumphal are,
And rampart banner crowned.

There gilded turrets rose on high,
Above the waving green,
Of mango-groves and blooming trees,
And flowery knots between.

On battlement and gilded spire,
The pennon streamed in state;
And warders, with the ready bow,
Kept watch at every gate,

She shone a very mine of gems,
The throne of Fortune's Queen;
So many-hued her gay parterres,
So bright her fountains sheen.

Her dames were peerless for the charm,
Of figure, voice, and face;
For lovely modesty and truth,
And woman's gentle grace.

Their husbands, loyal, wise and kind,
Were heroes in the field,

And sternly battling with the foe,
Could die, but never yield.

Each kept his high observances,
And loved one faithful spouse;
And troops of happy children crowned,
With fruit their holy vows.
(Scenes from the Ramayan.)

With the fall of the last of Rama's line, Ajudhia became a wilderness, and the royal race became dispersed even as the Jews. From different members of this dispersed people, the Rajas of Jaipur, Joudhpur, Udeypur, Jambu, &c., of modern times, on the authority of the "Tirhut Kuth-ha," claim to descend. Even in the days of its desertion Ajudhia is said still to have remained a comparative Paradise, for the jungle by which it was over-run, was the sweet-smelling *keorah*, a plant which to this day flourishes with unusual luxuriance in the neighbourhood.

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ghousands half-yearly flock.

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, of whom it has been plaintively sung-

"Lord of all virtues, by no stain defiled,
The king's chief glory was his eldest child,
For he was gallant, beautiful, and strong,
Void of all envy, and the thought of wrong.
With gentle grace to man and child he spoke,
Nor could the churl his harsh reply provoke,
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He shunned no toils that student's life befit,
 But learned the Vedas and all holy writ;
 And even eclipsed his father's archer fame,
 So, swift his arrow and so sure his aim.

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

- 1-1. Rattan Singasin (the throne room).
2. Kosilla Mandr (the palace of Kosilla, Raja 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 birth place.)
7. Nowratan, (assembly room of the queens.)
8. Kunak Bhawan, (the golden palace of Ramchandar.)

To this praise for virtue his ancient father apparently had no pretension; for we are told that besides the three wives above marginally indicated, who caused him so much anxiety, there were 360 others of whom history says little.* A prodigality of connubial happiness which in modern days found its parallel also in Oudh, in the Kesar Bagh Harem of Wajid Ali Shah.

Note:- The same story and number of wives is also ascribed to Salivahara and Tilokchand.

Samundra Pal Dynasty.- According to tradition Raja Vikramaditta ruled over Ajudhia for 80 years, and at the end of that time he was outwitted by the Jogi Samundra Pal, who having by magic made away with the spirit of the Raja, himself entered into the abandoned body, and he saw his dynasty succeeding to the

kingdom they ruled over it for 17 generations or 643 years, which gives an unusual number of years for each reign.

Note:- Ancient Hindu History is sadly mystified by the irrepressible appearance of Vikramditta. Wilford speaks of eight rulers of the name, extending over as many centuries. Something of the same kind may be said of Tilokchand in these parts, for the Bais, Bachgote and Siribastam families all had most prominent rulers of that name.

Page 9 & 10

The Ajudhia Mahatum.- No account of Ajudhia would be complete which did not throw some light on the Ramayan and the Ajudhia Mahatum. Of the former of these works, I need not speak, for through the writings of Wheeler, Cust, Monier Williams &c. most readers are familiar therewith. I will therefore confine my remarks to the Ajudhia Mahatum, which is comparatively unknown.

This work was prepared to the glorification of Ajudhia according to some, by Ikshawaku of the solar race, while others with more probability aver that it is a transcript from the Askundh and Padam Purans, and is not the production of any Raja. Be that as it may it is well that the essence of the work should be made available to the public, and in this view Mr. Woodburn c.s. Has been good enough to make a connected abstract for me, from a literal translation which I had made some years ago. This abstract is given as Appendix B.

Limits of Ouch.- It is not always easy to comprehend what is meant by the Oudh or Ajudhia of ancient times, for that territory has been subjected to many changes. So far as these are known to me, I give them below-

The Oudh of Rama.- Such intelligent natives as Maharaja Man Singh have informed me that at this period Oudh was divided into five portions, thus:- (1) *Kosal or Utar Kosala*, which included the present Trans-Gogra districts of Gorakhpur, Busti, Gondah and

Baraich. (2) *Pachhamrath*, which included the country between the rivers Gogra and Gomti, extending westwards from ajudhia to Nimkhār in Sitapur, (3) *Purabrath*, or the territory between the same rivers, extending eastwards towards Jaunpur, the limit not being traceable. (4) *Arbar* being the country around Pertabgurh, lying between the rivers Gomti and Son, probably the same that is still known as Aror or Arwar: and (5) *Silliana*, which included some portion of the Nepal hills running along the then Oudh frontier.

The Oudh of Akbar.- Mention is made of the title of Subadar of Oudh as early as A.D. 1280, and it was one of the 15 subas or Governorships into which Akbar subdivided the empire in 1590 A.D. The Mahamadan attempt to change the name from Oudh to Akhtarnagar, never seems to have succeeded fully.

The boundaries of the old Suba differed materially from those of the present day, and a large part of what is now the eastern portion of the Province, including tando, Aldemau, Manikpur, &c., was not in those days included in Suba Oudh, but in Allahabad. According to the Ain-i-Akbari the Suba then extended from and inclusive of Sirkar Gorakhpur, to Kanauj, and from the Himalayas to Suba Allahabad, 135 kos by 115 kos.

Suba Oudh contained five Sirkars, viz., (1) Oudh ; (2) Lucknow ; (3) Baraich ; (4) Khyrabad ; and (5) Gorakhpur. The details of these are given below, but they are only approximately correct, and in regard to some places my information is incomplete.

Page 19 to 21

With reference to the remarks of Professor Wilson above referred to it may be observed that the Chinese traveller Hwen Thsang found no less than 20 Buddhist monasteries with 3000 monks, at Ajudhia in the 7th century, and also a large Brahminical population with about 20 of their temples; so that after the revival of Brahminism the idea of monasteries was probably borrowed from the Buddhists; or may it not have been that whole monasteries went from the one faith to the other, as they stood? If a Gour Brahmin in

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2. Tulshi Dasi.
3. Muni Rami.
4. Jankisaran Dasi.

There appear to be as I have already pointed out in my "Notes on Races, &c.," "several grades of discipleship in connexion with

these establishments.

I. There are the ordinary worshippers of all the different Hindu castes, who still retaining their position in the world and their home ties, become disciples in the simple hope that their prayers offered under the auspices of their spiritual guides, will be heard and their temporal wishes granted.

II. There are also those who forsaking the world and their homes, join the fraternity of devotees in view solely to their eternal well being, a privilege which is within the reach of all castes of Hindus. Of these later those who were Brahmins and Chhatris before initiation are exempted from manual labor, while the menial offices of cooking, sweeping, water drawing &c. devolve upon those of the brethren who were originally of the lower castes.

A disciple of the 2nd class is for a time admitted as a novice and intrusted with unimportant secular offices only. He is then required to make a round of the great places of pilgrimage such as Dwarka Jagarnath, Gya *c., and on his return thence he is finally admitted to all the privileges of the order; celibacy is enforced, and those who surreptitiously marry, or steal, are expelled from the brotherhood. Brahmins and Chhatris are admitted membership without limit as to age, but candidates of other castes must be under the age of sixteen years, so that they may readily imbibe the doctrines of the order. The orders of the Mahant and his advisers, the heads of Thoks, must be implicitly obeyed. The best of the disciples are chosen to remain at the temple to conduct the devotions in solitude.

Nirmohi sect. - It is said that one Gobind Das came from Jaipur some 200 years ago and having acquired a few Bighas of revenue-free land, he built a shrine and settled himself at Ram Gaht. Mahant Tulshi Das is the sixth in succession. There are now two branches of this order, one at Ram ghat and the other occupying the temples at Guptar Gaht. They have rent free holdings in Busti, Mankapur and Khurdabad.

The Digambari sect.- Siri Balram Das came to Ajudhia 200 years ago, whence it is not known, and havign built a temple settled here. Mahant Hira Das is the Seventh incumbent. The establishment of resident disciples is very small being limited to 15; they have several revenue free holdings in the district.

The Khaki sect.- When Ramchandr became an exile from Ajudhia his brother Lachhman is said in his grief to have smeared his body with ashes and to have accompanied him. Hence he was called *Khaki* and his admiring followers bear that name to this date. In the days of Shuja-ud-Dowla on Mahant Dya 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 Gondah district. Ram Das the present Mahant is seventh in succession from the local founder of the order.

The Mahanirbani sect.- Mahant Parsotam Das came to Ajudhia from Kotah Bundi in the days of Shuja-ud-Dowla, and built a temple at Ajudhia. Dial Das the present incumbent is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants. The works Mahanirbani imply the worshipping of god without asking for favors, either in this world or the next.

The Santoki Sect.- Mahant Rati Ram arrived at Ajudhia 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 Ajudhia 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.

The Niralambhi sect.- Siri Birmal Das is said to have come

from Kotah in the time of Shuja-ud-Dowla, and to have built a temple in Ajudhia, 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 Sevak, and they are dependant solely on the offerings of pilgrims.

The Janmasthan and other temples.- It is locally affirmed that at the Mahomedan conquest there were three important Hindu shrines, with but few devotees attached, at Ajudhia which was then little other than a wilderness. These were the "Janmasthan," the "Sargadwar mandir" also known as "Ram Darbar" and the "Tareta-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. 1658-1707; 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 Ram Chandr was born. The Sargadwar is the gate through which he passed into paradise, possibly the spot where his body was burned. The Tareta-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 Ajudhia, on the 28th March 1528, and there he halted 7 or 8 days settling the surrounding country. A well known hunting ground is spoken of in that work, 7 or 8 kos above Oudh, on the banks of the Surju. It is remarkable that in all the copies of Babar's life now known, the pages that relate to his doings at Ajudhia are wanting. In two places in the Babari mosque the year in which it was built 935 H., corresponding with 1528 A.D. is carved in stone, along with inscriptions dedicated to the glory of

that emperor.

If Ajudhia was then little other than a 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 Musalmans in the construction of the Babari 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 my thinking these strongly resemble Budhist 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.

Hindu and Musalman differences.- The Janmasthan is within a few hundred paces of the Hanuman Garhi. In 1855 when a great rupture took place between the Hindus and Mahomedans, the former occupied the Hanuman Garhi in force, while the Musalmans took possession of the Janmastham. 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" (garj-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.

The two other old mosques to which allusion has been made (known by the common people by the name of *Nourang Shah*, by whom they mean Aurangzeb,) are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old Mandir of "Ram Darbar." The "Tareta-ke-Thakur" was reproduced near the

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old ruin by the Raja of Kalu, whose estate is said to be in the Punjab, more than two centuries ago; and it was improved upon afterwards by Hilla Bai, Marathin, who also built the adjoining ghat A.D. 1784. She was the widow of Jaswant Rai, Holkar, of Indore, from which family Rs. 231 are still annually received at this shrine.

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IN THE HON'BLE HIGH COURT OF JUDICATURE
 LUCKNOW, BENCH LUCKNOW
 C.O.S. No. 5 of 1981 (L.S. No. 226 of 1981)

Shri Rajendra Singh
 vs.
 Shri Rajendra Singh

Ayodhya and God Rāma
 ALAY MITRA SHASTRI

Ex-51

According to the age-old Indian tradition Rāma flourished in the second aeon (yuga) known as Treta, thousands of years before Christ, and considerably prior to Krishna who is supposed to have lived at the close of the third yuga (Dvāpara). These dates have been doubted, perhaps not without reason, by many a historian as divergent traditions prevailed in ancient India in this matter.¹ Irrespective of what one might think regarding the exact dates, the fact remains that the entire Indian tradition is at one in placing Krishna posterior to Rāma and correspondingly the Mahābhārata episode later than the Rāmāyana. This is also supported by the occurrence of the Rāmāyana story called there Rāmopākhyāna-parvan in the Vanaparvan of the Mahābhārata and the casual manner in which the Mahābhārata refers to the Rāmāyana episodes should leave absolutely no doubt about the priority of the Rāmāyana to the Mahābhārata, both as episodes and texts.² The doubts expressed by a few modern scholars have no real basis to stand upon.

The two epics, as they are now available represent only the final form and their compilation was actually a gradual process. According to M. Winternitz, whose opinion is commonly accepted by historians of Indian literature, the original Vālmikiya Rāmāyana, portraying Rāma only as a human being and devoid of a major portion of the first (Bāla) and the whole of the last (Uttara) kāṇḍa and a few other portions deifying Rāma and were added later, was composed in the fourth or third century B.C. and with all the later interpolations, viz. Bāla and Uttara kāṇḍas as well as the later accretions deifying Rāma and identifying him with god Viṣṇu, it had come into existence by the close of the

second century A.D.³ And the Mahābhārata, according to the same authority, cannot have received its present form earlier than the fourth century B.C. and later than the fourth century A.D.⁴ These latest dates are highly crucial for our purpose as they show that by the second century A.D. at the latest Rāma had already come to be recognised as an incarnation of god Viṣṇu.

The same is indicated by the rich epigraphic and numismatic data. Leaving aside evidence of a general nature which may be interpreted as referring to Rāma as an ideal human being,⁵ we may refer here to an important inscription on a stone slab from the well-known antiquarian site of Kaurāmbi (modern Kosam, Allahabad district, Uttar Pradesh) which has been discovered recently. It provides the most important evidence on Rāma's supreme divinity. The inscription is very fragmentary, and much of its important portion is lost due to the damage to the stone. It purports to record some pious act performed by a gr̥hasthi along with his son named Jadhaghosh in connection with Bhagavān (God) Rāma-Nārāyaṇa. The adjective bhagavān, being in genitive singular, it is apparent that the inscription was probably to record the erection of a shrine of the god or installation of his image or some emblem.⁶ The inscription was dated, but a major portion is lost so that we have missed the year, and only the day (divasa) remains. It is 10 + 2 = 12. The month may have been Kārtika as the eleventh day of the bright half of this month and is regarded as very sacred by the Vaiṣṇavas because of their belief that god Viṣṇu wakes up from his four-month-long slumber that day. Following that day, viz. Kārtika fulla dvādasi, is the

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Ayodhya and Lord Rama

with Rama.

Archaeologically it is already well-established that Ayodhya was well settled in about 800 B.C. And as NBP and ordinary grey ware sherds dating from an earlier period have been found from the surface as well as in the course of levelling in July 1992, an excavation at the lofty mound adjoining the disputed Babri Masjid site is likely to yield evidence of a considerably earlier settlement.

Although Ayodhya had been a seat of several Indian religions like Jainism, Buddhism and various Brahminical cults, including Saivism and Shaivism, it was especially sacred to Vaishnavas, including those of the Rama cult. While the excavations have revealed the existence of a huge structure, possibly of a Hindu temple, at the locality where once there stood the disputed structure, by revealing the bases of columns in the eleventh-twelfth centuries A.D. levels, we have also definite epigraphic evidence from the Ghaṭavāla period.

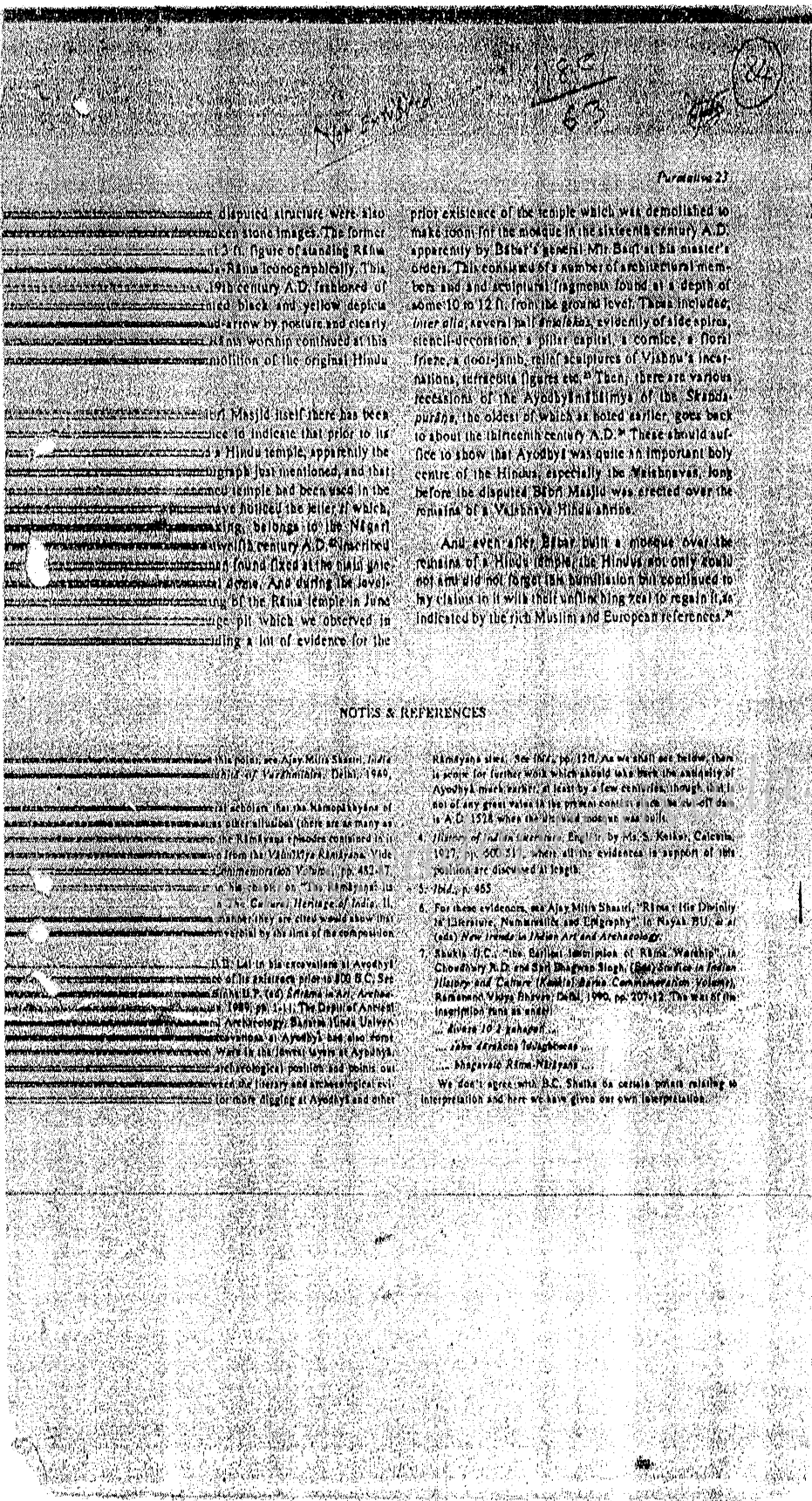
The Chandravarṇ plates of the Ghaṭavāla king Chandradeva, dated V.S. 1150 (A.D. 1092-93), inform us that the king visited Ayodhya and performed various rites, including the worship of god Viṣṇu, i.e. Viṣṇu. The Ayodhyamāhātmya of the *Skandha-purāṇa* (Vṛndavana manuscript), dating from about the thirteenth century A.D., refers to an idol called 'Chandrabān' in the Viṣṇu temple at the Svargadwāra gate at Ayodhya which was believed to have been installed by Chandr who had come on a pilgrimage to worship Viṣṇu. As pointed out by Hans Bakker, who has made a detailed study of Ayodhya from various angles, here we have a veiled allusion to the construction of the temple or the installation of the image, i.e. by Chandradeva.¹⁴

Another inscription of Jayachandradeva, dated A.D. 1184 from Ayodhya which, *inter alia*, records the construction of a Viṣṇu temple, remains unpublished.¹⁵ As we have seen above, at least from the second century A.D. Rama had come to be identified with god Viṣṇu. Hence we are inclined to believe that the god worshipped by the Ghaṭavāla kings must have been none else than Rama himself, at least in so far as Ayodhya is concerned.

And as if this were not enough, a large rectangular stone slab (measuring about 5x2 ft.) bearing a twenty-line inscription was recovered on December 6, 1992, from the walls of the so-called Babri Masjid which finally established this fact. The inscription is composed in high-flown Sanskrit verse, except for a very small portion in prose, and is engraved in the chaotic and classical Nāgarī script of the eleventh-twelfth century A.D. It has yet to be fully deciphered, but the portion which have been fully deciphered and read are of great historical significance and value for our purpose here. It was evidently put up on the wall of the temple, the construction of which is recorded in the text inscribed on it. Line 15 of this inscription, for example, clearly tells us that a beautiful temple of Viṣṇu-Hari, built with heaps of stone (*śila-samāhṛti-gaṇaiḥ*), and beautified with a golden spire (*hirṇya-kaṣṭha-śrī-mandaram*) unparalleled by any other temple built by earlier kings (*pūrvait-āpy-akṛitān kṣīṇān nīpātibhiḥ*) was constructed. This wonderful temple (*nīy-adbhutam*) was built in the temple-city (*vibudh-ālayaṇ*) of Ayodhya situated in the Śaketamandala (district-line 17) showing that Ayodhya and Saketa were closely connected, Saketa being the district of which Ayodhya was a part. Line 19 describes god Viṣṇu as destroying king Bali (apparently in the Vāmana manifestation) and the ten-headed personage (Daśanana, i.e. Ravana).

Line 20 contains an allusion to the serious threat from the west (*pāścātya-dhātī*), apparently posed by Sultan Ibrahim and his son Mahmud of Ghazni, and its destruction by the king.

The inscription was composed by the poet *Ayodhyachandra*, son of *Alhana*. Perhaps he was also the king and as royal poet he is said to have excelled even *Harishchandra* and *Uśanaka* (line 6) and is credited with the excavation of tanks and laying wells as well as stepped wells (line 17). In lines 7 and 11 we get a reference to a powerful king named *Sallakṣaṇa*, who, in view of palaeographic considerations and in keeping with the extant information of the history of this period, was perhaps the Chandella king *Sallakṣaṇavarman* who ruled at the end of the eleventh and the beginning of the twelfth century A.D. It is also not impossible that there was another king of this name belonging to some other dynasty.¹⁶ But the inscription certainly proves the building of a magnificent temple of Hari-Viṣṇu, the killer of Ravana, i.e. Rama.¹⁷



NOTES & REFERENCES

disputed structure were also
 1. Figure of standing Rikha
 2. Rikha iconographically. This
 3. 19th century A.D. fashioned of
 4. black and yellow depicting
 5. arrow by posture and clearly
 6. Rikha worship continued at this
 7. demolition of the original Hindu
 8. Masjid itself there has been
 9. evidence to indicate that prior to its
 10. a Hindu temple, apparently the
 11. graph just mentioned, and that
 12. temple had been used in the
 13. have housed the Jeller, at which,
 14. belongs to the Nigari
 15. century A.D. described
 16. found fixed at the main gate
 17. And during the Javeli
 18. of the Rikha temple in June
 19. which we observed in
 20. a lot of evidence for the

prior existence of the temple which was demolished to
 make room for the mosque in the sixteenth century A.D.
 apparently by Babar's general Mir Baqir at his master's
 orders. This contained a number of architectural mem-
 bers and architectural fragments found at a depth of
 some 10 to 12 ft. from the ground level. These included:
 tiered pillars, several half columns, evidently of a deep
 stencil-decoration, a pillar capital, a cornice, a floral
 frieze, a door-jamb, relief sculptures of Vishnu's incar-
 nations, interlocking figures etc. Then, there are various
 recensions of the Ayodhya Mahimya of the Skanda-
 purana, the oldest of which as noted earlier, goes back
 to about the thirteenth century A.D. These should suf-
 fice to show that Ayodhya was quite an important holy
 centre of the Hindus, especially the Vaishnavas, long
 before the disputed Babri Masjid was erected over the
 remains of a Vaishnava Hindu shrine.

And even after Babar built a mosque over the
 remains of a Hindu temple the Hindus not only could
 not and did not forget the humiliation but continued to
 lay claims to it with their unflinching zeal to regain it, as
 indicated by the rich Muslim and European references."

Ramayana story. See 1941, pp. 127, 128. As we shall see below, there
 is some further work which should take back the antiquity of
 Ayodhya much further, at least by a few centuries, though it is
 not of any great value in the present context as the 'cut-off date'
 is A.D. 1528 when the Babri Masjid was built.
 4. *History of India*, English, by Mr. S. K. Sen, Calcutta,
 1927, pp. 500-51, where all the evidence is given of the
 position are discussed at length.
 5. *Ibid.*, p. 465.
 6. For these evidences, see Ajay Mitra Shastri, "Rikha: the Divinity
 in Literature, Numismatics and Epigraphy", in *Naya Bharat*, 2 (1941)
New Trends in Indian Art and Archaeology.
 7. Shastri, B.C., "The Earliest Temples of Rikha Worship", in
 Choudhury R.D. and Sri Bhagwan Singh (eds.), *Studies in Indian
 History and Culture (Kashmir Series, Commemorative Volume)*,
 Ramchand Prakash, Delhi, 1960, pp. 207-12. The work of the
 inscription found at the site.
 8. *Divya Darshan* (Delhi) ...
 9. *Shri Rikha Darshan* ...
 10. *Shri Rikha Darshan* ...
 11. We don't agree with B.C. Shastri on certain points relating to
 interpretation and here we have given our own interpretation.

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lay out his money in expensive mosques, temples and tombs; they would restrain him in the same way; and he is content to live without them, and have his loins always girded for fight or flight."

The Bahrelia

But the worst offenders were the Bais of Kaimganj in Dewa, to whom reference has already been made in Chapter III, and the Bahrelia of Surajpur. One might almost feel sympathy for the great Rujas, who had been encouraged by the miserable weakness and laxity of the central Government to maintain an independent state in the midst of their clan, unpardonable as were their aggressions on their neighbours; but the smaller landowners were nothing more than glorified and professed dacoits. The most notorious robber in Oudh was Raja Singhi of Surajpur. He was eventually taken by Man Singh and died in prison at Lucknow in 1845—a fate which he richly deserved.* Other well-known Bahrelia handitti were Jafak Singh and Jaskaran of Kitava in Surajpur, Raghubar Singh of the same village and Sheodin, a relative of the Raja. These brigands constantly found refuge in the jungles, which were then much more extensive than now: they were full of hidden forts and from them the robbers could rally forth to commit all manner of atrocities on wayfarers and on the neighbouring villages, and all the king's army and all the king's men could not dislodge them from their fastnesses. After giving a detailed list of a few out of many of the enormities committed by different leaders of robber bands in Rudauli, Sleeman adds: "The above list contains only a part of the leaders of the gangs by which the districts of Daryabad-Rudauli, Siddhar, Partalgarh, Dewa and Jahangirabad are infested." Few of these people even died natural deaths; they either killed each other or perished sooner or later at the hands of the servants of Government.

The raid of Amir Ali

Shortly before annexation an incident occurred in this district, which may well be recorded as illustrative of the state of anarchy that then prevailed: unless the utter weakness of the Government be borne in mind, such occurrences would appear impossible. A brief reference to the affair is to be found in the article on Rudauli in the old Oudh Gazetteer, but a full

* Tour in Oude, II, 260. | 1860, II, 316.

Geminant
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Amir

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account appeared in the "Pioneer" of the 20th of June 1902, signed Thomas Catania, and entitled "An Episode in Oudh History." This I was enabled to verify through the kindness of Mr. H. J. Bous, I.C.S., who sent me a second narrative of the affair furnished by Rai Mahadeo Ball of Rampur in paragan Daryabad. It would appear that the event happened in the year 1853. The cause of the occurrence was one of the numerous disputes that have sprung up from time to time between the Hindu priests and the Mussalims of Amethi with regard to the ground on which formerly stood the Janama-thun temple, which was destroyed by Babar and replaced by a mosque. Other mosques had been built there by Aurangzeb and others, and some of them had fallen into decay. The ground, being peculiarly sacred to the Hindus, was at once seized by the Barazis and others, thus affording a fertile source of friction. According to the "Pioneer" account, one of the Mahants had been expelled by his brethren, and in revenge proceeded to Lucknow, became a Mussalman, and spread the news that the Hindus had destroyed the mosque. At all events, the prime mover in the business was one Maulvi Amir Ali, a resident of [redacted] in Lucknow and a well-known leader. This man at once proceeded to proclaim a jihad in the city and was secretly assisted by the king. The latter sent orders to Fyzabad to enquire into the matter, but nothing was done. Thereupon the Maulvi returned to Amethi and collected a large and well-armed force of Muhammadans. Hearing of this, the king deputed Bashir-ud-daula to Amethi and summoned the Maulvi to Lucknow. Knowing the danger of allowing any religious disturbance to come to a head, the king openly proclaimed that no violent action should be taken, but that the mosque in question should be restored. Amir Ali was far from satisfied with this and returned to Amethi. Finding that no action was being taken, he marched with his force to Bausa, a village about three miles to the north of Sadarganj in this district, where is the tomb of the saint, Abd-ul-Hazzaq. Here he collected more men, and on receiving the news of his proceedings the king summoned Sir James Outram, the Resident, and left it to him to put a stop to the movement in any way he could.

the Ajudhya Mahatum, which is comparatively unknown. This work was prepared to the glorification of Ajudhya, according to some by Ikshawaku of the solar race, while others with more probability aver that it is a transcript from the Askundh and Padam Purans, and is not the production of any Raja."

"669. Hindu and Musalman difference.-The Janmasthan is within a few hundred paces of the Hanuman 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 Janamsthan, 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 Hindues have, raised a platform on which they make their offerings."

4276. "Barabanki: A gazetteer being Volume XLVIII of the District Gazetteer of the United Provinces of Agra and Oudh" compiled and edited by H.R. Nevill, I.C.S., printed by F. Luker, Supdt., Government Press, United Provinces, Allahabad

in 1904. Copy of pages No.168-169 have been filed as Paper No.107C1/40-41; Ex No.52, Suit-5. The author has given reference and details of the Hindu Muslim clash in regard to "Janam Asthan Temple" which is said to have occurred in 1853 at page 168, 169, 170 which read as under:

"Shortly before annexation an incident occurred in this district, which may well be recorded as illustrative of the state of anarchy that then prevailed; unless the utter weakness of the Government be borne in mind, such occurrences would appear impossible. A brief reference to the affair is to be found in the article on Rudauli in the old Oudh Gazetteer, but a full account appeared in the "Pioneer" of the 20th of June, 1902 signed Thomas Catania, and entitled "An Episode in Oudh History." This I was enabled to verify through the kindness of Mr. H.J. Bose, I.C.S., who sent me a second narrative of the affair furnished by Raj Mahadeo Bali of Rampur in pargana Daryabad. It would appear that the event happened in the year 1853. The cause of the occurrence was one of the numerous disputes that have sprung up from time to time between the Hindu priests and Musalmans of Ajodhya with regard to the ground on which formerly stood the Janamasthan temple, which was destroyed by Babar and replaced by a mosque. Other mosques had been built there by Aurangzeb and others, and some of them had fallen into decay. The ground, being peculiarly sacred to the Hindus, was at once seized by the Bairagies and others, thus affording a fertile source of friction. According to the "Pioneer" account, one of the Mahants had been expelled

by his brethren, and in revenge proceeded to Lucknow, became a Musalman, and spread the news that the Hindus had destroyed the mosque. At all events, the prime mover in the business was one Maulvi Amir Ali, a resident of Amethi in Lucknow and a well-known faqir. This man at once proceeded to proclaim a jihad in the city and was secretly assisted by the king. The latter sent orders to Fyzabad to enquire into the matter, but nothing was done. Thereupon the Maulvi returned to Amethi and collected a large and well-armed force of Muhammadans. Hearing of this, the king deputed Bashir-ud-daula to Amethi and summoned the Maulvi to Lucknow. Knowing the danger of allowing any religious disturbance to come to a head, the king openly proclaimed that no violent action should be taken, but that the mosque in question should be restored. Amir Ali was far from satisfied with this and returned to Amethi. Finding that no action was being taken, he marched with his force to Bansa, a village about three miles to the north of Safdarganj in this district, where is the tomb of the saint, Abd-ul-Razzaq. Here he collected more men, and on receiving the news of his proceedings the king summoned Sir James Outram, the Resident, and left it to him to put a stop to the movement in any way he could.

Consequently an order was sent express to the Nawab of Fyzabad, who despatched a large force to Bansa. Amir Ali, however, remained obdurate, and would only consent to withdraw on the condition that the mosque should be restored. The Governor's Council suggested that the King alone could move in the matter, and so the Nawab

was only too glad to have an excuse for doing nothing. The Maulvi on the other hand, after waiting for a month and finding that nothing was done, marched to Daryabad, where he remained for twenty days. The Nawab thereupon replied by sending four Muftis to preach obedience to the Maulvi's forces; and this action resulted in the reduction of Amir Ali's contingent by one-half. The remainder, however, stood by their leader, and persisted in their intention of marching to Ajodhya and destroying the Hanuman Garhi. Accordingly Colonel Barlow, who commanded the First Regiment of Oudh Irregular Infantry, was ordered to arrest his progress. He was assisted by Rai Abhairam Bali of Rampur, and came up with the Maulvi's force at Shujaganj, a large market on the old high road, and a hamlet of Phugauli, close of Hayatnagar. The insurgent force is said to have numbered 2,000 men, while the King's troops consisted of one regiment and two guns. On coming up with the rebels, Colonel Barlow gave the order to fire, and when the Musalman gunner began, out of sympathy with the Maulvi, to use grape instead of round shot, the Colonel killed him on the spot and worked the gun himself. The encounter was a desperate one, and a fierce hand-to-hand struggle was maintained for three hours. The day was decided by a flanking movement on the part of Colonel Barlow, and the rebels were then surrounded by Sher Bahadur Singh of Kamiar, Thakur Singh and the sepoy of Rai Abhairam Bali, who were waiting for their opportunity. The insurgents then broke and fled, but not before a large number of them had been slain, their estimated loss varying

from 120 to 700, while the First infantry was almost destroyed. Amir Ali was killed while in the act of prayer, and his head was sent to the king at Lucknow. For some years after annexation his memory was preserved in a fair held in his honour at Rahimganj in Rudauli; but this has now dwindled to extinction."

4277. In "Fyzabad A Gazetteer being Vol. XLIII of the District Gazetteers of the United Provinces of Agra and Oudh" by H.R. Nevill published in 1905 (Book No. 4), the history of Ayodhya is also mentioned. Photocopy of the pages no. 171 to 179 alongwith its frontispiece has been filed as Exhibit T5 (Suit-4) (Paper No. 43A1/2-11), Register 18, pages 5-23. In Chapter V it is said :

"To the Hindu the holy city of Ajodhya is especially dear from its connection with Rama and Sita, the types of perfect men and women. The great epic, called after its hero the Ramayana, has gained immensely in popularity by the production of a revision in the vernacular, and Talsi Das' poem is read and known all over Northern India. According to the Ramayana, Dasarath, of the Surajbans or Solar race, was king of Kosala in the third age of Treta Yug of the Hindu cosmogony. He had four sons, of whom Rama was the eldest. Sita was daughter of Raja Janak of Mithila, and Rama won his bride by breaking the bow which no one else could even bend. Owing to the jealousy of queen Kaikeyi, Dasaratha was induced to send Rama with Sita and his brother Lakshman into exile. Sita was enticed away by Ravana, king of Ceylon, but was recovered after much fighting with the help of Hanuman and his monkeys. It is

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Religious Policy of Babur
 Presented by Dr. B. R. Sharma
 in 1962
 by S. R. Sharma

CHAPTER II

BABUR AND HUMAYUN

Babur inherited his religious policy from the Lodis. Sikandar Lodi's Hinduism must have been still remembered by some of the officials who continued to serve when Babur came into power. Babur was not a great administrator. He was content to govern India in the orthodox fashion. He projected no great changes in the government of the country except the design of a royal road from Agra to Kabul. But the Hindus he met with occupied no humble position. Rana Sangha, a Hindu, led a host wherein even Muslim armies were present under disaffected Pathan chiefs. It was Babur's success at the battle of Khanwa against Rana Sangha that enabled him to remain in India as her ruler. These two factors seem to have governed his religious policy. Babur, the born fighter against heavy odds, knew he was at a great crisis in his life on the eve of his battle against Rana Sangha. In order to conform strictly to the Muslim law he absolved Muslims from paying stamp duties thus continuing the tax to Hindus alone. He thus not only continued, but increased, the distinction between his Hindu and Muslim subjects in the matter of their financial burdens. One of his officers, Hindu Beg, is said to have converted a Hindu temple at Sambhal into a mosque. His Sadr, Shaikh Zain, demolished many Hindu temples at Chanderi when he occupied it. By Babur's orders, Mir Baqi destroyed the temple at Ayudhya commemorating Rama's birth place and built a mosque in its place in 1528-9. He destroyed Jain idols at Uru near Gwalior. There is no reason to believe that he did anything to relax the harshness of the religious policy which he found prevailing.

Some time back a document, alleged to be Babur's will, was brought to the notice of scholars by the Government of Bhopal (Central India). It was exhibited at one of the meetings of the Indian Historical Records Commission. All the known facts of Babur's death and Humayun's accession to the throne militate against this being genuine. Among other things, the document includes an admonition to Humayun to behave liberally towards the Hindus.

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*Religion, Policy of the Moghul Emperors
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by S.R. Dasgupta*

CHAPTER II

BĀBUR AND HUMĀYUN

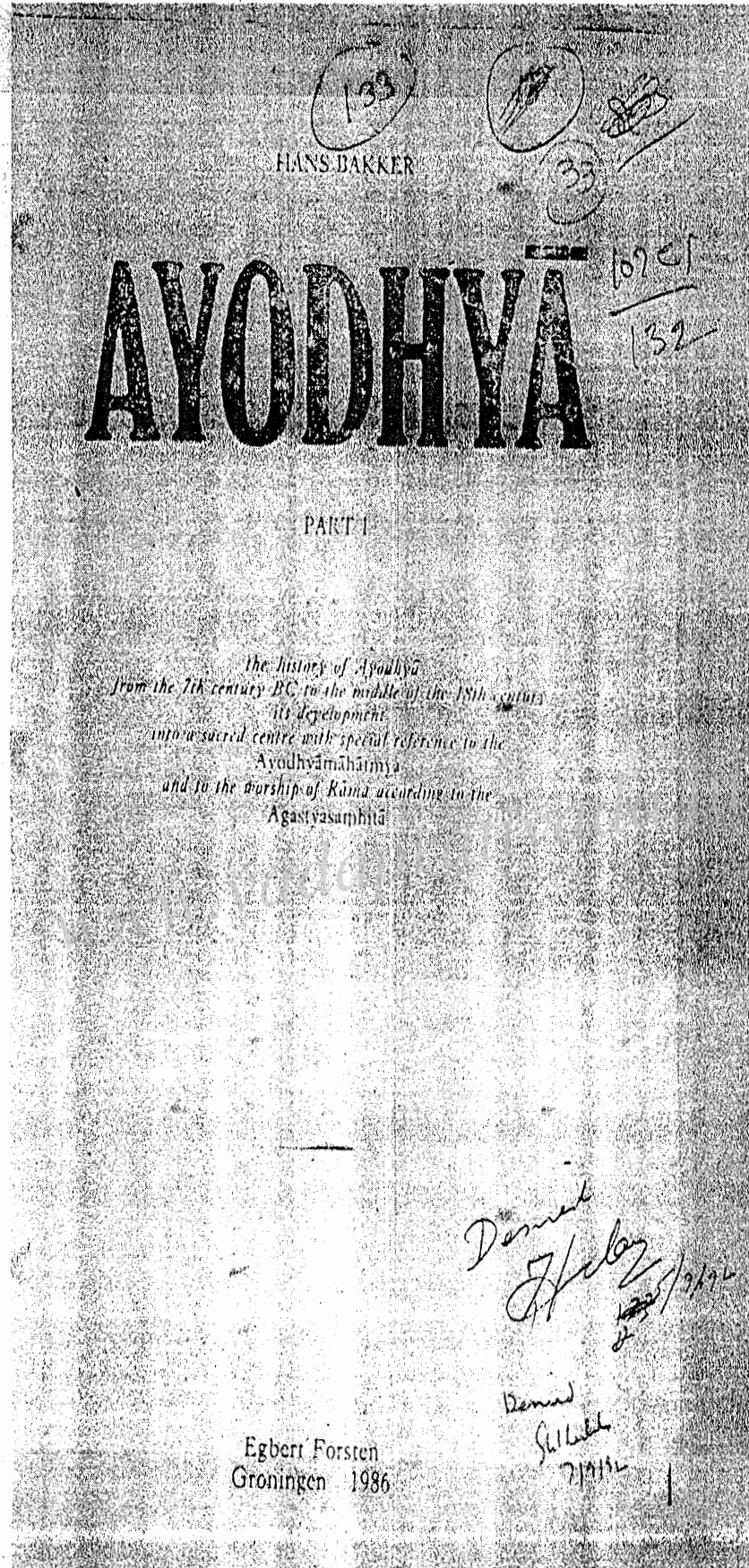
BĀBUR inherited his religious policy from the Lodis. Sikandar Lodi's fanaticism must have been still remembered by some of the officials who continued to serve when Bābur came into power. Bābur was not a great administrator. He was content to govern India in the orthodox fashion. He projected no great changes in the government of the country except the design of a royal road from Agra to Kabul. But the Hindus he met with occupied no humble position. Rana Sāngā, a Hindu, led a host wherein even Muslim armies were present under disaffected Pathān chiefs. It was Bābur's success at the battle of Khanava against Rana Sāngā that enabled him to remain in India as her ruler. These two factors seem to have governed his religious policy. Bābur, the born fighter against heavy odds, knew he was at a great crisis in his life on the eve of his battle against Rana Sāngā. In order to conform strictly to the Muslim law he absolved Muslims from paying stamp duties thus confining the tax to Hindus alone.¹ He thus not only continued, but increased, the distinction between his Hindu and Muslim subjects in the matter of their financial burdens. One of his officers, Hindu Beg, is said to have converted a Hindu temple at Sambhal into a mosque.² His Sadr, Shaikh Zain, demolished many Hindu temples at Chanderi when he occupied it.³ By Bābur's orders, Mir Bāqī destroyed the temple at Ayudhya commemorating Rama's birth place and built a mosque in its place in 1528-9.⁴ He destroyed Jain idols at Urvā near Gwalior.⁵ There is no reason to believe that he did anything to relax the harshness of the religious policy which he found prevailing.

Some time back a document, alleged to be Bābur's will, was brought to the notice of scholars by the Government of Bhopal (Central India). It was exhibited at one of the meetings of the Indian Historical Records Commission. All the known facts of Bābur's death and Humāyūn's accession to the throne militate against this being genuine. Among other things, the document includes an admonition to Humāyūn to behave liberally towards the Hindus.⁶

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...the assumption that Vaidya temple also appeared in Ramkot/Ayodhya during the 4th and 5th century. At least some of the ten cave temples mentioned by Mahabharata may have been dedicated to Vishnu. Yet, there is no archaeological or literary evidence to support this assumption.

The oldest pieces of archaeological evidence are the black columns which remain from the old (Vishnu) temple that was situated on the holy spot where Rama descended to earth (Janmasthānam). This temple was destroyed by the first Mogul prince Babur in AD 1528 and replaced by a mosque which still exists. The following specimens of these pillars are known to exist: four; ten pillars were utilized by the builder Mir Bāq in the construction of the mosque and are still partly visible within it; two pillars were placed besides the grave of the Muslim saint Fazl Allah alias Muzā Ashikhan, who, according to oral tradition, incited Babur to demolish the Hindu temple. The grave and these two pillars (driven upside-down into the ground) are still shown in Ayodhya, a little south of the Kumbh Mela. A seventeenth specimen is found in the new Janmasthāna temple to the north of the Babur mosque. It is rather a door-jamb than a column.

The pillars inside the mosque were described by Martin: "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 carved on some of their bases. Although the images have been cut off to satisfy the ignorance of the bigot... They are only 3 feet high." The same columns were described by Forster: "These are of strong, close-grained, dark slate-colored, or black stone, called by the natives *Kasauti* (*Kasauti*), 'touchstone slate' and carved with different devices... they are from seven to eight feet long, square at the base, center and capital, and round or octagonal intermediate. I was not allowed to inspect the columns inside the mosque. From a distant place and from the description above it is beyond doubt that they are the same as the two pillars found besides the grave."

The two columns at the grave of Muzā Ashikhan rise about 1m above the ground. They are carved at the base with a pair of lions with overhanging crests from which a decorative lotus rises. On the octagonal sides of one pillar a figure in *trishūla* pose (standing on one leg) is still visible although it is heavily mutilated. As far as they protrude above the ground the columns are octagonal passing into a square at the base. They may date from the tenth or eleventh century.

The door-jamb found in the modern Janmasthāna temple (it rests against the wall of the inner-court) consists of the same type of material as the other columns. It is 115cm long, and decorated with sculptured figures from top to bottom. At the base is a small arched recess in which stands an elegant image of a male deity (25cm high). The deity wears a *mukuta* (crown).

¹ See 1.255.

² Forster 1889, 67f. Babur, App. U (A.S. Beveridge).

³ Tripathi 1969, 31ff.

⁴ Martin 1838, Vol. II, 33. It contains a drawing of one of the pillars. Cf. Tiaffenthaler 1, 10.

⁵ Carnegie 1870, 21.

⁶ The mosque is in the custody of the military authorities pending a lawsuit. See Infr. A. 2.

⁷ The excavation at the Ramkot (IAR 1976-77, 53) found evidence for a renewed occupation of this site "around the eleventh century AD", hence the building of the Janmasthāna temple about AD 1000 or somewhat later becomes probable.

Religious developments in Sakota/Ayodhya up to the eleventh century

his right hand shows the Varada-mudra, his left hand seems to hold something that most resemble a triangle. The figure wears a dhota and kamamla and is standing in tribhanga posture. An identification of the image with Vishnu would be unwarranted, since it may as well represent one of the (guardian) deities of the temple precincts. Above the niche are two vertical bands of decoration, the right one shows the (priest) or rising crescent motif, the left one contains five figures of nymphs, one above the other, the uppermost one being a *satyanidra*. The Jain *nava* pots from the same period at the columns, although they are not necessarily from one and the same temple. All these pieces are ascribed by local tradition to the Vishnu temple then occupied the Janabhadra site before the coming of Brahm.

Curiously enough, Lokasimhara who gave a survey of the well-known Hindu shrines of the eleventh century mentions neither Ayodhya nor the birthplace of Rama.

The oldest Vishnu idol (10th-11th century) found in the surroundings of Ayodhya is the one lying among the debris of a temple at the holy place Dugadesvara (Srisaunja) near the village Dugadesa. It represents one of the 24 forms of Vishnu, viz. Vishnu Visvaksena. The sculpture (sculpture) is much eroded, yet intact. Other fragments, among which a pedestal, are found at the same site.

Rather than testifying to an ancient Saiva temple the two medallions in the Guntahari/Centrari temple in the Gopurata contour may have referred to a Vishnu temple on this site. Gopurata is the oldest shrine of Ayodhya. Centrari figure in the Varaha tour (1151), whereas in quoting the S recension of AM reads Guntahari and Gopurata included. The existence of a Vishnu temple at the Gopurata phase belonging to the early period seems therefore plausible. Gopurata is the only shrine in the Ayodhyaksetra that is mentioned by Lokasimhara. The S recension preserves the name of the Vishnu temple (*Vishnu vyasana*) in which the image of Vishnu Guntahari was installed, namely Harisheti (AM 58.3). The relation between Centrari and Harisheti is not clear and the name Harisheti is deleted in the BA recension. From the data given above we tentatively conclude that there existed an ancient Vishnu temple at the Gopurata phase (possibly erected before AD 1000) named Harisheti. The idol of the temple came to be known as Guntahari. The image and the Vishnu temple Harisheti are not necessarily of the same date. The temple might have been provided with a new image (Guntahari) in the course of the 12th century (see 1.54.7).

Lokasimhara quotes at the end of his IV a list of secret names (*ganapadma*) and flatter (*gauran*) of Vishnu from the *Varadapurana* (IV, 261-266). This list seems rather to be intended for recitation *kim amay angatim yati nam nityam atandibhi/ tva bhaktanam hita/ bhija tan me pada surasvara/* (p.251), and: *trun stavan yam pathate sada namo prapnoti visvam vishvakam padam/* (p.253). Many purely mythological places like Kopanusha, Munnara, Dupa etc. figure in this list. Ayodhya is also mentioned as being the residence of Lokasimha. That this list is hardly to be considered as a survey of pilgrimage centres on earth also follows from the fact that the Purana text continues with the enumeration of really existing holy places on the Indian subcontinent (IVK pp.234ff.). Lokasimha in Ayodhya is not known from any other source. For Lokasimha (one of the vibhava of Vishnu) see Schröder 1916, 49ff., Baharjal 1924, 331f.

See Intro AM 86.

See 9.80.2.

IP p.501; See S 80.2 viii, 1, 161.

IVK p.234f.

See Intro AM 86. That we are here concerned with an ancient site is also apparent from the account of Martin, who reports an old image that "represents a man and woman joined on one stone. The latter carries somewhat on her head, and neither has any resemblance to what I have before seen." (Martin 1838, Vol.11239). This image was said to be kept in the Akhara of Dupa Hari.

supreme deity as Vishnu, Hari, or Bhagavat.¹ Yet, this does not alter the fact that signs of Rāmānjan appear throughout the text.

In his introduction the narrator of the *Rāmānjan Panchāngam* speaks the words *namam parameśvaram rāman rāṣṭrānjanam ādityāśvamedhānam rāmānjanānam ānjanam*.² As we already know from the AgS, Lakṣmī is conceived of as an incarnation of Bhāgī³ (bhāgī is cognate to be within reach of everybody by means of bhāgīnī [pā] of Rāma and bhāgīnī, [bhāgīnī] etc.).⁴ A bath in the Rāmānjan tirthas such as the Sarayū or the Sītānjan leads to reunion with Rāma (*rāmānjan bhāgīnī*, or *rāmānjan bhāgīnī*).⁵ The text further notes the meditation on Rāma,⁶ and the installation of a Rāmānjan (*rāmānjan*).⁷ But, not surprisingly for a *rāmānjan* text, pilgrimage to Ayodhyā ranks first among the means of salvation. Ayodhyā is the place to be seen in the Kali age. The merits thereof are extolled in the usual way by comparing them with the fruits to be obtained in other holy places, notably Kāśī, the river Ganga, Gōyā and Puroṣottama.⁸ Finally S extols the visit and darshan (darśana) of Jānasthān on Rāma's birthday, especially meritorious for one who overcomes the vow of *navarā*:

"A man who has seen (Jānasthān) will not be born again, even if he does not offer gifts, does not practise asceticism, does not go on (further) pilgrimage, or does not perform sacrifices. When the day of Navarā has come a man engaged in the vow will be liberated from the bondage of rebirth due to the miraculous power of a bath and a gift. By seeing Jānasthān he shall obtain the result that accrues to one who offers daily a thousand red cows."⁹

If we compare the text of S with that of S we observe that S has a lot generally Vaiṣṇava and more specifically Rāmānjan. The topography described in S taken by itself consists of approximately 451 Rāmānjan holy places. With regard to theology S adds to S the doctrine of Rāma grace (*prasaāda*).¹⁰ Two devices to reach Rāma, comparatively absent in S, are extolled: the darshan (darśana) of Rāma¹¹, and the powerful mantras recited that is at the disposal of the devotee in the form of Rāma's name (*rāmānjanprasaāda*).¹² *Prasaāda* of the name yields *bhūti* and *bhoga*.¹³ Concomitant with emphasis on the name is the high esteem in which the practice is held of participating in the recitation of Rāma's exploits: "The deeds of Rāghavācāre comprise a hundred verses (of syllables): each syllable destroys a man's great sins."¹⁴ "And when one goes on pilgrimage to Ayodhyā one should always (niśchay) be engaged in recitation, singing the beautiful story of the incarnation (*pradurbhūṣaṇa*) of the lord."¹⁵ (Other hymns mentioned in

¹ This becomes apparent from, for instance, the prominent position given in S to the Vishnu legends on which the legends have nothing to do with Rāma (Bhāgīnī, viz. Hari, Bhāgīnī, and Bhāgīnī). The deity installed in these tirths is said to be Vishnu, Hari, Bhāgīnī or Bhāgīnī.

- ² S 1.37.
- ³ S 53.16.
- ⁴ S 32.6, 65.14-15, 68.18, 64.16-17 (cp. S 5.10, 6.10).
- ⁵ S 9.12 (cp. S 8.107).
- ⁶ S 32.7 (cp. S 62.14).
- ⁷ S 64.5, 9.10.
- ⁸ S 64.8.
- ⁹ S 9.1-13; S 10.34-35.
- ¹⁰ S 21.5-7.
- ¹¹ S 6.14, 73.13.
- ¹² S 6.20, 62.6, 62.30, 77.6, 77.12.
- ¹³ S 62.11 (cp. S 2.2-3, 8.1, 5.25).
- ¹⁴ S 2.3.
- ¹⁵ S 2.2.
- ¹⁶ S 6.24.

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The development of Ayodhya as a sacred centre

context are the *Nandishikara*, the *Stavavali*, and the *Chandavali* (see below). Another significant difference between MS. B and S is the content in the form of a celestial Ayodhya which is depicted on earth by Visvakarma. Finally, in addition to the birth of Ramahavan by a divine father (Vishnu) that is said on the river in the *Samudra manthan* (the churning of the ocean) of the birth of

God and Asuras, men, Nagas, Yakshas, Gandharvas, and Kinnaras, all the planets and their forefathers, the Sun, preceded by Rahu and Ketu, the Guardians of the world to begin with Indra, and then along with the other Serpents, the Gods with Brahma at the head, and the (Divine) Mothers, Auras and the others. All these have come to Ayodhya and reached the bank of the Sarayu. When the day of Havani has come, the Gods, and Asuras alike come for darshan to where God Rama is present. O Great Goddess.

Considering that both the S redaction as well as the legends preserved in MS. B go back to the same type of text, we are led to infer that the redaction of the *Vatsavali* (which is selected and edited by his material) was endeavouring to establish a traditional Vaisnava text of a non-secular character. The projection of this *author* can be amended by considering B and S together.

To fix the period in which the a-type of text was redacted and included in the *Vatsavali* (which is the following arguments may be considered) the fact that some of the holy places mentioned in S appear to have been established at the end of the eleventh and in the twelfth

centuries excludes the possibility that the redaction of the *Vatsavali* (MS. B) was made before the revision to the text that are found throughout B and the *Vatsavali* form of Vaisnavism. It is evident in B only endorse this conclusion. At the time of the redaction the cult had been already well established in Ayodhya. In fact it may have been the principal cause for the transformation of local holy places into centres of pilgrimage, which again led to the loss of an authoritative text more acutely felt and encouraged the revision of the local

tradition into an acknowledged text. In the historical circumstances noted above, the 10th or 11th century is not later. The practice of wandering around singing the name of God referred to in S is a historically attested phenomenon at least from the time of the 11th century. The fruit was most probably in the 11th century.

The *Samudra manthan* is set by a custom from the *Samudra manthan* in the *Samudra manthan* of the 11th century. Moreover, the *Samudra manthan* witnessed the growth of a new movement, that of the *Ramachandra*, which, as we shall see below, greatly altered the structure and appearance of Ayodhya as a holy town. This idea is still completely absent in S as well as in the *Samudra manthan*. The sacred topography described in S does not significantly differ from the situation in the 12th century, and tallies with the description given by Jinasubrahmanya in the beginning of the 14th century.

In view of the above considerations we are inclined to accept the close of the 13th or the 14th century as the most plausible date for the redaction of the a-type of text and its insertion

B 5.23.

B 2.10B-40C.

B 7.4-6 (cp. B 21.6-7, 27.12-14, 78.7).

See Bakker 1902, n.71.

Jiva Goswami (AD 1522-1516) *Sarasvatartha* IV (Khand'1, pp. 347f. and p. 371).

In summarizing we may say that both religious as well as political sources testify to a prospering town in the fourteenth century, a growing centre of political and commercial activity, with which the development of a centre of pilgrimage went hand in hand. Periodical fairs may have served (commercial as well as spiritual ends. The most important of the festivals in those days was doubtlessly the birthday of Rama. On this and other occasions the town attracted an increasing number of pilgrims in answer to the summons of the Jinnahans. Among the devotees Sants like Ramananda, Saiwa ascetics like Siddhigiri, or Muslim pirs like Badli, 'Uddin Maubā Shāh might equally have been found. *Velāda* took place mainly, it seems, on the bank of the Arayū river. The most frequented *ghāts* of this period can be gathered from the pilgrims' tour described in 9: 1) Svargadvāra and both adjacent temples of Candrabhārī and Urmahārī; 2) Brahmakunda; 3) Candrabhārī with the temple of Viṣṇuvarī; and the *ghāṭ* and temple of Cōpratāra a little outside of the town. This configuration is corroborated by a description of Ayodhya that occurs in a MS. of the *Brāhmaṇḍa*.¹ 14, which places the locality of the Hindu part of

According to local tradition the oldest Hindu institution of Ayodhya is the Siddhigiri, *Maṭiya*, which belongs to the Uśanī order. It is situated on the Svargadvāra *ghāṭ* (west of the Iratā Khāṭur mosque) and said to have been founded in the 12th or 13th century.

See I, 161.

Besides the Skand, Mitra Miśra quotes a description of Ayodhya from the *Brāhmaṇḍa* (IP pp. 497-500), that is to say that according to the edition of viṇḍa Prasad this fragment is quoted for the most part from the *Khavata*. The passage is not found in the *Khavata*. It occurs, however, in a MS. of the *Brāhmaṇḍa* kept in the India Office Library (IP 3375, 10 ff.). It constitutes the 50th *adhya*ya of this MS. This chapter is omitted after the *Varāṇas* section, but may be placed between its 52nd and 53rd *adhya*ya after the chapter dealing with the *Rama* *pradurbhāva*. The *adhya*ya, called *Maṭhapradama*, is quoted by Mitra Miśra in its entirety. It advocates in particular the worship of *Harasimha* and has no direct links with the AM tradition. The chapter seems to be conflated since it mentions several *tīrthas* of which it may be doubted whether they ever existed within the Ayodhya *maṭra*. This suspicion is raised by the fact that among one of these *tīrthas* (together with the *Maṭhapradama* *ghāṭ*) is *Maṭiya* (IP p. 500). The other *tīrthas* described in this *adhya*ya occur in the most present bathing places mentioned in the 5 recension. We are therefore inclined to assign this *Brāhmaṇḍa* *adhya*ya to the same period as the 5 recension. The *ghāṭ* *tīrthas* described in the *Maṭhapradama* (in *Maṭiya* MS) are given below in table 1.

PLACES IN AYODHYA (see also I, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 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2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147

The development of Ayodhya as a Muslim centre

the population the Muslim governors appear to have tolerated these practices, which no longer contributed to their own welfare. Apart from the new Muslim quarter, the necessary provocation of Hindu resentment was avoided as is apparent from the fact that no buildings such as mosques and the like were raised on Hindu holy ground.

Muhammad Iqbal's successor, Fīrūz Shāh, founded the present city of Jaunpur in A.D. 1367. After the invasion of Timur-i-leng, when confusion prevailed throughout the Sultanate, the wazīr Khwāja al-Jahān, who was endowed with the title Malik al-Millat, was sent by the Sultan al-Bīrūdīn Bahadur to recover the eastern dominions in A.D. 1394. He was successful in Jaunpur, and soon proclaimed independence. Ayodhya became part of the Sultan's territory until it was eventually recovered by Bahlul Lodi, the Sultan of Delhi, who appointed his nephew 'Alauddin Fāris as a small governor of Ayodhya in the last years of his reign (A.D. 1423). 'Alauddin Fāris was under the control of the Lodis. About the aforementioned Lodi governor, Fāris Khān Serwānī remarks: "His affairs were never disturbed and during all this time he gave his attention to nothing but the accumulation of wealth. I have heard from persons of veracity that he had acquired three hundred *man* of red *haru* gold, and he did not purchase any other precious jewellery. Ayodhya might have been the right place for this hoard of wealth had not Jaunpur (the city) been below."

It is known as to the specific historical situation in Ayodhya and the role of the Muslim Lodis. In the political domain the town had to contend with its place in the city of Jaunpur. Along with the weakness of central authority Hindu chiefs gradually strengthened their hold on the situation. With regard to this period Joshi remarks: "Under the Jaunpur kings Ayodhya was administered in a better way than under the Sultans of Delhi. The local zamindars and *rajas* appeared to have strengthened their position and the *chauth* (the right of *chauth*) was more or less independent principalities) had to placate the *rajas* to help him to rule and order the kingdom."

Scarcity of sources inevitably obscures the progress of the town during the fifteenth century. Subsequent history proves that the foundations were laid for a period of blossoming, the growth of the prosperity and religious prestige which was attained in the sixteenth century. Details may be gleaned from the evidence left by the *Itinerary of the Emperor* (Zahir al-Din Muhammad Akbar's *Itinerary*), which was written in 1585. The Emperor writes in his diary that he was on the march to Gwalior and reached the town for the first time on March 28. He stayed a few days on that ground (near Aūd) in order to settle the affairs of Aūd. People praised the land lying along the *Siraf* (or *Siraf*) (14-16 miles) from Aūd, saying it was hunting ground. Unfortunately the diary breaks off abruptly on March 29, 1585, only to resume in September 1585. In this interval a mosque was raised by order of

Shah 1889, 3.

Op. cit. 5.

III, IV, 352 (Zahir al-Din Muhammad Akbar's *Itinerary*).

Zahir al-Din Muhammad Akbar's *Itinerary*, III, IV, 352f.

III, IV, 352, 46.

Itinerary, III, IV, 352b. Beveridge 1922, II, 602. Cf. John Leyden 1921, II, 333. The river designated *Siraf* in Beveridge's translation is called *Saru* in the translation of John Leyden. The river referred to by Akbar is most likely the present Sarayu (Saryu), which joins the Gogra (Ghagra) near Patna (C. 1921).

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 $\frac{1075}{139}$

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1078
1397

Chapter 1

about on the site of the Jamshīdī temple. Bādur must therefore have stayed in Ayachā some-
what longer or have returned later in the same year. Beveridge gives the translation of a frag-
ment which probably deals with Ayachā and which was evidently seen displayed in the index on
which the translation of Leyden and Levine was given. "The passage contained in this
inscription seems to be a survival of the text recited by ʿAlī b. Ḥ. ʿAbd al-Ḥakīm. It may be a genuine
translation of an authentic Turān fragment, found perhaps with other such fragments in the
same library." The translation of it runs: "After continuing several days pleasantly in that
place, where there are gardens, running waters, well designed buildings, trees, particularly
large trees, and various birds of coloured plumage," I decided the march to be towards this place.
The columns of the Jamshīdī temple that were used in the construction of the mosque have
been described above. The Bādur inscription contains two inscriptions, the translation of the one
being as follows:

"By the command of the Emperor Bādur, whose justice is as swift as lightning up to the very
height of the heavens, the great-hearted ʿAlī b. Ḥ. ʿAbd al-Ḥakīm, this ally, this place of angels,
Bādur b. ʿAlī b. Ḥ. ʿAbd al-Ḥakīm, this place of angels, I decided the march to be towards this place.
Likewise when I said *baḡi* their *baḡi*" (A. S. B. 1922 II, p. 680).

Another incomplete inscription is found under the entrance which provides no additional
information. ʿAlī b. Ḥ. ʿAbd al-Ḥakīm was apparently appointed first Mogul governor of Ayachā.
At the time of Bādur Ayachā, particularly the temple of the direction has evidently gained
high prestige and it appears the end of the war against possibly Indian resistance had been reached
for whom the flourishing of this Hindu centre of pilgrimage had for long been a threat in the
past. Local tradition has it that it was especially the pīr ʿAlī b. Ḥ. ʿAbd al-Ḥakīm (whose
grave is still marked today by two temple columns) who instigated Bādur to demolish this
denounced centre of idolatry.

It is hard to give an adequate appraisal of the progress of growth that Ayachā passed through
in a short time during the reign of the Great Mogul. We should give a brief impression of the
general conditions which marked the age.

Beveridge 1922 II, 680 n. 2. As to this fragment Beveridge remarks: "I have found it only in
the *Ḥikāyat al-ʿAlī*, and in the *Ḥikāyat al-ʿAlī* and the *Ḥikāyat al-ʿAlī* (the *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680
n. 2), where however, several other names besides it are to be found."

1. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
2. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
3. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
4. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
5. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
6. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
7. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
8. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
9. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
10. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
11. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
12. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
13. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
14. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
15. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
16. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
17. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
18. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
19. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
20. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
21. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
22. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
23. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
24. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
25. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
26. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
27. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
28. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
29. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
30. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
31. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
32. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
33. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
34. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
35. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
36. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
37. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
38. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
39. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
40. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
41. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
42. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
43. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
44. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
45. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
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53. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
54. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
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69. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
70. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
71. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
72. *Ḥikāyat al-ʿAlī*, A. S. B. 1922 II, 680 n. 2.
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The development of Ayodhya as a sacred centre

The early 16th century witnessed an outburst of extreme emotional devotion and enthusiasm which seems to have encountered an important stratum of the North Indian populace. The embodiment of this new wave was the ecstatic saint Caitanyo, whose affection is affectionally held to date (1486-1533). At an early stage of his career, he had collected (Kraish) poetry, and was closely with the mission of reclaiming the holy land of Vrindavana, which was then a desolate place. The recovery of the sacred sites of Vrindavana by the bhakti vaishnavas and the erection into one of the religious centres of North India, form one of the most important events in the history of medieval vaishnavism. Caitanyo himself is said to have made the pilgrimage to Vrindavana in 1516, on which tour he rediscovered the original Vrindavana as well as a sacred pond called Radhakunda. His disciples, who had settled in Braj, and who had the rediscovery and identification of the lost sites associated with the life of Krishna, to assist the same and other vaishnava devotees, rediscovered lost religious sites, Vrindavana, the place of Krishna's youth, where he had his infant pastimes, and provided the shrine of Vallabha is said to have upon the worship of the deity Govardhana (Govardhana) (patil) or simply (Srinathaji) and to have arranged for the construction of a temple, which was completed in AD 1519.

These developments in Braj and within the Krishnaite fold of Vaishnavism illustrate that within religion a revolutionary process had set in. The new movements were not confined to the results form of devotion - a contemplative process, inward thought and activity, in the sense of Bhakti faith, but whereas the evolution of Braj is well documented, being to the knowledge of the epigons of the two founders of Krishnaite sects, Vallabha and Caitanya, the developments in Ayodhya are to be gleaned from a few scraps of information only. The paucity of the sources may well have been responsible for the fact that the developments in Ayodhya have so far escaped the attention of scholars. The events in Ayodhya did not attract the critical founders of sects of a stature comparable to that of Caitanya or Vallabha and, consequently, no homogeneous sectarian tradition looking back to the early 16th century. This may account for the discrepancy in the amount of literary documentation of the events.

Where the rediscovery of ancient texts, which the bhakti movement was concerned with, was in vogue in the first half of the 16th century, and a similar movement had developed in the capital, for this period may date the recovery of several Sanskrit texts, which were described in the Ahiracharya of the Ayodhya temple. The text critical analysis in this will show that this recension is anterior to C and D. It comprises almost the whole of S as well as of D but substantially supplements the other versions with recent material. This text expounds a Ramatized form of Visnukata in its fully developed form. It is a product of the tradition of the A-type of text, which might have continued to be transmitted orally. It extends, modifies and adapts the materials of the A-type of text, rather than incorporating the texts of S and D. It borrows the description of the ceremony of Rama

ca. 1981, 981.

Enlivened in Bakker-Entwistle 1981, 46.

ca. 1981, 31.

For arguments endorsing this interpretation the reader is referred to II, xvix.

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The development of Avadiya as a sacred centre

besides the ruins of the Rana fort, and Abu'l-Hasan relates: "At the foot of the hill there is a lofty hill which bears the name of Sagaragad, and which is the citadel and the heart of the city and its fort."

Importance of the town as centre of Muslim power prevented the springing up of Hindu temples at the rediscovered places as natural hinduism, a site which was little to attract the Muslim rulers. But local Brahmins occupied the holy spots on the periphery of the Muslim courtiers, received pilgrims, performed their rites, showed them the holy sites followed by the ruler of Hama and his retinue, and kept records of their activities. In the second part of the 15th century the site was according to Abu'l-Hasan, "one of the holiest places of vicinity of the residence of Rana Chandra who in the 15th century continued to hold on to the spiritual supremacy and the kingly office." Gradual religious festivals continued to be held at Rana Chandra's residence (described by Abu'l-Hasan). Despite the demolition of the Rana Chandra's temple, the syncretism of Akbar even allowed for an official acknowledgement of the Rana Chandra's religion when his mint started to issue coins at the end of his reign (1570-1580 A.D.). From all we know it appears that the beneficent rule of Akbar inaugurated a period of revival of the town as a sacred complex.

On the whole the second half of the 16th century witnessed greater political stability than before, this did not preclude Avadiya from repeatedly becoming the seat of various chiefs.

In the beginning of the seventh decade after a period of confusion and civil war that followed the death of Ismail Khan (AD 1554) did Akbar succeed in establishing his authority in Avadiya and the eastern dominions. Iskandar Khan held Avadiya during the latter rebellion of 1572. He was besieged by the troops of Akbar under the command of Nur Khan in 1572.

1572-1573. In the Akbar Nama 11:412-413, it is given an apparently different location for the fort. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500.

1573-1574. In the Akbar Nama 11:414-415, it is given an apparently different location for the fort. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500.

1574-1575. In the Akbar Nama 11:416-417, it is given an apparently different location for the fort. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500.

At the mosque on the sacred spot did not prevent the devotees from experiencing the holy site. The site can be inferred from the fact that the inscription spoken from the mouth of Rana Chandra, Monkey King, Akbar and King of Avadiya is a holy city and the land of Rana Chandra. Though all have praised the virtue, yet none in the world and Rana Chandra and his wife to the world yet it is not so pure as this city of Avadiya and few are they who come to this mystery. This lovely city is the place where I was born in my mother's womb and to the north flows the purifying Sarayu and all who bathe therein win effortless a spot reaching very far and are those who dwell therein this city is the City of perfect bliss, granting its name a name with me hereafter." (RCH 2:404-405 (transl. Hill's Co. Inc. AM 21)). Three coins depicting Sita and Rama are known. A gold coin dating from 1581-80 (1580-1581) is in the British Library (Leahy-Poole 1887, 34; plate V, 172). Another one, in perfect condition, is in the collection of the "Cabinet des Monnaies" (Sinha 1887, 110-112). Above the site of Sita and Rama is written in Nagari script: "Sita Rama". A third silver coin is kept in the Rana Chandra's house in Kadi (see Anandachandra 1922, 441-442).

1575-1576. In the Akbar Nama 11:418-419, it is given an apparently different location for the fort. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500. It is said that the fort was built by the Rana Chandra in the year 1500.

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The Ujjain chieftain had entrenched himself in the 'Bardhaman' fort on the river. The imperial army drove off the rebels and got full possession of the city and the fort, so that not a single person could put his head outside of a window. The Ujjain army of men and women were utterly disconcerted. But Iskander Khan succeeded in escaping at night by the fort gate which was towards the river, and raised a rebellion by means of some boats. After fruitless negotiations on the Sarayu river Iskander Khan was driven to the river, and found it difficult to attract the distracted condition of the province. The 'Sikar' Daulat made the first of Muhammad Daulat Khan Barlas.

During another revolt in AD 1580 the rebellious 'Sikar' Daulat Khan Barlas. After a battle near Sultanpur the victorious Shams Khan entered the city of Agra, confiscated the possessions of Muhammad Khan and imprisoned his families.

Whereas the political uprisings thus continued as before, apparently without having any serious effect upon the daily life of the population, the religious tolerances of Agra, which found expression for instance in his abolition of the pilgrim tax, and his tolerant and wise policy, brought prosperity to the province and limited. The town may have derived part of its prosperity from the gold that was found in its environs. William Finch also reports the digging for gold in Ayodhya.

Besides ordinary pilgrims and wandering ascetics, the city attracted illustrious teachers and their communities, among which was that of the 'Sikar' Daulat Khan Barlas.

Akbar Nama 11,437.
op. cit. 438.
op. cit. 440.
Akbar Nama 11,485-487.
op. cit. 488. Cf. Ain 1,438,402.

Ain 1,1151. In 1582 Akbar abolished the tax on Hindu pilgrims to holy places and early next year he took the revolutionary step of abolishing the tax on pilgrims to Mecca. About pilgrim tax cf. Kane 19,571ff. Kane 19,501 ff.

Akbar Nama 11,699. Owing to the right thinking of the world's lord, things began to change and on this account the government there pressed rather heavily on the cultivators. It remitted in the province of Allahabad, Oudh and Delhi one in 5-1/2 shares of the spring crop, and one-fifth share in the harvest of Allahabad. For the autumn crop the remission one-fifth in the harvest of Allahabad and Oudh. Cf. op. cit. p. 748.

In the Ain-i-Akbari Akbar's courtier remarks about the province of Oudh: "Agriculture is so a flourishing state, especially rice of the kind called 'Bardhaman' and 'Bardhaman' for its delicacy, fragrance and wholesomeness are eagerly to be purchased. Flowers, fruit and gums are abundant. Wild buffaloes are numerous." (Ain 11,171). For statistical data see Ain 11,171. William Finch made the following observation in Ayodhya: "There is great trade and very abundance of Indian ware, such as silk, muslin, cotton, and they have heretofore been and diverse sorts of drinking cups, their size of these forms, all the Indians afford, some of great price, no jewel comparable, some valuing them the right white-crown form." (Foster 1921, 176).

Ain 11,171. "Around the environs of the city, they sift the earth and gold is obtained." W. Finch in Foster 1921, 176. "Some two miles on the further side of the river is a cave of the kind called 'Bardhaman' 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 though his ashes were buried. He then resort many from all parts of India, which carry from hence in remembrance certain grains of rice as black as gun-powder, which they say have been reserved ever since. Out of the ruins of this castle is yet much gold tried. As to the location of this 'cave' Finch's report seems to be confused (note 'this castle' which refers to the Ramadurga). The fact is reported by Tieffenthaer (Ain 1707-77) 1705 I, 101 who says that "sonworte in kleine Stupfen verhandelt. Die Stupfen, daten von Rama's birth are dug up near the Ramadurga. The oldest holy site of the Sikar in Ayodhya is said to be Ramadurga. According to Sikh tradition the place was visited by Guru Nanak, a devotee who declared that the site is marked by a high pole. Besides it is a modern birth place (Ramadurga).

1. The Rasika branch of Rāma bhakti never attained the same heights as its opposite counterpart. Generally speaking Rāma bhakti remained more orthodox and puritan, and in the period when the new theory developed by Rūpa Gosvāmī¹ found general recognition Rāma bhakti was mostly concerned with es typifying bhāgavataś, or the sentiment of service² exemplified in manavāt. But the new bhakti, in which the devotee cultivates erotic sentiments, also evolved within Rāmāyaṇa bhakti during the second half of the 16th century³ as is attested by the *Udayamandana* of Agastāśa, who established his own monastery, the *Rāmaśa gaurā* near Jaipur in the last half of the 16th century. Agastāśa appears to be one of the first to describe the sports (līlā) of the Hindu couple (Sita-Rāma) in *śakata*.⁴ Evidently, the devotees which this type of devotion had

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See 02-1961, passim.

7. (1942): "I am the servant and not my master - without this relation, no, Garot, you of birth and death cannot be crossed, hold fast this doctrine and worship the lotus feet (transl. of H111). (p. Allen 1906/1907).

[illegible]

Singha 1957.
Sinha 1957: 98-99. An extensive list is given in pp. 50-54.
The fundamental of this work has been given by B.P. Sinha in his "Introduction" Varanasi 1975.
Recently also the Aksharakhanda appeared (November 1977).
See below. Cf. English Introduction to the edition of B.P. Sinha by Vaidyanathan, Pondichy, 1, 142 ff.,
Zimmer 1957: 141, and 20.
Sinha's first contribution is "The Śārngamūḍra belongs to the 12th century AD and its basic base is most probably c. 1250 A.D. The Śārngamūḍra may be creators or placed in the 14th century A.D." B.P. Sinha introduction, ibid. p. 30. Both date and work must have been composed before the twelfth century, namely, on the ground that the word mūḍra occurs in the text for a gold coin, the circulation of which, he says, had already fallen that century.
Arguments are not fully convincing.
Vaidyanath 1955: 37.
Sinha 1957: 393. And in her conclusion the same is found (p. 419): "Ainsi le duodécisme est né par le Moheo, ce 'Brahmavijaya' qui fut l'école d'un sectateur de Vallabha, complotant de faire coïncider les doctrines religieuses et philosophiques de cette secte (krishna) avec la religion de Kōma."
Cf. Allchin 1966: 58.
Vaidyanath 1955: 302.
Asserences between the Bhairava and the Hui etc. given in B.P. Sinha's Intro. to his edition (I, pp. 50-61).
Sinha 1957: 97. Other early works belonging to this class of Sanskrit literature are:
Hammakāśikā, of which we find calling AU 1056 in Nepal; and *Kozalākhandā* (*Śrīmatkosalākhandā*). See Sinha 1957: 97-99 and Bulke 1971: 152; for *Hammakāśikā* see Bulke 1971: 176; for the *Brahmakālākhandā* Bulke 1971: 177ff.
Bulke 1971: 748. Cf. Bulke 1971: 177ff.
Bhairava I, 102: 18-20: *dhyānyoginīcā nānā sampradatiyojaniā pramadanaṭyetyuktān
sarvabhūtānāmiva*//.
Bhairava I, 102: 2: *pāradyajalakullatāsveitrandasātātāvrajadeśe dharmasthā ko nāchota
bhāradhara*// Cf. e.g. p. 111, 142 f. and 1, 102: 2 (see 1, 142 n. 4).
Bhairava I, 102: 21: *mudrāntirahasya ābhāsa bhāva bhāvanā// paramatikṣham tityukta
mudrā// abhaktakṛmā*//.

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HANS BAKKER

AYODHYĀ

PART II

Ayodhyāmahāmya
introduction, edition, and annotation

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Egbert Forsten
Groningen 1986

CHAPTER 21. THE JANMASTHANA.

Introduction.

(a) evidence
 (b) evidence
 (c) evidence
 (d) evidence
 (e) evidence
 (f) evidence
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to the textual evidence.
 The most conspicuous fact with respect to the textual evidence relating to the Janma-
 sthana (Janmasthumi) is that on the one hand a description of this principal holy place is
 found in all MSS of the AM used for this edition, and on the other hand that the Janma is not
 mentioned in other classical sources (e.g. Puranas, Lokacharya's IV, Arimamama MS,
 Anandabesuri's IX, Bhutana, and Mitre Misra's XI). Such a silence is all the more surprising
 in view of the fact that archaeological evidence indicates the existence of a temple at this
 place in the eleventh century. A reason for the omission of this holy place in the Divya-
 nam is that at the time these texts were written the site was occupied by a mosque
 built by BSB in AD 1528.

The DA recension, which presumably also dates from after the destruction of the original
 Janmasthumi temple, has merely taken over the description of the place as found in S and B,
 without adding more details and praise, yet it has connected the Janmasthane with an elaborate
 description of Mahanavami (DA 22, DA 23).

This chapter is interesting for text-criticism in that it illustrates the relationship
 between DA, B, and S. The analysis of this relationship in the text leads to the conclusion
 that DA is not directly based on B and S, but goes back to a type of text which
 contained the textual material of B and S, both after which DA and S are derived.
 As well as a close relationship between DA and B (DA 21.1-21.11 vs. B 21.1-21.11), there is
 also a close relationship between DA and S (DA 21.12-21.13 vs. S 21.12-21.13).
 Since D rests on a later version of the original text than S, a version that stands
 closer to the DA recension, a greater affinity of D with DA than with S can be expected,
 especially in regard to the sequence and the occurrence of verses (see 21.1cd/4cd and 21.17f
 sequence of DAB vs. S), and 21.3-4, 8-11 (occurring in DAB missing in S) vs. 21.13ab (occurring
 in DS missing in DA).

The fact that B represents the most direct or crudest version of the a-type of text, which
 was edited in S and in DA, while the latter has not extended the description of the birthplace
 (possibly for reasons advanced above), accounts for the given evidence that MS B actually
 contains the most complete version of this section of the Mahatmya. The incongruity of S with
 the a-type of text may have prompted the author of BIP, at variance with his normal procedure,

M. P., which omits several stanzas occurring in B in 21.241-242 and 243, and in C 244 by another stanza, contains a hiatus after U. 21.4 which is indicated by a large \times in the margin. Stanzas 11 and 12 are corrupt and rendered incompletely in Ms. D₁ and D₂, and Ut 21.4 which seems to be an interpolation. Obviously this passage had become corrupt in an early stage of its transmission and the clumsiness of the Sanskrit that remained may have led the editor of A to delete it altogether.

The following concordance gives a comprehensive view of the textual situation of A² 21.

OA RECLAMATION				TEA1-NA001 HP	S RECLAMATION	
D1	O1	A	OK	E	P	S
(cp. DA 20.6ah)	cp. DA 20.6ah	cp. DA 20.6ah	cp. DA 20.6ah	1ab	= 1ab	1ab
(= OA 4cd)	(= OA 4cd)	(= OA 4cd)	(= OA 4cd)	= B 4cd	---	1cd
2	2	2	---	2	---	2
3	3	3	---	3	---	---
4ab	4ab	4ab	---	4ab	---	---
4cd	4cd	4cd	4cd	4cd	---	(= S 1cd)
5	5	5	5	5	5	5
6ab	6ab	6ab	6ab	6ab	6ab	6ab
6cd	6cd	6cd	6cd	6cd	6cd	6cd
7	7	7	7	7	7	7
8	8	8	8	8	= 8	---
9	9	9	---	9	9	(= S 1S)
10	10	---	---	10	---	---
---	---	---	---	11ab	---	---
11cd	11cd	---	---	11cd	---	---
---	12ab	---	---	12ab	---	12ab
12cd	12cd	---	---	12cd	---	12cd
13ab	13ab	---	---	---	---	---
---	---	---	---	13cd	---	13cd
---	---	---	---	14ab	---	---
(= OA 9)	(= OA 9)	(= OA 9)	---	(= O 9)	(= U 9)	15

Location.

When we leave aside the information contained in AM 21.2+4, the location of the Jancasthane as given in the various recensions can be sketched as follows:

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has added Sitāpāsthāna and Sitākūpa, places which only occur in the DA recension (see OA 25 and OA 26). The given distances of the Kāikēyībhavāna and Sumitrābhavāna (respectively 36m and 55m), when reckoned from the mosque of Bābur, do not correspond with the modern situation. Today both sites (Sumitrābhavāna c.100m S, Kāikēyībhavāna c.250m N) are devoid of any significant religious buildings, as they might always have been. The directions in U and OA (see OAB 25.1 and OAB 25.3) may therefore be considered to refer only to spots or subsidiary shrines in the northern and southern precincts of the Janmāsthāna compound which were named after Sumitrā and Kāikēyī merely for the sake of completion (see Intr.AM 25).

More difficult to explain is the location of the Janmāsthāna with respect to Vighnēśa as indicated in S 21.1. As has been said above an identification of Vighnēśa referred to in S 21.1a (named) with Vighnēśvara of S 21.2a is problematic. The Vighnēśa implied in S 21.1a might be identical to a place of the same name mentioned in OA which today, however, is considered to lie in the opposite direction, i.e. to the north-east of the Janmāsthāna (see Intr.AM 17).

Notwithstanding all the difficulties discussed above, the original location of the Janmāsthāna temple is comparatively certain since it seems to be attested by the location of the mosque built by Bābur, in the building of which materials of a previous Hindu temple were used and are still visible. The mosque is believed by general consensus to occupy the site of the Janmāsthāna.

After the destruction of the original temple a new Janmāsthāna temple was built on the north side of the mosque separated from it by a street.

Special feature.

The mere darshan of this most holy place is believed to yield mukti and this is true a fortiori when visited on Rāmanavamī. From the outset it may have been the site for a callenge for the performance of the vow of Havamī (OAB 21.6). Consequently the OA recension connects the description of Janmāsthāna with the ritual and eulogy of Rāmanavamī (see OA 22.23 and OA 23.58).

Festival.

Rāmanavamī (Caitra.Suk.9) described in OA 22 and eulogized in OA 23.

Perikhrase.

I(OA), VIII(A). It is remarkable that the Janmāsthāna is not mentioned in any pilgrimage tour of S.

Assessment of the content.

The history of the birthplace of Rāma, Janmāsthāna, has been treated in Pt.I. A synopsis may suffice here.

Specimens of pillars that formed part of the Hindu temple that was demolished by order of Bābur in AD 1526 show that the original birthplace temple dated from the 10th or 11th century (I.43-45). Before its destruction the temple must have been one of the main pilgrimage centres

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Jannasthāna

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of Ayodhyā, especially on the occasion of Rāmanavmī (1.12.1, 132). On the instigation of a Muslim saint (Khwājā Farīd) Abū Bakr, as local tradition has it, for another Muslim saint (Farīd) Shāh according to Sītarām 1933, 341.1, the first mogul governor appointed by Dāūr, who replaced the temple by a mosque in AD 1528 (1512/3). The destruction of the temple would not have implied the end of all forms of worship in and around the holy site. Just as they do today, pilgrims may have assembled near the mosque to have darshan of the tīrth, and in order to perform the puja special provisions may have been made. Tiffenthaler describes a vedi erected in the court of the mosque which is three times circumambulated by the pilgrims who then make a prostration (Tiffenthaler 1969, 38ff. quoted below). The ritual of Kārmavum described in OA 22, which is said to be carried out in the Jannasthāna (OA 22.22), does not require a temple or the tīrth and could therefore have been performed anywhere near the original holy spot in the 16th and following centuries. Such perseverance and flexibility of Hinduism under Muslim repression, which was demonstrated throughout the history of North India, could have provided an objective reason for the compiler of the OA recension not to delete or minimize his description of the Jannasthāna despite its occupation by a mosque. The general pretensions of this sort of literature to describe an eternal situation created in an immemorial past, a kind of religious structure that is detached from the upheavals of the gross material world, may explain why no reference whatsoever to the actual situation found a place in the Rāmāyaṇa. Consideration of this kind lead inevitably to the conclusion that the historical event of the destruction of the Jannasthāna temple is of no use in fixing a date (pre or post Dāūr) for the recensions of the AM.

The Jannasthāna may be conceived of as a compound which has comprised and still comprises several holy sites. The description is restricted to the Jannasthāna temple itself in the S recension (OAS 21), but B has added two apparently subsidiary shrines - the palace of Sumitrā (S. Kākeyī) (OAS 25). The OA recension bears witness to a still further developed compound which comprised also two shrines of Sītā, viz. her kitchen and her well (Sītābhāshāna (OA 24) and Sītākūpa (OA 26)). The above-mentioned tīrth is today within a distance of 200m from the mosque of Dāūr. According to local tradition the shrines of Sumitrā and Kākeyī were destroyed along with the temple of the Jannasthāna. An interpolation occurring only in edition A connects the three princes (Kausalyā, Kākeyī, and Sumitrā) with three phat (117.102) at the varāṇsī (131, App. No. 4). Due to a shift in the bed of the river these phat are nowadays much in decay. Thus the glorification of the sacred complex of Rāma's birthplace spreads over AM 21 (128).

The later history of the site is briefly as follows.

Although under some liberal Muslim rulers the tension between Hindus and Muslims with regard to the Jannasthāna may have been temporarily alleviated by giving the Hindus permission to perform their puja on a platform near or even within the precincts of the mosque (Tippāṇī 1969, 39; akbar ne hindu jāmi ki prafana ke liye agha me ek chabutra banvane ki aṅka de di, jin par ram parivan ki murtiya esthapit karke jhapam ke dhār mandir ka rup diya), yet Dāūr's inheritance remained a bone of contention between both sections of the populace.

The slumbering conflict came to a head in the controversy that had arisen in 1655 between

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Hindus and Muslims in consequence of the latter's claim to offer prayers at Hanumanterhi (see p. 177c). About 200 fanatical Muslims had assembled in the mosque who intended to launch an attack on the Vairagis. The fight that ensued is described by Bhattacharya (1968:119): "In the meantime the Muslims proposed to put a door in the enclosure-wall of the masjid and repair its defences. Some people were sent to bring a pair of strong doors from Begumpura" (i.e. the area to the north of the Ramas, H.T.U.I.). "While they were coming back, they were surrounded by the Vairagis who asked them to abandon their projected scheme. In a moment the news spread like wild fire, and the Muslims rushed to the help of their comrades and attacked the Vairagis. Then ensued a regular fight between the two factions. While the conflict was in progress the Muslims tried to enter Hanumanterhi but the attempt failed and they had to retreat with the loss of their leaders who were left wounded at the gate.... The Vairagis in the meantime shouting slogans fell on the masjid and put the Muslims to pieces. Shah Guliam Muslim with a few followers escaped by jumping over the walls, leaving behind some 20 dead and many more wounded." (for the aftermath of this massacre, which led to the expedition of Amir 'Ali, see Bhattacharya 1968:117-140).

Soon after this rupture, in February 1856, Oudh was annexed by the British Government and Ayodhya came directly under British rule. "A railing was put up" around the mosque "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." (Carnegy 1870:21).

In December 1949 new riots broke out between Hindus and Muslims. During the night of December 29 the Hindus succeeded in installing idols within the mosque. (Tripathi 1968:80f.).

"The agitation continued for more than three years. It had serious repercussions on the law and order situation in this town and resulted in some assaults and murders. During these years the relations between the Hindus and the Muslims remained strained and the services of the police were constantly on call. The site of the dispute (i.e. the mosque of Jammesthane) is in police custody pending the decision of the civil court. The police maintains an armed guard on the spot for the protection of the building and the prevention of any breach of peace, and a temporary out-post has been established near the site of the dispute." (Faiz-Gaz. 249). This situation continues up to the present day.

Modern situation.

Today the mosque and the railing set up by the British are still there. The lawsuit is still pending in the Court of the Civil Judge Faizabad. A sentry stands outside the fence and more soldiers are permanently quartered inside the mosque. No Muslims are allowed to enter the precincts and the Hindus may come only as far as the fence in front of the entrance gate where they have erected a small altar. On a platform near the altar groups of Hindus are continuously engaged in Kirtana. A pamphlet circulated among the many pilgrims who visit the place for Darshan reads: "Shri Ram Janma Bhumi of Ayodhya is a very sacred place. Anticipating Hindu-Muslim friction the Govt. has declared it a disputed place and has taken possession over it. Regular case is being conducted in the civil and criminal court. Since December 27, 1949 day and night Akhand Kirtan is being performed with a determination that it will continue so long

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<p>at "Rām Jāna Bhūmī" is not "freed". It is the sacred duty of the entire Hindu community to finance this holy cause donations (dāna) and thus earn immense "Punya". A glimpse of the idols within the mosque can be seen. Offerings of food (sweets) can be given through the bars of the fence. At present only eleven Hindus are allowed to enter the mosque on special pilgrim to perform the puja of the idols (Śīlā and Rāma).</p> <p>At the northern side of the mosque is a new Jannasthāna temple. The place was founded by a śādhū called Rāmadāsa, pupil of Devanurārī (Prayāga). In the 18th century (tripitak 1969, 7, 11, 1). Gradually the hut built by Rāmadāsa evolved into the large temple that nowadays occupies the site. The temple is built around an inner court on the west side of which are two bellies. In one of these the images of Rāma and his parivāra deities are installed, the other one contains the idols of Dāśaratha and his entourage. Against the wall of the court stands a piece of a stone Jāna said to come from the old Jannasthāna temple. It has been described in 1, 44f. The temple is visited by many pilgrims.</p>		
142	B	125
142	(+ p. 127)	(+ p. 125)
	jannasthāna, tota gacched	taṁnāt utthānā-āśāne
	paidevatī namast; tanv	rāmājāna pravartatā/ jannasthāna idam prakṛtā/ moksādiphalasthāna/117
vighnēśvarāt pūrvabhāge	vighnēśvarāt pūrvabhāge	vighnēśvarāt pūrvabhāge
vasisthā cōtāre tathā/	vasisthā(c) cōtāre tathā/	vasisthā utarā tathā/
1661 pascimbhāge	1661 pascim bhāge	1661 pascimbhāge
jannasthāna tu tat smṛtan/2/	jannasthāna tu tat smṛtan/2/	jannasthāna tu tat smṛtan/2/
dharmapāśāṭāṭā Urdhva	dharmapāśāṭāṭā Urdhva	dharmapāśāṭāṭā Urdhva
sthānaṁ vai jannasthānāt/	sthānaṁ vai jannasthānāt/	sthānaṁ vai jannasthānāt/
vighnēśvarāt sahasraśīlā	vighnēśvarāt sahasraśīlā	vighnēśvarāt sahasraśīlā
1661 ca dharmasthāna/3/	1661 ca dharmasthāna/3/	1661 ca dharmasthāna/3/
1661 u rājasthāna	1661 u rājasthāna	1661 u rājasthāna
1661 nirmānā sthāna	1661 nirmānā sthāna	1661 nirmānā sthāna
jannasthāna idam prakṛtā	jannasthāna idam prakṛtā	jannasthāna idam prakṛtā
moksādiphalasthāna/4/	moksādiphalasthāna/4/	moksādiphalasthāna/4/
1661 of OA 20. 6ab. ca. via.	1661 of OA 20. 6ab. ca. via.	1661 of OA 20. 6ab. ca. via.
OA 21. 4cd. 2. 3. on. CK. 3a.	OA 21. 4cd. 2. 4. on. P. 2a.	OA 21. 4cd. 2. 4. on. P. 2a.
D. jannasthāna. c. D. saha-	D. jannasthāna. c. D. saha-	D. jannasthāna. c. D. saha-
stāna. d. D. unmatā. D. u-	D. jannasthāna. c. D. saha-	D. jannasthāna. c. D. saha-
matā. A. unmatā. 1661.	D. jannasthāna. c. D. saha-	D. jannasthāna. c. D. saha-
1661. b. D. brahmanā nirmā-	D. jannasthāna. c. D. saha-	D. jannasthāna. c. D. saha-
na. c. D. A. idam prakṛtā. CK	D. jannasthāna. c. D. saha-	D. jannasthāna. c. D. saha-
1661. b. D. 1661.	D. jannasthāna. c. D. saha-	D. jannasthāna. c. D. saha-

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(E 7-56)

dorse the assumption that Vaiṣṇava temples also appeared in Sāketa/Ayodhyā during the 4th and 5th century. At least some of the ten Deva temples mentioned by Hsüan tsang¹ may have been dedicated to Viṣṇu. Yet, there is no archaeological or literary evidence to support this assumption.

— The oldest pieces of archaeological evidence are the black columns which remain from the old (Viṣṇu) temple that was situated on the holy spot where Rāma descended to earth (Janma-bhūmi). This temple was destroyed by the first Mogul prince Bābur in AD 1528 and replaced by a mosque which still exists.² The following specimens of these pillars are known to exist: fourteen pillars were utilized by the builder Mīr Bāqī in the construction of the mosque and are still partly visible within it; two pillars were placed besides the grave of the Muslim saint Fazl Abbās alias Mūsā Āshikhān, who, according to oral tradition, incited Bābur to demolish the Hindu temple.³ The grave and these two pillars (driven upside-down into the ground) are still shown in Ayodhyā, a little south of the Kubertīlā. A seventeenth specimen is found in the new Janmasthan temple to the north of the Bābur mosque. It is rather a door-jamb than a column.

The pillars inside the mosque were described by Martin⁴: "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... They are only 6 feet high." The same columns were described by Carnegie⁵: "These are of strong, close-grained, dark slate-colored, or black stone, called by the natives Kasoti" (*kasautī*), "(touchstone 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 immediately." I was not allowed to inspect the columns inside the mosque.⁶ From a distant glance and from the description above it is beyond doubt that they are the same as the two pillars found beside the grave.

The two columns at the grave of Mūsā Āshikhān rise about 1m above the ground. They are carved at the base with a pot (*kalāṣa*) with overhanging creepers from which a decorative lotus rises up. On one of the octagonal sides of one pillar a female figure in *tribhaṅga* poṣa (measuring c. 15-20cm) is still visible although it is heavily mutilated. As far as they protrude above the ground the columns are octagonal passing into a square at the base. They may date from the tenth or eleventh century.⁷

The door-jamb found in the modern Janmasthan temple (it rests against the wall of the inner-court) consists of the same type of material as the other columns. It is 115cm long, and decorated with sculptured figures from top to bottom. At the base is a small arched recess in which stands an elegant image of a male deity (25cm high). The deity wears a *makuta* (tiara).

¹ Beal I, 255.

² Führer 1889, 67f. Bābur, App. U (A.S. Beveridge).

³ Tripāthī 1969, 31ff.

⁴ Martin 1838, Vol. II, 336. It contains a drawing of one of the pillars. Cp. Tieffenthaler I, 181.

⁵ Carnegie 1870, 21.

⁶ The mosque is in the custody of the military authorities pending a lawsuit. See Intr. AM 21.

⁷ The excavation at the Rāmkot (IAR 1976-77, 53) found evidence for a renewed occupation of this site "around the eleventh century AD", hence the building of the Janmabhūmi temple about AD 1000 or somewhat later becomes probable.

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his right hand shows the *vitarka-mudrā*, his left hand seems to hold something that most resembles a *triśūla*. The figure wears a *dhōṭī* and *vanamālā* and is standing in *tribhaṅga* posture. An identification of the image with Viṣṇu would be unwarranted, since it may as well represent one of the (guardian) deities of the temple precincts. Above the niche are two vertical bands of decoration, the right one shows the petal, or rising creeper motif, the left one contains five figures of nymphs, one above the other, the uppermost one being a *śālābhāṅjikā*. The jamb may date from the same period as the columns, although they are not necessarily from one and the same temple. All these pieces are ascribed by local tradition to the Viṣṇu temple that occupied the Janmabhūmi site before the coming of Bābur.

Curiously enough, Lakṣmīdhara who gave a survey of the well-known Hindu *tīrthas* of the eleventh century mentions neither Ayodhyā nor the birthplace of Rāma.¹

— The oldest Viṣṇu idol (10th-11th century) found in the surroundings of Ayodhyā is the one lying among the debris of a temple at the holy place Dugdheśvara (Sītākūṇḍa) near the village Darābgañj. It represents one of the 24 forms of Viṣṇu, viz. Viṣṇu Trivikrama. The sculpture (36x46cm) is much eroded, yet intact. Other fragments, among which a pedestal, are found at the same site.²

— Rather than testifying to an ancient Śaiva temple the two medallions in the Guptaharī/Cakrahari temple in the Gopratāra compound may have belonged to a Viṣṇu temple on this site. Gopratāra is the oldest *tīrtha* of Ayodhyā. Cakrahari figures in the Vaiṣṇava tour II(S)³, whereas TP, quoting the S recension of AM, reads Guptaharī and Gopratāra instead.⁴ The existence of a Viṣṇu temple at the Gopratāra *ghāt* belonging to the early period seems therefore plausible. Gopratāra is the only *tīrtha* in the Ayodhyākṣetra that is mentioned by Lakṣmīdhara.⁵ The S recension preserves the name of the Viṣṇu temple (*viṣṇor āyatanaṁ*) in which the image of Viṣṇu Guptaharī was installed, namely Harismṛti (AM 58.3). The relation between Cakrahari and Harismṛti is not clear and the name Harismṛti is deleted in the OA recension. From the data given above we tentatively conclude that there existed an ancient Viṣṇu temple at the Gopratāra *ghāt* (possibly erected before AD 1000) named Harismṛti. The idol of the temple came to be known as Guptaharī. The image and the Viṣṇu temple Harismṛti are not necessarily of the same date. The temple might have been provided with a new image (Guptaharī) in the course of time (12th century?; cp. I, 54).⁶

¹ Lakṣmīdhara quotes at the end of his TVK a list of secret names (*guhyanāmāni*) and fields (*kṣetrāṇi gulmāni*) of Viṣṇu from the *Narasimhapurāṇa* (TVK 251-258). This list seems rather to be intended for recitation: *kim japaṁ sugatim yāti nara nityam atandritah/ tvadbhaktānāṁ hitānṛthāya tan me vadā sureśvara//* (p.251), and: *imaṁ stavam yah pathate sadā narah prāpnoti viṣṇor amṛtātmakam padam//* (p.253). Many purely mythological places like Kōpāmukha, Māndāra, Dvīpā etc. figure in this list. Ayodhyā is also mentioned as being the residence of Lokanātha. That this list is hardly to be considered as a survey of pilgrimage centres on earth also follows from the fact that the Purāṇa text continues with the enumeration of really existing holy places on the Indian subcontinent (TVK pp.254ff.). Lokanātha in Ayodhyā is not known from any other source. For Lokanātha (one of the *vibhāvas* of Viṣṇu) see Schrader 1916, 49f., Banerjee 1974, 391f.

² See Intr. AM 68.

³ See S 80.2.

⁴ TP p.501. See S 80.2 v.1.; I, 161.

⁵ TVK p.234f.

⁶ See Intr. AM 58. That we are here concerned with an ancient site is also apparent from the account of Martin, who reports an old image that "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." (Martin 1838, Vol.II, 335). This image was said to be kept in the Akhārā of Guptaharī.

supreme deity as Viṣṇu, Hari, or Bhagavat.¹ Yet, this does not alter the fact that signs of Rāmaization appear throughout the text.

In his introduction the narrator of the Māhātmya Romaharṣaṇa, speaks the words: *namāmi paramātmānam rāmaṁ rājīvalocanam/ atasīkusumasyānam rāvaṇāntakam avyayam*/.² As was already known from the AgS., Lakṣmaṇa is conceived of as an incarnation of Śeṣa.³ Release (*mukti*) is said to be within reach of everybody by means of worship (*pūjā*) of Rāma with incense, flowers, lamps, etc.⁴ A bath in the Rāmaite *tīrthas* such as the Sarayū or the Sītākunḍa leads to reunion with Rāma (*rāmarūpo bhaven narah*⁵, or *rāmaṁ avāpnuyāt*⁶). The text further notes the meditation on Rāma⁷, and the installation of a Rāma image (*rānamūrti*)⁸. But, not surprisingly for a *māhātmya* text, pilgrimage to Ayodhyā ranks first among the means of salvation. Ayodhyā is the place to be seen in the Kālī age. The merits thereof are extolled in the usual way by comparing them with the fruits to be obtained in other holy places, notably Kāśī, the river Gaṅgā, Gayā and Puruṣottama.⁹ Finally S extols the visit and darshan (*darśana*) of Janmasthanā on Rāma's birthday, especially meritorious for one who observes the vow of Navamī:

"A man who has seen (Janmasthanā) will not be born again, even if he does not offer gifts, does not practise asceticism, does not go on (further) pilgrimages, or does not perform sacrifices! When the day of Navamī has come a man engaged in the vow will be liberated from the bondage of rebirth due to the miraculous power of a bath and a gift. By seeing Janmabhūmī he shall obtain the result that accrues to one who offers daily a thousand red cows."¹⁰

If we compare the text of MS B with that of S we observe that B has a less generally Vaiṣṇava and more specifically Rāmaite stamp. The topography described in B taken by itself consists of approximately 45% Rāmaite holy places. With regard to theology B adds to S the doctrine of Rāma's grace (*prasāda*).¹¹ Two devices to reach Rāma, comparatively absent in S, are accentuated: the darshan (*darśana*) of Rāma¹², and the powerful means of release that is at the disposal of the devotee in the form of Rāma's name (*rāmanāmaprasāda*)¹³. Japa of the name yields *bhukti* and *mukti*.¹⁴ Concomitant with emphasis on the name is the high esteem in which the practice is held of participating in the recitation of Rāma's exploits: "The deeds of Raghunātha comprise a hundred crores (of syllables): each syllable destroys a man's great sins."¹⁵ "And when one goes (on pilgrimage) to Ayodhyā one should always (*nitya*) be engaged in recitation, singing the beautiful story of the incarnation (*prādurbhāvakathā*) of the Lord."¹⁶ Other hymns mentioned in

¹ This becomes apparent from, for instance, the prominent position given in S to the Viṣṇu temples of which the legends have nothing to do with Rāma: Guptaharī, Viṣṇuharī, Candrahārī, and Dharmahārī. The deity installed in these idols is said to be Viṣṇu, Hari, Bhagavat or Vāsudeva.

² S 1.37.

³ S 53.18.

⁴ S 32.8, 68.14-15, 68.18, 64.16-17 (cp. B 8.108, 62.15).

⁵ S 9.12 (cp. B 8.107).

⁶ S 32.7 (cp. B 62.14).

⁷ S 64.5, 9.10.

⁸ S 64.6.

⁹ SB 9.1-13; S 10.34-35.

¹⁰ SB 21.5-7.

¹¹ B 6.14, 73.13.

¹² B 6.29, 62.8, 62.30, 77.8, 77.12.

¹³ B 62.11. Cp. B 2.2-3, 8.81, 6.25.

¹⁴ B 2.3.

¹⁵ B 2.2.

¹⁶ B 6.24.

this context are the *Nāmasahasra*, the *Stavarāja*, and the *Gajendramokṣanastotra*.¹ Another significant difference between MS B and S is the concept in the former of a celestial Ayodhyā which is replicated on earth by Viśvakarman.² Finally B accentuates the celebration of Rāmanavamī by describing a gathering (*melā*) that is held on the bank of the Sarayū near the Rāmakūṇḍa on the occasion of the birthday:

"Gods and Asuras, men, Nāgas, Yakṣas, Gandharvas, and Kinnaras, all the Planets and their foremost, the Sun, preceded by Rāhu and Ketu, the Guardians of the world to begin with Indra, and Śeṣa along with the other Serpents, the Gods with Brahmā at the head, and the (Divine) Mothers Rudrā and the others, all these have come to Ayodhyā and reached the bank of the Sarayū. When the day of Navamī has come, men, Gods, and Asuras alike come for darshan to where God Rāma is present, O Great Goddess."³

Considering that both the S recension as well as the legends preserved in MS B go back to the α-type-of-text, we are led to infer that the composer of the *Vaiṣṇavakhanda* in selecting and editing his material was endeavouring to establish a traditional Vaiṣṇava text of a non-sectarian character. The predilection of this 'smṛti' author can be amended by considering B and S together.

To fix the period in which the α-type-of-text was redacted and included in the *Vaiṣṇavakhanda* the following arguments may be considered. The fact that some of the holy places described in S appear to have been established at the end of the eleventh and in the twelfth century almost excludes the possibility that the redaction of S was made before AD 1200. The references to devotion to Rāma that are found throughout S and the Rāmāite form of Vaiṣṇavism that is manifest in B only endorse this conclusion. At the time of the redaction the Rāma cult must have been already well established in Ayodhyā. In fact it may have been the principal cause for the transformation of local holy places into centres of pilgrimage, which again made the want of an authoritative text more acutely felt and encouraged the insertion of the local *māhātmya* tradition into an acknowledged *smṛti* text. These historical circumstances point rather to the 13th or 14th century, if not later. The practice of wandering around singing the name of Rāma referred to in B is a historically attested phenomenon at least from the time of Rāmānanda whose floruit was most probably in the 14th century.⁴

A *terminus ad quem* is set by a quotation from the AM from the *Skandapurāṇa* in the work of Jīva Gosvāmī in the 16th century.⁵ Moreover that century witnessed the growth of a new cult, viz. that of the Rāmadurga, which, as we shall see below, greatly altered the structure and appearance of Ayodhyā as a holy town. This idea is still completely absent in S as well as B. On the contrary the sacred topography described in S does not significantly differ from the situation in the 12th century, and tallies with the description given by Jinaprabhāsūri in the beginning of the 14th century.

In view of the above considerations we are inclined to accept the close of the 13th or the 14th century as the most plausible date for the redaction of the α-type-of-text and its inclusion

¹ B 6.23.

² B 2.10ab-48cd.

³ B 77.4-8 (cp. B 21.6-7; 77.12-14, 78.7).

⁴ See Bakker 1982, n.71.

⁵ Jīva Gosvāmī (AQ 1523-1618) *Śatsandarbha* IV (*Kṛṣṇa*), pp.347f. and p.371.

In summarizing we may say that both religious as well as political sources testify to a prospering town in the fourteenth century; a growing centre of political and commercial activity, with which the development of a centre of pilgrimage went hand in hand. Periodical fairs may have served commercial as well as spiritual ends. The most important of the festivals in those days was doubtlessly the birthday of Rāma. On this and similar occasions the town attracted an increasing number of pilgrims in pursuit of *darśana* of the Janmesthāna. Among the devotees Sants like Rāmānanda, Śaiva ascetics like Siddhigiri¹, or Muslim pīrs like Badī 'Ud-dīn Madār Shāh might equally have been found. *Melās* took place mainly, it seems, on the bank of the Sarayū river. The most frequented *ghāts* of this period can be gathered from the pilgrimage tour described in S: 1) Svargadvāra and both adjacent temples of Candrahari and Dharmahari, 2) Brahmakūṇḍa, 3) Cakratīrtha with the temple of Viṣṇuhari, and the *ghāts* and temple of Gopratāra a little outside of the town.² This configuration is corroborated by a description of Ayodhyā that occurs in a MS of the *Nṛsiṃhapurāṇa*.³ To ensure peace and the loyalty of the Hindu part of

¹ According to local tradition the oldest Hindu institution of Ayodhyā is the Siddhigiri Mathiyā which belongs to the Daśnāmī order. It is situated on the Svargadvāra *ghāts* (east of the Tretā ke Thākur mosque) and said to have been founded in the 13th or 14th century.

² See I, 161.

³ Besides the Skpur., Mitra Miśra quotes a description of Ayodhyā from the *Nṛsiṃhapurāṇa* (TP pp.497-500). That is to say that according to the edition of Viṣṇu Prasād this fragment is quoted for the most part from the *Bhānata*. The passage is not found in the Mh. It occurs, however, in a MS of the *Nṛsiṃhapurāṇa* kept in the India Office Library (E 3375, IO 918). It constitutes the 50th *adhyāya* of this MS. This chapter is omitted from the Veṅkaṭeśvara edition, but may be placed between its 52nd and 53rd *adhyāyas* after the chapter dealing with the *Rāma-prādurbhāva*. The *adhyāya*, called *Tīrthaprasāmsā*, is quoted by Mitra Miśra in its entirety. It advocates in particular the worship of Narāsiṃha and has no direct links with the AM tradition. The chapter seems to be conflated since it mentions several *tīrthas* of which it may be doubted whether they ever existed within the Ayodhyākṣetra. This suspicion is raised by the fact that among one of these spurious *tīrthas* the text mentions *gomatyām rāmatīrthe* (TP p.500). The other *tīrthas* described in this *adhyāya* conform to the most prominent bathing places mentioned in the S recension. We are therefore inclined to assign this *Nṛsiṃhapurāṇa* *adhyāya* to the same period as the S recension. The holy places described in the *Tīrthaprasāmsā* (Nrpur. MS) are given below in Table II.

PLACES IN AYODHYĀKṢETRA (names in italics : within Ayodhyā town)

TABLE II

TĪRTHAS IN ADHYĀYA 50 OF A MS OF THE NṚSĪMHPURĀṆA (QUOTED IN TP pp.496-500).

GHĀT	VISNU / RĀMA KUNḌA / TĪRTHA	VISNU/NRSIMHA KUNḌA / TĪRTHA	GENERAL KUNḌA / TĪRTHA	ŚAIVA KUNḌA / TĪRTHA	RIVER / CONFLUENCE
1 Cakratīrtha	6 Rāmatīrtha on the Gomatī river (Gopratāra 5)	7 Brhaspati- kūṇḍa (Svargadvāra 4) (Brahmakūṇḍa 3) (Agnitīrtha 2)	8 Jaṭākūṇḍa	13 Bilvatīrtha	14 Tilodaka
2 Agnitīrtha			9 Saptarsiīrtha		15 Sarayū
3 Brahmakūṇḍa			10 Vālekhiya- tīrtha		16 Charghara
4 Svargadvāra			11 Gālavatīrtha		
5 Gopratāra			12 Koṭitīrtha		

|| Name unknown to AM.

the population the Muslim governors appear to have tolerated these gatherings which no less contributed to their own welfare. Apart from the new Muslim quarter unnecessary provocation of Hindu resentment was avoided as is apparent from the fact that no buildings such as mosques and the like were raised on Hindu holy ground.

Muhammad Tughlaq's successor, Firūz Tughlaq founded the present city of Jaunpur in AD 1359.¹ After the invasion of Tīmūr-i-lang, when confusion prevailed throughout the Sultanate, the Wazīr Khwāja'-i-Jahān, who was endowed with the title Malik-ush-Sharq, was sent by the Sultan Nāsir-ud-dīn Mahmūd to recover the eastern dominions in AD 1394. He took his residence in Jaunpur, and soon proclaimed independence.² Avadh became part of the Sharqī territory until it was eventually recovered by Bahlōl Lōdī, the Sultan of Delhi, who appointed his nephew Miān Kālā Pahār Farmūlī governor of Avadh in the last years of his reign (†AD 1489).³ Ayodhyā came under the control of the Lōdīs. About the aforementioned Lōdī governor, Abbās Khān Sarwānī remarks: "... his *jāgīrs* were never disturbed and during all this time he gave his attention to nothing else except the accumulation of wealth. I have heard from persons of veracity that he had amassed three hundred *mans* of red hard gold, and he did not purchase any other but golden jewelry."⁴ Ayodhyā might have been the right place for this hoarder since gold was found in its environs (see below).

Little is known as to the specific historical situation in Ayodhyā under the rule of the Sharqīs and Lōdīs. In the political domain the town had to concede much ground to the city of Jaunpur. Along with the weakness of central authority Hindu chiefs gradually strengthened their hold on the situation. With regard to this period Joshi remarks: "Under the Jaunpur kings Avadh was administered in a better way than under the Sultans of Delhi. The local zamindars and rajas also appear to have strengthened their position and the Sharq rulers (surrounded as they were by petty though independent principalities) had to placate them to maintain peace and order in their kingdom."⁵

Scarcity of sources inevitably obscures the progress of the town during the fifteenth century. Subsequent history proves that the foundations were laid for a period of blossoming. An idea of the prosperity and religious prestige which was attained on the eve of the age of the Great Moguls may be gleaned from the evidence left behind by the founder of the Mogul Empire.

The conqueror Zahir-ud-dīn Muhammad Bābur visited Ayodhyā in Hijrī 934 (AD 1527). The new emperor writes in his diary that he was on the march to Oudh and reached the town for the first time about March 29: "We stayed a few days on that ground (near Aūd) in order to settle the affairs of Aūd. People praised the land lying along the Sīrd(a) 7 or 8 *kurohs* (14-16 miles) above Aūd, saying it was hunting ground."⁶ Unfortunately the diary breaks off after April 2 AD 1527, only to resume in September 18 AD 1528. In this interval a mosque was raised by order of

¹ Führer 1889, 3.

² op.cit. 5.

³ EHI IV, 352 (*Tārīkh-i-Shēr Shāhī* by Abbās Khān Sarwānī).

⁴ *Tārīkh-i-Shēr Shāhī*: EHI IV, 352f.

⁵ Faiz, Gaz. 46.

⁶ *Bābur-nāma* Fol. 338b. Beveridge 1922 II, 602. Cp. John Leyden 1921 II, 333. The river designated 'Sīrd' in Beveridge's translation is called 'Saru' in the translation of John Leyden. The river referred to by Bābur is most likely the present Sarjū (Sarayū), which joins the Gogra (Gharghara) near Paska (see AM 71).

Bābur on the site of the Janmabhūmī temple. Bābur might therefore have stayed in Ayodhyā somewhat longer or have returned later in the same year. Beveridge gives the translation of a fragment which probably deals with Ayodhyā and which has obviously been displaced in the codex on which the translation of Leyden and Erskine was partly based.¹ "The passage contained in this section seems to be a survival of the lost record of 934 AH (f.339)... It may be a Persian translation of an authentic Turkī fragment, found, perhaps with other such fragments in the Royal Library."² The translation of it runs: "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 Ghāzīpūr."³

The columns of the Janmabhūmī temple that were used in the construction of the mosque have been described above. The mosque itself contains two inscriptions, the translation of the one inside reading:

"By the command of the Emperor Bābur, whose justice is an edifice reaching up to the very height of the heavens, the good-hearted Mīr Bāqī built this alighting-place of angels. *Bavād khāir bāqī!* (May this goodness last forever). The year of building it was made clear likewise when I said *buvād khair bāqī*" (= 935 AH, i.e. AD 1528)."

Another incomplete inscription is found above the entrance which provides no additional information.⁵ Mīr Bāqī Tāshqandī was apparently appointed first Mogul governor of Avadh.⁶

By the time of Bābur Ayodhyā, particularly the temple of the Birthplace had evidently gained such prestige that it aroused the envy of the new emperor, possibly incited by local Mussulmans for whom the flourishing of this Hindu centre of pilgrimage had for long been a thorn in the flesh. Local tradition has it that it was especially the pīr Fazl Abbās Mūsā Ashikhān (whose grave is still marked today by two temple columns), who instigated Bābur to demolish this denounced centre of idolatry.⁷

In order to give an adequate appraisal of the process of growth that Ayodhyā passed through as sacred centre during the reign of the Great Moguls we should give a brief impression of the general religious climate that marked the age.

¹ Beveridge 1922 II, 680 n.2. As to this fragment Beveridge remarks: "I have found it only in the Memoirs p.420, and in Mr. Erskine's own Codex of the *Wāqī 'āt-i-bāburī* (Now B.M. Add.26,200), f371, where, however, several circumstances isolate it from the context."

² op.cit.680.

³ op.cit.680.

⁴ Beveridge 1922 II; App. U, p.LXXVII f. The Persian text runs:

1. *Ba farmūda-i-Shāh Bābur ki 'ādīlāsh*
Banā'ist tā kākh-i-gardūn mulāqī,
2. *Banā kard in muhbit-i-qudsiyan*
Amīr-i-sa ādat-nishān Mīr Bāqī
3. *Bavād khāir bāqī! chū sāl-i-banā'ish*
'Iyān shud ki guftam, -Buvād khair bāqī (935).

⁵ The text runs:

1. *Ba nam-i-anki dānā hast akbar*
Ki khāliq-i-jamla 'ālam lā-makānī
2. *Durūd Mustafā ba'd az sitayish*
Ki sarwar-i-ambiyā' dū jahānī
3. *Fasāna dar jahān Bābur qalandar*
Ki shud dar daur gītī kamrānī.

(A.S.Beveridge, op.cit., giving a note on p.LXXIX reading: "the meaning of this couplet is incomplete without the couplet that followed it and is (now) not legible.")

⁶ Beveridge 1922 II, 679, 684 f.

⁷ See Intr.AM 21.

The early 16th century witnessed an outburst of extreme emotional devotion and enthusiasm, which seems to have enraptured an important section of the North Indian populace. The embodiment of this new wave was the ecstatic saint Caitanya, whose lifespan is traditionally held to date from 1486 until 1533. "At an early stage of his career he had selected Loka-nāth Ācārya and entrusted him with the mission of reclaiming the holy city" (of Vṛndāvana), "which was then lying desolate... The recovery of the sacred sites of Vṛndāvana by the Bengal Vaiṣṇaves and its erection into one of the religious centres of Northern India form one of the most interesting events in the history of mediaeval Vaiṣṇavism."¹ Caitanya himself is said to have made the pilgrimage to Vṛndāvana in 1516, on which tour he rediscovered the original Vṛndāvana as well as a sacred pond called Rādhākunḍa.² His disciples Rūpa and Sanātana settled in Braj and completed the rediscovery and identification of the 'lost' sites associated with the *līlās* of Kṛṣṇa. At about the same time other Vaiṣṇava teachers rediscovered lost religious sites. Vallabha located Gokula, the place of Kṛṣṇa's youth in care of his foster parents, and promoted Govardhana. Vallabha is said to have begun the worship of the deity of Govardhana (Govardhanā-nāthajī or simply Śrīnāthajī) and to have arranged for the construction of a temple, which was completed in AD 1519.³

These developments in Braj and within the Kṛṣṇaite fold of Vaiṣṇavism illustrate that within this religion a revolutionary process had set in. The new developments were not confined simply to the Kṛṣṇaite form of Viṣṇuism – a comparable process inspired thought and activity in the centre of Rāmaite faith. Yet whereas the evolution of Braj is well-documented owing to the scriptures of the epigons of the two founders of Kṛṣṇaite sects, Vallabha and Caitanya, the development in Ayodhyā is to be gleaned from a few scraps of information only. The paucity of the sources may well have been responsible for the fact that the parallelism of developments in Braj and Ayodhyā has so far escaped the attention of scholars. The process in Ayodhyā did not yield historical founders of sects of a stature comparable to that of Caitanya or Vallabha and consequently no homogeneous sectarian traditions (reaching back to the early 16th century) emerged. This may account for the disproportion in the amount of literary documentation of the two centres.

However, the rediscovery of ancient (mythological) sites associated with Viṣṇu's earthly deeds was in vogue in the first half of the 16th century and equally informed the developments in Rāma's capital. From this period may date the origin of several Rāmaite holy places which are described in the OA recension of the *Ayodhyāmāhātmya*. The text-critical analysis in Intr.Pt. II will show that this recension is posterior to S and B. It comprises almost completely the texts of S as well as of B but substantially supplements the older versions with recent material. This text expounds a Rāmatized form of Viṣṇuism in its fully developed form. It is product of the tradition of the α-type-of-text, which might have continued to be transmitted locally. It extends, modifies, and adapts the materials of the α-type-of-text rather than simply incorporating the texts of S and B.⁴ It borrows the description of the ceremony of Rām

¹ De 1961, 96f.

² Entwistle in Bakker-Entwistle 1981, 46.

³ op.cit. 51.

⁴ For arguments endorsing this interpretation the reader is referred to II, xxix.

navamī from the *Agastyasamhitā*.

In anticipation of a discussion of its date of origin and of a survey of the holy places it features, it may already be observed in this context that the OA recension notifies several newly discovered holy sites that were related to 'historical' events of Rāma's incarnation. Thus are described, for instance, the place where Rāma used to brush his teeth (the *Dantadhāvanakūṇḍa*¹), the site where Rāma created a pleasure grove for Sītā, the *Maṇiparvata* (the former *Mahārātna*)², and most important of all the fortifications which were laid out by the king of Ayodhyā after his return from Laṅkā, the so-called *Rāmadurga* or *Rāmakōṭa*³.

Attestations regarding the existence of the idea of a *Rāmadurga* are found from the second half of the 16th century onwards. The *Rāmakōṭa* seems to be alluded to by Tulsī Dās in the RCM:

"Every day Nārada and Sanaka and other high sages all came to Ayodhyā to see the king of Kosala, and when they saw the city, they forgot they were ascetics. There were balconies inlaid with gold and jewels, with tessellated pavements of great beauty. All round the city were reared walls (*kōṭa*) of wondrous charm, crowned with turrets of diverse hues, as though the nine planets had mustered an army to beleaguer Amarāvati."

How this fort actually looked in the Kali age is reported by the English traveller William Finch (AD 1608-11):

"Here are also the ruins of Ranichand[s] castle and houses, which the Indians acknowledged for the great God, saying that he took flesh upon him to see the tamasha of the world. In these ruins remain certain Brahmanes, who record the names of all such Indians as wash themselves in the river running thereby."⁵

We have already noted that the defences along the *Rāmkōṭ* must have fallen into decay before the sixteenth century. The ruins and mounds now came to be recognized as the remains of a fort that was built by Rāma himself. Mounds were associated with bastions of this ancient fort and assigned to the leading figures of Rāma's campaign to Laṅkā. As such are mentioned in the *Bhāṣandīrāmāyana*, a text of which we shall soon come to speak, Hanumat, Sugrīva, Lakṣmaṇa and Viśvaṇaṭa:

*hanumanam ca sugrīvam lakṣmaṇam ca vibhīṣaṇam/
ayodhyākōṭapālāms ca prātar utthāya yah smaret//
vīṣaṇam samavāpnoti duḥsvapnādīms ca nāśayet/.*⁶

The new ideas described above, which may have been conceived in the minds of the local population in the first half of the century, were to be reasserted during the latter half. After the death (AD 1530) and Humāyūn's defeat against Shēr Shāh (AD 1540/41), Ayodhyā came under the sway of the Afghans. Shēr Shāh established a mint in the town⁷, which was later taken over by the Mughals under Akbar.⁸ The Muslim district of the city underwent extensions. The town was called "one of the largest cities of India".⁹ Apart from the ruins of the *Rāmkōṭ*, there remained a fort along the river near the *Svargadvāra ghāṭs*. W. Finch mentions a castle

¹ *Agastyasamhitā*, 1.2. Transl. of Hill.

² *Agastyasamhitā*, 1.2.152-153. For an appraisal of Finch's account see Foster 1921, 122-125 and Deloche 1968, 52.

³ *Bhāṣandīrāmāyana*, 1.102, 118-119. See Intr. AM 17.

⁴ *Faizabad*, 48.

⁵ *Ain I*, 32.

⁶ *Ain II*, 182.

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besides the ruins of the Rāma-fort¹, and Abul Fazl relates: "At the side of the city there is a lofty hill which bears the name of Swaraggwārī, and which is the citadel (*sar-kob*) of the city and the fort."²

The importance of the town as centre of Muslim power prevented the springing up of Hindu temples at the rediscovered places as happened in Vr̥ndāvana³, a site which had little to offer to the Muslim rulers. But local Brahmins occupied the holy spots on the perimeter of the Muslim quarters, received pilgrims, performed their rites, showed them the holy sites hallowed by the steps of Rāma and his retinue, and kept records of their clientele.⁴ In the second part of the 16th century the site was, according to Abul Fazl, "esteemed one of the holiest places of antiquity... the residence of Rāmachandra who in the Treta age combined in his own person both the spiritual supremacy and the kingly office".⁵ Great religious festivals continued to be held on Rāmanavamī⁶ (described by Tulsī Dās⁷), despite the demolition of the Janmabhūmī temple.⁸ The religious syncretism of Akbar even allowed for an official acknowledgement of the Rāmaita persuasion when his mint started to issue coins at the end of his reign featuring Sītā and Rāma.⁹ From all we know it appears that the beneficent rule of Akbar inaugurated a period of expansion of the town as a sacred complex.

Although on the whole the second half of the 16th century witnessed greater political stability than before, this did not preclude Ayodhyā from repeatedly becoming the seat of rebellious chiefs.

Only in the beginning of the seventh decade after a period of confusion and civil war that had followed the death of Islām Shāh (AD 1554) did Akbar succeed in establishing his authority over Avadh and the eastern dominions.¹⁰ Iskandar Khān held Avadh during the Uzbek rebellion of AD 1567. He was besieged by the troops of Akbar under the command of Muḥammad Qulī Khān Barlās.¹¹

¹ Foster 1921, 176.

² Abul Fazl in the *Akbar Nāma* II, 437. The same author gives an apparently different location of this castle in the *Ā'in-i-Akbarī*, where one reads: "at the distance of one *kos*" (i.e. 2.5-4 km, cp. Deloche 1968, 77ff.). "from the city the Gōgra, after its junction with the Sai, flows below the fort." (*Ain* II, 171). Possibly we should read 'within the distance of one *kos*' which would indicate that the fort was "at the side of the city" as said in the *Akbar Nāma*.

³ Cp. Growse 1880, 241ff.

⁴ See quotation from the report of William Finch above and I, 156 n. 1. Cp. Gosvami 1966.

⁵ *Ain* II, 171.

⁶ *Ain* III, 305.

⁷ RCM 1.34. Cp. I, 124 n. 1; Intr. AM 22.

⁸ That the mosque on the sacred spot did not prevent the devotees from experiencing the holiness of the site can be inferred from Tulsī Dās' description spoken from the mouth of Rāma himself: "Hearken, Monkey King, Aṅgad and king of Laṅkā; this is a holy city and this land a land of beauty. Though all have praised Vaikunṭha, renowned in the Vedas and Purāṇas and known to all the world, yet is it not so dear to me as this city of Avadh; and few are they who comprehend this mystery. This lovely city is the place where I was born (*Janmabhūmī*), and to the north there flows the purifying Sarayū, and all who bathe therein win effortlessly a home near me. Very dear to me are those who dwell therein; this city is the city of perfect bliss, granting its citizens a home with me hereafter." (RCM 7.2au.4.1-4; transl. Hill. Cp. Intr. AM 21).

⁹ Three coins depicting Sītā and Rāma are known. A gold coin dating from Ilāhī 50 (=AD 1605) is kept in the British Library (Lane-Poole 1892, 34; plate V, 172). Another one, in perfect condition, is in the collection of the "Cabinet de France" (Simha 1957, 110-112). Above the picture of Sītā and Rāma is written in Nāgarī script *rāmasīya*. A third silver coin is kept in the Bhāratakalābhavan in Kāśī (see Anandakṛṣṇa 1955, 44ff.).

¹⁰ HCl VII, 113; Iskandar Khān Khān-i-Ālām seems to have been the first governor of Avadh under Akbar (see *Akbar Nāma* II, 376).

¹¹ *Akbar Nāma* II, 437-440. Cp. *Ain* I, 395.

The Uzbek chieftain had entrenched himself in the 'Swarag-dwārī' fort on the river. The imperial army "drove off the rebels and got full possession of the city and the fort, so that not a single person could put his head outside of a window, and the Uzbeks became doomed men and were utterly disconcerted."¹ But Iskandar Khān succeeded in escaping at night "by the fort-gate which was towards the river, and crossed over by means of some boats".² After fruitless negotiations on the Sarayū river Iskandar Khān was driven to the Afghan's stronghold in Gorakhpur. To arrange "the distracted condition of the province", the "Sirkār Oudh was made the fief of Muḥammad Qulī Khān Barlās."³

During another revolt in AD 1580 the rebellious M^cāsūm Khān Farankhūdī held Avadh.⁴ After a battle near Sultanpur the victorious Shāhbāz Khān "entered the city of Avadh", confiscated the possessions of M^cāsūm Khān and imprisoned his families.⁵

Whereas the political uprisings thus continued as before, apparently without having any serious effect upon the daily life of the population, the religious tolerance of Akbar, which found expression for instance in his abolition of the pilgrim's tax⁶, and his lenient and wise policy⁷ brought prosperity to the province and capital.⁸ The town may have derived part of this prosperity from the gold that was found in its environs.⁹ William Finch also reports the digging for gold in Ayodhyā.¹⁰

Besides ordinary pilgrims and wandering saints the holy town attracted religious teachers and their communities, among which was that of the Sikhs.¹¹ We possess no evidence of the

¹ Akbar Nāma II, 437.

² op.cit. 438.

³ op.cit. 440.

⁴ Akbar Nāma III, 485-487.

⁵ op.cit. 499. Cp. Ain I, 438, 492.

⁶ HCl VII, 115: "In 1563 Akbar abolished the tax on Hindu pilgrims to holy places and early next year he took the revolutionary step of abolishing the *jizya* or poll-tax on non Muslims." About pilgrim-tax cp. Kane IV, 571ff.; Kulke in COJ 331.

⁷ Akbar Nāma III, 699: "Owing to the right-thinking of the world's lord, things became cheap, and on this account the government share pressed rather hardly on the cultivators. H.M. remitted in the province of Allahābād, Oudh and Delhi one in 5 1/2 shares of the spring crop, and one-fifth share in the *hawālī* of Allahābād. For the autumn crop he remitted one-sixth in the provinces of Allahābād and Oudh." Cp. op.cit. p. 749.

⁸ In the *Ā'in-i-Akbarī* Abul Fazl remarks about the province of Oudh: "Agriculture is in a flourishing state, especially rice of the kinds called *sukhdās*, *madhkar* and *jānwāh*, which for whiteness, delicacy, fragrance and wholesomeness are scarcely to be matched... Flowers, fruit and game are abundant. Wild buffaloes are numerous." (Ain II, 171). For statistical data see Ain II, 173f. William Finch made the following observation in Ayodhyā: "Here is great trade, and such abundance of Indian *asse-horne*" (i.e. Rhinoceros horn) "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 jewel comparable, some esteeming them the right unicornes horne." (Foster 1921, 176).

⁹ Ain II, 171: "Around the environs of the city, they sift the earth and gold is obtained."

¹⁰ W. Finch in Foster 1921, 176: "Some two miles on the further side of the river is a cave of his (i.e. Rāma) 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 certaine grains of rice as black as gun-powder, which they say have been reserved ever since. Out of the ruines of this castle is yet much gold tryed." As to the location of this 'cave' Finch's report seems to be confused (note 'this castle' which refers to the Rāmadurga). The same fact is reported by Tieffenthaler (AD 1767-72) 1765 I, 181, who says that "schwarze in kleine Steinchen verwandelte Reisskörner, datig from Rāma's birth are dug up near the Janmabhūmī."

¹¹ The oldest holy site of the Sikhs in Ayodhyā is next to Brahmakūṇḍa. According to Sikh tradition the place was visited by Gurū Nānak (AD 1469-1538) who lectured here. The site is marked by a high pole. Besides it is a modern Sikh temple (*gurdwārā*).

existence of specific Rāmāite sects in the 16th century¹, but Vaiṣṇava devotees of all persuasions may have come under the spell of the Rāmāite movement, and, attracted by the flourishing pilgrim centre, settled in Ayodhyā. The OA recension mentions for instance a community of orthodox (*vedapārāga*) Brahmins, *haribhaktas*, who had established themselves in Yajñavedī, a holy site that was conceived of as the place where Rāma had performed his sacrifices.² This Yajñavedī is today still exclusively inhabited by a community of orthodox Brahmins belonging to the Śrī-sampradāya. Present oral tradition of the Śrīvaiṣṇavas in Ayodhyā goes back to the 16th century when their first community is said to have been founded by Śatruṅhācārya near the Dantadhāvanakuṇḍa during the reign of Bābur.³

In this context attention should be focused on a new development within the *bhakti* faith that evolved around the middle of the 16th century and which is designated as *rasika-* or *mādhurya-bhakti*. Although primarily a development of the Kṛṣṇaite form of Vaiṣṇavism (especially in Braj, and specifically in the Gauḍīya-sampradāya)⁴, this new current also interacted with Rāma *bhakti*.

The Rasika branch of Rāma *bhakti* never attained the same heights as its Kṛṣṇaite counterpart. Generally speaking Rāma *bhakti* remained more orthodox and puritan, and in the period when the *rasa*-theory developed by Rūpa Gosvāmī⁵ found general recognition Rāma *bhakti* was mostly conceived of as typifying *dāsyā-rasa*, or the sentiment of service⁶ exemplified by Hanumat. But *mādhurya-bhakti*, in which the devotee cultivates erotic sentiments, also evolved within Rāmāite devotion during the second half of the 16th century⁷ as is attested by the *Dhyānamanjari* of Agradāsa, who established his own monastery, the Raivāsā *gaddi* near Jaipur in the last half of the 16th century. Agradāsa appears to be one of the first to describe the sports (*līlās*) of the divine couple (Sītā-Rāma) in Sāketa.⁸ Evidently the success which this type of devotion had

¹ See Burghart 1978.

² AM 29.1-3.

³ The *math* that occupies this site today belongs to the Vāṭagelai branch of the Śrī-sampradāya (see Intr. AM 16). All information I was able to collect in Ayodhyā about the foundations of various Vaiṣṇava sects in the town endorses the view that the Śrī-sampradāya was the first Vaiṣṇava sect to settle in the holy place.

⁴ See De 1961, *passim*.

⁵ Rūpa Gosvāmī was the prime exponent of the blend of traditional aesthetics (*rasaśāstra*) with a psychology cum theology appropriate to *bhakti* and its literary expression. In his *Bhaktirasamṛtasindhu* (probably composed around 1540) and *Ujjvalanīlamani* he provided Caitanya's emotional *bhakti* with a theoretical framework which in turn influenced other Kṛṣṇa sects, including those of Vallabha and Nimbārka. (Entwistle in Bakker-Entwistle 1981, 47).

⁶ RCM 7.119(ka): "I am the servant and he my master — without this relationship, Garuḍ, the ocean of birth and death cannot be crossed. Hold fast this doctrine and worship the lotus feet of Rāma." (Transl. of Hill). Cf. Allchin 1966, 58ff.

⁷ Bulke 1971, 247. Simha 1957, 88-110.

⁸ Simha 1957, 89 quoting from the *Dhyānamanjari*: *yaha dāmpati vara dhyāna rasikajana nitapri dhyāvaī/ rasika vinā yaha dhyāna aura sapanehū nahī pāvaī//* ("The meditation on this most excellent couple is constantly contemplated by people engaged in 'rasa'. This meditation cannot be dreamt of without the 'rasika approach'). According to Agradāsa himself his meditation was based on the *Samhitā* (Āgama) tradition: *sunī āgamavidhi artha kachuka jo manahī suhāyo/ yahu dāmpati vara dhyāna yathāmati barani sunāyo//* ("Whatever has pleased my mind of what I have heard of the meaning of the way of the Āgamas — this meditation on the most excellent couple I have narrated according to my understanding."). Agradāsa's main source seems to have been the *Sadaśivasamhitā*, which is traditionally placed in the *paramparā* of the *Agastyasamhitā* (op.cit 90). According to Simha the *gaddi* established by Agradāsa was an off-shoot of the famous Gelatā monastery founded by Kṛṣṇadāsa Payāhārī (op.cit. 334; op. I, 148 n.2).

gained in Braj inspired its transposition to Ayodhyā. The history of its evolution is described by B.P. Simha¹, who has shown that an extensive literature was produced by this branch of Rāma bhakti from the end of the 16th century onwards.²

Another early specimen of this literature (besides the Hindi *Dhyānamāṅjarī*) is the *Bhusuṇḍī-rāmāyana*³, a huge work which represents an attempt at transforming Ayodhyā and its environs into another Braj.⁴ The date of the *Bhusuṇḍī* is uncertain.⁵ Since, as will appear below, it was composed under the inspiration of developments in Braj the work can hardly date from before AD 1550.⁶ In her analysis of the sources of Tulsī Dās Vaudeville has shown that Tulsī Dās was influenced by a '*Bhusuṇḍī-rāmāyana*', as is especially apparent in the later parts of the RCM.⁷ However, the '*Bhusuṇḍī-rāmāyana*' assimilated into his *Uttarakāṇḍa* is a *Bhusuṇḍī-garuda-samvāda*, which "reflète assez fidèlement les théories particulières à Vallabha"⁸, whereas the published *Pūrvakhaṇḍa* of the *Bhusuṇḍī-rāmāyana* is a *Brahmabhusuṇḍī-samvāda* which bears more relation to the Gauḍīya-sampradāya. The erotic sentiment (*śṛṅgārī-rasa*) promoted by the latter sect, which is likewise found throughout this *Bhusuṇḍī*, is notoriously absent from the *Rāmāyana* of the misogynous Tulsī Dās.⁹ An identification of the (now) published work with the 'introuvable'¹⁰ source that inspired Tulsī Dās does not therefore seem to be fully certain.¹¹ Despite this uncertainty, B.P. Simha reckons it among the earlier *rasika* texts¹² and Bulke assigns it to the 16th century.¹³

Two chapters of the *Pūrvakhaṇḍa* of the *Bhusuṇḍī* deal with the sacred topography of Ayodhyā. The holy places described are given in table III. The environs of Ayodhyā (*parītas*) are called *Pramodavana*.¹⁴ *Pramodavana* is equated with *Vraja* (Braj)¹⁵, and is the scene of Rāma's *līlās*¹⁶.

¹ Simha 1957.

² Simha 1957, 96-99. An extensive list is given in pp. 539-547.

³ The *Pūrvakhaṇḍa* of this work has been published by B.P. Simha (B.P. Singh) Vārāṇasī 1975. Recently also the *Dakṣiṇakhaṇḍa* appeared (Gorakhpur 1982).

⁴ See below. Cp. English Intr. to the edition of B.P. Singh by V. Raghavan (op.cit. I, 1-21).

⁵ Simha 1957, 14f. and 76.

⁶ Raghavan in Intr. to *Bhusuṇḍī*, I, p. 21: "The *Gitagovinda* belongs to the 12th century AD and Līlāsuka's date is most probably c. 1300 A.D. The *Bhusuṇḍī Rāmāyana* may therefore be placed in the 14th century A.D." B.P. Simha in his Hindi Intr. op.cit. p. 36 says that the work must have been composed before the twelfth century merely on the grounds that the word *nīśka* occurs in the text for a gold coin, the circulation of which is, he says, not attested after that century. Both arguments are not fully convincing.

⁷ Vaudeville 1955, 302.

⁸ op.cit. 305. And in her conclusion the author remarks (op.cit. 317): "Autant qu'on puisse en juger par le Mānas, ce '*Bhusuṇḍī-Rāmāyana*' doit être l'oeuvre d'un sectateur de Vallabha, composé en vue de faire coïncider les doctrines religieuses et philosophiques de cette secte (Kṛṣṇaite) avec la religion de Rāma."

⁹ Cp. Allchin 1966, 58.

¹⁰ Vaudeville 1955, 302.

¹¹ Resemblances between the *Bhusuṇḍī* and the RCM are given in B.P. Simha's Intr. to his edition (I, pp. 50-61).

¹² Simha 1957, 97f. Other early works belonging to this class of Sanskrit literature are: *Hanumatsamhitā* (of which a MS dating AD 1658 is known), and *Kosalakhaṇḍa* (*Bṛhatkosalakhaṇḍa*). See Simha 1957, 97-99 and Bulke 1971, 152. For *Hanumatsamhitā* see Bulke 1971, 178, for the *Bṛhatkosalakhaṇḍa* Bulke 1971, 178ff.

¹³ Bulke 1971, 746. Cp. Bulke 1971, 172ff.

¹⁴ *Bhusuṇḍī*, I, 102.19-20: *ayodhyāparito rājan caturvīṃśatiyojanam/ pramodavanam ity uktam sarayūtatasamnidhau//*.

¹⁵ *Bhusuṇḍī*, I, 102.50: *sarayūjalakalloṣasamīranasusītale/vrajaḍeṣe 'dhivasitw ko neccheta vapardharah//*. Cp. e.g. op.cit. I, 19.4 and I, 102.30 (see I, 142 n.4).

¹⁶ *Bhusuṇḍī*, I, 102.21: *rāmālīlāvīhārasya sthānabhūtam sanātanam/ rāmavaikunṭham ity uktam kavibhīḥ śāstrakaviḥ//*.

Introduction

Textual evidence.

Inscription : Beveridge 1922 App.U, pp.LXXVII-LXXIX (inscr. in the mosque of Bābur) (cp. Führer 1889, 67f.; Sītārām 1932, 150ff.).

AM MSS: O₁ 7.36cd-46cd; O₂ 7.36cd-47ab; A 7.36cd-44ab; C 5.14cd-18cd; K 5.14cd-18cd; B 7.11cd-24ab; P 7.12cd-17cd (followed by omission, *truti*); S 10.18ab-25ab.

Class.Lit.: ViS. 85.59 (Nandapandita *ad loc.cit.*); SMC pp.32, 50; see *ad* OA 2.29d.

Mod.Lit.: Martin 1838 II, p.336; Cunningham in Arch.Survey I, 322; Carnegie 1870, 20f., App.A, p.I; Führer 1889, 67f.; Führer 1891, 297; Fyz.Gaz. 173f.; Beveridge 1922 App.U; Sītārām 1932, 150-154, 161f.; Sītārām 1933, 29-37; Faiz.Gaz. 352f.; Bhatnagar 1968, 117-140; Tripāthī 1969; Śarmā 1973, 44-55; B.B.Lal in IAR 1976-77, 52f.; Bakker 1982, 113; Tieffenthaler I, 181.

Notes to the textual evidence.

The most conspicuous fact with respect to the textual evidence relating to the *tīrtha* Rāma-janmasthāna (Janmabhūmi) is that on the one hand a description of this principle holy place is found in all MSS of the AM used for this edition, and on the other hand that the *tīrtha* is not mentioned in other classical sources (e.g. Purāṇas, Lakṣmīdhara's TVK, *Nṛsiṃhapurāṇa* MS, Jinaprabhasūri's TK, Bhuśrām., and Mitra-Misra's TP). Such a silence is all the more surprising in view of the fact that archaeological evidence indicates the existence of a temple at this *tīrtha* in the eleventh century. A reason for the omission of this holy place in the Bhuśrām. and TP might be that at the time these texts were written the site was occupied by a mosque (built by Bābur in AD 1528).

The OA recension, which presumably also dates from after the destruction of the original Janmabhūmi temple, has merely taken over the description of the place as found in S and B, without adding more details and praise, yet it has connected the Janmasthāna with an elaborate description of Rāmanavamī (OA 22, OA 23).

This chapter is interesting for text-criticism in that it illustrates the relationship between OA, B, and S. The analysis of this relationship in II, xxixf. leads to the conclusion that, since OA is not directly based on B and S but goes back to an α-type-of-text which comprised the textual materials of B and S, both agreement between B and S against OA (AM 21.2d), as well as agreement between OA and B against S (AM 21.1cd/4cd, 2b, 7b, 9/15), are likely to occur. Since B rests on a later version of the α-type-of-text than S, a version that stands nearer to the OA recension, a greater affinity of B with OA than with S can be expected, especially in regard to the sequence and the occurrence of verses (see 21.1cd/4cd and 21.9/15 (sequence of OAB vs. S), and 21.3-4, 8-11 (occurring in OAB missing in S) vs. 21.13ab (occurring in BS missing in OA)).

The fact that B represents the most direct or crudest version of the α-type-of-text, which was edited in S and in OA, while the latter has not extended the description of the birthplace (possibly for reasons advanced above), accounts for the given evidence that MS B actually contains the most complete version of this section of the Māhātmya. The incongruity of S with the α-type-of-text may have prompted the author of B(P), at variance with his normal procedure,

to include the entire description of the Janmasthanā, thus rewriting a passage of S that was felt to be insufficient. The omission in S of OAB 21.8-11 may have been caused by homoeoteleuton (OABS 21.7cd = OAB 21.11cd).

MS P, which omits several ślokas occurring in B (B 21.2-4) and replaces B 21.8 by another śloka, contains a hiatus after B 21.9 which is indicated by a sign 'X truti'. Ślokas 11 and 12 are corrupt and rendered incompletely in MSS O₁ and O₂, and BS 21.12abcd seems to be an anacoluthon. Obviously this passage had become corrupt in an early stage of its transmission and the clumsiness of the Sanskrit that remained may have led the editor of A to delete it altogether.

The following concordance gives a conspectus of the textual situation of AM 21.

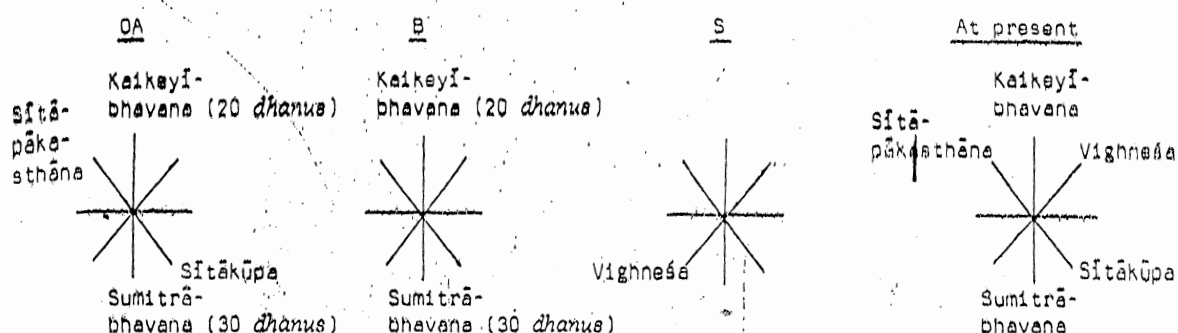
OA RECENSION				TEXT-GROUP BP		S RECENSION
O ₁	O ₂	A	CK	B	P	S
cp. OA 20.6ab	cp. OA 20.6ab	cp. OA 20.6ab	cp. OA 20.6ab	= 1ab	= 1ab	1ab
(= OA 4cd)	(= OA 4cd)	(= OA 4cd)	(= OA 4cd)	(= B 4cd)	---	1cd
2	2	2	---	2	---	2
3	3	3	---	3	---	---
4ab	4ab	4ab	---	4ab	---	---
4cd	4cd	4cd	= 4cd	4cd	---	(= S 1cd)
5	5	5	5	5	5	5
6ab	6ab	6ab	6ab	6ab	6ab	6ab
6cd	6cd	6cd	6cd	6cd	6cd	6cd
7	7	7	7	7	7	7
8	8	8	8	8	= 8	---
9	9	9	---	9	9	(= S 15)
10	10	---	---	10	---	---
---	---	---	---	11ab	---	---
11cd	11cd	---	---	11cd	---	---
---	12ab	---	---	12ab	---	12ab
12cd	12cd	---	---	12cd	---	12cd
12ef	12ef	---	---	---	---	---
---	---	---	---	13ab	---	13ab
---	---	---	---	13cd	---	---
---	---	---	---	14ab	---	---
(= OA 9)	(= OA 9)	(= OA 9)	---	(= B 9)	(= B 9)	15

Location.

When we leave aside the information contained in AM 21.2-4, the location of the Janmasthanā as given in the various recensions can be sketched as follows.

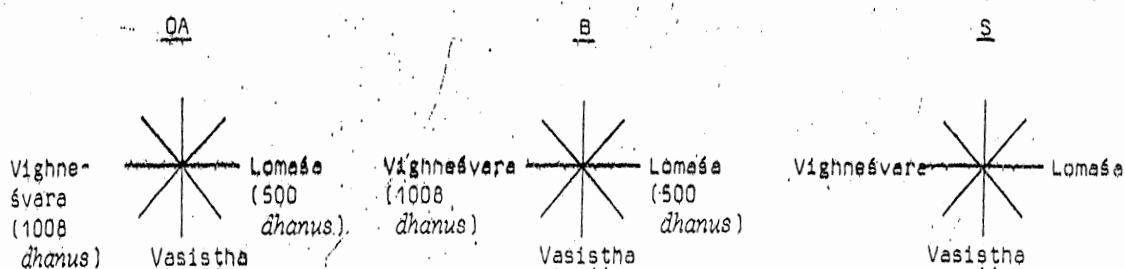
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Situation (1):



The topographical information contained in AM 21.2-4 can be sketched as follows.

Situation (2):



Ślokas AM 21.2-4 (situation (2)) seem to define a *kṣetra*, an area that is considered to be the birthplace of Rāma. This area is said in OA and B to stretch more than 500 *dhanus* (>910m) westwards of Lomaśa, 1008 *dhanus* (= 1835m) eastwards of Vighneśvara, and 100 *dhanus* (= 182m) from Unmatta in an unspecified direction. In the middle of this *kṣetra* the royal palace called Janmasthanā is said to be situated. It is uncertain which places are meant in situation (2), and one is inclined to consider these three ślokas as spurious. Unmatta and Lomaśa do not occur elsewhere in the Māhātmya, while Vighneśvara (if identified with Vighneśa) was said in S 21.1a to lie south-west of the Janmasthanā instead of west. Moreover the Vighneśa referred to in S 21.1a lies somewhere in the area of the Rāmkoṭ (see Intr.AM 17), whereas the Vighneśvara mentioned in S 21.2a is said in OAB 21.3c to lie 1,835m eastwards.

Nowadays a *math* named Rāngulālā is believed to represent Lomaśa, but this place lies about 350m east of the Janmasthanā and its denomination as Lomaśa seems to have arisen merely to justify these three verses. Vasistha might refer to the Vasisthakūṇḍa which lies c.450m south-west of the Janmasthanā. Unmatta as a name of a *tīrtha* is unknown to the Māhātmya as well as to local Pandits. One is tempted to think of Mattagajendra or Surasā/Surāpā, which however lie c.900m north-east of the Janmasthanā instead of the said 182m. We have conjectured that Unmatta could refer to the disappeared Bhairava shrine within the Rāmkoṭ, possibly situated on the Hanumāntīlā (see Intr.AM 17 and ad OAB 21.3d). The absence of these three ślokas in MS P could point to their spurious character, although the textual critical analysis would not directly warrant such a conclusion.

When returning to situation (1) we observe that OA and B basically agree, albeit that OA

has added Sītāpākasthāna and Sītākūpa, places which only occur in the OA recension (see OA 24, and OA 26). The given distances of the Kaikeyībhavana and Sumitrābhavana (respectively 36m and 55m), when reckoned from the mosque of Bābur, do not correspond with the modern situation. Today both sites (Sumitrābhavana c.100m S, Kaikeyībhavana c.250m N) are devoid of any significant religious buildings, as they might always have been. The directions in B and OA (see OAB 25.1, and OAB 25.3) may therefore be considered to refer only to spots or subsidiary shrines in the northern and southern precincts of the Janmāsthāna compound which were named after Sumitrā and Kaikeyī merely for the sake of completion (see Intr.AM 25).

More difficult to explain is the location of the Janmāsthāna with respect to Vighneśa as indicated in S 21.1. As has been said above an identification of Vighneśa referred to in S 21.1a (taśmād) with Vighneśvara of S 21.2e is problematic. The Vighneśa implied in S 21.1a might be identical to a place of the same name mentioned in OA which today, however, is considered to lie in the opposite direction, i.e. to the north-east of the Janmāsthāna (see Intr.AM 17).

Notwithstanding all the difficulties discussed above, the original location of the Janmāsthāna temple is comparatively certain since it seems to be attested by the location of the mosque built by Bābur, in the building of which materials of a previous Hindu temple were used and are still visible. The mosque is believed by general consensus to occupy the site of the Janmāsthāna.

After the destruction of the original temple a new Janmāsthāna temple was built on the north side of the mosque separated from it by a street.

Special feature.

The mere darshan of this most holy place is believed to yield mukti and this is true a *fortiori* when visited on Rāmanavamī. From the outset it may have been the site par excellence for the performance of the vow of Navamī (OAB 21.6). Consequently the OA recension connects the description of Janmāsthāna with the ritual and eulogy of Rāmanavamī (see OA 22.23 and OA 23.58).

Festival.

Rāmanavamī (Caitra, śuk., 9) described in OA 22 and eulogized in OA 23.

Parikrama.

I(OA), VIII(A). It is remarkable that the Janmāsthāna is not mentioned in any pilgrimage tour of S.

Assessment of the content.

The history of the birthplace of Rāma, Janmāsthāna, has been treated in Pt.1. A synopsis may suffice here.

Specimens of pillars that formed part of the Hindu temple that was demolished by order of Bābur in AD 1528 show that the original birthplace temple dated from the 10th or 11th century (I, 43-45). Before its destruction the temple must have been one of the main pilgrimage centres

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of Ayodhyā, especially on the occasion of Rāmanavamī (I, 120, 132). On the instigation of a Muslim saint Khwājah Fazl Abbās, as local tradition has it (or of another Muslim faqīr named Jalāl Shāh according to Sītānām 1933, 34f.), the first Mogul governor appointed by Bābur, Mīr Bāqī, replaced the temple by a mosque in AD 1528 (I, 133f.).

The destruction of the temple would not have implied the end of all forms of worship in and around the holy site. Just as they do today, pilgrims may have assembled near the mosque to have darshan of the tīrtha, and in order to perform the pūjā special provisions may have been made. Tieffenthaler describes a vadī erected in the court of the mosque which is three times circumambulated by the pilgrims who then make a prostration (Tieffenthaler I, 181; cp. Tripāthī 1969, 39ff. quoted below). The ritual of Rāmanavamī described in OA 22, which is said to be carried out in the Janmasthanā (OA 22, 22), does not require a temple or the like and could therefore have been performed somewhere near the original holy spot in the 16th and following centuries. Such perseverance and flexibility of Hinduism under Muslim repression, which was demonstrated throughout the history of North India, could have provided an objective reason for the compiler of the OA recension not to delete or minimize his description of the Janmasthanā despite its occupation by a mosque. The general pretensions of this sort of literature to describe an eternal situation created in an immemorial past, a kind of religious superstructure that is detached from the upheavals of the gross material world, may explain why no reference whatsoever to the actual situation found a place in the Māhātmya. Considerations of this kind lead inevitably to the conclusion that the historical event of the destruction of the Janmasthanā temple is of no use in fixing a date (pre or post Bābur) for the recensions of the AM.

The Janmabhūmī may be conceived of as a compound which has comprised and still comprises several holy sites. The description is restricted to the Janmasthanā temple itself in the S recension (OABS 21), but B has added two apparently subsidiary shrines — the palaces of Sumitrā and Kaikeyī (OAB 25). The OA recension bears witness to a still further developed compound which comprised also two shrines of Sītā, viz. her kitchen and her well (Sītāpākasthanā (OA 24) and Sītākūpa (OA 26)). The abovementioned tīrthas are today within a distance of 200m from the mosque of Bābur. According to local tradition the shrines of Sumitrā and Kaikeyī were destroyed along with the temple of the Janmasthanā. An interpolation occurring only in edition A connects the three palaces (Kausalyā, Kaikeyī, and Sumitrā) with three ghāts (tīrthas) at the Sarayū (III, App. 1 No. 4). Due to a shift in the bed of the river these ghāts are nowadays much in decay. Thus the glorification of the sacred complex of Rāmā's birthplace spreads over AM 21-AM 26.

The later history of the site is briefly as follows.

Although under some liberal Muslim rulers the tension between Hindus and Muslims with regard to the Janmasthanā may have been temporarily alleviated by giving the Hindus permission to perform their pūjā on a platform near or even within the precincts of the mosque (Tripāthī 1969, 39: *akbar ne hindū jantā kī prasāsa ke liye ahāte mē ek sabutarā banvāne kī ājāz de di, jis par rām parivār kī murtiyā sthāpit karke jhōpari ke bhītar mandir kā rūp diyā*), yet Bābur's inheritance remained a bone of contention between both sections of the populace.

The smoldering conflict came to a head in the controversy that had arisen in 1855 between

Hindus and Muslims in consequence of the latter's claim to offer prayers at Hanumāngarhī (see ad OA 17.2c). About 300 fanatical Muslims had assembled in the mosque and resolved to launch an attack on the Vaiṣṇava *vairāgīs*. The fight that ensued is described by Bhatnagar 1968, 119: "In the meantime the Muslims proposed to put a door in the enclosure-wall of the masjid and repair its defences. Some people were sent to bring a pair of strong doors from Begampura" (i.e. the area to the north of the Rāmkoṭ, H.T.B.). "While they were coming back, they were surrounded by the *Vairāgīs* who asked them to abandon their projected scheme. In a moment the news spread like wild fire and the Muslims rushed to the help of their comrades and attacked the *Vairāgīs*. Then ensued a regular fight between the two factions. While the conflict was in progress the Muslims tried to enter Hanumāngarhī but the attempt failed and they had to retreat with the loss of their leaders who were left wounded at the *garhī*... "The *Vairāgīs* in the meantime shouting slogans fell on the masjid and cut the Muslims to pieces. Shāh Ghulām Husain with a few followers escaped by jumping over the walls, leaving behind some 70 dead and many more wounded." (For the aftermath of this massacre, which led to the expedition of Amīr 'Alī, see Bhatnagar 1968, 117-140).

Soon after this rupture, in February 1856, Oudh was annexed by the British Government and Ayodhyā came directly under British rule. "A railing was put up" around the mosque "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." (Carnegy 1870, 21).

In December 1949 new riots broke out between Hindus and Muslims. During the night of December 23 the Hindus succeeded in installing idols within the mosque (Tripāthī 1969, 60f.). "The agitation continued for more than three years. It had serious repercussions on the law and order situation in this town and resulted in some assaults and murders. During these years the relations between the Hindus and the Muslims remained strained and the services of the police were constantly on call. The site of the dispute (i.e. the mosque of Janmasthānā) is in police custody pending the decision of the civil court. The police maintains an armed guard on the spot for the protection of the building and the prevention of any breach of peace, and a temporary out-post has been established near the site of the dispute." (Faiz. Gaz. 249). This situation continues up to the present day.

Modern situation.

Today the mosque and the railing set up by the British are still there. The lawsuit is still pending in the Court of the Civil Judge Faizābād. A sentry stands outside the fence and more soldiers are permanently quartered inside the mosque. No Muslims are allowed to enter the precincts and the Hindus may come only as far as the fence in front of the entrance gate where they have erected a small altar. On a platform near the altar groups of Hindus are continuously engaged in *kīrtana*. A pamphlet circulated among the many pilgrims who visit the place for darshan reads: "Shrī Rām janma Bhūmī of Ayodhya is a very sacred place. Anticipating Hindu-Muslim friction the Govt. has declared it a disputed place and has taken possession over it. Regular case is being conducted in the civil and criminal court. Since December 27, 1949 day and night Akhand Kīrtan is being performed with a determination that it will continue so long

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as "Ram Janma Bhumi" is not freed"... "It is the sacred duty of the entire Hindu Community to finance this holy cause donations (sic!) and thus earn immense "PUNYA". A glimpse of the idols within the mosque can be seen. Offerings of food (sweets) can be given through the bars of the fence. At present only eleven Hindus are allowed to enter the mosque on special occasions to perform the *pūjā* of the idols (Sītā and Rāma).

On the northern side of the mosque is a new Janmasthanā temple. The place was founded by a *sādhu* called Rāmadāsa, pupil of Devamurārī (Preyāga), in the 18th century (Tripāthī 1969, 75ff.). Gradually the hut built by Rāmadāsa evolved into the large temple that nowadays occupies the site. The temple is built around an inner court on the west side of which are two cellas. In one of these the images of Rāma and his *parivara* deities are installed, the other one contains the idols of Daśaratha and his entourage. Against the wall of the court stands a piece of a door-jamb said to come from the old Janmasthanā temple. It has been described in I, 44f. The temple is visited by many pilgrims.

Text

OA	B	S
(+ p. 142)	(+ p. 427)	(+ p. 125)
	janmasthanam tato gacched	tasmāt sthānātā aśāne
	ṛsidevair namaskṛtam/	rāmajanma pravartate/
		janmasthanam idam proktaṁ
		mokṣādīphalāsādhanaṁ//1//
vighneśvarāt pūrvabhāge	vighneśvarāt pūrvabhāge	vighneśvarāt pūrvabhāge
vasiṣṭhāc cottare tathā/	vasiṣṭhā(c) cottare tathā/	vāsiṣṭhād uttare tathā/
lomaśāt paścimbhāge	lomaśāt paścime bhāge	laumaśāt paścime bhāge
janmasthanam tu tat smṛtam/2/	janmasthanā<m> tataḥ smṛtam/2	janmasthanam tataḥ smṛtam//2//
dhanuḥpañcaśatād ūrdhvaṁ	dhanuḥpañcaśatā<d ū>rdh[s]v(a)<m>	
sthānam vai lomaśasthalāt/	sthānam vai lomaśasthal(āt)/	
vighneśvarāt sahasrāṣṭāv	vighneśvarāt sahasrāṣṭ(āṁ)	
unmattāc ca dhanuḥśatam//3//	unmattāc ca dhanuḥśatam//3//	
madhye tu rājabhavanam	madhye tu rājabhavanam	
brahmaṇā nirmitaṁ sthalam/	brahmaṇā nirmitaṁ sthalam/	
janmasthanam idam proktaṁ	janmasthanam idam proktaṁ	
mokṣādīphaladāyakam//4//	mokṣādīphaladāyakam//4//	
ab. cf. OA 20.6ab. cd. vid.	1b. scr. ṛsidevair: B dr-	4cd. vid. S 21.1cd.
21.4cd. 2-3. om. CK. 3b.	sidevair, P ṛsidevai. cd. vid.	
lomaśasthalam. c. O ₂ saha-	B 21.4cd. 2-4. om. P. 2b.	
śatā. d. O ₁ unmattāc: O ₂ u-	scr. vasiṣṭhāc: B vasiṣṭhāś. d.	
nmattāc, A unatā. 4ab.	scr. janmasthanam: B janmasthā-	
b. O ₂ brahmaṇā nirmi-	na. 3a. scr. pañcaśatād ū-	
s. O _{1,2} A idam proktaṁ: CK	rdhvaṁ (cf. OA 21.3a): B pañca-	
lomaśasthā. d. O ₂ phalam.	śatārddheṁ. b. scr. lomaśastha-	
	lāt (cf. OA 21.3b): B lomaśastha-	
	lam. c. scr. sahasrāṣṭāv (cf. OA	
	21.3c): B sahasrāṣṭam. 4b.	
	con. nirmitaṁ.	