

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

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VOLUME-IV

(PAGES 798 TO 991)

PAPER-BOOK

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

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Editor:
Harish Chandra Srivastava

Advisory Body:
Achenya Gintaj Kishore
Justice (Retd.) Dayoki Nandan Agarwal
Sri Chkar Bhava
Dr. Rajendra Prasad Agarwal
Dr. (Smt.) Gijja Singh
Sri Surya Krishna

Office:
494, Krishna Nagar
Shankar Lal Bhargava Marg
Prayag (Allahabad) - 211 003

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EDITORIAL

SCHOOL BOOKS TO REFLECT NATIONAL
"GAURAV"

In Uttar Pradesh, the BJP Government has done a commendable job to include points of national "gaurav" (pride) in school curriculum. "Catch them Young" is the popular saying. If school children learn something wrong, it is for the whole life. It is not easy to erase from a child's mind what he has learnt in his most impressionable years. Considering this fact, perhaps, the UP Government has introduced certain important changes in the secondary school syllabus. The UP Govt. has informed the President of India about these changes.

Now the students will be taught that Bharat is the original home of the Aryans. So far it was taught as one of the views but now onward this point will be emphasised over all other views. It will also mean that the so called "Indus Valley civilization" is in fact the Aryan civilization. So far the students were given to understand that the Indus valley civilization was destroyed by the invasion of Aryans. But now this "history" has been proved wrong. Modern researchers have yielded enough evidence to show that the "Indus valley civilization" was not confined to Indus Valley alone. It was rather spread to the most part of Uttar Pradesh and Madhya Pradesh as well. That is why the expert committee spearheading the changes in syllabus has changed the nomenclature of the Indus valley civilization to Harrappan civilization. This name has been given to this civilization because it first came to light after the excavations were done in the ancient city of Harappa.

It is a welcome changes. Those who oppose it only show their slave mentality. There has been a longstanding demand to rewrite Indian history which has been written by our past masters. A slave country is not allowed to have self pride. The same thing happened in India. Now as a free nation we have to rewrite our history so as to include the points of our self esteem which were ignored and even suppressed by our past masters. If we can't do it, we can't be called a free nation. Many history institutions and history scholars have, in recent years, published many research papers and books giving correct history of India, supported by latest discoveries and new finds. The above mentioned changes in school syllabus are, therefore, in line with new knowledge gained all these years.

The Aryan theory is directly connected with our national self pride. The moment you accept that the Aryans came to India from elsewhere, you lose ground in India. That is what our enemies want us to feel. We should not allow this trick of theirs to succeed here. We wish that our history is rewritten at the national level and taught without prejudice in all the states so that every Indian child reads the same history throughout the country.

Some more changes have been effected by the UP Government in the school text books. Mathematics books will include a chapter on Vedic Mathematics. The Third Paper in Hindi will be

wholly devoted to Sanskrit. The poetry book of Hindi will include the famous Haldighati poem composed by Shyam Narayan Pandey, which describes the valour of Maharana Pratap in his fight against Akbar. Now the student will also be acquainted with the such great names as Dr. B.R. Ambedkar and the RSS founder Dr. K.B. Hedigerwar. All these changes are not against any religion or community as is being feared but to inspire the young readers with patriotic feelings. It is unfortunate that some leaders see these changes as aimed against Muslims.

I am proud to call myself a Hindu

"We are Hindus. I do not use the word Hindu in any bad sense at all, nor do I agree with those who think there is any bad meaning in it. In old times, it simply meant people who lived on the other side of the Indus; today a good many among those who hate us may have put a bad interpretation upon it. But names are nothing. If at present the word Hindu means anything bad, never mind; by our action let us be ready to show that this is the highest word that any language can invent. It has been one of the principles of my life not to be ashamed of my own ancestors. I am proud to call myself a Hindu. I am proud that I am one of your unworthy servants. I am proud that I am a countryman of yours, you the descendants of the most glorious Rishis the world ever saw. Therefore, have faith in yourselves, be proud of your ancestors instead of being ashamed of them."

—Swami Vivekananda

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Hindu Vishva

THE RAM-JANMASTHAN MAP OF AYODHYA OF 1717 A.D.

Dr. R. Nath

This has reference to Syed Shahabuddin's letter (Indian Express 18 March) in reaction to Dr. Yashpal Goyal's article (Hindustan Times 8 March) on Sawal Raja Jaisingh-Kachhwaha's Map of Ayodhya of 1717 A.D. which Dr. Goyal wrote on the basis of my article 'A 1717 A.D. Evidence of Ram-Janmasthan at Ayodhya' and telephonic conversation.

(1) Happily this time, the existence of the Map has not been denied, nor its authenticity has been questioned. Though its custodians declined to accept it previously, the Map is very much there in the Kapad-Dwara Collection of the S.M.S. II Museum, City Palace Jaipur. Painted on white cotton cloth, it measures 213 x 178 cms (7 feet x 5 feet 10 inches). It depicts Janmasthan, on the Ramkot (literally the Fort of Ram) distinctly and unequivocally. Its date can be precisely ascertained. There is a chaknama dated 2 Rajab 1129 A.H. / 1 June 1717 A.D. which records that 883 (nine hundred eighty three) acres of land were granted to Sawal Raja Jaisingh at Ayodhya for a garden and 'pura' (vide Descriptive List of Kapad-Dwara Document No. 73) and the Map was prepared, obviously, by the order of the Raja, soon after the grant was received. It must be borne in mind that Sawal Raja Jaisingh Kachhwaha (1699-1743 A.D.) ruler of Amer who founded Jaipur in 1727, was a first-

ranking Mughal mansabdar (noble) and he had various assignments, viz. Subahdars and faujdars, in the Empire, and he is recorded to have founded a number of small townships or localities of his own, called Jaisinghpuras, in the places where he was posted and also at important Hindu pilgrim centres. Thus he founded Jaisinghpuras at Kabul, Peshawar, Multan, Lahore, Delhi, Agra, Mathura, Vrindaban, Banaras, Ayodhya, Ujjain, Burhanpur, Aurangabad, Elchpur and other places. It may be mentioned that soon after taking over the administration of Agra, the second most important town of the Empire, after the Capital Delhi, in 1712, he built its first parkota and also prepared its map measuring 294 x 272 cms which was also preserved in the City Palace Museum Jaipur (and which I have personally seen). There are 373 such maps in the City Palace Museum Jaipur (as listed in Catalogue of Historical Documents In Kapad-Dwara Jaipur Part II - Maps and Plans, published by the City Palace Museum Jaipur itself).

This Map of Ayodhya can thus, with the map of this chaknama be dated to the year 1717 A.D. which takes the Ram-Janmasthan tradition back to the early 18th century A.D. It refutes decisively the Fihristi held view that there is no record of the Janmasthan prior to 1854 A.D. and that it was as planned by the British gazetteer with

ers. It may be noted that Ayodhya was closely associated with Ram-tradition during the whole medieval period as is amply made out by the narratives of Abul Fazi (c. 1600 A.D.) and William Finch (1608-11 A.D.), quoted and discussed at length in my book: *Architecture and Site of the Baburi Masjid of Ayodhya* (A Historical Critique) (Jaipur 1991).

One of the illustrations shows the structure of the Janmasthan (now famous as Ram-Janmabhumi-Baburi Masjid) at the corner of the fort (viz. the Ramkot, referred to in the Persian inscription of the mosque as 'hisar'), the crenellated *parkota* (enclosing wall, ramparts) of which is distinctly shown. It has a rectangular plan with an arched entrance in the middle of the eastern side. The open court covers more space than the built-in structure and on one side of it is a *chabutara* (raised platform) marked 'Janmasthan'. Male figures are shown circumambulating and worshipping it. While four of them wear priestly dress, three figures are in typical Mughal costumes, including 'pagdi'. This is an indication to the sanctity of this particular place within the precincts of the Janmasthan. The main building is divided into three bays, each containing a *chowki* with *masnad*. The central one is marked 'ghathi', which, thus, is also associated with birth.

Most significant, however, is its super-structure which is composed of three 'shikharas' (pyramidal, curvilinear temple spires), the central one being larger and higher, all crowned by *amalka* and *kalash* finials. This map shows that there were no domes in 1717 and the place had been redeemed to the Hindu worship. As suggested in my book, the present domes belong to the late 18th century A.D. The ceilings were originally corbelled and were thick-plastered and white-

washed to conceal typical Hindu motif and sculptures, at some point of time. At present, it is entirely a patch-work which could have begun just from the unshapen external covering of a corbelled ceiling, as is the case at Adhai-Din-ka-Jhonpra, Ajmer.

The Janmasthan does not stand next to the Baburi Masjid as the Syed has fancifully imagined; it is the only structure there and it is this which is being called Baburi Masjid at present.

The other illustration shows another part of the sacred Ramkot. Costumes of the figures and the Nagari Script belong to the early 18th century A.D. and are identical with other works of Sawal Jaisingh. There is no error or ambiguity.

(2) Syed Shihabuddin has read my book but, unfortunately, he did not get the point on Mahmud of Ghazni (997-1030 A.D.) and his nephew (sister's son) Sayyid Solar Mas'ud Ghazi who lies buried at Bahraich, near Ayodhya. Mas'ud fought valiantly at the side of his Mama at Somnath in 1025 A.D. and helped him to devastate the temple. After Mahmud's departure from India, Mas'ud was left to carry on iconoclastic raids on important Hindu sites. After devastating Multan, Delhi, Deoband (Deva-Ban), Meerut and Kannauj, he marched into the country of 'Awadh' which was a great seat of idolatry. He made Sahrakh (in District Barabanki, U.P. situated some 70 kms. from Lucknow and nearly as much from Ayodhya) his headquarters. That a sacred shrine of the Hindus was there, has been recorded. He invaded Bahraich and demolished its ancient Sun Temple. He was later defeated and killed in 1033 A.D. and his tomb still exists at Bahraich. If he was engaged in iconoclastic campaigns in the region, any famous shrine at Ayodhya which is in close neighbourhood, could not

have escaped his depredations and my point just referred to that. But to misinterpret a statement just to create a useful misunderstanding is the usual tactic of the politicians of India.

(3) It is not known how the Syed has become a spokesman of the 'Muslim Community' on whose behalf he is posing to make statements, and how has he assumed this leadership. What good he has done to the Muslim people except re-creating and perpetrating medieval myths for them and exploiting their sentiments. We wish he could have been sincere in this venture and, instead of inciting the 'Muslim Community' to fight for this dilapidated structure, he had taken up such issues as poverty, disease, illiteracy and social disabilities which are vitally affecting the lives of the Muslim masses and which have actually reduced them to sub-human conditions. Can he, for example, take up the cause of the Muslim women and exert to emancipate them from the torture of the 'purdah', polygamy, half of the legal status of man, disqualifications of divorce and so on, which Allah had sanctioned only for the 7th century A.D. semi-barbarous Bedouin Arabs who treated their women more like commodities than human beings? Or? He prescribe them for universal application and for all times to come? But, probably, the Syed wants his 'Muslim Community' to live in the 7th century A.D. with self-imposed desert conditions, in the name of religion.

(4) It is, in fact, his own political interest that has inspired him to blow up this small matter out of proportions, to exaggerate the trifles and incite feelings of the innocent people. Except the Ka'bah, Islam never worshipped 'sites' and 'symbols'. There are a number of mosques in Delhi itself wherein people are living and even a hotel is being run in one of them which was built

in the 18th century A.D. and which is a magnificent building. A dozen are storing heaps of garbage at Agra. Old mosques are crumbling in every medieval city but who cares? The Syed has not said a word on them. But it suits his purpose to fight for this dilapidated and patch-work structure which was built on a Hindu temple site with Hindu temple material. His 'Jihad' is politically motivated. This is 'ghiyasat' (politics) and nothing else.

(5) He has raised the point of the present legal possession of the mosque, completely ignoring the illegal and unlawful ownership of the land on which it stands and the material of which it is built, which was plundered from the temples, 11 + 1 pillars of which are still standing in-site as the testimony. Does loot and plunder confer any title on the savage vandal who demolished a thousand ancient religious shrines and relics, in nothing but a mad and wild iconoclastic zeal, and destroyed marvelous works of Art too? He is not aware that by raising such dangerous questions of History, the subtle trends and currents of which are beyond his comprehension, he is trying to justify the barbarities of the medieval ages and to perpetrate its tyrannies. He is reviving bitter memories and poisoning the social army which has been acquired with great difficulty in half a millennial time.

Much also that the Syed has written in his letter is irrelevant and hardly deserves any notice. I have already written a brief critique on the Syed's performance on the Indian scene in my book. He is the proverbial 'Letter-Columnist' who conducts his 'Jihad' through the 'Letters' column of the obliging editors. The Muslim people whom he is posing so eloquently to represent, have to decide whether it is in their own interest to let him speak—and thus escalate the situation—on their behalf.

October, 1992

Venkat
Pratibha

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SUFISM :

Nobility is the outward image; the real truth is something else

(Translated from the Hindi Weekly Panchajanya, Aug 9, 1992 of New Delhi. The name of the article in Hindi : "Naqaat Sharaafat Ka, Asliyat Kuchh aur". Translator : A. Ghosh.)

The Sufis are said to be friends of Allah; these 'holy men' are said not to make any difference between the peoples of different faiths. They reputedly pay attention to the words of the poor, all poor without any discrimination.

But the truth is something different. History proved it, over and over again, that the Sufis (who are often called Saints by the misled) are worse than the worst of fundamentalists. Their suave outside is in reality a ploy to attract the tolerant Hindus while playing the game of converting the infidel (or kafir) by any means. The principal objective of the Sufis has always been to convert the unwary Hindu by hook or by crook and thereby increase the number of Moslems in the country. One of their specialities has always been to bring about the destruction of Hindu temples and then build over the same site a place for their own residence.

It becomes therefore necessary to discuss about these people, their modus operandi and their dargahs or so called shrines, tombs and even places of residence.

Hindus suffer from a few vitally wrong conceptions about the Sufis, like they often do about Islam. And the other Moslems, who are more knowledgeable on the subject, attempt to spread the canard among the uninformed Hindus, in conjunction with India's new fangled followers of 'secularism'. Among fundamentalist Moslems, Sufis hold a special position, the position of guiding angels in the divine enterprise of Allah, namely, to convert the idolators. In the matter of imposing Islam on Hindus, by wielding the sword, in other words, by force, the contribution of the Sufis in India, has been immense. It was the Sufis that counselled the Moslem rulers to go for wholesale genocide of Hindus if the Hindus did not accept Islam of their own accord. Their constant pressure on the Moslem rulers to go all out for spreading the religion of Mohammed at any cost became unbearable even for many sultans.

A study of Sufism makes it clear that at the dawn of Islam, those who were forced to accept Mohammed's creed and become Sufis, had no way of practicing or even following spiritually the good precepts of their previous faith. It is true that for some time, even after having been forced by the sword to accept Islam, their spiritual consciousness had re-

remained somewhat tied to the old religion. Their conduct, mannerisms, language used in conversation were quite different, but once they were converted, things had to change, and change rapidly. More and more Arabic and Persian words displaced the previous expressions. Diction and mannerisms also changed. But still they did not quite forget their roots and their own inner selves.

The Terrorist Connection

Sufi related literature such as Rabiya and Mansoor al-Hajj describes in great detail the spiritual heritage of pre-Islamic Arabia. Balkh used to be the center of activities of renowned Sufis such as Ibrahim ibn Adhem, Attar, and Hammi. It is this Balkh region which was known as Balheek among the Hindus in those days. Prior to the advent of Islam, Balheek used to be a great center of Hindu-Buddhist spirituality. There were great temples and shrines. Hindu saints and sadhus and Buddhist Bhikkus used to reside here. This is no legend or myth; there are a great many recorded testimonies to this effect!

Moslem invasion brought in its wake total desecration and destruction of the Hindu temples and Buddhist mutts. They were altered into mosques or mazzars (mausoleums or tombs, Islamic style). And that was not all. In order to spread Islamic culture all Hindu Buddhist religious teachers were slaughtered. Nuns were raped and often killed, but always sold as slave women. Slavery has a well-established and recognized place in Islam. Among those who survived there were a few who accepted Islam. But the Islamic law could not quite bring themselves around to totally abandoning their previous pre-conversion habits. There are enough descriptions of such newly made Sufis of those days of Islamic inva-

sion. Up to the beginning of the twelfth century, there were Sufis who continued to study Vedanta, Buddhist holy books and practiced Yoga. It is thus one can find many words related to yoga-sadhana in Arabic and Persian languages in their pure and unaltered pre-Islamic forms and without any vulgarization or deformation. For a long time, the Sufis thus practiced their cult in this fashion, quite different from the bigoted Islamic creed.

Things, however, changed rapidly. It was toward the end of the eleventh century and at the beginning of the twelfth that Ghazzali, the renowned Moslem scholar rose in importance in Baghdad. He studied the Sufis very closely and concluded that if the Sufis were allowed to behave in the fashion that they did, Islam will be rooted out from the land. Ghazzali issued orders that Sufis who did not follow the sharia (the all embracing Islamic Law) to the letter, will not be allowed to preach or acquire followers.

Those Sufis who had continued to follow the Vedantas, Buddhism or other traditional precepts found such orders quite unexpected. Those Sufis who objected to Ghazzali's orders were summarily slaughtered. It was then that the surviving Sufis lost all their spiritual consciousness or humane traditions. New shape took place among the Sufis. New plans were formed. Thus we see the Chishties, the Qadartias, and the Suhrawardiyas etc. And it is this new brand of Sufis, thoroughly influenced by Islam in its most bigoted form, appeared on Indian scene. These new Sufis did not have even the slightest trace of humaneness of Hindu or Buddhist religions. And so from then on, the Sufis chose the path of bigotry and forced imposition of Islam on the local population.

In short, these Sufis came to India as a part of the retinue of the barbarous Islamic hordes. Their main objective was to decimate the infidels and spread the creed of Mohammed, faster the better. There were Jihad Sufis too, who fought the 'holy war' and who after their death (often wrongly termed Shahadat or martyrdom) were buried by Islam's followers in specially built *makbaras* (or mausoleums). There are many such *makbaras* all over India. It must also be said here that there is not a single *dargah* (or tomb) that has not been built after having destroyed a Hindu temple and on the same site! Those who visit these *dargahs* must remember that the Sufi 'saints' that were laid to rest in these places, were not angels! It should be recalled, on the other hand, that these people lent an active hand in facilitating the spread of Islam and destruction of the local seats of learning, religion and culture!

Hindus, the victims of false publicity!

In order to make the Sufis look respectable and to draw the common Hindu masses toward them, the local Moslems have concocted a number of legends. It is often said about Chisti Sufis that they were very poor and so were quite unhappy with the rich spendthrift and prodigal Moslem rulers. The common Hindus feel sympathy for such Sufis. But no one tells them why indeed were the Sufis unhappy with the prodigal sultans! The Sufis' main complaint against the Moslem ruler always was the ruler's not so energetic endeavor to convert the infidel Hindus. The Sufis always wanted the conversion work to go on at a rapid rate and without regard to the will of the people. The Sufis were unhappy because the Moslem rulers could not alter the infidels' India into a *dar ul Islam* (or a theocratic Islamic country) overnight!

Nizamuddin Auliya is another well known Sufi. It was said about him that in his *Khanka* (a *Khanka* is the place where a Sufi lives when alive, while a *dargah* is the place where he is buried when he is dead) the Sufi kept nothing of value, whatever he possessed or he received from people as gifts. Nizamuddin used to distribute among the people and kept nothing for himself. People used to say: "What a sacrificing saint is this Nizamuddin Auliya! But what common people do not know is that in his diaries it is clearly written down that this Sufi did distribute the perishable articles such as food products, etc. But the money he was offered by his followers, the gold or silver coins, he never parted with. On the other hand, Nizamuddin used to carefully preserve them for his own use. In fact, on rare occasions when the Sufi was greatly pleased with someone, he used to offer money as remuneration. And where did this money come from? It is time that the Hindus of India start looking a little more closely at these Sufis about whom a great deal of cock and bull stories are circulated by interested parties, and our enemies.

The Truth of Molnuddin

Some of the incidents from the life of Molnuddin Chisti will expose the bestial nature of this Sufi. Local Hindus were overwhelmed with pain and distress as soon as this demonic Sufi arrived in our country. Before he had arrived at Ajmer, he had stopped at Anna Sagar. Here he slaughtered a cow to appease the Hindus, made *kabab* (or meat balls) with the cow's meat. He acquired two followers and fed them the cow's meat. One of these followers used to serve under the Hindu King Prithwira Chauhan. On one occasion, this man complained to Molnuddin Chisti that he was not treated well at King Prithwira's palace. He requested Chisti to do

something about the matter. And what did Chisti do? He sent a message to King Prithwraj threatening him with dire consequences if the King did not behave well with his follower, the servant in the King's palace.

Prithwraj Chauhan was very annoyed with this outsider Chisti and in his turn threatened Chisti, through the grumbling follower, that if he did not behave, it was he, Chisti, who would be in trouble, that he did not like his presence in the kingdom.

The Sun Moinuddin Chisti was greatly enraged when he heard what the king had said. He burst out, "I am putting Prithwraj in the care of Muhammad Ghori." He connived with Ghori, who after seventeen tries succeeded in capturing Prithwraj and slaughtering him.

It transpired later that Chisti was a spy that had come with Ghori's soldiers in one of the first invasions and stayed on there instead of returning with Ghori's defeated army. Chisti started a place of his own. His goal became spreading the creed of Islam and in the process he was instrumental in the destruction of many Hindu temples. His dargah (or burial place) was built upon a desecrated temple. This dargah has a Shivalinga inside and even today, a Brahmin priest goes there to offer oblations to the Shivalinga every day. There are images of Hindu deities on the big entrance door of the dargah. And that was not all. This Sufi started, like Mohammed, to take his share, namely one-fifth of the loot from the Moslem rakers who made it a practice of attacking Hindu homes. And it was thus that he got hold of a minor girl as his share of the loot and "married" her, following the Islamic practice of marrying minor girls.

No Hindu has ever accepted Sufism from a Sufi, big or small. However, it is true that there are a few, very few, Sufis that have some spiritual excellence similar to Hindu and Buddhist holy men. For example one can cite the names of Kabir, Mohammed Jaysi, Kirtan, Machyan and Bulley Shah. But they are very few and their past existence does not justify the rogues among the Sufis, who form the great majority.

Our enemies always cite these few Sufis to attract the Hindu heart to one and all of them. It has become necessary for the Hindus to know precisely what kind of a man the dead Sufi was BEFORE they go to visit the various dargahs with all kinds of precious gifts to be squandered away later by the bigots!

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WHO IS SECULAR ?

SH. B. P. SINGHAL

Greater the champion of Muslims, greater the killer of Muslims. But the BJP which never claimed to be the champion of Muslims proves to be the biggest protector of Muslims.

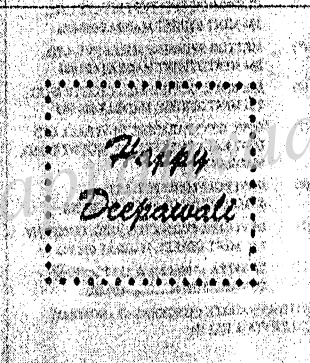
Enough is enough. It is time now that the country learns the truth.

We have witnessed a graceless exposition of passion by the Champions of Secularism (read Muslims) in Parliament during the 3rd and 4th week of July, 1992 disrupting the work of that august body for days on end. The JD Government in Bihar suspended 18 BJP MLAs. In Bihar for allegedly disrupting the proceedings of the Bihar Legislature for one day, but the same JD along with others of their ilk paralyzed the Parliament for almost a whole week and nothing is done to discipline them. So much for the so-called advocates of "Social Justice" which all of them swear by.

A riot takes place in Varanasi and the Parliament is up in arms against the BJP Government in a manner as though it were the first ever communal riot that took place in this country. All parties without exception were vying with each other in creating an impression that they alone were the protectors of the minority community and BJP as could be expected, is a murderer of Muslims.

The so-called "SECULAR" parties fortunately have a record of their performance.

Whatever they do in Parliament or utter in public speeches notwithstanding, let us examine how each of them stood in actual performance while they were in the Government in Uttar Pradesh. What exactly was their contribution in preventing riots or protecting Muslims during their respective regimes? How many Muslims died in communal riots during their rule? Editorials, even front page ones, and countless articles in the centre pages of almost all the dailies and the leading journals have spread no pains at painting the BJP as a rank communal party - a party that is the enemy of Muslims. They have had their say in this country which guarantees freedom of speech for everyone. It is time now that cold facts were allowed to speak for themselves, so that the countrymen and Muslims in particular learnt the real truth :-



8/0

Regime	Period of Rule	No. of major communal riots that occurred	Total number of persons killed	No. of muslims killed	Total number of persons wounded in riots
1. Sh. Y.P. Singh, erstwhile of Cong (I), now Janta Dal President	About 20 1/2 months 7.5.1980 to 18.2.1982	10	199	165	381
2. Sh. N.D. Tewari, Cong (I)	About 17 3/4 months 25.6.1988 to 4.12.1988	8	77	52	418
3. Sh. Mulayam Singh JD/SJP	About 19 months 8.12.1989 to 23.6.1991	19	483	326	1393
4. Sh. Kalyan Singh, BJP	About 14 months 24.6.1991 to 15.8.1992	1	28	16	44
In the regime of		Monthly average of the number of muslims killed in communal riots	Monthly average of the total casualties (dead or wounded) in communal riots		
1. Sh. Y.P. Singh, erstwhile of Cong (I), now Janta Dal	8	20			
2. Sh. N.D. Tewari, Cong (I)	8	28			
3. Sh. Mulayam Singh JD/SJP	17	98			
4. Sh. Kalyan Singh, BJP	1	5			

October, 1992

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AN AMAZING PICTURE EMERGES : THE GREATER THE CHAMPION OF THE MUSLIMS, THE GREATER IS HE THE KILLER OF MUSLIMS AND THE PARTY WHICH HAS NEVER CLAIMED BEING THE CHAMPION OF MUSLIMS IN COMPARISON PROVES TO BE THE BIGGEST PROTECTOR OF THE MUSLIMS.

In other words, the MORE "Secular" a party POSES to be, the greater is the communal strife during its regime. Shri Mulayam Singh has been the greatest champion of muslims (his detractors called him Mulla Mulayam Singh) and he turns out to be the champion killer of muslims. Shri V.P. Singh comes next in his fight for the muslims. He stands second to Shri Mulayam Singh and the Congress, the third champion of muslims, comes a close third, while the BJP, which merely proclaims justice for all and appeasement of none, turns out to be the real saviour of muslims.

IT IS PRECISELY THIS DEFINITION OF SECULARISM THAT THE BJP HAS ALL ALONG HELD AS THE CAUSE OF RUIN OF OUR COUNTRY. It is this brand of secularism that BJP has been stoutly fighting against and notwithstanding the branding of BJP as an "acutely communal party", its performance in U.P. in the last about 14 months doubtlessly establishes beyond any doubt whatsoever that it is the ONLY TRULY SECULAR party in this country today. That BJP is alone in this truly secular performance is a matter of pride for the BJP leadership.

What then is the TRUTH about the so-called "SECULAR" parties?

The raw truth is that since 1952 and thereafter communal riots were engineered/connived at to convince the muslims that but for the protection given by the Con-

gress, the Jan Sangh (and now the BJP) will simply gobble them up. The simple muslim voters, most of whom are illiterate, did indeed believe it and en masse voted for the congress. This policy kept the Congress in power right upto 1977. The bluff may never have been called, but thanks to the Emergency clamped by the Late Smt. Indira Gandhi in 1975. At the hustings in 1977, the dread of the Hindu Communalists paled into insignificance compared to the raw violence of the state perpetrated on an unsuspecting people during the Emergency. For the first time then in post-Independence India the electorate went to the polls in an emotional state where the community consciousness had vanished altogether. Result : THE CONGRESS WAS WIPED OUT IN THE 1977 POLLS.

Whether 1977 or 1989 - whenever the communal feelings died - the congress was wiped out. In the elections in the North. The riots, therefore, were needed to perpetuate the Congress rule. Shri Mulayam Singh had known of this and he resorted to the same tactics. People have not forgotten his hurricane tour all over the state in the name of Hindu-Muslim amity and the giving of highly provocative and passion-rousing speeches to ensure that riots break out all over U.P. The overdose of medicine however killed Mulayam Singh's designs. On the other hand when the entire Rath Yatra of Shri Advani concluded in his arrest in Bihar AND NOT A SINGLE RIOT OCCURRED ANYWHERE IN THE ENTIRE YATRA ROUTE EVEN AFTER HIS ARREST, Mulayam Singh was sorely disappointed. His forecasts of a communal holocaust during Shri Advani's Rath Yatra had been proved totally wrong.

-Contd. on page 25

KRISHNA JANMASHTAMI IN HOUSTON, 1992

When it began in 1990 the Hindus stood divided into several cults and so the burning problems faced by Hindu society could not be raised. But this year's programme was a great improvement on preceding year's celebrations. How? Tells our US correspondent Sri A. Ghosh in this fascinating report.



This is the third year in a row that the Hindus of Houston and environs observed and celebrated Krishna Janmashtami Utsev. The first time the proposal had been made for such a unified celebration of Krishna Janmashtami by all Hindus of the area was in the year 1990. And as all new enterprises do, it took us enormous endeavor to get all the Hindus to agree to this unified celebration of one of our most important religious festivals in a foreign land. Before that, each Hindu organization used to observe its individual celebration separately, vying with one another and not joining hand among ourselves.

It is common knowledge that in our own land Bharat, Krishna Janmashtami is NOT an official holiday while national holidays are systematically declared for Christmas and even the birthday of Muhamed, prophet of an alien faith.

The Hindus of Houston have come a long way; in fact what is true for the Hindus of Houston is also generally true for all Hindus of

this great country, those of Chicago, Los Angeles, New York and Boston. With the spread of the message of Hinduva the Hindu consciousness—whether of orthodox, conservative, reform or secular Hindus—has been raised exponentially. The Hindu spirit is essentially modern and liberal. Never before have the Hindus in spirit and in ideals been so fully in harmony with the noblest aspirations of the country in which they now live!

The first two years the celebration took place in the city's largest hall, the George Brown Convention Center that can accommodate 10,000 people at a time. This year that hall was not available for reasons beyond our control and the celebration took place in the Gollisum, another large hall with numerous corridors. In a sense that was a better arrangement as the selling up of the booths by Hindus from different parts of our Bharat Mahan could be done in a less congested fashion and more easily accessible areas.

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Indian architects are second to none

A. Ghosh

This article is provoked by a pseudo-erudite write up on the temples of Angkor Wat, published in the New York Times Magazine section of June 21, 1982.

The article is titled 'The Disputed Restoration/WASHING BUDDHA'S FACE' of Angkor, and the writer is one Philip Sheron.

The truth of the matter is that these one-god 'creeds' are notorious for destroying others' houses of worship. The Catholics did the same and even more drastically than the Mohammedans. Thus all pre-Christian temples, whom they insultingly called 'pagan', were totally destroyed by the early Christians.

This explains why there is no 'Angkor Vats' in Europe or in areas held by these one-god cultures, full of jealousy, revenge and desire to destroy anything that did not belong to their angry and spiteful gods!

Now this work of cleaning and renovating of the Cambodian temples has been undertaken by India's archaeologists and engineers. None of them are inferior to the archaeologists and engineers that come from USA. And behold, the article has only criticism for the good, honest and competent work our engineers and archaeologists are doing there. Why so? Barkur Narasimhalah, who leads this year's 15-member Indian team, provided the answer when he wondered: how much of the criticism is based on professional jealousy?

It is quite possible that if ever these people have a hand in the restoration work they will damage the structure and blame all kinds of famous defects in the initial construction of the great temples. Why, simply because iconoclasm is in the blood of western education, from the Pope to the Jimmy Swaggarts and Jimmy Backers.

Even in this country, the few Hindu temples that were built by our masons, had to be executed under heavy pressure from the Christian public guided by their ministers. I wonder if they are capable of understanding this aspect of others' religions, specially noble religions like the Vedic religions of the East. It certainly would make them understand a better if we, in the East apply similar pressure in all facets of the workings of the evangelists and the 'tablighi' crowd. In none of the Islamic countries, a Hindu or Buddhist is allowed to preach his religion; then there is no reason for us to permit these people to do what is denied to us!

Infact, when we were in the process of building our Meenakshi temple at Purifined, not too far from Houston, our applications for temporary visas for our masons were consistently denied to us. It was explained that the work, in this case, the temple building work, will be taken away from US workers, as US workers were adept in such work!

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The majestic Angkor Wat ruins, dating between 9th and 15th centuries, are the biggest attraction for foreign tourists visiting Cambodia. Priority is being given now to renovating the complex.

It was explained to the officer concerned of the Immigration Department that such work was beyond the capabilities of US workmen. We were told that the US was sending men to the moon, that there was nothing that Americans could not do, etc. It was then, out of sheer desperation, we explained by pictures of our temples like those in Madurai, in Thiruvananthapuram, in Rameshwaram, etc., of India the no one else can build, the officer finally seemed to grudgingly agree.

And today, we have boys and girls from US schools of architecture that visit us to learn Indian architecture; they bring their sketch pads, their crayons and cameras and fil-

nally come to realize that there is a lot more in our temples than any NYT can explain away.

We need to therefore keep a close watch on these boastful merchants of lopsided information loaded heavily against anything that might bring glory to the Eastern peoples. This has happened before, even with Japan that is now grudgingly accepted as an equal. It will take a long time before small but good simple countries like Cambodia, Burma, Laos, Thailand and even India and Tibet are given their due by these boastful but somewhat ignorant biggies of the Western media.

5720 W. Little York # 216,
Houston, Texas 77091 (USA)

WHAT INDIAN HISTORY WOULD HAVE BEEN WITHOUT GANDHI ?

Sri Dinesh Shah

Does Gandhi has any relevance in modern politics? Did he ever had any relevance except to the few elite? Was he just the product of particular set of circumstances or was he an embodiment of eternity? Was his message educational or does his message have a ring of truth for eternity? Was his message utopian idealism that could barely shape the lives of few elite or did his message have the strength to shape every institutions and every individuals? Was he a hideous of the fraudulent and power hungry or was he a heaven for self-realized and renunciated? These are some of the hard questions that Gandhi will be asked. This is the kind of post-mortem that posterity will do on Gandhi. Like any other ideologies, Gandhism will be judged on it's accomplishments rather than on it's lofty and high sounding rhetoric or good intentions.

Some people lament that we need more of Gandhi or we need another Gandhi. I say why? We have not been able to digest even the first Gandhi. Second one will definitely create indigestion. India is still revulsing in the clutches of the first Gandhi. What have we accomplished under first Gandhi? Partition of India, appeasement of imperialistic creeds, undersecularism, fragmentation and secessionism under the banner of minority upliftment, failure to transmit vedic culture from one generation to next generation and brand of politi-

cians and media who are as self-serving and obscurists as Gandhi himself was. If Gandhi was so great, how come he has failed to inspire the very people who cash his name at the drop of a hat. If Gandhi was not superficial, where is the depth of his thought in any action of his followers? Haven't Gandhi bandwagoners picked up only their favorite piece of Gandhi and discarded the rest of Gandhi? Even when Gandhi was alive, he saw his own conglomeration of paradoxes and contradictions come crashing down. Gandhism simply did not have any depth. It might hold the fancy of few for few years. But then it would fall apart on it's own due to it's own inherent contradictions and superficialities. It has become the political cult of the corrupt, greedy and power hungry. It has become the hideout of the materialists and anti-Hindus.

To say that people trusted and forgave Gandhi inspite of his failures and misdeeds is a judgment that is too premature. He might have fooled his generation or next. But ultimately, he will be judged by the posterity. You see, Historical events and personalities are not judged by their overt good intentions or rhetoric. They are judged by actual outcomes and consequences which can span across many generations to unfold and reach their logical conclusions. So verdict on Gandhi is still out.

Gandhism has nourished the worst dy-

nas to instincts and hunger for power under its very nose. Was it able to check them? It has degenerated into such an extreme that, to perpetuate it, his followers are willing to go to any length even if they have to hand over the nation back to imperial agencies. That is the limitation of Gandhism. It simply can not curb the worst instincts. It also fails to draw a distinction between progress and materialism, renunciation and consumerism, sanitar and education, character and personality, peace and surrender, self-defence and ahimsa, mobility and subjugation, day and night. It promised one thing and gave altogether opposite. That is why Gandhism was the greatest fraud. It might have temporary and situational relevance at a given moment in Indian history. Even that is questionable. Independence of India would have come with or without Gandhi. Independence of India was inevitable as pyramid-shaped world political order built by British came crumbling down in post-world war era. British were in no position to service such a world order. Loosening of old world order would have made sure that freedom would come to India eventually. Gandhi and company just jumped on the band wagon in a final conclusive phase of freedom struggle that had been building its momentum since 1857. Gandhi and company merely altered the circumstances under which independence was received.

Indian history would have been different without Gandhism. It couldn't possibly have been worse than it already is. Maybe Hinduism would have filled the void and we all would have been better off. So that is another crime of Gandhism. It pre-empted Hinduism from shaping the destiny of Hindustan.

For Gandhi and his power hungry devo-

teos, everything including territory is sacrificable to have empty peace and non-violence. For them, there is nothing worth defending or worth fighting for. There is nothing worth preserving except peace, comfort and, of course, their own power grab. There is no higher principle that cannot be compromised. Normally, peace and non-violence are the means to an end. Peace and non-violence are the means to assert and achieve other principles and goals. But for Gandhi, peace and non-violence became the end itself. They became absolute principles at whose side every other principle was sacrificable and compromisable. This is a classic case of inversion of ideals. Ends became obscure and means became ends. Means became ends and ends became means.

Gandhi tried to be all things to all people. He created a pragmatist political philosophy based on appeasing all sides in the interest of creating a false unity. One only had to be vocal and sing separatist tunes to have Gandhi chase them to cajole and compromise them back into his wing. So Gandhism remained a consortium of vested interests and special interests. Each group saw Gandhi only in terms of self-interests simmered a fierce power jockeying and emulations of special kinds. Behind the facade of simplicity and renunciation was a paradox of fostering materialism of worst kind. Behind the facade of simplicity and renunciation was a paradox of fostering materialism of worst kind. Behind the facade of non-violence and peace was a paradox of attacking Hindu culture and history. Behind the facade of charakha and self-reliance was a paradox of creating collectivism in economic sphere and western industrial complex. Gandhi and his followers provided the deceitful paradoxes. Gan-

dhi practiced one spectrum to disarm and de-
 Jude the masses. While his followers practiced
 opposite spectrum using Gandhi as their de-
 fensive shield. So Gandhi provided the ideol-
 ological defense to those who were antithetical to
 Gandhi. While Gandhi robbed and disarmed
 the ideological defenses of those whose val-
 ues were similar to Gandhi. It is like a religion
 confined to the hermit which can only draw the
 followers from the gutters because the para-
 dox created can give them an ideological hide-
 out against a common ideological opponent.
 And that common ideological opponent for
 Gandhi and company is Hinduism. They have
 preempted Hinduism to take the destiny of
 India. That is why Gandhism was the greatest
 fraud of this century. People who want to revive
 Gandhi now are the same people who have
 been venomous to Hindu cultural revival. They
 are afraid that Hindu revival will succeed in ab-
 sence of counteracting Gandhism. They want
 to steal the momentum of Hinduism and sub-
 vert it into renewal of Gandhism.
 We have to watch and see if Gandhism
 can fool us twice in a row in the same century.
 Chicago.

RAHU-KALAM

Dr. Bangalore Sureshwara

Rahu is a node of Moon. Rahu Kalam means the time or period of Rahu. Traditionally, the
 period is considered by Hindus as not desirable or auspicious for travel from home to any
 important place or destination. As an example, leaving home during Rahu Kalam to participate
 in an important family function (birthday, marriage, etc.) is not desirable. Except for the start of
 travel, Rahu Kalam is not given any consideration or importance in other matters.

The duration of Rahu Kalam is 1-1/2 hours from its beginning. The starting period of Rahu
 Kalam depends on the local Sun rise, and varies for each day of the week. The number of hours
 to be added to the local Sun rise for the start of the Rahu Kalam for each weekday is given below:

Day	Hours to be added to the local sun rise for start of Rahu kalam
Monday	1-1/2
Tuesday	9
Wednesday	6
Thursday	7-1/2
Friday	4-1/2
Saturday	3
Sunday	10-1/2

As an example, Rahu Kalam period for Sunday, based on local sun rise of 5.45 AM, is from
 $5.45 + 10.30 = 4.15 \text{ PM}$ to 5.45 PM.

THE ECONOMICS OF PROSPERITY

KESHAV DEV SHARMA

It is wrong to think that just because United States and India are democracies, the US would behave in a very friendly and respectable manner towards India. The US promotes heavy indebtedness which certainly is not a road to real prosperity. We must consider the prospect of debt-free a prosperous life based on the principle of natural prosperity.

THE Americans ultimately demolished the classical European "land-labor-capital" school of economics but they never created any distinguished school of "American economics". Most American economists continue to peddle Adam Smithian economics of looting and cheating under the name of free market economy. As a matter of fact, the only people who really had an economic ideology to talk about were the Soviets, not the Americans. And the Soviets did a good job at it by selling "the ideology" to their entire bloc of socialist-communist countries. They did such a good job really that in most of the second and third world countries Soviet-sponsored socialist-communist economic ideology came to be viewed as synonymous with modernization and Westernization. It was only with the decline and fall of the Soviet Union itself that the people there finally began to discover that socialism and communism actually lead to economic backwardness and are not necessarily the same thing as "modernization".

The failure of socialist-communist So-

viet Union should not, however, necessarily be viewed as the success of the Americans or of the so-called West. The Americans never had, nor do they have it even today, any economic ideology to sell to others. Much of the West, including the United States, is organized around the horrendous and archaic racist-religious-ethnic philosophy (defined by the Royal Institute of Race Relations in London) that economic development, a poverty-free society, a self-defense military capability, and a democratic polity with guaranteed human and constitutional rights are meant only for the Whites, the Europeans, and the Christians. (This is called the WEC-factor.) Anyone else who tries to achieve a fair amount of economic development to bring relative prosperity to its people, a military capability for self defense, and a constitutional democracy is viewed by the West as a competitor, not as a friend. And they are promptly cut to size. Witness, the Shah of Iran, Marcos of the Philippines, Chiang Kai Shek of Taiwan, Indira Gandhi of India etc.

It is naive on the part of government and

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people of India to think that just because the United States and India are democracies, the US would, or should, behave in a very friendly and respectable manner towards India. The US, largely guided by the British, prevents the spread and maintenance of democratic institutions in the non-WEC world and feels comfortable dealing with the despots and autocrats there. If this were not so, Saudi Arabia, Iran and China would have been on the top of the US hit list. On the contrary King Fahd of Saudi Arabia is allowed to dictate terms for some of the US policies, arms are sold to Iran clandestinely and China is given the 'Most-Favored-Nation' status. Only those non-WEC countries which permit large-scale conversion of their local population to Christianity are treated a shade better. Witness South Korea and Singapore.

Is there anything which the Americans really push? Do other nations in the non-WEC world look upon the United States for anything? Yes, but it is sad and poisonous. The only thing the Americans really push these days is the creation of debt on a personal, national and international level. Think of American economics and you immediately come to think of huge debts. The US government itself is indebtedness to the tune of several trillion dollars and pays a large part of its revenues to service the debt. On a personal level, the Americans by and large do not even know what is a debt-free life. Every American almost without exception, is heavily indebted to local banks. Most Americans do not even know what is "cash on hand". They work a vital life-time and keep on paying interest. As a matter of fact half of all payments the people in the US make toward settlement of their bills is interest and the other half is the principal. And the looting does not end there. In order to buy a home,

most people sign up a 30-year mortgage which means a life-time of work and payment of four times the actual price of the house.

And then the media continuously claims that buying a home is the true 'American Dream'. If you believe the media hype on the relationship between owning a home and the so-called American Dream, you would also have to believe that people in the rest of the world do not own houses and probably live on tree tops.

The payment of interest to this extent when analyzed along with payment of high insurance premium and exorbitant rent and brokerage appears to be the 'easy way out' in the beginning but it ultimately breaks the spinal cord of the economy—the capacity of the economy to provide jobs and the capacity of the people to earn a decent livelihood.

On the international level, too, this is exactly what the US promotes: huge indebtedness. The US uses the World Bank and the International Monetary Fund to funnel loans to the under-developed non-WEC countries. The infamous IMF conditionalities go to work immediately and soon the nations that borrow money become "sick" and are unable to pay back. The debt-trap is laid out rather beautifully. Entire nations work themselves to death in order to pay the loans back, but they cannot. All the best of their products is "exported" at ridiculously low prices to the rich countries and soon the currencies have to be devalued to increase exports. That too does not work because foreign exchange earning improves only by an improvement in the quality of goods which, in turn, can be improved only by the use of higher technology and not by lower prices. Devaluation of currency brings less and less of foreign exchange and even if the quantity of

The Message of Durga Puja for Modern India

Aneeta Chakrabarty

Establishing social equality is real pooja

In India today in spite of a lot of religion and pooja, the Gods or the powers of the Universe would hesitate to bless, as only the letter of the pooja is followed instead of the spirit and elaborate rituals only carry the rattle of funeral sounds instead of life giving spirit.

In this pooja season when the Goddess fought the demon for 9 days and nights to establish justice on earth, nobody talks about justice. There is no talk of sharing or organizing mess soup kitchens to feed the poor, or about corrupt politicians who would let the border states go to enemy hands, or incompetent economists mortgaging their country to foreign banks. These topics are considered too political. They interfere with genteel pursuits of genteel folks who are too liberal to talk about a pagan word like injustice. It casts a shadow over their polite talk about the price of gold, their favorite boutique or their latest acquisition. It is too impolite and barbarous a behavior to take a stand on any issue or to have strong convictions. The desired goal is to annoy no one, please everyone, avoid controversy, follow the path of least resistance or no action and thus go down in History as the tribe that hesitated and eventually disappeared.

All over India there is injustice piling up because of the refusal of such men of power and influence to take a stand. Patients dying

for want of doctors, oppressors feeding on people and letting orphans pine and whine, widows weeping while justice is feasting, rampant inflation going unchecked while men feed their avarice and greed. More and more laws are enacted everyday grinding the poor even more. Outside India, insults and injustices are heaped on Hindus all over the world in country after country but these peaceniks are busy preaching peace to the indifferent winds and congratulating themselves for ushering a new advanced peaceful era obvious only to themselves. So these eminent men of learning think they can work their salvation by ignoring their fellowmen and society and by carrying a monologue of mantras with the Goddess. Even Satan would hesitate to accept the Pooja of moral eunuchs such as these.

Somehow in the cacophony of myriad voices and galaxy of festivals, the real message of Pooja which is the triumph of good over evil, justice over injustice, spirit over matter is lost. The triumph of the Goddess should inspire even a coward to hitch his wagon to a star, or provide courage to create a forum for reform even though it may seem to have a funeral fringe, or help those whose hearts bleed for others or expose those intellectual snobs whose hearts shut out the less fortunate or provide men the raw courage and vision to effect a just transformation now, in order to avoid the futuristic color of red. Instead, it has brought about a general condition of mental inertia and moral apathy, spiritual mal-

aise and material excesses mainly due to an ignorance of the significance of the life giving mantras, the custodians of which the medieval, escapist swamis woefully neglected their time honored duty of transmitting their meaning to the masses.

The spiritual escapists and medieval samyashis are a poor imitation of their ancient spiritual counterparts, the pioneering, scientific, involved, exploring and dynamic rishis who gave the immortal life renewing and mystical mantras. Unlike the current uninvolved swamis, the India of the Rishis and Vedas saw even sages like Visvamitra and Vashist take up arms in the cause of justice. The Vedic civilization of the Rishis were not apologetic to expand the borders of India to span

Afghanistan in the West to Burma in the East and Kashmir in the North to Sri Lanka in the South. They did not use intellectual hairdry or euphemisms of peace to avoid defending their country, wealth or honor. Much of their strength, talent and inspiration came from a deep understanding of the Sanskrit mantras. Today Sanskrit, the moral muscle of India and the hidden power of the poojas is consigned to oblivion. Hindus would rather contribute millions to the decadent movie moghuls than spend a penny to propagate Sanskrit and capture the magic and essence of the mantras in their true context. Unless Sanskrit, the language of the

Gods, is understood the mantras of the Poojas will remain a mumbo jumbo of exotic words instead of becoming the vehicle for men to establish the rule of God in the land of mortals.

The power of mantras should be able to illuminate and create men of daring spirit and charless minds who would rather die on their feet than live on their knees, men with stature to match the mountains and the sea, men who would hold the torch of reason to enlighten and not confuse or escape, men who would consider Justice the only worship, humanity the only religion and love the only priest and eventually transform a leadership of crooks and cheats to a leadership of noble knights and chivalrous souls and thus restore to India the true spirit of Pooja. Only then the men who communed with the Universe and gave India a fearless, flawless philosophy, the divine Rishis, will stop turning in their graves and feel vindicated that the spirit of the pooja instead of the letter has gripped the nation.

Swami Vivekananda, the celestial being during his brief sojourn on Earth, summarized the essence of the Vedas and the Gita when he said, "So long as even a single dog in my country is without food, my whole religion will be to feed it." And Swami Vivekananda should know because he had in him the sparkle and genius of the Vedas.

4650 Green Valley Court
Acworth, GA 30102, (404) 425-1248

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Lincoln once remarked, "You can't fool all the people all the time, but you can fool enough of them to rule a large country."

Will not my countrymen rise and refuse to be fooled anymore by sheer slogans and empty speeches unbacked by actions? Let us never forget our national slogan

"SATYAMEVA JAYATE" ~ "TRUTH ALONE TRIUMPHS."

(About the author: IPS (RETD) IPM (Gallantry), Bar To IPM (Gallantry), IPM (Meritorious Services), PPM (Distinguished Services) Ex. Addl. Secretary (Home), Ex. Director General Civil Defense, Govt. of India & DG Police, Ex. Chairman, Central Board of Film Certification, Bombay)

TRAVELOQUE

Memorable Impressions of my
China Tour

SRI R. N. LAKHOTIA

The author visited China in June 1992. He went there from Hong Kong where he had gone to attend a Lions Club Conference. In his article he narrates his experiences for our readers.

WARM WELCOME

The Chinese Government has declared 1992 as "Visit China Year". We found posters to this effect at almost all important places of tourist importance. We were welcomed by beautiful young girls and boys in most modern dress at the hotels, restaurants, departmental stores, shops, factories and other places visited by us. We were treated well. We found that more than 100 dialects are spoken in different parts of China, so much so that a Chinese from Canton cannot understand the Chinese of a person from Beijing or Shanghai. The persons knowing English are also less in number in China. But we did not experience any difficulty in our tour in conversation because the China Travel Agency had made arrangement for an English speaking guide for us at all place. Besides, we found that in every hotel there were English knowing staff also.

BEAUTIFUL HOTELS AND
SUFFICIENT FOOD

During this tour, we stayed in five beautiful hotels in five different cities of China. These hotels could be compared with any Five-Star Hotel of India in the matter of beauty, grandeur

or comfort to the tourists. The memory of this beautiful lounges, well furnished rooms and the air-conditioned atmosphere with complete absence of load-shedding is still vivid in our mind. In the morning breakfast we were provided complete vegetarian breakfast consisting of sufficient quantity of milk, different types of cornflakes, butter, toast, bread, juice, tea or coffee and different types of fruits. We were provided lunch and dinner at restaurants during the course of tour. However, we did not see chapatties, dal, fried vegetables, potatoes or lemon in China. Likewise, we found great scarcity of plain drinking water while there was abundance of free beer at all hotels and restaurants. Hence, we used to quench our thirst with mineral water or by mixing ice-cubes in hot water which was available in plenty. As we had given prior intimation that we were strict vegetarians at all the restaurants, adequate arrangement were made to provide us vegetables and boiled rice in sufficient quantity. Besides, we had also taken a few eatables with us. Hence, we did not experience any special difficulty in the matter of food. All of us kept perfect health. Besides, we found that plenty of bread, butter, milk, yoghurt, chocolates, dry fruits and fruits

were available at the departmental stores near all big cities.

NORMAL CHINESE LIFE

During this tour we were surprised to see an air of peace and prosperity and bubbling enthusiasm in China everywhere.

As the population of China is more than 100 crores, we found crowds of people in big cities but we were specially wonder-struck at the disciplined movement of traffic with the result there was absence of traffic jams. Motor Cars, Scooters and Motor Cycles in Shanghai alone were told that there were over 70 lakh bicycles. Ordinary persons use cycles as the main conveyance for going to office and for shopping, etc. While going to factories situated at long distance there are separate buses. We were surprised to find that there were some persons kept by the Government to perform one unique duty of pushing the employees in the bus so that they could reach the place of work in time. On enquiry we found that the salary of government and other employees was much less in comparison with their counterpart in India. Due to this, many persons in big cities cannot afford an independent bath room or kitchen. In Shanghai town alone we were informed that more than 50% people used public baths and kitchens. The entire land belongs to Chinese Government. However, the Chinese can now buy independent flats or apartments. At some places people are living in farm houses also. We did not experience any pollution or food-shedding in China. Though the Chinese Government has given land to the farmers for cultivation but the Chinese farm youth are just like the Indian youth who are interested in having white collar jobs in town. Hence, we found thousands of unemployed youth outside the Shanghai Railways Station.

We were informed that every day they come in large numbers in search of jobs. Most of them would be happy with a job of Rs. 1,200 per month.

We did not see many beggars in China but I feel there should be a good number of pick-pockets because at different places we came across sign boards with the words, "Be-ware of Pick-Pockets". The population policy of Chinese Government deserves a mention. One Child per family is the latest population policy of the Chinese Government. Any one breaking this rule can be fined up to minimum of Rs. 20,000. This can go up with the subsequent offence. In some cases, a person is likely to lose his Government job and be deprived of amenities like house, etc. Hence, most of the Chinese youth with whom we talked expressed their intention to co-operate with the Government with the result that the population of China is on decline now.

EARLY RISE, EARLY SLEEP EARLY FOOD AND MUSICAL EXERCISE

We found that the Chinese people as a rule get up early. After breakfast they go to office and in many cases they have a rest recess of 3 hours in the afternoon. In the evening they take their dinner by 6 or 6.30 pm and sleep early. During the course of my morning walks, I was surprised to find hundreds of Chinese men and women doing light exercise in tune with musical audio cassettes. We found many groups all around the parks and the lake doing exercise.

CHINESE WONDERS OF THE WORLD

During this tour, we went to Guangzhou (Canton), Cullin, Yangzhou, Beijing, Xian,

Shanghai and Suzhou towns by rail, bus, taxi, boat and air. We were surprised to learn that there were many places of tourist attraction in China and that there were many wonders of the world in China. One of the seven wonders of the world namely, the Great Wall of China is situated about 85 kilometers from Beijing, the capital of China. This is about 6,000 kilometers long and is built on mountains. The construction of this wall started about 2,500 years ago. It was repaired later. At Badaling, this Wall is about 8.5 meters high and 5.7 meters broad. We climbed this Wall and had a long stroll thereon which gave us immense pleasure. We were told that this was the only man made structure that could be seen from moon. Another place of world importance was Tiananmen Square which is spread over 40 hectares where about 5 lakh persons can stand at one time. Near this square is the Forbidden City or the former Imperial Palace consisting of 9,000 rooms and various halls with clocks, jewelry and other attractive items. Thereafter, we visited a site of excavation in Xian where 2,000 year old Terracotta Warriors and their horses

were excavated a few years ago. This is now considered to be the 6th wonder of the world. Of all places in China we found Guilin as the most beautiful city having the best natural scenery. We had several hours of boat ride in Li River and enjoyed the scenic beauty of hundreds of green hills and hillocks on both sides which kept us full engrossed in viewing them. In the same town, there is one wonderful "Red Flute Cave", a natural cave which is 240 meters long with stone pillars, stalagmite, curtains, flower patterns, etc. Under multi-coloured light they give an impression of an artistic palace built of coral, jewellery and Jadelite. The entire place looked more charming than a fairy place of Disneyland. At least we have not seen such a beautiful cave with such natural beauty. It beggars description. We also saw many Buddhist Pagodas, Caves, Palaces and places of historical importance. In short, we had a really memorable and very enjoyable tour of China.

Lakhota Niwas
S-228, Greater Kailash - II
New Delhi-110 048.

PANDITS, TEACHERS AND AYURVEDIC PHYSICIANS REQUIRED ABROAD

Karmakand Pandits, Ayurvedic Physicians and Science Teachers are required in South Africa, Kenya, Mauritius and in certain other countries. Vishva Hindu Parishad has been requested to suggest the names of persons suitable for these posts. Preference will be given to those who besides performing the duties of the concerned post, can also be helpful in the work relating to strengthening of the Hindu Society. Knowledge and practice of English is essential. Those who possess Passports and are desirous of applying for such post should send their full particulars regarding their qualifications, experience, aptitude, etc., to the Central Joint Secretary (Foreign Coordination), Vishva Hindu Parishad, Sankat Mochan Ashram, Ramakrishna Puram-VI, New Delhi-110 022. The date upto which their passports are valid should also be stated.

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AN OPEN LETTER TO PRIME MINISTER NARASIMHA RAO

1. Please respect the wishes of one billion Hindus to construct Lord Rama's temple in Ayodhya and stop putting hurdles in construction. Dear Prime Minister of India, did you show the same commitment to prevent the destruction of thousands of Hindu Temples in Kashmir (India), Bangladesh, Pakistan and Afghanistan as you are so strongly protecting the invader Babar's structure in Ayodhya? What kind of hypocrisy is your government indulging in?

2. Hindus of Kashmir who are Indian citizens have been forced to become refugees in their own country due to your policy of appeasement for the last 47 years. Congress government could not protect the rights, honor and dignity when thousands of Hindus were being killed by Islamic extremists. Did your government show the same commitment to these Hindus? Or is it that these refugees did not matter to your government because they are Hindus and do not make vote bank for your Congress party?

3. Your Congress government for the last 47 years has handed over thousands of square miles of Indian land to Islamic Pakistan, China and recently Tin Bigha to Bangladesh. What mandate did your government have to gift India's land to Islamic Bangladesh uprooting thousands of Hindus from Tin Bigha? Is it now appeasing Islamic Bangladesh at the cost

of our national integrity, culture and religion?

4. When are Hindus in India going to be free to take our religious processions without being stoned, harassed and killed in their own land by Muslims, such as in Karmavati and Bhagyanagar?

5. Your government looked the other way when Islamic fundamentalists were crossing by the millions from Bangladesh illegally and settling in border states like Assam, West Bengal, Bihar and other states.

6. Is your government being degenerated into a state of chaos where you are ignoring the interest of 85% of your own population? We strongly condemn these actions and we need your answers.

7. What kind of India are you going to leave for the future generation when the circle of Islamization is completed?

8. Did you offer protection when thousands of Hindu temples in Chittagong, Dhaka districts were destroyed including the famous Dhakeshwari where they melted 1-12 tons of gold of our Hindus idols?

WANDE MATARAM

Hindu Ekamata (Oneness) Samiti
17127 Poinsett Blvd., Suite 1
Anaheim, California 92701
310-402-5885

October, 1992

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DOES KHOMEINI'S SPIRIT RULE MODERN INDIA?

Aneeta Chakrabarty

On March 11, 1992, Secular India showed not only its anti-national tinge, but also exposed its disdain for truth and the hypocrisy in its token swearing of "Satyamaye Jayate" by throwing both Satyam and Jayate down into the lonely ash-dump of the brave truth seeker's grave. When the 544 sleek fat slaves of Parliament banned the brilliantly researched and informative book by the crusading author P.N. Oak from the Lok Sabha library on a flimsy protest by Islamic fundamentalists, the spirit of Khomeini rose from the dead and triumphantly hailed the descent of India into the dark ages. The morbid spirit watched in smug satisfaction as his henchmen S. Shahabuddin, Sultan Salahuddin Owaisi and Ibrahim Sulaiman Saii bullied, berated and forced the speaker Shri V. P. Paul and the meek Hindu members of Parliament into removing the book, "Some Blunders of Indian Historical Research", by P.N. Oak, thus hastening the Islamization of India and propelling it into a medieval world complete with fatwas, jihads and iron-fisted mullahs.

The book provides substantial evidence that the Kaabah of Mecca was originally a Hindu temple, that Mohammed was born in a Hindu family and his Islamic zeal destroyed all the 300 idols of the Hindu temple and kept only the faceless Shiva linga, widely considered as the Black stone of Kaabah. Mr. Oak's claim is corroborated by unbiased muslim historians who maintain that the main temple

of Kaabah of Mecca housed more than 300 idols and Mohammed destroyed all but one of them. World Historians have established that the idol worship was the oldest religion prevalent in pre-Islamic Middle East. Sumerian, Babylonian and Phoenician, who were the ancient peoples of the Middle East, believed in a mythology with myriads of Gods and Goddesses. Zoroastrianism, the religion of Aryan Iran, also wiped out by Islam, was influenced by the Indus civilization as were many of the races of the Middle East. So it is quite possible that Mohammed was born in a family of idol worshipers, as the Hindus were referred to in those days. It is certain that he was not born Moslem, since he gave birth to Islam. Instead of inviting a national debate to refute the proof of propose counter arguments without suppressing freedom of expression, the ruling mullahs hastily appeased the invading armies of Khomeini and put History and scholarly writing in cold storage. The Hindu apostles of Allah hope that by feeding the crocodile, that it will eat them last. Ignoring the lessons from Salman Rushdie, whose book they banned even before reading it, they foolishly hope that by stroking a tiger, it will respond like a kitten.

The brilliant author Mr. Purushottam Negesh Oak, the winner of the prestigious Hindre History award in Bombay, had already established an impeccable reputation among the elite historians and architects by an earlier book that drew the ire of the Secular Press.

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The book, "Tel Mahal—the true story" liberate
of a temple vandalized, established the Tel
Mahal as an ancient Siva temple called Telor
Mahalaya. He puts forth over a 100 points to
prove that the Tel Mahal could not have been
built by Shah Jahan. In this he is supported by
the world famous architect Marvin J. M. from
New York, who has repeatedly urged the
pseudosecular regime to perform a TL (ther-
mo-luminescence) test which would establish
the true age of the various structural elements,
or to perform scientific dating by carbon-14.
The Government's consistent refusal to do so,
prove beyond a doubt that they would rather
adulterate the truth and become blind than re-
late themselves and regain their power of
sight.

Fortunately, truth can seep out through
locked dungeons or corroding chains, and
shatter the iron discipline of the lie. Thus one
day, hushed voices of the workers at the Qutb
Minar spoke about hasty removal of Hindu
idols from the ancient edifice, during a repair
work to prevent reporters from photographing
them. The Qutb Minar is also one of the monu-
ments claimed by the pseudosecular Islamic
regime to be built by the Mughals. This rein-
forced in the minds of many people the validity
of P.N. Oak's findings. A carbon test was done
in New York on a piece of wood from the Tel
Mahal. The test proved beyond a doubt that the edifice
was too old to be built by Shah Jahan, who can-
not be given the credit for preserving it. The Government's response was typical No
response.

On a glorious day dawned on Bharat
and the Urdu/Urdu Doordarshan discards its
disdain for Sanskrit, and the Westernized elite
start reading their own History instead of pa-
rading their knowledge of Western classics, or

the leftist Islamic English media start acquiring
a taste for Nationalism at any cost, then fear-
less crusaders like P.N. Oak would be given a
Bharat Ratna for exemplary patriotic service.
Till then the Bharat Ratna is reserved for the
likes of Rajeev Gandhi, who swindled over 50
billion dollars into Italy in the notorious Bofors
deal, and watched unmoved, while destitute
Hindus poured in from Kashmir and
Bangladesh. Till then a nation has been forced
to forget History and also to conveniently for-
get that Liberty is nothing but a history of limit-
ing of Government power and not the increas-
ing of it. Till then India wears torn garments and
lives off dung heaps and forgotten graveyards.

We owe more to people who have suf-
fered than to those who have agreed, and who
have followed the motto, "Give me liberty or
give me death". The fawning MPs have sold
the soul of Bharat in order to sit on their flimsy
thrones. Instead of expelling the Islamic zeal-
ots from Parliament, they have expelled truth
from the land for a few measly votes. It is time
for the people to expose the naked emperor
who thinks he can hoodwink patriotism in the
name of Secularism. It is time for people to be-
come aware that they are subsidizing another
partition. It is time to remind the callous rulers
that even though they have put truth on the
scaffold, yet the swaying scaffold sways the fu-
ture, and outlasts even the sun.

4050 Green Valley Court
Aurora, Georgia 30112

If you are patient in one
moment of anger, You will escape a
hundred days of sorrow.

— A Chinese Proverb

THE SECOND ANNUAL HINDU YOUTH CONFERENCE WAS HELD AT CHICAGO

DAY-LONG YOUTH CONFERENCE ON HINDUISM A GREAT SUCCESS

Report by Kirti Patel

There were all manners of people, children, teenagers, adults, senior citizens, who participated on Saturday August 1, in the all-day-long Hindu Youth Conference, in which over 600 people took part.

The second Annual Hindu Youth Conference was organized by VHP-GCC and sponsored by Balaji Temple of Greater Chicago and over 15 other religious and social organizations of Great Lakes region. While many of the sponsoring organizations have their own ongoing youth and cultural programmes, this was the first time that so many organizations joined hands and came together on a common platform to imbibe in our youth the pride of our common Hindu heritage. The event was completely conducted and coordinated by the Youths of the Hindu community.

The conference began with a prayer followed by a welcome speech by Dr. Bharat Baral, President of VHP-GCC and by Shri Athimulam Naidu of Balaji Temple. Shri Rajiv Pandit, a Medical student, moderated the opening sessions and laid out the purpose of the conference - To Awake, Rise and Unite Hindus to bring back the pride of Dharma. Rajesh Dave, treasurer of VHP-GCC gave the overview of activities undertaken by VHP on a

global scale. Mr. Subrahmanyam Vemuri released a new book, 'Understanding the Hindu Mind' by Bansil Pandit who is donating the proceeds of the book sales to the Hindu refugees and victims of terrorism in Kashmir. This book took the youth by storm. By the end of the day over 200 copies were sold!

There were over dozen seminars and lectures coordinated by over 25 youth counselors. Participants were grouped into Grade School, Junior High, Senior High, college students and adults.

Grade schoolers were introduced to Hinduism thru wisdom stories and games, Hindu festivals and Hindu heroes in a very entertaining way. Kids loved it. That is what they told their parents.

Junior High programmes discussed what it means to be a Hindu, teachings of Swami Vivekananda, trials and tribulations of growing up in America. Over 50 students participated in lectures and group discussions.

High School group had the largest attendance with over 100 participants. They discussed the role and responsibilities of youth in Hindu family, question of 'Who am I' in light of Lord Krishna's dialogues with Arjuna, as well as source and remedies of family conflicts. The

highlight of this group was in the joint youth-parent sessions where they all could arrive at the conclusion that better understanding of Hinduism and open minded communication is the key for pre-empting and resolving any family or social conflict.

Over 50 College students attended college programmes where multitude of perspectives were provided by a Swami, a professor, a medical professional, a social worker and then a discussion between mother and daughter. Swami Brahmapananda of Vivekananda society gave an excellent discourse on Freedom, Duties and Rights. Dr. Veena Gandhi, a medical professional and social worker, called upon youth to envision their own future families to discuss their pros and cons. Once again, joint discussion between parents and youths were considered by the youth to be the most valuable part of the programme.

Participation of adults

Although it was a youth conference, interests of adults and parents were well attended too by the conference. They were given discourse on stress management, how to reconcile best of both worlds and ways to preserve family values and Hindu heritage. Ms. Rajeshwari Pandharipande, a college professor, presented a scholarly research on first generation Hindus and second generation Hindus in America. The highlight of the adult programme was the retired Supreme Court Justice Chelubhai Desai of the famous Shahbano fame. He spell bounded the audience with his piercing arguments and perspectives on family values and relevance of Hindu heritage in modern context. Mr. Virendra Parikh of Michigan sang a rousing anthem of Hindu unity 'Hindu Hindu Ek Rahe'. Mr. Virendra Parikh gave a framework of the vision for the 21st century and described how VHP with its vision

2000 programme on the centenary of Swami Vivekananda in 1992, is poised for its contribution towards shaping 21st century.

In closing sessions, Justice Chelubhai Desai remarked that Swami Vivekananda is as relevant today as he was 100 years ago because his message is sanatani and eternal. Unlike a fad or fashion, unlike situational or transient wisdom, sanatani truths endure because they are relevant at all moments irrespective of past, present or future. They don't go out of fashion. Given a setback, they come back to the fore much more stronger and rejuvenated.

The conference concluded with a splendid cultural programme of gala dances, costumes and music, entirely organized and performed by youth. Rich diversity of Hindu culture is reflected in its varied art and music. Vast canvas of songs, dances and music that have enriched, enlightened and entertained Hindus for ages again paid a fitting finale to a job well done.

According to Mr. Narayana Krishnappa, overall coordinator of the event, it was a very enlightening programme for the entire family. Hindus as immigrants had to initially focus on building careers and material well-being. But in the process some of us have built houses and lost home, acquired bank balances and lost the balance of mind and life. Now that Hindu community is materially mature and well-off, it can focus on transforming the material success into inner peace, social happiness and meaningful family life all around. Such programmes make an humble beginning in these directions. Mr. Rajiv Ranjan, the youth coordinator, sums up the feeling of youth, like Hindu society in India, Hindus in America are also at a crossroad.

- Contd. on page 48

BOOKS

Minorityism of the Ram Krishna Mission

Written and published by

Sri G.M. Jagtiani

D/22 Self-Help Housing Society, St.
Francis Road

Vile Palle (W) Bombay 400 056

Pp. 52 Price Rs. 10/-

Hinduism is the most tolerant and universal religion of the world. This is accepted even by non-Hindu scholars who are fascinated by the great philosophical heights reached in Hindu scriptures. But it is a strange paradox that the same Hinduism is now being belittled by the Ram Krishna Mission (RKM) which was founded by Swami Vivekananda a Flaming Monk of Hinduism, the Militant Monk of India or the Aggressive Hindu Monk as he was known in America.

The present masters of RKM have invented a new religion called "Ramkrishnaism" which they say is separate from Hinduism. They say that they have separate God, separate name, separate church, separate worship, separate community, separate organization and above all separate philosophy. To prove their point they give many arguments. They say that Sri Ram Krishna Paramhansa had ceased to be a Hindu when he experimented with the Sadhana of other religions. They say that Swami Vivekananda, when he founded the Math and Mission after his return from abroad, was somewhat different from the aggressive Hindu Monk that he was while embarking upon his voyage to defend Hinduism in the Chicago Parliament of Religions. Thus they have reduced Swami Vivekananda from lion to lamb.

In the present book titled "Minorityism of the Ram Krishna Mission" the another Sri G.M. Jagtiani has exposed the hollowness of the RKM claim. He has taken to task the ultra modern swamis of the RKM who in order to fool the people say that they are "Hindu plus something more". The author who himself is a votary of Swami Vivekananda has quoted extensively from Swami's speeches to prove that the present authorities of the RKM are leading the organization on the wrong track. While denying their Hindu identity they only show up their cowardice. They are cowards who dare not speak the truth. They need the support and help of Hindu society to sustain their organization but still they seek minority status to acquire privileges guaranteed to religious minorities under our Constitution. Thus they want to eat the cake and have it too.

A tragic transformation has come in the thoughts and ideology of the present Swamis of RKM that they feel ashamed by calling themselves Hindus in the open but whisper it only in their kitchen. Is it not hypocrisy?

Whence this unmanliness (Kalyani as Lord Krishna called it in the Gita) gripped RKM? The author says in this book that it is from unholy desire (Moh) of the RKM to escape from the litigation arising out of the dispute between the Teachers and Management of one of their colleges in Rahara in Bengal. The best course to escape, they thought, was to declare themselves as non-Hindu.

The author has appealed to the junior Swamis of the RKM to raise their voice against this suicidal decision of their top bosses in the organisation. They will be nowhere if the Hindu society withdraws its support. Will they prosper on the strength of Muslims and Christians?

The book provides an insight into the

Ram Krishna Mission and critically examines the claim of this organisation to be a minority religion. You can't deny your Hindu blood is the conclusion. The book is full of useful information and even a cursory reading fills the reader with pride in Hinduism.

Causes of Hindu-Muslim problems and their remedies

The Book

Hindu-Muslim Problems

By

Sri Purushottam

Pages - 67

The book can be had from -

Vishva Hindu Prakashan

Barath Bhawan - Shilla Prasad Marg

Kundri Rakab Ganj, Lucknow (UP)

Price - Rs. 12/-

The book deals with the basic question which plagues Indian society today - What should be the relationship between Hindus and Muslims in India?

We honestly and sincerely believe in Hindu-Muslim unity but what about the injunctions of the Quran and Hadis? The leaders cannot override them. Are we then doomed? This question posed by Lala Lajpat Rai to CR Doss in 1924 has been answered in this small but important book.

The book examines the Constitution of India on this vital issue and finds that the Hindu leaders were and still are obsessed with a blundering ignorance about Shari and Muslim psyche, while Muslim leadership was and still is clear headed about its goal to be achieved in any country where Muslims are in minority.

The book suggests that the Hindus should be more realistic in their approach towards the Muslim problem in India. The book acknowledges the presence of many good intentioned Muslims who should be projected as ideals to be emulated by the general Muslim public which at present is in the grip of fundamentalist elements. These elements among Muslims, often scholarly people, be fool the Hindus into believing that the Sufi 'sants' were great Bhaktas. The Hindus are in this way prevented from reacting to the misdeeds of Muslim crusaders. The Hindus need to be equipped with a fair knowledge of Islamic principles so that a real Hindu-Muslim dialogue on equal footing is possible.

The book concludes with a suggestion to reform the Indian Muslim community in their idea about Islam. Just as Hindu society has undergone many reformative changes without losing its Vedic identity and secular character, Indian Muslims can also do the same with their own religion. They should take the Quran as divine but reform the Hadis which is human.

O, supreme Lord, The Source of Existence, Intelligence and Bliss! The creator of the The Universe! May we prove worthy of Thy choice and Acceptance! May we meet Thy Glorious Grace! May thou vouchsafe an unerring guidance to our Intellects and may we follow Thy inspiring lead unto Righteousness.

- Yajurveda

LETTERS

Rising of Hindutva Wave in India

We, NRIs of this country, are somewhat nonplussed at the stance adopted by the English Dailies of our country. For some unknown reason, the editors of these Dailies, seem to blame the RSS/BJP/VHP, combining for the new wave of Hindutva sweeping India today.

I am afraid they are barking up the wrong tree when they blame the BJP group for the surfeit of Hindutva sentiments among a people whose tolerance has been legendary, the Hindus of India. In fact, by blaming the BJP they are unknowingly bestowing undue importance on the BJP, the reality is otherwise!

Much has been made of the Babri mosque; it has been allowed to fester. And if there was no BJP, some other force would have propelled itself into the foreground only because the Babri mosque is perceived by the Hindus, the primary people of India, as a symbol of Islamic tyranny. The controversy did not begin yesterday; it has a much longer history than the age of BJP!

The fact of the matter is that Moslems are incapable of co-existing with anyone else; that was the primary reason for the creation of Pakistan, between Indian Moslems and the rest. If Nehru had wangled the conditions of partition by keeping the Moslems in India, the primary votaries of Pakistan, that is perhaps because he had thought in his usual un-panditlike way, that in time the Indian Moslems could be 'secularized', little knowing that it was impossible!

Today, the conditions in India are exactly like those prevailing in 1946-47, thanks to the sustained appeasement of India's Moslems by

the Congress and leftist elements. This appeasement has given rise to ignoble changes in the national Constitution in order to accommodate Moslem personal law; it has thrown into the four winds the norms of family planning in the case of Moslems; it has fraudulently enhanced Moslem minority rights, and so on and on. No BJP/RSS/VHP are required to predict the forthcoming inevitable test of strength between the Hindus and the Moslems of India. The common Hindu will undoubtedly take up the challenge when the time comes, as it surely will, for the final show down cannot be too far down the road. And if and when the mad Hindu hits back hard, I assure you, it would not be due to the message of Hindutva enunciated by the leaders of the BJP/RSS/VHP, combine, but for reasons of nature's immutable law of survival of the self! India's Moslems have no place in India today and they are the ones that have made this fact once more crystal clear. The message is loud and clear to the Hindu of Moradabad, Bhagalpur, Meerut and elsewhere!

I am afraid things have been allowed to drift far too long now to apply the brakes. One can dream and every now and then, history obliges, as it did with a vengeance in 1989-91 beginning with the collapse of the Berlin wall and stretching to the outlawing of the communist Party by no less an entity than the Kremlin itself! So hopefully, we will see the entire Moslem population pushed back to Pakistan and for once the Hindu will be able to breathe freely in his home. Fear not. There is no likelihood of India turning into a theocratic state like Bangladesh or Pakistan. India will still have a large number of communities other than Moslems to let us live in a truly pluralistic society for which Islam is a misfit!

A. Ghosh

(2)

Ultimate authority rests with Hindu Samaj

Prof. Bansidhar Tripathi, Professor of Sociology at the Kashi Vidyapeeth, Varanasi, has sent us three Hindi write-up expressing his frank views on the burning topic of Sri Ram Janma Bhumi. In these notes he has raised the following points :-

1. Hindu Samaj is the ultimate authority to accept any decision in the case of Sri Ram Janma Bhumi. The Central Government should not expect the top VHP leaders to accept the court verdict even if it goes against the Hindus. And, if ever the Hindu leaders accept a court decision which is not acceptable to Hindu society, they will be replaced by new leaders who would then give voice to the feelings of the Hindu society. Therefore, while seeking a solution to the Sri Ram Janma Bhumi problem, the central government should keep in view the Hindu psyche and not just a handful of Hindu leaders.

2. The Hindu mind considers the present Babri structure as standing on the Sri Ram Janma Bhumi when in 1526 AD the temple was destroyed. It must have stood at the site where Lord Ram was born. Therefore, the present structure too stands where Lord Ram was born. This belief of the Hindu Society cannot be challenged or changed. We are interested in getting back our Sri Ram Janma Bhumi, what happened to the Babri Masjid is none of our concern.

3. The real issue involved is not a historical fact but adherence to religious belief. We consider the cow as mother. If some one kills a cow, he attacks our belief. It is useless to argue whether cow can be considered a mother or

not. Similarly we regard India as our mother. Today the conflict is on the ground of belief and not on the ground of history.

4. We shall not accept any decision which alters the place of Sri Ram Janma Bhumi. We may have to wait for centuries together, but we shall build our Sri Ram Janma Bhumi Temple at the same site where the present structure stands.

5. Muslims should ponder over the question as to what they shall gain or lose if they give up their claim on Babri Masjid. They should not forget that they were themselves Hindus before their conversion of Islam.

6. If Judiciary deserves our respect, it also owes some duty to the society. It must dispense justice. If it fails in this duty, it has no right to command our respect. It is sad that today Judiciary has been made sub-ordinate to Political Will. If justice is not being done to Hindu society, the Karsevaks should carry on their work without caring for any body. Temple construction is our cultural right. No government can deprive us of this right.

(3)

Indian Constitution fails to voice People's aspiration

"Constitutions are not fixed or rigid documents. They have to be amended in the light of new awareness and discoveries, or changing needs and even mood of the nation. Where this flexibility is denied, an ideological PRES-SURE builds up. In the end it bursts out like a dam and destroys the country. In all such cases where revolutions, civil wars or a widespread destruction of a country took place, the constitutions were found to be treacherous documents, unyielding and frozen, or held to

be sacrosanct.

"How does India's constitution measure up by this yardstick? Very badly, indeed. It was written too close to the so-called 'partition' when hardly anyone was in a position to assess the implications of the sudden break-up of an ancient land on the sole criterion of 'Muslims and The Rest!'"

"The nation was under the spell of Pandit Jawaharlal Nehru who was himself an accomplice in the crime of that High Treason. His 'hailo' was too 'blinking' for most Indian 'Bashtrabhis', 'sardars' and 'Sarvapaties' to challenge him on his version of bogus Partition."

"Dr Ambedkar and his Constituent Assembly, who were busy writing up the 'Vidhan' of India at tax payer's expense from 1948 to 1950, were very IGNORANT fellows, do not seem to have even seen or studied the Constitution of Germany which had come into effect on 23 May 1949, i.e., several months before their own."

"Let us look at the PREAMBLE of the German Constitution which was available to Dr. Ambedkar and his mental dwarfs and minions in New Delhi. It said -"

"The German People, conscious of their responsibility before God and Men, animated by the resolve to preserve their national and political UNITY and to secure the ends of peace of the world as an equal partner in a united Europe, desiring to give a new order to political life for a transitional period, have enacted, by virtue of their constituent power, the Constitution of the Federal Republic of Germany."

"They have also acted on behalf of those Germans to whom participation was denied."

The entire German People are called on to achieve in free self-determination the UNITY and FREEDOM of Germany."

"Thus we see that the most important aspiration and commitment of the German Constitution (and People) was UNITY of their divided Motherland. Then how is it that India's Constitution neither mentions Partition nor any aspiration towards the ultimate unity of India?"

"This is the first and the most serious ideological 'fault' which will ultimately destroy India. Later we shall comment on the other major and most serious defects of our 'Vidhan'."

"We invite a wide discussion on this topic from your esteemed readers throughout India."

Bharat Ratna Kurukshetra
MOVEMENT FOR THE RE-UNIFICATION
OF INDIA

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(4)

AYODHYA : DISPUTED SITE ?

In the debate on the no Confidence Motion voted down in the Parliament, Prime Minister Shri. Narasimharao, instead of allowing his Home Minister to speak on the subject of Ram Janmabhoomi Temple, himself intervened. He came forward and told that the dilapidated structure, so called Babri Masjid would not be allowed to be pulled down to make room for the construction of Ram Janmabhoomi temple. His words had the ring of Duryodhan's stubborn obstinacy when he had stunned his Court with his declaration that he would not concede land to Pandaves even equal to the point of a needle!

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The root cause of present impasse in Ayodhya is encompassed in two words: "disputed site". In terms of modern terminology, the point of dispute boils down to: who can be citizen of Ayodhya—Ram or Babar?

To determine the controversy, at least Ram was associated with the life of Ayodhya from the date Valmiki had started writing his Epic, Valmiki Ramayana. In the opinion of scholars, Valmiki Ramayana was completed eight thousand years before the birth of Christ. In other words, Valmiki Ramayana is ten thousand years old. Thus Ram is a part of Ayodhya's life for atleast ten thousand centuries.

According to historians, Babar passed through Ayodhya in the year 1528 i.e., 464 years ago as counted from today. Now which is a longer period—ten thousand years or 464 years?

Further, it is not disputed by any secularist that Ram was born in Ayodhya and passed into the Eternity from Ayodhya itself. Babar once passed as a raider and invader through Ayodhya and while passing inflicted a deep festering sore on the nobility of this land's culture and civilization, a mark of his medieval barbarism. True, his progeny made its presence felt for some decades. But afterwards, it too went into extinction and oblivion. But Ram is ever ruling over hearts and minds of 75 crores of people. Now who can claim to be Ayodhyate—Ram or Babar? Can there be even an inch of land in Ayodhya which is not of Ram's and which Babar can claim as his? How Ayodhya or any part of it can become a matter of "dispute" today? The masjid was superimposed on the foundation of a temple by sheer brute force. In Spain, during Islamic rule, hundreds of Churches had been disfigured into

mosques. But after expulsion of Islamic rule, all those mosques were re-converted into Churches. And no muslim anywhere has ever talked about it!

Besides, it would be relevant to mention here that not many years back a mosque built in Mecca on the orders of the Prophet himself in memory of his convert, whom the Prophet had assigned the job of giving calls for prayers (Aman), was re-located to make room for the expansion of Saudi King's Palace. Hundreds of mosques have been removed in Pak and Gulf countries from their original sites for widening of roads and building of schools and hospitals. How can anybody object with any degree of legitimacy about re-location of the dilapidated structure in Ayodhya?

Let Rao government and his fellow secularists calmly think and allow the tempo of temple construction to proceed without being disturbed by noisy scenes in the Parliament.

M.L. GUPTA

304, Dol-Bin-Shir,
69/71 Jann Bhumi Marg,
Fort, Bombay-400 023.



Literature as a mirror of society



Thoughts on Centenary of Great Social Drama — "Kanya Sulkam"

at the age of one. Bargains were sometimes struck for children in womb! The evil must have originated in abject poverty which alone could prompt a parent to sell his darling girl child to a grown-up man.

"Such a scandalous state of things is a disgrace to society and literature cannot have a higher function than to show up such practices and give currency to high standard of moral ideas."

These considerations prompted Gurazada to compose this full-length comedy with a social purpose, the first of its kind in those days.

Gurazada Venkata Appa Rao was a teacher of English and Sanskrit at the M.R. College, Vizianagaram. He was also very close to the ruler, Ananda Gajepathi Raju. Gurazada discussed this social evil with the ruler who collected a lot of data and presented them before the Legislative Council of the Madras Presidency in 1888 pleading for a ban on this evil. The efforts, however, did not succeed.

But Gurazada who knew his social responsibility as an author did not leave the matter where the ruler of Vizianagaram had failed. As a conscious litterateur he wielded his pen and wrote this satirical play. Today over dynamic Hindu society has got rid of this obnoxious social evil but it has again been caught in a bogmire of another evil called Dowry. We pay our century's tribute to Gurazada and at the same time invoke his spirit to be reborn in some other body to continue his crusade for the emancipation of women in this new age.

Gurazada Venkata Appa Rao is described as the harbinger of modern Telugu literature for he took up a public cause and presented it in the spoken dialect and native idiom as opposed to the then prevalent style of florid verbosity. His famous drama KANYA SULKAM (bride money) which was staged at Vizianagaram on August 19, 1892 i.e., a century ago, took the orthodox community by storm. Considering the importance of the drama the Jannathi Vilasini Sabha, a cultural body until then accustomed to staging only Sanskrit plays, presented the drama on stage to entertain, educate, and enlighten the people on a burning issue.

Kanya Sulkam was a burning issue at that time. It was a social evil which insulted our women folk and tarnished the image of Hindu society. In those days selling child brides to elders for money was in vogue among Brahmmins. The author, a born rebel, studied the problem in the light of facts and figures obtained through the help of the Maharaja of Vizianagaram. The number of marriages recorded during the three years from 1880 to 1883 was 1034 giving an average of 334 for the year. Ninety-nine girls were married at the age of six, 44 at four, 36 at three, six at two and three

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NEWS

Dharma and bloodshed

Mr. Asghar Ali Engineer is one of his articles on the Ayodhya row (published in the Hindu) says that Lord Ram left Ayodhya to avoid bloodshed. This is wrong. The Lord did not go to forest to avoid bloodshed in Ayodhya. There was absolutely no question of any conflict or bloodshed if he had chosen to remain in Ayodhya and rule the kingdom. It was for the protection of Dharma and not for avoiding bloodshed that he opted for 14 years of forest life.

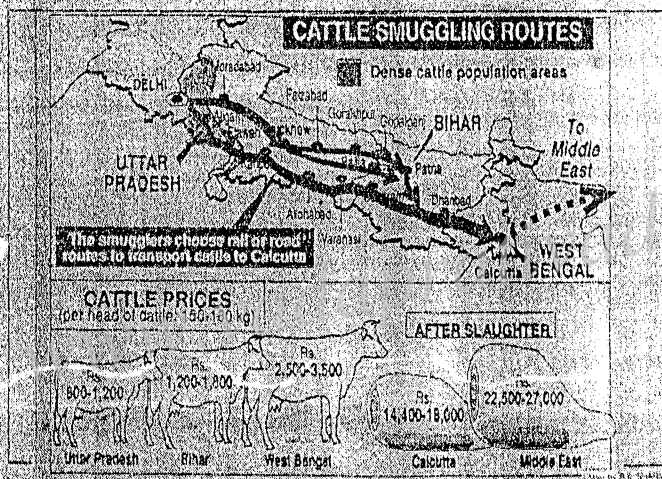
Lord Ram was not averse to bloodshed if it became necessary in the interest of Dharma. Otherwise he would not have waged a fierce war against the mighty Ravana. The crucial issue was dharma.

The abduction Devi Sita was an act of

Adharma. Her restoration was the demand of Dharma. Similarly in the present Ayodhya row the demolition of Temple was an act of Adharma and its reconstruction would mean restoration of Dharma. In the Ramayana the rishis and Ram played a mutually supportive role. The same is being done today by the sadhus and the Vishva Hindu Parishad.

Cow Killing must be stopped

The Hindus regard the cow as mother. It is a natural feeling of gratitude because the cow gives us milk to sustain our life and gain strength. The Vedas declare the cow as universal mother (Gavo Vishvasya matarah). That the slaughter of cows should be completely banned is the long standing unheeded demand of the Hindus in their own homeland Bharat. Today nearly 5000 truck loads of cattle from Rajasthan, Haryana, Punjab and Uttar Pradesh slip through Syed Raja everyday for



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VERILY HE IS 'DHARMO VIGRAHAVAN' THE
 RIGHTEOUSNESS EMBODIED, DHARMA REALIZES ITS
 PERFECTION IN HIM. HE IS GOD AMONG MEN AND MAN
 AMONG IMMORTALS. HEAVEN DESCENDS AND EARTH
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moving beef trade in the Middle East. Syed Raja is the last transit point leading into Bihar from Varanasi district in UP. It is reported that only last year nine lakh head of cattle smuggled via Syed Raja yielded more than Rs. 700 Crore. The destination for them all is Calcutta from where their meat goes to the Middle East.

The continuance of cow slaughter and beef trade is not only against the sentiments of the masses but also against the Constitution which gives a guiding principle to protect cow and its progeny.

The Central Prohibition of Cow Slaughter Act 1952 needs to be suitably amended so that cow protection is fully ensured in our country.

Temples should be administered by "Asthisikas" — says new Jeer of Ahobila Math



SRI RANGAM's Sri Narayana Satakopara Sri Narayana Yatheendra Mahadesikan became the 45th head of the Ahobila Math on Aug 24 at

9 AM when he ascended the silver simha peetham of the Math whose presiding deity is Sri Lakshmi Narasimha.

Tradition holds that the presiding deity Lord Narasimha himself came down to earth and appointed the first head of the Math at Ahobila in Kumool District and advised the Acharya to operate as His tool to take the idol to villages so that the devotees could worship him. The new Swamiji would follow the same tradition and himself would soon leave Srirangam on a countrywide yatra and provide an opportunity for devotees to worship the Lord at their door steps.

The Lord's dictum was that whoever wicked need not be killed or destroyed but should be transformed into a goodman.

Swamiji wants that all temples should be administered by "pious and dedicated asthisikas" who would spend for the temples instead of taking from the temples.

Gangotri Dham



The Sri Gangotri Dham Dhamikta

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Sanrakshan Samiti has opposed the formation of Gangotri Area Environment Task Force to convert the entire area into a national park and a wild life sanctuary.

The Samiti has instead called for declaring the Himalayan area from Mukhmut to Gaumukh as a religious area.

This voice of protest was raised on behalf of the Samiti by Swami Chidanandji at a press conference held in Delhi on Aug. 12, 1992. Sri Swamiji said that the UP Govt. had set up a Gangotri Special Development Authority in 1966-67 to exploit the tourist potential of the Gangotri Dham. Later on this plan was abandoned by the Govt. following protest by people. Now it is the fresh move of the Govt. to disturb the divine calm of the area with the noise of pleasure seekers.

The Samiti has appealed to both the Central and the State Government not to allow the project to go through.

Another instance of Islamic fundamentalism—

Now a Pakistani poet faces the gallows

Washington, Aug. 12.

A Pakistani crusader for women's rights, Mr. Akbar Hameed Khan, 78-year-old poet, faces trial and a possible death penalty.

The poet is said to have written a poem for children, which, the Mullahs said, has insulted Islam.

The poem is titled "The Fool and the Lion". It is about a fool who reared a lion cub, but was eventually eaten up by the lion. It is an allegory to convey the message that if Pakistanis kept worshipping the military, they would

also be eaten up in the same manner.

But the mullahs gave a different interpretation: The prophet's son-in-law Ali was called the lion of God. So, these Mullahs (religious authorities) claimed that the poet had insulted Islam for which there is only one penalty—death.

SISTERS TIE RAKSHA BANDHAN TO POLICEMEN

Remember Moga? It is the place in Punjab where twenty six RSS workers were done to death by terrorists in the morning of 25th June 1989 while they were engaged in their daily RSS Shikha drills.

In the same Moga, an organization named Rashtriya Suraksha Samiti celebrated Raksha Bandhan in a unique manner. Sisters in the organization tied Rakhi thread around the wrist of senior police officers and even ordinary constables of the CRP. Two sisters sang a few patriotic songs at the function and the Vibhag convener of the Rashtriya Suraksha Samiti, Sri Krishna Desh Agrawal spoke on the significance of Raksha Bandhan as a symbol of innocent love between brothers and sisters. It is the sacred Parva on which brothers pledge to protect the honour of their sisters.

This programme of Raksha Bandhan as celebrated by the Rashtriya Suraksha Samiti, Moga, caught the fancy of policemen who liked it very much. Deputy Commandant, Sri M.P. Nathelan encouraged the organisers to continue this tradition. He also made some gift of money as a brother would do to those sisters who tied Rakhi on his wrist.

vada.in

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Sri Ram Janma Bhumi Issue

The point where VHP-AIBMAC dialogue terminated last

This is VHP President Sri Vishnu Hari Datt's rejoinder to an article entitled "A Pathless Power Play" written by Ms. Neena Vyas and published in the Hindu on August 2, 1992.

It is obvious that Ms. Vyas has not done her home work. The struggle for Ram Janmabhoomi is not a 40-year-old one; it dates back to the time of the destruction of the temple in 1528. This has been documented when the Vithwa Hindu Parishad attempted to have a dialogue with the All India Babri Masjid Action Committee (AIBMAC) to arrive at a solution. In December, 1990, the Chandra Shekhar Government organised meetings between the VHP and the AIBMAC to try to resolve the issue. After a few meetings it was agreed that both sides would furnish evidence by December 22. Based on the evidence, each side was to submit the rejoinder by January 6, 1991. The government minutes say: "The VHP submitted the rejoinder in which it tried to refute the claims of the AIBMAC point-wise. The AIBMAC did not react to the evidence put forward by the VHP. Instead it submitted photocopies of more evidence in support of its claims. Since the AIBMAC did not give comments on the evidence put forward by the VHP it is not possible for the Government to decide the areas of agreement and disagreement."

Even then, the VHP agreed that the experts of both sides should meet and discuss the evidence. On the first meeting on January 24, 1991, the AIBMAC experts said they had not had a chance to study the VHP evidence, and that they would need six weeks to do so. This was indeed strange since the presentation by the VHP was based on historic records, and much of it had been published in the Indian media in the previous five years. It is these experts who have been talking and writing about the issue against the Ram Janmabhoomi. For the second meeting on January 26, 1991, the AIBMAC experts did not turn up and the VHP team dispersed after two hours of wait.

In spite of this overwhelming evidence Ms. Vyas would like people to believe that the Babri Masjid stands as a monument of secularism of the Moghuls. The masjid stands as a monument of our subjugation in our land. Babur did not choose this spot because it was a vacant piece of land. The construction of the temple, which heralded the beginning of Ram Rajya, not in the religious sense, but in a cultural sense, it is in the link of Hindu nationalism will see the death of the politics of vote bank. In this there will be justice for all.

It is the Western mind-set that looks at all things to do with religion as "medieval". Religion is not merely prayers but a guide to good and bad, right and wrong. It enables the people to have faith in themselves and their past. It gives them guidance on how to lead their lives. In spite of suppression since 1920, the religious feelings of what used to be in the USSR is no less today. The strength of Hinduism is best explained by Mr. Kushwant Singh when he said "Hinduism has

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this enormous capacity of taking everything in its embrace, you can be an idol worshipper, you can be an idol breaker, you can believe in one God or in 1,000 Gods; you can be an agnostic, atheist, or whatever else you like, and remain a Hindu.

Further Arnold Toynbee says: "Hinduism takes for granted that there is more than one valid approach to truth and to salvation, and that these different approaches are not only compatible but are also complementary." This is due to the fact that there is no single book, or no single authority, to determine the various aspects of 'Dharma'.

Ms. Vyas asks: "Will the country be governed by what is claimed as the 'faith' of a few and leap backwards into history? Or will we as a nation move forward unitedly to fight the evils of poverty, illiteracy and backwardness?" The faith that Lord Ram was born at a particular place has a history of 6,000 years. This makes the 'faith' not on the basis of a myth, but on the basis of a historical core. Ms. Vyas herself says: "For a good 37 years, the Ayodhya controversy remained dormant." The VHP tried to use persuasion during this time. As this was taken to be a sign of weakness, the issue had to be taken up aggressively. In these 37 years, does Ms. Vyas want the people to believe that the nation was moving forward unitedly to fight the evils of poverty, illiteracy and backwardness? What we have and during this time is corruption of the total national fibre. Let us not blame the forces of Hinduva for this malady.

An Appeal for Advertisements

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Contd. from page 15—

There were booths depicting life of Sri Krishna as is commonly done in different corners of India, from the South to the North and from the East to the West! It was a feast for the eyes. There were book—stalls, food-stalls that dispensed anything one wanted, from tasty pakoras, to samosas to jalebis; there was even one stall that sold Tulsi plants for growing in one's own home.

However, it must be said that nothing happens by itself. Behind every noble enterprise a great deal of work remains concealed from the public view. Our young boys and girls worked day and night to make this happen and all that out of sheer community feeling. It was fun to work our people. It was satisfying to help receiving the visitors with a candy and a flask. These were collected at the entrance individually in numbered plastic bags, programmes distributed to each and everyone and all this worked like a charm!

About Kashmir stall:

However, it was not achieved without some ironing out of the egos of some of our so-called religious entities. Let me explain. The first year, namely in 1990, we had wanted to set up a booth on Kashmir to collect signatures from visitors about the then situation in Kashmir, the killing and abducting, the looting and raping, being perpetrated by Moslem terrorists. The proposal did not pass; the majority of the organizers turned it down and our festival was just that, a festival. We could not share with our brothers and sisters in faith the sorrow we had for our people, now refugees from Kashmir and Bangladesh. And not only that. The booths were set up by different religious groups such as Chinmaya Mission, the Hare-

Krishna folks, the Swaminarayan group, etc. Our Hindu identity took second place; individual cult-hood precedence!

The next year, in 1991, we succeeded in getting our Kashmir booth set up for the first time and the public response was overwhelming. Hindus, all Hindus, visiting the fair, signed in their names and addresses for sending out petitions to Senators and Congressman, to different heads of states including that of India. But we were still prevented from exhibiting the gory details of the murder and mayhem that was going on in Kashmir. Many found it heartless that Hindus living in America would not even speak out about the carnage, only because that would seem impolite and horrible for the visitors!

It took us three long years to turn round the Hindus of Houston; and this year we had a full-fledged Kashmir stall depicting not only the horrors in Moslem-infested Kashmir but also in Punjab where misguided Sikhs are slaughtering the innocent unarmed men, women and children with Pakistan-supplied Kalashnikovs! For the first time, the Hindus of Houston had a clear view of what was happening in our country and the world, how much our people were suffering and all this under the very nose of our government!

Nearly ten thousand Hindus attended the celebration. People came from Dallas, from Fort Worth, from Beaumont and Freeport and Corpus Christi and Victoria. For the first time rules were changed. There was going to be one and one message only and that was the fact that we all were Hindus first and members of various cults next. There was no separate arrangement or identification of the Chinmaya Mission nor Hare Krishna. The only identity was that of the Hindu. And this time, there was no rush to harp on the differences, on special treatments and the

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people took this new arrangement in their stride. That was no mean achievement!

Consolidation of Hindus of this great country is just about to proceed as we believe would have liked Swami Vivekananda. When the great Swami visited Chicago, there were hardly any Hindu in America worth the mention! Things have changed radically since then

and we trust if Swami Vivekananda by some miracle could come among us today, he too would have been very happy to see his people united, as the Houston Hindus are now! That is something to be really proud of! And that is something we would proudly like others to know and be also proud of in their turn!

Vande Mataram!

Contd. from page 33:-

Like Hindu society, Hindu Youth is also at a critical juncture. Hindu youth has been overgrowing, the endless experimentations and packaged illusions. They are more than ready to come home, to their roots. But they need for more understanding, patience, information and guidance. Overall, this conference surpassed all my expectations.

Appreciating the excellent work done by youth coordinators and counselors, Mr. Bhellat Patel predicted that many of them will become our future community leaders who will guide

and support our Hindu communities. Rajiv Panda, Ravi Yalananchi, Rama Jager, Anilabh Mittal, Dharam Purwani, Indira Vemuri, Rita Kachru, Rupa Rao, Sona Bhatt, Preeti Gupta, Priya Dewan, Swarna Mariani, Nalini Mahajan to name just the few who are some of the shining stars who ably guided the conference and gave it a youthful soul!

Considering the success of the event, Dr. Bharat Barai, President of VHP-GCC said to stay tuned for the next years youth conference which he promises to be a bigger and better.



Durga Vahini Camp (VHP Orissa), 19th to 21st June 1992

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 २१/११/८२

दिनांक २१/११/८२

सि-२००५ पं० अ० अ० ३ अतिवादि २२/११/८२

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Samvat 2006 Posh Chakra 3 Guruvar (Thursday) dated
22/23 December 1949.

Shravan Nakshatra

Transferred in the night – the Swami (Principal) of Shravan
Nakshatra is Baikunth, therefore good time for bairagis.
Special consideration is not required in essential works. 2-4
time was Tula Lagn. Grah-sthiti was good. Budh and
Shukra were in Centre, Sun in Parakram bhav, Mangal in
Vyay bhav, Shani in Labh bhav and Moon also in Sukh bhav
and Bada budh in Parakram Bhav. It was a good position
Rahu was in sixth bhav and Ketu and Mangal both in
Twelveth bhav, which was very auspicious.

Pt. Harisharan Dwivedi

//Translated Copy//

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(E-119)

● धी वनेशवि नमः ●

उ० प्र० शासन द्वारा सम्मानित
पं. इन्दुशेखर पाण्डेय
 प्रधान सम्पादक श्रीगणेशदेव ज्योतिषिद पत्राग
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पराशर ज्योतिष भवन
 २/२२, मदनी
 बाराणसी २२१००१
 २३१

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सर्वत २००६ मेष शुक्ल ३ गुरुवार प्रवचन नक्षत्र
 दुर्भग योग वणिज वृण।

HIGH COURT OF LUCKNOW
 CASE NO. 5
 PRODUCED BY Balrancha Singh
 DATE OF PRODUCTION 28/12/02
 ADMITTED / NOT ADMITTED
 ADMITTED IN EVIDENCE / REJECTED
 BY ORDER OF THE COURT
 0.3.0.

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849

Exh.119

Samvat 2006 Posh Shukl 3 Thursday Shravan Nakshatra
Vrishan Yog Vanij Karañ.

//Translated Copy//

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850

(E-120)

SYED SHAHABUDDIN
Member of Parliament
(Lok Sabha)



Tel. : 384748
14, Jangpeth,
New Delhi-110001

4.7.87

107 C

334, 239

Dear Mr. Angam Ruder,

Your letter of 1 Jan 1987

Even if shift is permissible under some school of thought, there is no reason at all to opt for shift in fact one shift would open a Pandora's box. Please do not pursue this line.

Yes, our leaders should have insisted in 1948 that idols be removed or at least no Bhag be permitted. Yes, we nearly forgot about it till the District Judge suddenly woke us up. But a dwindling congregation does not justify the formal surrender of a mosque or its conversion into a temple.

You are wrong to think that the standards given as on 1.2.86 is the minimum acceptable. No, that ^{was} a condition for calling off the agitation and for pursuing negotiations.

851

335

Whatever has been done to Sabar
Magistrate's order 22 Dec 1949 is illegal
and a contravention of the terms of
the injunction and the attachment
order. That does not strengthen the
Hindus claim.

I remain absolutely & totally
opposed to the machines idea of
shift proposed by the RSS which
you offer. I intend to accept, please
reconsider.

Yours sincerely
S. S. S.

Mr. Angam Andar
P-34 Garden Road Road
Calcutta - 700021

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HON'BLE JUDGE	
HIGH COURT OF JUDICATURE AT ALLAHABAD	
LUCKNOW BENCH, LUCKNOW	
O.S. NO.	5 OF 1949
Plaintiff	Defendant
VERSUS	
Plaintiff	Defendant
PRODUCED BY	
DATE OF PRODUCTION	
ADMITTED / NOT ADMITTED BY THE OTHER PARTY	
ADMITTED IN EVIDENCE / REJECTED	
EXT. NO. 0.0.5. 5-120	

Daniel
Hillman
17/9/92

Daniel
Hillman
21/9/92
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Amr
22/12

BY ORDER OF THE COURT
9.2.10
0...

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Exh. 120

SYED SHAHABUDDIN
Member of Parliament
(Lok Sabha)

Tel.: 384746
14, Janpath,
New Delhi-110001

4.7.1987

Dear Mr. Anjum Qadri

Your letter of June 1987

Even if shift is permissible under some school of faith, there is no reason at all to opt for shift in fact one shift would open a Pandora's box. Please do not pursue this line.

Yes our links showed Ram installed in 1949. That idols be removed or at least no Bhog be permitted. Yes, we nearly forgot about it till the District Judge suddenly woke us up. But a dumi-thing exaggeration does not justify the formally surrender of a mosque or its conversion into temple.

You are wrong to think that the status quo as on 1.2.1986 is the minimum acceptable. No, that was a condition for calling off the agitation and for forcing negotiations.

Whatever has been done to Babri Masjid since 22 December 1949 is illegal and a contravention of the terms of the injunction and the attachment order. That does not strengthen the Hindu claim.

I remain absolutely and totally opposed to the mischievous idea of shift prepared by the RSS which you appear inclined to accept please surrender.

Your's sincerely
(Sd/-

Mr. Anjuman Qadri
P-34 Garden -Road
Calcutta 70002

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853
(Exh. 121)

Lawrence, King of Cash's Trust, Columbia
 (Virginia A.) Ship Conference, Lockport
 Howard, A. M. L. Court, Albany
 St. Paul Central Ward Council, No. 1010
 Dr. Wm. L. Garden Reach Rotary Club
 St. Paul Central Ward Council, No. 1010
 St. Paul Central Ward Council, No. 1010
 St. Paul Central Ward Council, No. 1010

Quoraiz Chatter, Nadeem Akbar, Rana
Lachhman-220004. 1/2 : 82768

Dated..September..2, 1988

My dear Mr. Gurn Sahib,

Your letter dt. 29.3.82.

In the Letter to the Hindi High School, Calcutta, in which you and Man Jethmalani & others participated, you had yourself in your speech offered that if it was proved that any Mandir was demolished to build Masjid on, you would yourself demolish that mosque. That is what the Shankaracharya also said, and that is what I accepted on behalf of all Muslims after hearing you. In fact in no Muslim Masjid a cut can be built on illegally acquired mosque. *land*

The 3rd part of Shankar-
acharya's statement that "if the Hindu rajas made
the Mandir after destroying the mosque, then the
place ~~shall~~ will have to be handed over to the
Muslims," is a bit misconceived. But to the extent
that the Hindu rajas did not do so, but the Hindu
praja and rulers have done it. The essence is the
same.

AS regards our freelancing with the Babri issue, you all are responsible for it. In fact, it's only because of me that it is in check. Otherwise, serious complications for you could, and can, be created by Indian Shias.

You are dealing with this mosques (Babri, Jafarjung, and now Latra⁸), but avoid keeping Shias in your "struggle" bodies. Not a single Shia name appears in Co-ordination/Action Committee anywhere in the country. Shias are not even invited to participate in discussions about their own mosques (even though they anxiously sit

[illegible]

854

outside your conference rooms, and you are aware of it.) In fact, you were special inviters of worst anti-Shiite bigots like Mr. Ahmed Ali Jami to deliberate on Shia mosque and provoke us to revolt. How long more shall we tolerate? I ask you!

Not only that Hindu communalism is on the rise in India, but even Sunni communalism is baring its fangs unabashedly. Both the evils are rising above the danger mark, but your own fanaticism is not perceptible to you just like Hindus do not feel they are doing wrong. By you, I mean yours.

With best regards,

Yours sincerely

THE HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW Bench - LUCKNOW

S. NO. 5 OF 89

PRODUCED BY Shri. Singh, 20/15/92

DATE OF PRODUCTION 20.15.92

ADMITTED / NOT Admitted

EXT. NO. 20/15/92

BY ORDER OF THE JUDGE

9.2.10

Handwritten signature and date: 5/7/92

Handwritten signature and date: 21/1/92

Handwritten signature and date: 22/1/94

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Exh. 121

King of Oudh's Mausoleum
Garden Reach, Calcutta-24
Phone-456433
Qasmi Ghar Nadan Mahal Road Lucknow-
220004

Dated: September 2, 1988

My dear Shahabuddin Saheb,

Your letter Dated 29.6.88, in the Seminar at the Hindi High School, Calcutta, in which you and Ram Jethmalani & others participated, you had yourself in your speech offered that if it was proved that any Mandir was desolished to build Babri Masjid on, you would yourself demolish that mosque. That is what the Shankaracharyya also said, and that is what I accepted on behalf of all Muslims after hearing you. In fact in no Muslim a Masjid can be build on illegally acquired mosque.

The 3rd part of Shankaracharya's statement that "if the Hindu rajas made the Mandir after destroying the mosque, the place will have to be handed over to the muslims", is a bit misconceived. But to the extent that the Hindu rajas did not do so, but the Hindy praja and rulers have done it. The essence is the same.

As regards our freelancing with the Babri issue, you all are responsible for it. In fact, it's only because of me that it is in check. Otherwise, serious complications for you could, and can, be created by Indian Shias.

You are dealing with this mosques (Babri, Safdarjung, and now Katra), but avoid keeping Shias in your 'struggle' bodies. Not a single Shia name appears in Co-ordination/Action Committees anywhere in the country. Shias are not even invited to participate in discussions about their own mosques (even though they anxiously sit outside your conference rooms, and you are aware of it). In fact, you make special invitees of worst anti-shite bigots like Mr. Ahmed Ali Qasmi to deliberate on Shia mosques and provoke us to revolt. How long more shall we tolerate? I ask you;

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Not only that Hindu communalism is on the rise in India. But even Sunni communalism is baring its fangs unabashedly. Both the evils are rising above the danger mark, but your own fanaticism is not perceptible to you just like Hindus do not feel they are doing wrong. By you, I mean yours.

With best regards,

Yours sincerely

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(Ex-122)

King of Qadh's Mausoleum
Garden Reach, Calcutta-24
Phone - 456433
Cement Chas. Nandan Mohan Road,
Lakshmi Nagar, Calcutta-24
Phone - 456433
Dated Lucknow 26.2.90.
Please reply at Calcutta.

King of Qadh's Mausoleum
Garden Reach, Calcutta-24
Phone - 456433

Cement Chas. Nandan Mohan Road,
Lakshmi Nagar, Calcutta-24
Phone - 456433

Dated Lucknow 26.2.90.

Please reply at Calcutta.

Sub: Acceptable solution of the Ayodhya dispute

My dear Shri Vishwanath Pratapji,

After the hearing of Babri Masjid Ram Janam Bhoomi case in the High Court today, my friend, retired judge Mr. D.N. Agarwal, Vice-President V.H.P., gave me copy of his open letter sent to you on the subject, which is being enclosed for ready reference. Also he gave me a copy of Written Statement of Ayodhya's Shri Dharam Das filed recently in Original Suit no.4 of 1989.

In both the documents, vide page 12 of the enclosure herein, (and p. 21 of the long W.S. of Shri Das, which can be furnished on request), the stand taken by the Hindu side is that a Mandir was definitely demolished and the Babri Masjid was definitely built on the Mandir land. However, the Muslims emphatically deny this. But both have appreciated my stand in my Written Statement filed in the VHP Vice-President's Suit, that if it is held by the Court that our Shia community mosque Babri Masjid was built on a demolished land, we shall remove our mosque to some other place. So this is the only good meeting point in the otherwise divergent views of the parties.

In this connection, it may be noted however, that the Sunni Central Maki Board U.P. in their Regular Suit no.12 of 1981 para 11-A, have taken a categorical stand that even if a Mandir was demolished and the Babri Masjid was built on its land, the mosque can not be removed because of efflux of time and adverse possession. This may be the position in British made laws applicable in Indian Courts. But this stand is against the Shariat law where a wrong is a wrong, no matter how much time has passed. So it will not be difficult for me to convince the Muslim public and leaders of all sects. For this purpose, ofcourse, I will have to get Fatwas of different sects.

859

(Exh-123)

1074
11120 28
111

Annexure 12

AIT.

Harsha character. Another inscription is on a pillar in front of the temple; the king mentioned is Buddha Gupta, who governed the country between the Juma and the Narinada. The pillar was raised at the expense of Dhanya Vishnu, before the temple of the preceding inscription, by Vaidala Vishnu, who had been elected to the regency. The notice of a new Gupta, and a date of the dynasty (165), is of great interest, as Buddha Gupta necessarily followed those mentioned on the Allahabad and Bhitari columns; and up to Buddha Gupta's time, if he belonged to the Kanauj dynasty, its duration had been only 165 years. In the early part of the 6th century A.D., Fa-Hien found a buddhist king at Kanauj; and in the early part of the 7th century, Hsuan Tsang found a Hindu king reigning. The dynasties, therefore, had been changed between the 6th and 7th centuries, and the Gupta family had sprung up in the interval.—*Ken. As. Soc. Jour.* vii. p. 634.

AIT. SIND. A double Persian wheel.

AIT, an avatara of Mahadeva.

AITAREYA BRAHMANA, the name of an Aranyaka and a Upanishad of the Rig Veda, which contains the earliest speculations as to the Brahminical ritual. It has been translated by Dr. Hargreaves and the Upanishad by Dr. Hoer.

ATCHESON, Sir C. U., a Bengal civil servant, author of 'Engagements and Treaties'.

AIYAN or Ayar, written Iyar. TAN. A spiritual father; a respectful title of a head of a Hindu religious community. Aiyar, also Iyengar, in the south of the Peninsula of India, an honorary title given to Brahmins, especially those of the Sri Vaishnava or Ramanuja order, as Ramanuja Aiyangar.—*IV.*

AJALB-ul-MAKHLUKAT, a book on natural history, written in the Persian tongue, by Kasvi; it means 'the wonders of creation'.

AJALA of Coorg. A class of the Pale or Tulava Purkhs who personate demons.

AJAM. ARAB. Literally means 'foreign'; but in the southern part of Arabia, Al Ajam is applied to the opposite part of the coast of Africa. Ajam by the Turks means Turkish Arabia. Persia is Madad-ul-Ajam, and the north-eastern coast of Africa is Bar-el-Ajam. The Arabs divide the world into two great bodies,—first, themselves; and secondly, Ajami, i.e. all that are not Arabs. Smaller bi-partitions are the Hindus and M'blechins, the Jews and Gentiles, the Greeks and barbarians, etc., etc.—*Playfair's Aden; Burton's Mecca*, ii. p. 26; *Catalpa*.

AJATA SATRA, a king of Magadha who collected the remains of Satya Muni, and deposited them in one large stupa at Raja Griha. He reigned for thirty-two years, and died B.C. 626. His race were Bhattiya Brahmins. Sakya died in the reign of this king.

AJAURUKH. HIND. Acanthia Jacquemontii.

AJAYA PALA, author of a Sanskrit vocabulary of repute.

AJGARA. SANSK. A python; a rock snake. AJGARTTA, a river mentioned in the Aitareya Brahmana, who lived in the forests with his three sons, Sura Puccha, Sura Sepha, and Sura Langula. He sold Sura Sepha to be offered in sacrifice, and was even willing to do it with his own hands.

AJIPATA, one of the Chauhan dynasty. His

AJUGA BRACTEOSA.

name is celebrated in the Chauhan chronicles as the founder of the fortress of Ajmir (A.D. 124? A.D. 145?), one of the earliest establishments of Chauhan power.

AJITA. SANSK. A form of Vishnu, also of Siva, meaning unconquered, from a, private, and jita, victory.

AJIT SINGH, a celebrated king of Kanauj, who was murdered A.D. 1689. See Bahadur.

AJMIR, the capital town of a district in Rajputana. Ajmira, of the Chauhan race, founded it in A.D. 145, and it was lost by Dola Rai in 685 to Mahomed Kasim, the Arab conqueror of Sind. In A.D. 1024, the people hung upon the army of Mahmud of Ghazni. The district has since seen many dynastic changes, and the city has been the scene of many interesting events. Syed Hussain, who (A.D. 1210) was slain in a night attack by the Bahadur and Chauhan Rajputs, has a shrine at Tarangh, to which, in 1670, Akbar walked on the birth of his son Salim. Sir Thomas Roe, ambassador of James I., here presented his credentials to Jahangir. Thomas Coryat, the pedestrian traveller of the 17th century, who walked from Jerusalem to Ajmir, and spent only £2, 10s. on the road, dated his book from Ajmir. The Mahrattas held it from 1756 to 1787, but Daulat Rao Simalia transferred it to the British, 25th June 1818. The population of this and the Mairwar district in 1872 was 316,590, and that of the town of Ajmir, 26,669. Rajput, Jat, Gujar, Mahr. The town is in lat. 26° 27' 10" N., and long. 74° 43' 58" E.—*Hemchell's Memoir*, xlvii. and xlviii; *Tod's Imp. Gazetteer*.

AJMERGARI, a hill in the Udaipur district, Central Provinces, 3500 feet high. It has a tank from which the Sone flows to the north, to the Mahanadi to Cuttack, and the Nerbuddi to the Indian Ocean. The place has always been sacred, and is surrounded by temples of great age. On the south and east of this hill is the table-land of Chhatrapur.

AJMOD. SANSK. Apium involucreatum, also A. graveolens and Petroselinum sativum; parsley. ~~It is found on the right bank of the Gogra river, near Fyzabad in Oudh, in lat. 26° 46' 20" N., and long. 82° 14' 40" E. It has now a population of 7518 of Hindus and Mahomedans, but in ancient times it was the capital of the kingdom of Kosala, the modern Oudh, ruled over by the great king Dasaratha of the Solar line, and father of Rama Chandra. At one time it is said to have covered an area of 12 yojana, equal to 96 miles. During buddhist supremacy Ajalliya declined, but on the revival of brahminism it was restored by king Vikramaditya (A.D. 57).~~

~~There are many Jain temples, and a large number of other religious structures, the ruins of which are still visible. The name of the place is derived from the Sanskrit word Ajam, which means 'foreign' or 'strange'.~~

AJUDHAN or Pak-Pattan, an ancient city in the Panjab. See Pak-Pattan.

AJUGA BRACTEOSA. Wall.

Karku.	DEAN.	Nil-Kanthi.	BUTLER.
Kauri Buti.	JHELUK.	Khurbanel.	Ta. IND.
Jan-i-Adam.	PEN.	Umkoed Uebri.	"
Wadi Buti.	BUTLER.	Ravi.	"

(Relevant Extract)

(E. 123)

860

The Encyclopedia of India and of Eastern and Southern Asia By

Surgeon General Edward Balfour.

Publisher: Bernard Quaritch, 15 Piceadilly, 1885, London

Page 56:

AYODHYA, on the right bank of the Gogra River, Near Fyzabad in Oudh, is in latitude on $26^{\circ} 48' 20''$ North; and longitude $82^{\circ} 24' 40''$ E. It has now a population of 7518 of Hindus and Mahomadans but in ancient times it was the capital of the kingdom of Kosla, the Modern Oudh, ruled over by the great King Dasarath of the Solar line, and father of Ram Chandra. At one time it is said to have covered an area of 12 yojana, equal of 96 miles. During Buddhist supremacy Ajodhya decline, but on the revival of Brahmanism it was restored by King Vikramaditya (AD 57). There are many Jain Temple and three mosque on the site of three Hindu shrines, - the Janmsthan on the site where Ram was born, the Swarg Dwar (Mandir) where his remains were burns, and the Tareta Ka Thakur, framed as the seen of one of his great sacrifices. A mausoleum is here of the Babu Begum and is the finest in Oudh.

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(EX-124)

11601
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A Note on the essentials and characteristics of a mosque:

Prepared By -- (Late) Nandan Lal, retired Judge Allahabad High Court

1. According to Amoor Ali, Islamic Law, Vol. I, Fourth Edition (1913) printed 1983; Published by Himalayan Books, New Delhi.

Chapter VII : The Hanafi Law Relating to Wakf or Trusts: (P. 192)

Section III : The Subject Matter of Dedication : (P. 201) --

"The subject-matter of the dedication must be the lawful property of the wakif at the time the wakf is made, that is, he must be in a position to exercise dominion over it. (1) Fatawa Alamgiri, Vol. II, p. 457; I construe as meaning property of which the person purporting to dedicate it is in lawful possession. Consequently, if a wakf is made by a person of such property which he has unlawfully acquired, it would be invalid, although he may subsequently purchase it from the lawful owner. (2) Shurh-i-Tahqiq: Fatawa Alamgiri, Vol. II, p. 457."

2. According to Fatawa-e-Alamgiri, Vol. 5, Page 216, as quoted by Prince Anjum Qader, President of All India Shia Conference, (Defendant No. 24 of O.O.S. No. 5 of 1986 in the Lucknow Bench of the Allahabad High Court.) in his written Statement, paragraph 15)
"It is not permissible to build mosque on unlawfully acquired land. There may be many forms of unlawful acquisition. For instance, if some people forcibly take somebody's house (or land) and build a mosque or even Jama Masjid on it, then Huzar in such a mosque will be against Shariat."
3. According to Maulana Syed Abdul Karim Abdul Azhar in his treatise on HABLI MASJID at page 5 of the Preface, English translation from Urdu as quoted by Prince Anjum Qader in paragraph 15 of his W.S. in O.O.S. 5 of 1986:
"On behalf of Muslims I also have a right to say that if it is proved that Shari Masjid has been built on a land which was unlawfully acquired and its place, then such a mosque is invalid and such mosque does not deserve to be destroyed. No theologian of Islam can also claim to build Huzar in it."

862

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12 (2)

4. According to Ameer Ali, p. 266 --

"But the wakf of a built-up on land belonging to another, of which the dedicator is in possession as lessee or tenant is not valid."

5. According to Ameer Ali, Chapter XII: Public and Quasi-Public Wakfs: Section II: Mosques and Musallaha: (at page 397) --

"A sovereign cannot give any portion of the land acquired by treaty and negotiation to be converted into a mosque without the consent of the owners, but he can give any portion of the land acquired by war, provided it does not interfere with the right of way possessed by any individual."

6. According to Mulla's Principles of Mahomedan Law: 19th Edn.:

S. 176: (p. 144):

"The property dedicated by way of wakf must belong to the wakif (dedicator) at the time of dedication. (c) / *Musibuddin v. Bailebh Das* (1918) 35 All. 68; 17 I.C. 471; *Khasan Beg v. Rahmet Ali* (1934) 10 Luck. 547, 152 I.C. 798, (1935) A.O. 47; *Mahomed Ali v. Dinesh Chandra Roy* (1940) 2 Cal. 189, 44 C.W.N. 718, (1940) A.C. 417; *Commissioner of Wakfs v. Mahomed Mubain* (1954) A.C. 463, 48 C.W.N. 252."

S. 177: Wakf of mushan. -- (p. 145):

Explanation. -- "The wakf of a mushan for a mosque or burial ground is not valid, whether the property is capable of division or not."

Fedavi, 233; *Beillie*, 573.
Abu Yusuf has declared that a wakf of a mushan for a mosque or burial ground is invalid. He gives two reasons, one of which is that "the continuance of a participation in anything is repugnant to its becoming the exclusive right of God."

Again at page 146 --

S. 180 --

"A mushan or an undivided share in property may not be dedicated by way of wakf for a mosque or burial ground irrespective of whether the property is or is not capable of division. The wakf of mushan for purpose like a mosque or burial ground is invalid for the reasons that the continuance of participation in anything is repugnant to its becoming the exclusive right of God."

(Page 155)

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13 (3)

J. 188. Wakf by immemorial user. "If land has been used from time immemorial for a religious purpose, e.g., for a mosque, or a burial ground or for the maintenance of a Mosque, then the land is by user wakf although there is no evidence of an express dedication (C).

Mazar Hussain v. Adiya Saran (1946) 1 M.L.J. 259, (148) A.F.C. 42; Mohd. Shah v. Fasihuddin (196) A.S.C. 713.

At page 156 —

"In the absence of an intention to dedicate or of a dedication by the owner, user will not divest land of its private character and make it wakf (v). Zaffer Hussain v. Mohamed Ghiasuddin (1937) 18 Lgh. 276, (137) A.L. 552; Faiz Mohd. v. Kanahiyatal 1964 Raj. L.W. 567. /

"In order to create a valid dedication of a public nature, the following conditions must be satisfied: (1) the founder must declare his intention to dedicate a property for the purpose of a mosque. No particular form of declaration is necessary. The declaration can be presumed from the conduct of the founder either express or implied; (2) the founder must divest himself completely from the ownership of the property, the divestment can be inferred from the fact that he had delivered possession to the Mutawalli or Imam of the mosque. Even if there is no actual delivery of possession the mere fact that members of the Mohammedan public are permitted to offer prayers with azan and ikamat, is sufficient to hold that the wakf is complete and irrevocable; and (3) the founder must make some sort of a separate entrance to the mosque which may be used by the public to enter the mosque."

7. According to Babu Ram Verma's Mohammedan Law, 4th Edition, 1968, Law Publishers, Allahabad, at page 609 —

"From the above observations (quoted from Mahar Hussain v. Ali Ahmad Jalaluddin : AIR 1934 Bom. 257) it is quite apparent that before a building could be called a public mosque, the requisite essentials are that (1) the building must have been set apart as a mosque; (2) public prayers must have been said in it at least once with the permission of the owner; and (3) there must have been long user of the same as a place of worship by the public at large." Muhammad Ahmad v. Shafiq Mohd. Aslam : AIR 1965 All. 320 at p. 322. /

Again at Page 600 --

In Musahib Khan v. Raj Kumar Baksbi : AIR 1923 Oudh 238: relying on certain passages in Baillie's Commentary on Mohammedan Law, Syed Anwar Ali's Principles of Mohammedan Law and Tyabji's Mohammedan Law, the Awadh Chief Court held as follows :

" Even if a mosque, that is a building having the appearance of a mosque, is built in a place which is not enclosed, that is, is not situated in such man's house, something more than the mere appearances of a mosque are needed before it will become entitled to be treated as a mosque for all time. There must be proof of dedication or of permission or of user such as by the saying of prayers in congregational manner The mere construction of a mosque in a private house does not make it a mosque in the sense of a public place of worship."

At pages 609-610 --

" Like a private chapel in England or a private Hindu temple in India, there could also be a private mosque for offering prayers by the owner and the members of his family. Such private mosques were not unknown in India. There are two glaring examples of such mosques in the Red Forts at Delhi and Agra, where the members of the Mughal Royal Family used to offer prayers in the mosques situated within the four walls of their forts. Obviously, it could not have been suggested that simply because these buildings were shaped and domed like mosques and the members of the royal family regularly offered prayers therein, the same had become wakf property so as to entitle the general public to get into such private mosque and offer prayers in congregation as of right."

/ Mohd. Ahmed v. Sheikh Mohd. Askari : AIR 1966 All. 320 at p. 323-23. /

At page 5/4 --

2. Ownership of the property by the wakif necessary --

"The wakif should be the owner of the property of which he makes the wakf. / Hall. I. 562; Masibuddin v. Ballabh Das, (1912) 35 All. 68; 17 I.O. 471; Ehsan Beg v. Rahmat Ali, 1925 Oudh 47, 152 I.O. 796, 10 Luck. 547; Mohd. Ali v. Dinesh Chandra, 1940 Cal. 417. / If the property is not that of a wakif at the time of making the wakf, the wakf would be invalid. / Har Prasad v. Fazal Ahmad, 1933 F.C. 83: 55 All. 8; 142 I.O. 210."

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(5) 15

At page 575 --

" If a trespasser make a wakf even though he subsequently purchases the property from the owner and takes possession or if a legatee makes a wakf of property before the death of the testator, the wakf would be void. So also, if the right of another person is established in the property or the property is lost under a claim for pre-emption, the wakf would be void. / Bail. I, 563. /

At page 576 --

5. Wakfs by Muslims and non-Muslims in favour of each other. --

Islam is not a necessary condition for the constitution of a wakf. A wakf may be made by a Muslim or a non-Muslim. It is, however, a condition that there should be a necessity, that is some relation between the wakif and the object of the wakf. / Bail. I, 560. / It has been held that all that is necessary is that the object for which dedication is made should be lawful according to the creed of the dedicator as well as the Islamic doctrine. / Moti Shah v. Abdul Gaffar Khan, 1956 Mrg. 38; Ameer Ali I, 201. / The dedication of land as a graveyard by a Hindu has been held to be valid. / Amir Singh v. Bader Din, 1940 Lah. 119 : 119 I.C. 977. / But a dedication for the purpose of a mosque would be invalid. / Bail. I, 561-62; Peale Rahman v. Anath, 16 C.W.N. 114 : 11 I.C. 436; but see Venkata v. Silar Sahab, 1930 Mnd. 582 : 125 I.C. 79. /

At page 578 --

4. Wakf by an apostate. --

" A wakf by a male apostate during his apostasy was unlawful but it became valid on his return to faith. A wakf by a female was, however, valid as she was not liable to be slain for apostasy. / Bail. I, 563. /

6. According to The Law relating to Hindu and Mahomedan Endowments, by P.R. Gopalakrishna Iyer, Second Edition, Second Edition 1916, --

Chapter XVII : Mahomedan Religious Endowments- Mosques, at page 37 --

" A mosque is a place where people offer their prayers in muslim. It is also known as masjid. This word is derived from sa-jad, devotion and means a place where prayers are offered to the Almighty. " / " A mosque is strictly a place of congregational prayer. Owing to the absence of any ritual in Muslim worship, it is, at least in its

earliest form, one of the simplest of all religious buildings. In its normal type, there is an open Court / Sahn / which is surrounded by a covered colonnade / Diwan / In the centre of this Court there is a cistern or reservoir (or tank) / In the case of Hanafis, running water is provided from a raised tank with flowing jets called called a hanafiya after the sect who require it. Other Sunnis are content to wash in stagnant tanks. / necessary for cleaning before the prayers are offered. The side of the mosque which is towards Mecca is occupied by a roofed building called Mashra and this is the place reserved for prayer. It is sometimes screened off from the Court but frequently it is quite open. In the centre of this Mashra there is a niche called Mihrab or Kibla showing the direction of Mecca and by the side of the niche is a lofty pulpit called Mabari. In the front of this pulpit is a raised platform called Dakka from which certain exhortations are chanted and near this there are one or more seats from which chapters of the Koran are read to the people. After the first half-century from the Flight, there is no mosque without a minaret. From the upper gallery of this minaret the muezzin announces to the faithful the times of prayer viz., five times during the day and twice at night."

At page 390--

"In Baillie it is stated / Pt. I Bk. II Ch. VII Sec. 1 p. 308. / "When an assembly of worshippers pray in a masjid with permission, that is delivery. But it is a condition that the prayers be with izan, or the regular call, and be public not private, for though there should be an assembly yet if it is without izan, and the prayers are private instead of public, the place is no masjid, according to the two disciples."

At page 392--

"..... According to the Hedaya, Abu Yusuf and Mahomed hold the dedication of the central hall of a house for the purposes of a mosque to be valid. / Hamilton Vol. II, Bk. IV, pp 355, 356. / According to the Radd-ul-Mubtar however, such a dedication will be valid only when means of egress and ingress are provided. / Ami Vol. I, p. 399. / The principle of separation indicated in Baillie / Pt. I, Bk. II Ch. VII, Sec. 1 pp. 308, 6

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At page 892 — Last paragraph, 1

"A piece of ground may be specially dedicated for the performance of public prayers and though there is no building thereon if prayers have been habitually performed thereon, it is a wakf and subject to the rules governing a wakf."

• A Masalla is a place where funeral prayers / Masas-I-Jamias / or the prayers of the two Ids / Masas-Id. The two Id festival are the Id-ul-fitre and the Id-ul-maba or Poliran. / A place where prayers are performed by the Mahomedans on the two Ids is also known as the Kodgah (or Idgah).

221

9 ~~Page 142~~ -- MSA, Hamilton, Vol. II, Book IV, pp. 355-356 --

"If a person convert the central hall of his house into a mosque, giving general admission into it, it still does not stand as a mosque, but remains saleable and inheritable; because a mosque is a place in which no person possesses any right of obstruction; and whenever a man has such a right with respect to the surrounding parts, the same must necessarily affect the place inclosed by them. This place, therefore, cannot be a mosque; besides it is necessarily a thoroughfare for the family and consequently does not appertain solely to God."

HIGH COURT OF JUSTICE AT ALLAHABAD
 LUCKNOW BENCH, LUCKNOW
 D.S. NO. 5 00 89
Blawan S. Ram Lal Prayag
 VERSUS
Prayag Shri Prayag
 PRODUCED BY Prayag
 DATE OF PRODUCTION 18-11-97
 ADMITTED / NOT ADMITTED BY THE OTHER PARTY
Prayag Prayag Prayag
 ADMITTED IN EVIDENCE / REJECTED
 EXTING. 96-5-124

BY ORDER OF THE COURT

9.2.10

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(Ex-124)

A note to the credentials and characteristics of a rescue:

Prepared by retired judge Allahabad High Court

According to Anoor Ali: However law, Vol.3, Fourth Edition
(1912) printed 1985 published by
Himalayan Books, New Delhi.

Chapter VII: The Munafi Law relating to Vakf or
Teneota: (P 192)

Section III: The subject matter of dedication (P-201)-

"The subject matter of two dedication part in the
lawful property of the Wakf at the time the wakf in
made, that is, he must be in a (sic) to exercise
dominion over it, (3) Fatwa-i-Alamgiri Vol.II page
457; I construe..... As meaning property of which the
person purporting to dedicate it is in lawful
possession/consequently it a wakf is made by a
person of some property (sic) has unlawfully enquired,
it would be invalid, approach be as property purchase
it five the lawful over (3)/ (sic) Alamgiri, Vol.II, P.
457.

2. According to Fatwa-i-Alamgiri. Vol. 6 page 256 all quoted by Prince Anjus Qader, President of All India Shiv Confernece (defendant No.24 of OOS No.5 of 1983 in the Lucknow Bench of the Allahabad High Court) in his written statement paragraph 15)

"It is not permission to build mosque no unlawfully acquired land. There may be many forms of unlawful acquisition. For instance, if some people forcibly take somebody house for land) and build a person or even, tens Majids on it, that names in each a mosque will be against Sheriat"

3. According to Mulana Syed (sic)

4. According to Anoor Ali P 256.

'But the Wakf of a bail is on land belonging to another, of which the dedicator is in possession as bellies or lease is not valid."

5. According to Anoor Ali, Chapter III, Public and Quasi-Public Welfare Section II; Mosques and Musallaba; (at page 397);

" A sovereign cannot give any portion of the land acquired by treaty and negotiation to be converted

into a mosque without the consent of the owners, but he can give any portion of the land acquired by war, provided it does not interfere with the right of way possessed by any individual."

6. According to Mulla's Principles of Mohmedan Law: 19th Edn.: S. 176 (P. 144)

"The property decided by my of wakf must belong to the vakif (dedicated) at the time of dedication (s), Masihuddin Vs. Ballabh Das (1912) 35 All, 448, 17, 1.0.471; Khaan Bog Vs. Rahmat Ali (1934) 10 lack 547, 152 I.C. 798 (35) AO 47; Mohomed Ali Vs. Dinesh Chandra Roy (1942) 2 Cal 189, 44 CWN 718 (40) A.C. 417; Commissioner of Wakfs.

S.177 , Wakf of mushas:

Exception-"The wakf of a mushas for a mosque or burial ground is not valid, whether the property is capable of division or not"

Fedays. 233; Beillie, 573.....

Abu Yonus.... Has declared that a wakf of a mushas for a mosque or burial ground is invalid. Be given two

reasons, one of (sic) that the continuous of a participating in anything is repugnant to it becoming the exclusion right of God.

Again at page 14-

.....

Also.....

"As mushas or in undivided share in property may not be dedicated by way of wakf for a mosque or burial ground (sic) the property is or is not capable of division. The wakf of (sic) for purpose like burial ground is invalid for the reasons that the continuance of (sic) in anything is repugnant to the becoming is exclusive right of God.'

(page 155)

5.186 Wakf by is memorial user: "It land has been used from time is memorial for a religious purpose e.g. for a mosque, or a burial ground or for the maintenances of a Mosque, then the land is by user wakf although there is no evidence of an express dedication (C) MASAR Hussain Vs. Adiya Saran (1948)

1 MLJ 259, (448) A.P.C. 42; Mohd. Shah Vs. Faishuddin (156) ASC 713.

At page 156-

.....
 "In the absence of an intention to dedicate or of a dedication by the owner, user will not divest land of its private character and make it wakf (v) Zaffar Hussain Vs. Mohamed Ghissuddin (1927) 18 Lab 276, (37) AI 52; Faiz Mohd. Vs. Kanahiyalal 1964 Raj L.W. 567.

"In order to create a valid dedication of a public nature the following conditions must be satisfied (1) the founder must declare his intention to dedicate a property for the purpose of mosque. No particular form of declaration is necessary. The declaration can be presumed from the conduct of the founder either express or implied; (2) the founder must divest himself completely from the ownership of the property the divestment can be inferred from the fact that he had delivered possession to the Mutawalli or trustees of the mosque. Even if there is no actual delivery of possession the mere fact that members of the Mohibuddin public are permitted to offer prayers with Azan and (sic) is sufficient to hold that the wakf is complete and irrevocable; and (3) the founder must

be some part of a separate entrance to the mosque which may be used by the public to enter the mosque."

7. According to Babu Ram Verma's Mohammedan Law, 4th Edition 1968 Law publishers, Allahabad at page 609.

"From the above observations (quoted from Mohd. Hussain Vs. AllIMCHAND Jalaluddin; AIR 334 Bom 257; it is quite apparent that before a building could in called a public mosque the requisite essentials are that (1) the building must have been not apart of a mosque (2) in the prayer and have been said in it at least (sic) outer and (3) there must have be a long upper of the some of a place of worship by the public at large Khallil Ahmad Vs. Sheikh Mohd Azij AIR 1975 All at p. 22.

Again at page 609-

Musheb Khan Vs. Raj Kumar Bakshi: AIR 1923 Oudh 238: relying on certain passages in Bellies commentary on Mohamedan Law, Syed Aseer Aji's

their forts. Obviously, it could not have been suggested that simply because those building were shaped and closed like mosques and the members of the royal family regularly offered prayers therein, the same had become wakf property so as to entitle the general public to get into such private mosque of offer prayers in congregator as of right. Khalil Ahmad Vs. Sheikh Mohd. Askari; AIR 1965 All. 329 at p. 321-25 at page 514-

2. Ownership of the property by the vakif necessary-

"The wakf should be the owner of the property of which he makes the wakf. Bell. 1 162; Masibuddin Vs. Ballabh Das, (1935) 35 All.68; 11 L.C. 471; E. Bag, Reboat Ali, 1931, Oudh 49, 152, 1.9.796, 10 Luck. 547, Mohd. Ali Vs. Dinesh Chandra, 1940 Cal 417. If the property is not that of a vakif at the time of asking the wakf the wakf would be invalid Har Prasad Vs. Fazel Ahmad 1923 FC 88, 55 All 51, 142.

At page 575-

"If a trespasser make a wakf even though he subsequently purchases the property from the owner

Principles of Mohemaden La and Tyabji's Mohemedan Law, the Avadh Chief Court held as follows:-

"Even if a mosque that is a building having the appearance of a mosque, is built is a place which is not enclosed, that is, is not attested it such son's house, something more than the more appearances of a mosque are (sic) before it will become entitled to be treated as a mosque for all time. There must be proof of dedication or of permission or of near such as by the saying of prayers in congregational member.... The more construction of a mosque in a private house does not make it a mosque in the sense of a public place of worship.

At page 609-610.....

"Like a private chapel in England or a private Hindu temple in India, there could also be a private mosque for offering prayers by the owner and the members of his family. Such private mosques were not unknown in India. There are two glaring examples of such mosque in the Red Forts at Delhi and Agra, where the members of the Mughal Royal Family used to offer prayers in the mosques situate within the four walls of

and takes possession or if a legatee makes a wakf of property before the death of the testator, the wakf would be void. So also, if the right of another person is established in the property or the property is lost under a claim for pre-emption the wakf would be void. Pail 1.1622.

At page 576—

5. Wakfs by Muslims and non-Muslims in favour of each other-

A wakf may be made by a Muslim or a non-muslim. It is however, a condition that there should be a near bass that is note relation between the wakf and the object of the wakf Beil, 1, 560. It has been held that all that is necessary is that the object for which dedication is made should be lawful according to the creed of the dedicator as well as the Islamic doctrine.

Moti Shah Vs. Abdul Gaffar Khan, 1956 Nag. 38; Aseer Ali 1, 201. The dedication of loci as a graveyard by a Hindu has been held to be valid. Antra Singh Vs Badar Din, 1940 Lak.119, 118 I.C. 977. But a dedication for the purposes of a mosque would be invalid, Bail 1, 561-62; Fazle Rehman Vs. Aftab 16

CVN 114; 11 I.C. 436; but are Tenkata Vs. Silar Saheb, 1930 Hd. 582; 125 I.O.79;

At page 578;

4. Wakf by an apostate -

'A wakf by a sale apostate during the apostasy was (sic) become a lid on his returns to faith a wakf by a (sic) however valid as she was not liable to be cloth for apostasy.

8. According to the Law relating to Hindu and (sic) by P.R. Gopsinathi Iyer, Second Edition, Second Edition (sic) chapter IVII: Mohameden (sic) mosque (sic). Earliest forms, one of the simplest of all religious buildings. In its normal type, there is no open court /Sehn/ which is accorded by a covered cloister/Diwan/ in the centre of this court there is a cistern or reason is (or tank)/ in the case of Ranafia, (sic) water is provided from a raised tank with flowing note called. ben.five after the sect who require it. Other Sunnis are contents to wash in stagment tanks./ necessary for cleaning before the prayers are offered. The side of the mosque which is towards Mecca is occupied by a roofed building called Maskara and this is the place

878 ~~828~~

reserved for prayer. It is sometimes increased off from the court but frequently it is quite open. In the entire of this Maskara there is a nicks called Murab or Kibla aboving the directions of Mecca and by the side of the niche is a lefty pulpit called Mabar. In front of this pulpit is a raised platform called Dak's from which certain exhortations are charted and near this there are one or more seats from which chapter of the Korea are read to the people. After the first half centaury from the flight, there is no mosque without a (sic). From the upper gallery of this mingrat the moedodbin (sic) to the faithfully the times of prayer viz. five times during the day and twice at night."

At page 390-

"In Bellies it is stated/Pt. 1 Bk.II Ch.VII sec.1 p. 605/ where an assembly of worshipers pray in a masjid with permission, that in delivery. Put it is a condition that the prayer to with Ajan or the regular call, and be public not private, for though there should be as assembly yet if it is without Ajan, and the prayer are private instead of public, the place is to masjid according to the two disciples."

At page 392-

"... According to the Redaya, Abe Yusf and Mohamed beli the dedication of the casual bell of a house for the purposes of a square to the wild/ Hailton Tel.II p.17, 19, pp 355, 356/According to the Real-al-Mohtar however, such a dedication Will be reliably when means of agree and impress are provided/ Art. 1 Vol.1, p.399, /The principle of separatist (sic) as essential for validity of majid is only another way of stating the above principle."

At page 392- Last paragraph:

"A piece of ground may be specially dedicated for the performance of public prayers and though there is no building thereon if prayers have been habitually performed thereon, it is a wakf and subject to the rules governing a mosque."

"A Musalla is a place where funeral prayers/ or the prayers of the two Ide/Rama-Id. The two id festival are the id-al-fitre and the id-al- mobs or Fairsa/A place where prayers are performed by the Mohemedan on the two Ids is also known as the Redgah (or Idgah).

9. Hamilton, Vol.II Book IV pp.355-356

"If a person convert the centre hall of his house into, mosque, fiving general admission to it, it still does not stand as a mosque, but remains saleable and inheritable because a mosque is a place in which no person possesses any right of obstruction and whenever a man has such a right with respect to the surrounding parts, the some must necessarily effect the place enclosed i-then. This place, therefore, cannot be a mosque besides it is necessarily a thoroughfare for the family and consequently does not appertain solely to God."

//TRUE COPY//

881
(B7K/25)

No. P.8-1/91-P-II
Government of India
National Archives of India
Jalpath, New Delhi-110 001

16 MAY 1991
the, 1991

Shri. Kishore Kunal
Officer on Special Duty
Minister of State Home
North Block
New Delhi

Subject: Verification of documents (xeroxed copies)
submitted by V.R.P. and All India Babri
Masjid Action Committee - reg.

Sir,

Please refer to your letter Dy. No. 5800 MOS(S)/91
dated May 10, 1991 which was received in the Department
on 15th May 1991 on the subject referred above.

It may be stated in this connection that the
three lists of documents comprising of 850 pages of
xerox copies have been examined by the Department as
per three lists of documents placed below along with
the documents. However, it may be mentioned in this
connection that we could only verify and attest those
documents whose originals are available with us in
our record holdings and the Library. As desired by
you we are handing over these documents (850 xeroxed
sheets) to Shri. G. N. D. (Dy. Identity Card R., 04.05.91)
along with their three lists in duplicate of documents.
Kindly acknowledge receipt of these papers at the
earliest.

Yours faithfully,

for Director General of Archives
Government of India

Enc: As stated above.

Received the documents contain up 850 Xerox
sheets along with 3 lists in duplicate

Sh. Anola Nath

Signature D/W (Per)

16 May 1991

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S.No.	Amere No.	Description of the document	Source	Remarks
5 I	III	Extracts from Amir Ali Shahid Aur		Not available at KAI.
5 I	IV	Matirba-I-Hamman Garhi		to
5 I	IV	Compiled by Shaikh Muhammad Azmat-Ali Alawi Kaborawi and subsequently arranged and published by Dr. Zakki Kaborawi.		
6 I	I	Amir Ali Shahid Aur		Not available at KAI.
6 I	II	Matirba-I-Hamman Garhi		
6 I	III	Compiled by Shaikh Muhammad		
6 I	IV	Azmat Ali Alawi Kaborawi and subsequently arranged and published by Dr. Zakki Kaborawi.		
7 I	I	Extracts from Amir Ali Shahid Aur		Not available at KAI.
7 I	II	Matirba-I-Hamman Garhi		
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8 I	I	Extracts from Amir Ali Shahid Aur		Not available at KAI.
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9 I	III	Compiled by Shaikh Muhammad		
9 I	IV	Azmat Ali Alawi Kaborawi and subsequently arranged and published by Dr. Zakki Kaborawi.		

This is a list of the extracts of the original work entitled 'Tarih al-Hind' by Amir Ali Shahid Aur, compiled by Shaikh Muhammad Azmat-Ali Alawi Kaborawi and published by Dr. Zakki Kaborawi. The original work is available in the National Archives of India. However, the entire text of these pages (except copies received from the Ministry of Home Affairs) is available, though not in a running form, in Volume V (Pages 197-205) of the original work, 'Tarih al-Hind' which was printed by Munshi

S. No.	Index No.	Description of the documents	Source	Remarks
13-f		Remains of the Antient Ayobhya	P-335	
II		Do	P-336	
(2 Pages)				
14-f		OND		
15-f		OND		
(2 Pages)				
16-f		OND		
17-f		OND		
(7 Pages)				
18-f		OND		
19-f		OND		
20-f		OND		
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887

S.No.	Annex.No.	Description of the document	Source	Remarks.
4.		Evidence for Ram Jaram Bhooml Mandir presented to the Govt. of India on Dec.22nd, 1990 by VHP.	--	Its not a document but a running commentary of statements presented by VHP to the Govt. of India in support of their claim.
5.		Second list of documents in support of the claim of Muslims over the Habri Masjid site. Presented before the Ministry of State for Home Affairs, Govt. of India, New Delhi on 6.1.1991.		Duplicate copy of the list already received. No work done.

List No. 41			Source		Remarks
S.No.	Annex No.	Description of the document	Source		Remarks
1.	4/10	Ramayan	Ramayan by C. Rajopalanachari, BVR, K.H. Mysore May 1987		Not available at Nat
2.	18 I (3 pages)	Imperial Gazetteer of India (11th)	Imperial Gazetteer of India provinces of North and Central India, Vol. II, Printed by Superintendent of Govt. Printing Press at Calcutta in 1908: P. 388		Verified.
18 II		Do (Page 388)	Do		Do
18 III		Do (Page 389)	Do		Do
19		Imperial Gazetteer of India (11th)	Imperial Gazetteer of India provinces of North and Central India, Vol. II, Printed by Superintendent of Govt. Printing Press at Calcutta in 1908: P. 388		Verified.
20		Archaeological Survey of India, Calcutta, 1906-7	Source: Archaeological Survey of India, Calcutta, 1906-7		Do
21		Imperial Gazetteer of India (11th)	Imperial Gazetteer of India provinces of North and Central India, Vol. II, Printed by Superintendent of Govt. Printing Press at Calcutta in 1908: P. 388		Verified.
22		Imperial Gazetteer of India (11th)	Imperial Gazetteer of India provinces of North and Central India, Vol. II, Printed by Superintendent of Govt. Printing Press at Calcutta in 1908: P. 388		Verified.
27		Imperial Gazetteer of India (11th)	Imperial Gazetteer of India provinces of North and Central India, Vol. II, Printed by Superintendent of Govt. Printing Press at Calcutta in 1908: P. 388		Verified.

S.No.	Index No.	Description of the document	Source	Remarks
<u>I</u>				
		Avodhya P-173	District Gazetteers of the United Provinces of Agra and Oudh by H.R. Nevill, printed at Govt. Press United Provinces 1905 at Allahabad	Verfied. Last 11 lines not xeroxed properly
		Fyzabad District P-174	Do	Few lines not xeroxed properly.
		Avodhya P-175	Do	Do
		Fyzabad District P-176	Do	Do
		Avodhya P-177	Do	Do
<u>II</u>				
		The Inscription of Bahmura Ho-ue in Avodhya (Oudh) (3 page)	Source is not indicated	Verfied
		Places of Interest P-353 (2 page)	Source is not indicated	Verfied
<u>III</u>				
		Do P-354	Do	Verfied
		Encyclopedia Britannica 15th ed. (2 page)	Do	Encyclopedia Britannica 15th edition for the year 1978 is not available in NAI
		Revenue Records Part I (1 page)	Source is not indicated	

S.No.	Index No.	Description of the document	Source	Remarks
27	(1 page)	Revenue records: Part II	Source is not indicated	
28	(1-14)	Ram Janambhond/Babul Masjid at Ayoodya at Archaeological and Architectural Examination.	Source is not indicated	
29	(7-pages)	Archaeological evidences of Ram Janambhond by B.P. Sinha (No Article)	Do	
30	(18 pages)	Extract from Babul Masjid - Babul Masjid-Tadkh-Pas-Manar-of-Pash-Manzar-Ki-Rozani-Maler	Not available at NAI	
31	(1-12 pages)	Extract from a new edition of Tadkh-I-Avadh-Nad's Academy	Not available at NAI	

Not available at NAI

This new edition of the book is not available in the National Archives of India, however, on a close examination of the 12 xeroxed pages received from the Ministry of Home Affairs, it is found that the text of the pages from 5 to 12 (i.e. 8 pages) is exactly the same as the original work, Tadkh-I-Avadh (pages 20-21) which is available in the National Archives of India and which was printed by Munshi Naval Kishore Press, Lucknow in 1919 A.D. (Note:- pages 1 to 4 of the

S.No.	Index No.	Description of the documents	Source	Remarks
6.	N/12	Archaeology of the Ramayana site project (1-16 pages) by B. B. Lal, N. Dahiya 27th June, 1989		Xerox copy form part of the preface to the new edition
7.	N/21	Towards Communal Harmony, the second of Emperor Babur, Vaid Babur an (1-4 pages) Ikonolact 74	Book by Mrs. Sunder not available at NAI Kaur & Tapan Sanyal Pub. by Longest Pre Karnam, Sarind.	Not available at NAI
8.	N/24	(1-3 pages) Ithas K. Bagan	Adil Bazar, 40 to 42 Not available at NAI Oct. Nov. 1989	
9.	N/25	(1-12 pages) Suba K. Bagan, Hoont, Kaitraillc Ithas	Adil Bazar, 40 to 42 Not available at NAI Oct. Nov. 1989	
10.	N/27	Mughal Empire in India (1-6 pages)	Adil Bazar, 40 to 42 Not available at NAI Oct. Nov. 1989	
11.	N/28	Inscription of Emperor Babur by the (1-5 pages) late Maulvi Asif	Adil Bazar, 40 to 42 Not available at NAI Oct. Nov. 1989	

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S.No.	Index No.	Description of the document	Source	Remarks
12.	B/9 (1-8 pages)	History of Mughal Architecture vol. I	A book by R. Nath First published in 1982 in the USA by Humanities press inc. Atlantic Highlands, printed India	Not available NAI
13.	C/11 (8 pages)	Copy of judgement in Sule No. 61/280 of 1985 of Panchit Hard Kshan, Subj Judge Patzabad dated 24th Dec. 1985.	Court papers Not available in NAI	Do
14.	C/12 (2 pages)	Copy of order from A shafi	Do	Do
15.	C/13 (1 page)	Letter from Dy. Commissioner of Provinces	Do	Do
16.	C/14 (1 page)	Copy of letter from Dy. Commissioner house, Patzabad.	Do	Do
17.	C/15 (1 page)	Letter from Dy. Commissioner 10.10.40.	Do	Do
18.	C/16 (1-5 pages)	Letter from Dy. Commissioner house, Patzabad dated 25 Dec 1940 to Moghan Sahel.	Do	Do
19.	C/17 (1-7 pages)	Letter from Dy. Commissioner Patzabad dated 27 Dec 1940 to Moghan Sahel.	Do	Do
20.	D/7 (1-18 pages)	Letter of Akhya Bramachari Shri Shastri dated 24th July 1950	Do	Do

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S.No.	Annex No.	Description of the document	Source	Remarks
21.	P/8 (1-8 pages)	Shalika Kauri Extra Mandal, Lucknow. Brief notes on the Session held on 24/25 April, 1951	-	Not available, NAI
22.	E/27 (1-4 pages)	In the Court of Civil Judge, Faizabad written statement		Court papers not available in NAI
23.	E/28 (1-14 pages)	In the Court of the Civil Judge Faizabad, the Sumit Central, Board of Wage U.P. and others.		Do
24.	E/29 (1-8 pages)	In the Court of the Civil Judge, Faizabad, written statement		Do
25.	E/30 (1-2 pages)	In the Court of Civil Judge, Faizabad, written statement of Bada Akhbar		Do
26.	E/31 (1-9 pages)	Written statement on behalf of Bada Akhbar, Dast and Pundarik Mishra		Do
27.	E/32 (1-4 pages)	In the Court of Civil Judge, Faizabad, the report of Sumit Central Board of Wage U.P. Lucknow and others.		Do
28.	E/33 (1-9 pages)	In the Court of Civil Judge, Faizabad, written statement of Bada Akhbar		Court papers not available in NAI
29.	E/34 (1-2 pages)	In the Court of Civil Judge, Faizabad, the Sumit Central Board of Wage U.P. and others		Do
30.	E/35 (1-6 pages)	Letter from Shri Ram Badra Pathan to District Judge, Faizabad		Do

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S.No.	Appx No.	Description of the document	Source	Remarks
31.	E/36 (1-5 pages)	In the Court of Civil Judge Falzabad appeal by Gopal Singh.		Court Papers not available NAI
32.	E/37 (1-4 pages)	In the Court of Civil Judge Falzabad appeal by Shri Baba Ram Chander, 5th Dec. 1952		Do
33.	E/38 (1-7 pages)	Replication to written statement dated 13th May, 1953 in the Court of Civil Judge Falzabad.		Do
34.	E/39 (1-2 pages)	Map prepared on S.5.50 as annexure (in application)		Do
35.	E/40 (1-3 pages)	Parties as before dated 13.1.60		Do
36.	E/41 (1-3 pages)	Suite 2150 Gopal V. Gabor		Do
37.	E/42 (1-2 pages)	Letter to Shri Subodh Kant Sanyal from Ali India Bahadur Hasid action committee		Not available NAI
38.	G-1 (1 page)	Map of the disputed property submitted by the Commission appointed by High Court of 1961.		Do
39.	G-2 (1 page)	Map submitted by plaintiff for identification of the property in dispute at the spot.		Court Papers not available NAI
40.	G-3 (1-23 pages)	Court papers relating to the map of the disputed site and other photographs of the pillars in the Mosque/Temple (Contain a detailed list of photographs)		Do

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S. No.	Annex No.	Description of the document	Source	Remarks
1.	(11 Pages)	Interim List of Documents showing the claim of Muslims over Sabir Masjid site.	-	Duplicate copy of list supplied earlier to NAI.
2.	A/1 (3 pages)	Ramayana	Ramayana C. Rajgopalachari, S.V. Chavhan, Bombay 1987.	Not available at National Archives of India.
3.	A/2 (7 pages)	The Ramayana	The Ramayana by Parthasarathy Srinivasan, Propaganda Ministry, New Delhi, 1977.	-do-
4.	A/3 (35 pages)	Lingam and Literature, pp-1 to 37	Lingam and Literature, pp-1 to 37, by Dr. S. K. Sankar, Rupa & Co., Calcutta, 1977.	-do-
5.	A/4 (21 pages)	Basat Ramayana and Sabir Temple	Basat Ramayana and Sabir Temple, by S. K. Sankar, Rupa & Co., Calcutta, 1977.	-do-
6.	A/5 (5 pages)	Sabir Temple or Ram Janam Temple	Sabir Temple or Ram Janam Temple, by R. L. Shukla, Bangalore, 1988.	-do-
7.	A/6 (5 pages)	The Jataka or stories of the Buddhas	Source is not indicated.	-
8.	A/7 (15 pages)	The Ramayana Tradition in Asia	The Ramayana Tradition in India, by V. Raghavan, Sahitya Akademi.	Not available at NAI.

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S. No.	Annex No.	Description of the document	Source	Remarks
9.	A/8 (11 pages)	Rama, the greatest Pharaoh of Egypt	Rama, the greatest Pharaoh of Egypt by. Kalladi Venkata Ratanam Government Training College Rajahmundry, South India, 1934.	Not available at National Archives of India.
10.	A/9 (2 pages)	The disputed mosque's historical survey by S. Shrivastava.	Source is not indicated.	-
11.	A/10 (1 page)	Cut Price Culture, VHP Dige in Myth, Gurita History by Arinva Dm.	-do-	-
12.	A/11 (3 pages)	Birth place of Ede hero is story really historical	-do-	-
13.	A/12 (1 page)	See Rama's Ayodhya actually in Afghanistan	-do-	-
14.	A/13 (1 page)	Padlock on History Controversy of Rama Temple	The Illustrated Weekly of India, June 15th, 1986.	Not available at NAI.
15.	A/14 (1 page)	There was never any temple at Ram Janmabhoomi	The Times of India, Lucknow, sat, April 7, 1990	-do-
16(a)	A/14 (1 page)	Duplications above	Telegraph 1st December, 1989 Not available (place of publication not indicated)	-
16.	A/15 (1 page)	What history says about Ayodhya	Telegraph 14th November, 1989	-do-
17.	A/16 (1 page)	The political abuse of History		-

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S.No.	Annexe No.	Description of the document	Source	Remarks
18.	A/17 (1 page)	No pillar-bases at Ayodhya, ASI-Report	The Times of India, November 8, 1990.	Not available in Delhi Edition.
19.	A/18 (1 page)	VIP Campaign of Jeevi Goshwala is already here.	Source is not indicated.	-
20.	B/1 (1 page)	Inscription of Babri Masjid, Ayodhya		The book containing these two inscriptions is not available in RM.
21.	B/2 (1 page)	Text of Babur's will	Photocopy of the will available in the NAI.	The text of the will in the xerox copy, received from the Ministry of Home Affairs has been duly verified with the text of the photocopy of the will (Babur's will for Humayun) which is available in the National Archives of India, and it is found to be the same as given in the photocopy. However, it does not have the invocation, 'In the name of Allah' and also the date of writing of the will, which according to the photocopy available in the National Archives of India is 14 January 1529 A.D. (11 January 935 A.H.). Further, the transcript received from the Ministry of Home Affairs also carries spelling errors at these four places and these are, of course,

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B/S
(2 pages)
Babur Nama (Tamil)
Babur Nama (Tamil)

Babur Nama, Govardhana
Publications, Delhi

over and above two very
serious spelling errors
appearing in the title
whose authenticity has, in
fact, all along been
questioned by eminent
historians for a number of
reasons. To elucidate the
point in respect of the two
spelling errors alone, it
may be stated that the word
'ghazal' (meaning a conqueror
or a gallant soldier
especially combating
infidels) is written with
a 'z' instead of a 'g' (i.e.,
'ghazal' instead of 'ghazal').
The word 'ghazal' is the
first line (head) of the
title. And equally, secondly
the word 'Babur' is written
(Babur) in the
second line of the text has
been written without an
initial 'B' therein. Such gross
spelling errors in the said
document could have hardly
been allowed or tolerated
by a person and ruler like
Zahir al-Din Muhammad Babur,
founder of the Mughal Empire.
None of the book is not
available at NLI.

Remarks

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S.No.	Annex No.	Description of the document	Source	Remarks
23.	B/4 (20 pages)	Archaeological Survey of India	Archaeological Survey of India, A.Cunningham, Vol.I Bank House, 1972 Varanasi.	Vol.I of the Book is not available in MAI library.
24.	B/5 (6 pages)	History of Mughal Architecture, Vol.I	History of Mughal Architecture Vol.I R.M.Bh.	Not available in MAI.
25.	B/6 (5 pages)	Uttar Pradesh District Gazetteers	Uttar Pradesh District Gazetteers, Faizabad, E.B.Joshi, Indram Press Ltd. Allahabad, 1960. Pp. 46-47. M-1296.	Verified
26.	C/2 (1 page)	Court Proceedings etc.		Not available in MAI.
27.	C/3 (1 page)			-do-
28.	C/4 (1 page)			-do-
29.	A/16 (1 page)	Hakal Bataur Sand etc.		-do-
30.	A/17 (5 pages)			-do-
31.	A/18 (3 pages)			-do-
32.	C/8 (2 pages)	Copy from Old settlement file, settlement officers Court file Faizabad.		-do-

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S.No.	Annex No.	Description of the document	Source	Remarks
33.	C/9 (1 page)	Letter from Jmd. Aghar		Not available at NAT.
34.	C/10 (1 page)	Duplicate report		-do-
35.	D/1 (5 pages)	Report from himself etc.		Court papers not available at NAT.
36.	D/2 (2 pages)	Court papers - In Urdu		-do-
37.	D/3 (2 pages)	<i>Letter to Judge Faridkot</i>		Not available at NAT.
38.	D/4 (10 pages)	Letter to Judge Faridkot		-do-
39.	D/5 (2 pages)	Decree by the Court of appellate		Court papers not available at NAT.
40.	D/6 (4 pages)	Letter issued in Court of Judicial Commissioner		-do-
41.	E/1 (1 page)	-do-		-do-
42.	E/2 (4 pages)	Letter from the Office of Smd Board		-do-
43.	E/3 (5 pages)	Duplicate copy of Hsah Dekhl		-do-
44.	E/4 (5 pages)	-do-		-do-

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No.	Annex No.	Description of the document	Source	Remarks
45.	E/5 (3 pages)	Duplicate copy of Hleab Dakhi		-do-
46.	E/7 (1 page)	Legal Remembrances to Government of Uttar Pradesh.		-do-
47.	E/8 (15 pages)	Kakel Khachura Abadi		-do-
48.	E/9 (1 page)	Copy of Order		-do-
49.	E/10 (1 page)	Copy of D/C's order		-do-
50.	E/11 (2 pages)	Translated copy in Hindi of above		-do-
51.	E/12 (1 page)	-do-		-do-
52.	E/13 (3 pages)	Letter of Advocate Mohd. Salim		-do-
53.	E/14 (1 page)	-do-		-do-
54.	E/15 (3 pages)	Copy of the Inspection note, dated 21.11.35.		Not available at NAI
55.	E/16 (1 page)	Copy of Letter of Gaskhen dated 2.11.1935.		-do-
56.	E/17 (1 page)	Copy of report of Rubarek Ali		-do-

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S. No.	Annex No.	Description of the document	Source	Remarks
57.	E/18 (1 page)	Copy of order dated 29.1.1936.		Not available at NAI
58.	E/19 (1 page)	Letter to Dy. Commissioner, Falrabad.		Court Papers not available at NAI
59.	E/20 (5 pages)	Duplicate application by Abdul Gaffar.		-do-
60.	E/21 (4 pages)	Letter to Naqf Commissioner		-do-
61.	E/22 (4 pages)	Chief Commissioner of Naqf		-do-
62.	E/23 (4 pages)	Report of District Naqf Commissioner		-do-
63.	E/24 (2 pages)	Duplicate list of report		-do-
64.	E/25 (18 pages)	Report from District Court, Falrabad.		-do-
65.	E/26 (1 page)	Copy of note from office of Sumit Boro		-do-
66.	F/1 (2 pages)	Original Record of Court Order.		-do-
67.	F/2 (5 pages)	Copy of the Order dated 29.12.1935		-do-
68.	F/3 (6 pages)	Letter to the Civil Judge Falrabad		-do-

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Serial No.	Annex No.	Description of the document	Source	Remarks
69.	F/4 (5 pages)	Letter from Civil Judge falsified		
70.	F/5 (5 pages)	In the Court of Civil Judge written statement		
71.	F/6 (5 pages)	Letter to the Court of Munsif, falsified		
72.	F/7 (5 pages)	In the Court of Civil Judge, falsified		
73.	F/8 (5 pages)	Letter to Court of Sader Munsif		
74.	F/9 (5 pages)	Letter of Syiah Ahmad		
75.	F/10 (5 pages)	Letter from Jahoor Ahmad & Others		
76.	F/11 (4 pages)	Court papers before Ahmad		
77.	F/12 (5 pages)	In the Court of Civil Judge falsified		
78.	F/13 (4 pages)	Letter at High Court Allahabad		
79.	F/14 (25 pages)	Special Central Board of Waqf, Uttar Pradesh.		

SEARCHED BY	INDEXED BY
SERIALIZED BY	FILED BY
DATE OF PRODUCTION	DATE OF INDEXING
REMARKS	

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904
(Ex-125)

NO.F.8-1/91-B-II
Government of India
National Archives of India
Janpath, New Delhi-11001

16th May 1991

To

Shri Kishore Kumar
Officer on Special Duty
North Block, New Delhi

Sub: Notification of documents (Xeroxed copies) submitted
by V.H.P. and All India Babari Masjid Action
Committee-Reg.

Sir,

Please refer to your letter Dy. No.5800 MOS (S)/91
dated May 10, 1991 which was received in the department
on 15th May 1991 on the subject referred above.

It may be stated in this connection that the three lists
of documents comprising of 850 pages of Xerox copies have
been examined by the department as per three lists of
documents placed below along with the documents.
However, it may be mentioned in this connection that we
could only verify and attest those documents whose
originals are available with us in our Record holdings and

www.vadaprativada.in

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the library. As desired by you we are handing over these documents (850 record sheets) to Shri Bhola Nath Identity Card No.B No.856 along with their three lists in duplicate of documents. Kindly acknowledge receipt of these papers at the earliest.

Yours faithfully
Sd/-

For Director General of Achieves
Government of India

Encl: As above.

www.vadaprativada.in

www.vadaprativada.in

List of documents examined by NAI received from Shri Kishore Kumar OSD, Minister of State for Home Affairs related to the Ram Janam Bhoomi Babari Masjid on 20th Feb.

List -I

S.No	Annex. No.	Description of the documents	Source	Remarks
1	1 page	(A) Letter of Surya Krishna, Central Joint Secretary of VHP to Shri Subhodh Kant Sahay dated 6 th Jan, 1991		Not available at NAI
	18 pages	B) Rejoinder to the AIBMAC documents submitted to the Govt. of India on 6 th Jan. 1991		-do-

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	12 pages	C) Puratattava	Bulletin of Indian Archeological Society No. to 1985-86	-do-
2	3 pages	Letter of Acharya Griraj Kishore, Joint Secretary, VHP dated 23 rd Dec. 1990		-do-
3	1 page	Description of Ramjanam Bhoomi in Ayodhya Mahatmya.		-do-
	2 pages	Extract from Ain-I-Akbari	Ain-I-Akbari written by Abdul Fazal printed by Munshi Nawal Kishore press, Lucknow 1892 A.D.	The passage is found to be the same as given mentioned in the third edition of Ain-I-Akbari

				(Volume II, page 78) which available in the National Archives of India and which was printed by Munshi Naval Kishore Press, Lucknow in October, 1892 corresponding to Rabi II, 1310 AH. The passage/ extract received from the Ministry of Home Affairs
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				however spelling mistakes at two/three places	carries
	1 page	Extract in Persian from Nasaib- Bahadur Shahi	Sobifa-I-Chihal	Not available at NAI	
	3 I & II (2 page)	Extracts from Hadics-I-Shuhoda		-do-	
	I	Extracts from Babari Masjid		-do-	
	II	-do-		-do-	
	III 3 page	-d-		-do-	
	5 I	Extract from Amir Ali Shahid Aur		Not available at NAI	
	III	Ma' raka-I-Hanuman Garhi		-do-	

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	IV 3 page	Compiled by Shaikh Muhammad Azmat Ali Alwai Kakorawi and subsequently arranged and published by Dr. Zaki Kakorawi		-do-
	6 I	Air Ali Shahid Aur		Not available at NAI
	Ii	Ma-raka-I-Hanuman Garhi		-do-
	III	Complied by Shaikh Muhammad		
	IV 4 pages	Azmat Ali Alwai Kakorawi and subsequently arranged and published by Dr. Zaki Kakorawi		
	7 I	Extracts from Ziva-I- Akhtar		Not available at NAI
	II 2			Title of work from

pages			where extracts have been taken is not given
8 I 2 I pages II	Extract from volume II of Ha	Talkhis-I- Tarikh I, Avadh	This Talkhis
9 I	book	edited by Dr. Zaki Kakorawi	(abridgement) of the
3 pages	III entitled Talkhis-I		original work, entitled
	Talkhis -I- Avadh		Tarikh-I- Avadh by
			Maulawai Muhammad
			Najm-al-Ghani Khan
			Rampuri is not available
			in the National Achieves
			of India. However, the
			entire text of these

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9/2

			pages (zerox copies received from the Ministry of Home Affairs) is available, thought not in a running form in Volume V (pages 197-205) of the original work, Tarikh-I-Avadh which was printed by Munshi Nawal Kishore, Press Lucknow in 1919 A.D.

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				and a copy of which is available in the National Archives of India. These extracts have been verified and found in order.
10 I	An extract from Maulana Hakim Sayid Abdul Haji Hindustan Ilami Ahad Mein (Urdu Version) as quoted in Arun Shourie "Hideaway Commune Ism in	Voice of India New Delhi (1990)		Not available at NAI
II 2 pages	Hindu Temples: What happened			-do-

		to them.			
11 I	page	Early Travels in India P-176	Early Travels in India 1583 1619 Edited by William Foster First Indian Ed. 1985, Printed and Pub by Oriental Books Reprint Corporation New Delhi	Verified	
12 I		English translation of Tieffenthaler Account.			
12 II		LA Province D-Oude P 253	Description Histories RT Geographies Del'Inde by father Joseph Tiefeen	Verified	

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			Thaler and others. Vol. I New Edition, 31 st Jan 1791 at Berlin.		
	III 3 page	-do- p. 254	-do-	Verified	
	13 I	Ruins of the Ancient Ayodhya P 335	The History, antiquities topography and statistics of eastern India by Montgomery Martin, London, Printed by W. Nicol Pall Mall, year of Pub not given PP 335-36	Verified	
	II 2 pages	-do-			
	14 I	QUD	Source is not indicated		

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	II 2 pages	OUd PAB			
	15 (1 PAGE)	AIT	-do-		
	16 I	Pages from p Carnegie P-5	A	Historical Sketch of	Verified
	II	-do-	P-6	Faizabad Tehsil Zilla	
	III	-do-	P-7	Faizabad including	
	IV	-do-	P-19	Porgana Haveli Oudh and	
	V	-do-	P-20	Pachimarath with the old	
	VI	-do-	P-21	capital Ayodhya and	
	VII (7 pages)	-do-		Faizabad, P. Carnegie Oudh Govt. press, 1870	
	17 I	Ajo		Gazetter of the Province of Oudh Vol I, Printed at	Verified

			Oudh Govt. Press 1877 Lucknow P-6	
17 II (2 pages)	-do-	-do-		-do-
4 (22 pages)	Evidence for Ram Janam Bhoomi Mandir presented to the Govt. of India on Dec. 22 nd 1990 by VHP			Its not a document but a running commentary of statements presented by VHP to the Govt. of India in support of their claim.
5 (9 pages)	Second list of documents in support of the claim of Muslims over the Babari Masjid site.			Duplicate copy of the list already received.

		Presented before the Ministry of State for Home Affairs, Govt. of India, New Delhi on 6.1.1991		
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List -II

S.No	Annex. No.	Description of the documents	Source	Remarks
1	A 19 (6 pages)	Ramayana	Ramayana by C. Rajogopal Acharya, BVB KM Munshi March 1987	Not available at NAI
2	18 I (3 pages)	Imperial Gazetteer of India (title page)	Imperial Gazetteer of India Provincial series,	Verified

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			United Provinces of Agra, and Oudh Vol. II, printed by Superintendent of Govt. Printed press at Calcutta in 1908 P 388- 89	
18 II		-do- (page 388)	-do-	-do-
18III		-do- (page 389)	-do-	-do-
19 (1 page)	Babari Masjid		Muslim India (March 1986)	Not available at NAI
20 (2 pages)	Archeological Survey list Oudh		Source is not indicated	-do-

	page 206-7		
21 I	Bara Banki District P-168	Bara Banki a gazetteer, Vo. XLVIII of the District Gazetteer of the United Provinces of Agra and Oudh compiled and Ed. By H.R. Nevill, printed by Govt. press, united provinces at Allahabad 1904 page 168	Verified (page 169 not supplied)
22 I	Faizabad District P-172	District Gazetteer of the	Verified

			United Provinces of Agra and Oudh by H.R. Nevill, printed at Govt. Press United Provinces 1905 at Allahabad	
II		Ayodhya P-173	District Gazetteer of the United Provinces of Agra and Oudh by H.R. Nevill, printed at Govt. Press United Provinces 1905 at Allahabad	Verified. Last 11 lines not Xeroxed properly
III		Faizabad District P-174	-do-	Few lines not Xeroxed

				properly.	
IV		Ayodhya P-175	-do-	-do-	
V		Faizabad District P-176	-do-	-do-	
VI		Ayodhya P-177	-do-	-do-	
23 (I to III) (3 pages)		The Inscription of Babure Mosque in Ayodhya (Oudh)	Source is not indicated.	-	
24 II (2 PAGE)		Places of interest P-353	Uttar Pradesh District Gazetteer Faizabad by (Shrimati) ESHA BASANTI JOSHI, Pub by the Govt. of Uttar Pradesh and printed by	Verified	

			Indian Press (Private) Ltd. Allahabad in 1960	
	III	-do- P-354	-do-	Verified
	25 (I & II) (2 page)	Encyclopedia Britannica 15 th Edition.		Encyclopedia Britannica 15 th Edition for the year 1978 is not available in NAI
1	26 (1 page)	Revenue Record Part I	Source is not indicated	
2	27 (1 page)	Revenue records: Part II	Source is not indicated	-
	28 (I-IV) (4 pages)	Ram Janambhoomi/Babari Majid at Ayodhya at Archaeological and Art- Historical Examination.	Source is not indicated	-

3	29 (7 pages)	Archaeological evidence of Ram Janamboomi by B.P. Sinha (An Article)	-do-	-
4	A/20 (18 pages)	Extract from Babari Masjid - Babari Masjid-Tarikh Pas Manzar or Pash Manzar Ki Roshni Maien.	-	Not available at NAI
5	A/21 (1-12 PAGES)	Extract from a new edition of Tarikh-I-Avadh Nafis Academy	Tarikh-I-Avadh by Moulana Muhammad Najm al-Ghani Khan Rampuri recently published by Nafis Academy, Karanchi	This new edition of the book is not available in the National Archives of India. However, on a close examination of the 12 Xeroxed pages (received

			Pakistan.	from the Ministry of Home Affairs) it is found that the text of the pages from 5 to 12 (printed page Nos. 188-195 is exactly the same as given in volume V of the original work. Tarikh-I-Avadh (pages 204-214) which is available in the National Achieves of India and which was printed by
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				Munshi Nawal Kishore Press, Lucknow in 1919 A.D. (Note- pages 1 to 4 of the Xerox copy form part of the preface to the new edition)
6	A/12 (1-16 page)	Archeology of the Ramayana site project by B.B. Lal, New Delhi 27 th June 1989 (Article)		Not available at NAI
7	A/23 (1-4 pages)	Towards Communal Harmony, the secular Emperor Babur, was Babur on Iconoclast?	A book by Mrs. Surinder KAUR AND Tapan Sanyal Published by	Not available at NAI

				Lokgeet Prakashan, Sarhind.	
8	A/24 (1-3 pages)	Itihas Ka Bayan		Asli Bharat 40 to 42 Oct. Nov. 1989	Not available at NAI
9	A/25 (1-12 pages)	Shri Ram Janambhoomi Raktranjit Itihas		A book by Ramnaksha Tripathi Nirihik Tourist. book publication Ayodhya 1985	-do-
10	B/7 (1-6 pages)	Mughal Empire in India		Mughal Empire in India by Jagjiwan Mohan Walia published Enkay publishers Pvt. Ltd.	Verified (1 Title page, Preference (2), 28-29, 317-18

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			New Delhi year of publication is not given. Accessioned NAI Library in March 1988.	
11	B/8 (1-5 pages)	Inscription of Emperor Babur by the Late Maulvi Ashraf	An Article published in Epigraphic India Arabic and Persian supplement (incomplete reference)	Not available at NAI
12	b/9 (1-8 pages)	History of Mughal Architecture Vol. I	A book by R. Nath First published in 1982 in the USA by Humanities Press Inc. Atlantic	Not available NAI

			Highlands, Printed India	
13	C/11 (8 pages)	Copy of Judgment in Suit No.61/280 of 1885 of Pandit Hari Kishan, Sub Judge Faizabad dated 24 th Dec. 1885.		Court papers not available NAI
14	c/12 (2 PAGES)	Copy of order from A Shafi		-do-
15	C/13 (pages 1)	Copy of letter of Kehar Singh Dy. Secretary Govt. of United Provinces		-do-
16	C/14 (1 pages)	Copy of letter from Commissioner's House, Faizabad		-do-
17	C/15 (1 pages)	Letter from City Magistrate dated		-do-

18	C/16 (1-6 pages)	10.10.40	Letter from Dy. Commissioner's House Faizabad dated 25 th Dec. 1940 to Bhagwan Sahai.	-do-	
19	C/17 (1-7 pages)		Letter from Dy. Commissioner Faizabad dated 27 th Dec. 1949 to Bhagwan Sahai	-do-	
20	D/7 (1-18 pages)		Letter of Akshya Brahmachari to Shri Shastri dated 24 th July 1950	Source not Indicated	Not available NAI
21	D/8 (1-8 pages)		Bhartiya Kaumi Ekta Mandal, Lucknow. Brief notes on the Session held on 24 & 25 April,	Not available NAI	

		1951			
22	E/27(1-4 pages)	In the court of Civil Judge, Faizabad written statement			Court papers not available in NAI
23	E/28 (1-14 pages)	In the court of the Civil Judge Faizabad, the Sunni Central, Board of Wakf UP and others			-do-
24	E/29 (1-8 pages)	In the court of the Civil Judge Faizabad, written statement			-do-
25	E/30 (1-2 pages)	In the court of Civil Judge Faizabad regarding suit No.12 of 1961.			-do-
26	E/31	Written statement on behalf of			-do-

	(1-9 pages)	Baba Abhi Ram Dass and Pundarik Mishra.		
27	E/32 (1-4 pages)	In the Court of Civil Judge, Faizabad the report of Sunni Central Board of Wakf UP Lucknow and others.	-do-	
28	E/33 (1 page)	In the court of Civil Judge, Faizabad	Court papers not available NAI	
29	E/34 (1-2 pages)	The Sunni Central Board of Wakf UP and others	-do-	
30	E/35 (1-6 pages)	Letter from Shri Ram Shadra Pathak to District Judge, Faizabad	-do-	

31	E/36 (1-5 pages)	In the court of Civil Judge Faizabad appeal by Gopal Singh		Court papers not available NAI
32	E/37 (1-4 pages)	In the court of Civil Judge Faizabad appeal by Shri. Baba Ram Chander, 5 th Dec. 1952		-do-
33	E/38 (1-7 pages)	Replication to written statement dated 13 th May, 1963 in the court of Civil Judge, Faizabad		-do-
34	E/39 (1-2 pages)	Map prepared on 25.5.50 as annexure (an application)		-do-
35	E/40 (1-3 pages)	Parties as before dated 13.1.60		-do-

36	E/41 (1-3 pages)	Suit 2150 Gopal V. Kahoor	-do-	
37	F/13 (1-2 pages)	Letter to Shri Subodh Kant Sahay from All India Babari Masjid action committee	Not available NAI	
38	G-1 (1 pages)	Map of the disputed property submitted by the Commission appointed by High Court of 1961.	-do-	
39	G-2 (1 pages)	Map submitted by Plaintiffs for identification of the property in dispute at the spot.	Court papers not available NAI	
40	G-3	Court papers relating to the map	-do-	

	(1-23 pages)	of the disputed site and other photographs of the pillars in the Mosque/Temple (contain a detailed list of photograph)		
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LIST-III

S.No	Annex. No.	Description of the documents	Source	Remarks
1	(11 pages)	Interim list of documents showing the claim of Muslim over Babari Masjid site.	-	Duplicate copy of list supplied earlier to NAI
2	A/1 (3 pages)	Ramayana	Ramayana Rajgopalachari, S.V. Chauhan, Bombay 1987.	Not available at National Achieves of India
3	A/2 (7 pages)	The Ramayana	The Ramayana by Periyar F.V. Ramaswami Propaganda Institution,	-do-

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			Medras	
4	A/3 (39 pages)	Lingera ET Littora PP- 1 to 37	LINGIA ET LITTORA LIBELIST, Origin and development of the Rama Legend. By Dr. Sukumar Sen, Rupa & Co. Calcutta 1977	-do-
5	A/4 (21 pages)	Babar, Ramayan and Babaram Temple	Ram Ramayan and Babar P.S. Sridara Murty Dalit Sahitya Akadamy Bangalore 1988	-do-
6	A/5 (5 pages)	Babari Mosque or Ram Janam	Babari Mosque or Ram	-do-

		Temple	Janam Temple, N. Ahmad, R.I. Shukla	
7	A/6 (5 pages)	The Jetaka or stories of the Buddhas	Source is not indicated	-
8	A/7 (15 pages)	The Ramayana Tradition in Asia	The Ramayan Tradition in India by V. Raghavan Sahitya Academy	Not available at NAI.
9	A/8 (11 pages)	Rama, the greatest pharaoh of Egypt	Rama, the greatest Pherash, of Egypt by Molladi Venkata Ratanam Government Training College Rajahmundry,	Not available at National Achieves of India.

			South India, 1934.	
10	A/9 (2 pages)	The disputed mosque; Historical Survey by S. Shrivastava	A Source is not indicated	-
11	A/10 (1 page)	Cut price culture VHP Diga UP Myth, Suriea History by Arinvda Das	-do-	-
12	A/11 (3 page)	Birth place of Epic Hero is story really historical?	-do-	-
13	A/12 (1 page)	Was Ram's Ayodhya actually in Afghanistan	-do-	-
14	A/13 (1 page)	Padlock on History Controversy	The illustrated weekly of	Not available at NAI.

		of Ram Temple	India, June 15 th , 1986;	
15	A/14 (1 page)	There was never any temple at Ram Janambhoomi.	The times of India Lucknow, Sat. April 7, 11998	-do-
16	A/15 (1 page)	What History says about Ayodhya	Telegraph 1 st December, 1989 (place of publication not indicated)	Not available at NAI
17	A/16 (1 page)	The political abuse of History	Telegraph 14 th November, 1989	-do-
18	A/17 (1 page)	No Pillar-bases at Ayodhya, ASI-Report	The times of India, December 8, 1990	Not available in Delhi Edition.
19.	A/18 (1 page)	VHP campaign off lies; Gobbles	Source is not indicated.	-

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		is already here.			
20	B/1 (1 page)	Inscription of Babari Masjid, Ayodhya	-	The book containing these two inscriptions is not available in NAI.	
21	B/2 (1 page)	Text of Babur's will	Photocopy of the 'Will' available in the Nai.	The text of the transcript as shown in the Xerox copy received from the Ministry of Home Affairs has been duly verified with the text of the photocopy of the so called Babur's	

'Wasiyat-nama-i-nakhfi' ('Will' left for Humayun) which is available in the National Archives of India and it is found to be the same as given in the photocopy. However, it does not have the invocation, NAI Hamdu Lillah' and also the date of writing of the 'Will' which				
---	--	--	--	--

				according to the photocopy available in the National Archives of India is 1 Jumada I, 935 A.H. (11 January 1529 A.D) Further, the transcript received from the Ministry of Home Affairs also carries spelling errors at three/ four places and these are, of
--	--	--	--	--

course over and above	two	very	serious	spelling	errors	appearing in the 'Will'	whose authenticity has,	in fact, all along been	questioned by eminent	historian for a number	of reasons. To elucidate	the point in respect of	the two spelling errors	alone, it may be stated

				that the word 'Ghazi' (meaning a conqueror or a valiant soldier, especially combating infidels) is written with vol (5) instead of vol. both in the seal and the first line (heading) of the 'Will'. And, equally wrongly the word 'Behest Allah) in the second line of the text
--	--	--	--	--

www.vadaprativada.in

222	B/3 (2 pages)	Babur Nama (memories of Babur Nama, A.S. Beverage, two vols. Low	Vol. of the book is not available at NAI.	has been written without an alit (1) therein- such grave spelling errors in his own document could have hardly been allowed/or tolerated by a person and ruler like zahir al-din Muhammad Babur.
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947

			price, publication Delhi.	
23	B/4 (28 pages)	Archeological Survey of India	Archaeological survey of India, A. Cunningham Vol. I Bank House, 11972 Varanasi.	Vol. I of the Book is not available in NAI library.
24	B/5 (6 pages)	History of Mughal Architecture, Vol.I	History of Mughal Architecture Vol.I R. Rath	Not available in NAI
25	B/6 (3 pages)	Uttar Pradesh District Gazetteers	Uttar Pradesh District Gazetteers, Faizabad E.B. Joshi, Indian Press Ltd. Allahabad, 1960 page 446-47	Verified

948

26	C/2 (1 page)	Court proceedings etc.		Not available in NAI
27	C/3 (1 page)	-do-		-do-
28	C/4 (1 page)	-do-		-do-
29	A/16 (1 page)	Nakal Bataur Sanad etc.		-do-
30	A/17 (3 pages)	-do-		-do-
31	A/18 (3 pages)	-do-		-do-
32	C/8 (2 pages)	Copy from old settlement file, settlement officers court Zila Faizabad		-do-
33	C/9 (1 page)	Letter from Mohd. Ashar		Not available at NAI
34	C/10 (1 page)	Duplicate report		-do-
35	D/1 (5 pages)	Report from Munsif etc.		Court papers not

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					available at NAI
36.	D/2 (2 pages)	Court papers- In Urdu			-do-
37	D/3 (2 pages)	Photostat documents			Not available at NAI
38	D/4 (10 pages)	Letter to Judge Faizabad			-do-
39	D/5 (2 pages)	Decree by the court of appellate			Court papers, not available at NAI
40	D/6 (4 pages)	Letter issued in Court of Judicial Commissioner			-do-
41	E/1 (1 page)	-do-			-do-
42	E/2 (4 pages)	Letter from the office of Sunni Board.			-do-
43	E/3 (3 pages)	Duplicate copy of Hisab Dakhil			-do-

44	E/4 (3 pages)	-do-		-do-	
45	E/5 (3 pages)	Duplicate copy off Hisab Dakhil		Court papers available at NAI	not
46	E/7 (1 page)	Legal remembrance to Government of Uttar Pradesh		-do-	
47	E/8 (15 pages)	Nakal Khachra Abadi		-do-	
48	E/9 (1 page)	Copy of order		-do-	
49	E/10 (1 page)	Copy of D/C's order		-do-	
50	E/11 (2 pages)	Translated copy in Hindi of above		-do-	
51	E/12 (1 page)	-do-		-do-	
52	E/13 (3 pages)	Letter of Advocate Mohd. Salim		-do-	

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53	E/14 (1 page)	-do-		-do-
54	E/15 (3 pages)	Copy of the inspection note, dated 21.11.35		Not available at NAI
55	E/16 (1 page)	Copy of letter of Eamikhhan dated 2.1.19338		-do-
56	E/17 (1 page)	Copy of report of Mubarak Ali		-do-
57	E/18 (1 page)	Copy of order dated 29.1.1936		Not available at NAI
58	E/19 (1 page)	Letter to Dy. Commissioner, Faizabad		Court papers not available at NAI
59	E/20 (2 page)	Duplicate application by Abdul Gaffar		-do-
60	E/21 (4 pages)	Letter to Wakf Commissioner		-do-

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61	E/22 (4 pages)	Chief Commissioner of Wakf		-do-
62	E/23 (4 pages)	Report of Dist. Wakf Commissioner		-do-
63	E/24 (2 pages)	Duplicate List of report		-do-
64	E/25 (18 pages)	Report from Dist. Court, Faizabad		-do-
65	E/26 (1 page)	Copy of note from office of Sunni Board		-do-
66	F/1 (2 pages)	Original record of court order		-do-
67	F/2 (5 pages)	Copy of order dated 29.12.11949		-do-
68	F/3 (6 pages)	Letter is the Civil Judge Faizabad		-do-

69	F/4 (5 pages)	Letter from Civil Judge Faizabad		Court papers not available at NAI.
70	F/5 (5 pages)	In the court of Civil Judge written statement		-do-
71	F/6 (5 pages)	Letter to the court of Munsif, Faizabad		-do-
72	F/7 (3 pages)	In the Court of Civil Judge, Faizabad		-do-
73	F/8 (13 pages)	Letter to Court of Sadar Munsif		-do-
74	F/9 (5 pages)	Letter of Aytub Ahmad		-do-
75	F/10 (3 pages)	Letter from Zahoor Ahmad and others		-do-

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76	F/11 (4 pages)	Court papers Ishoor Ahmad		-do-
77	F/12 (8 pages)	In the court of Civil Judge, Faizabad		-do-
78	F/13 (4 pages)	Writ at High Court Allahabad		-do-
79	F/14 (23 pages)	Sunni Central Board of Waqf Uttar Pradesh		-do-

//TRUE COPY//

(Exh-126)

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[126]

IN THE HON'BLE HIGH COURT OF JUDICATURE AT ALLAHABAD
LUCKNOW BENCH, LUCKNOW

Civil Misc. Application No. of 1996

Shanki Nandan Agrawal Applicant

in re

CUS No. 5 of 1989

Shogwan Sri Ram Virajnen et Sri Ram Janme
Shumi Ayodhya others Plaintiffs

vs.

Sri Rajendra Singh and others Defendants

Details of Photographs

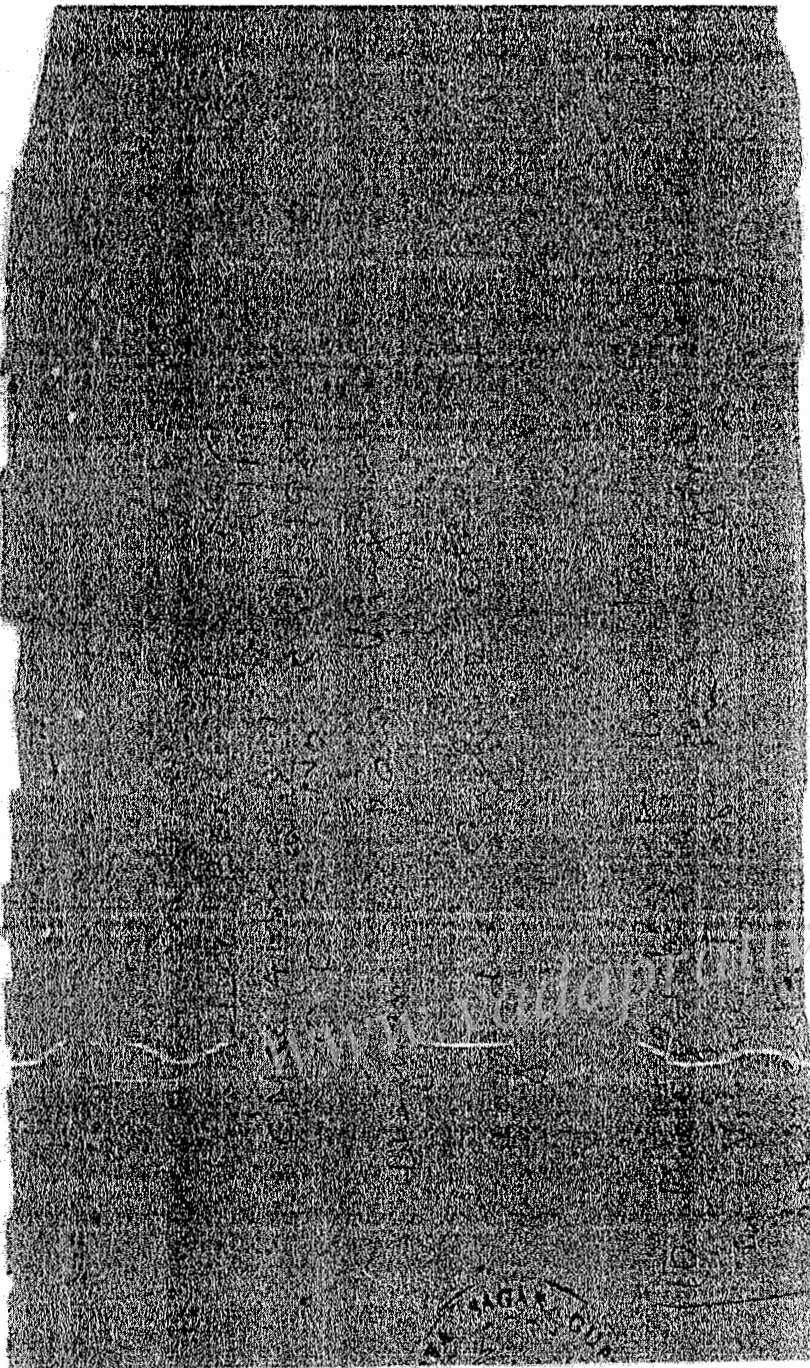
Sl. No.	Negative no.	Particulars	to be fixed on page no.
1.	14	pillar inside the structure	302
2.	13	pillar inside the structure	303
3.		pillar inside the structure	304
4.	15	purnachata on a pillar inside the structure	305
5.	20	detail of pillar inside the structure	306
6.	45	figure of a man on a pillar inside the structure	307
7.	36	human figure with folded hands on upside down pillar inside the structure	309
8.	22	upper position of a pillar inside the structure	310
9.	18	detail of a purnachata with a goose on a pillar inside the structure	311
10.	19	badly damaged purnachata on a pillar inside the structure	312



Adv. Sagar Gupta
Dt. August 2, 1996

(Shanki Nandan Agrawal)

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958

Map 1

NO. 2

Pillar inside "e" Structure

(Serial No 3)

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For
Copy
Call

959



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1195,
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Key No. 13

No 3

Pillar inside the Structure

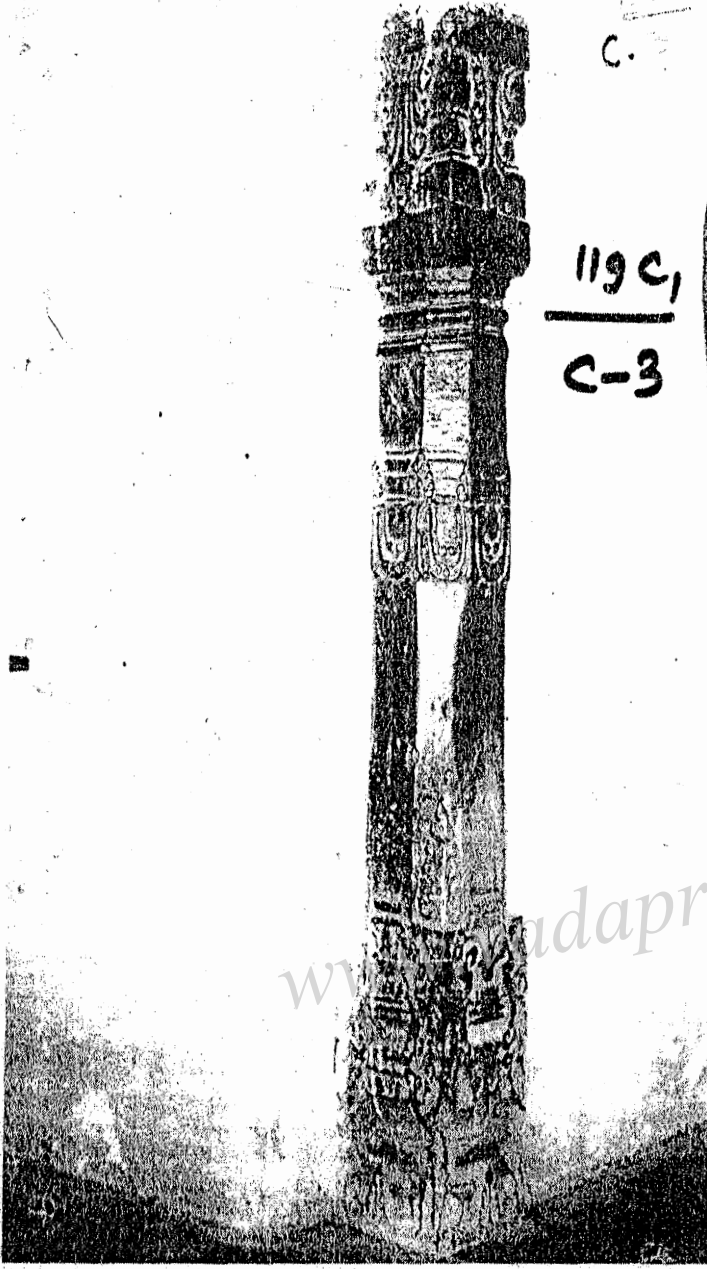
(Serial No. 2)

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Aug 10. 14

No. 4

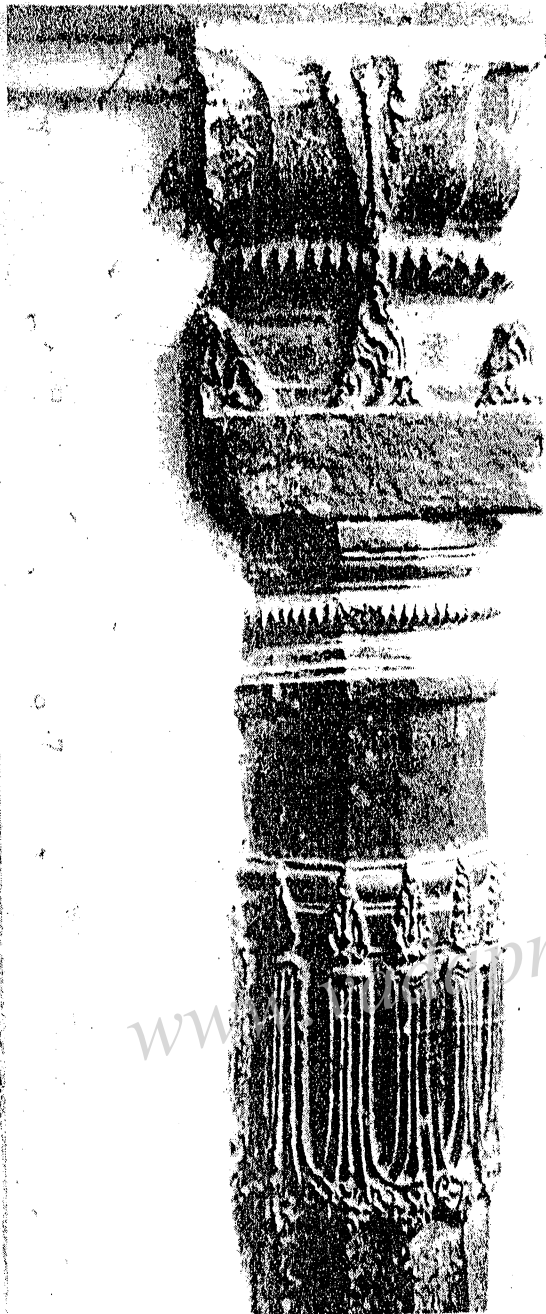
Pillar inside the structure

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David
H. H. H.

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No. 5

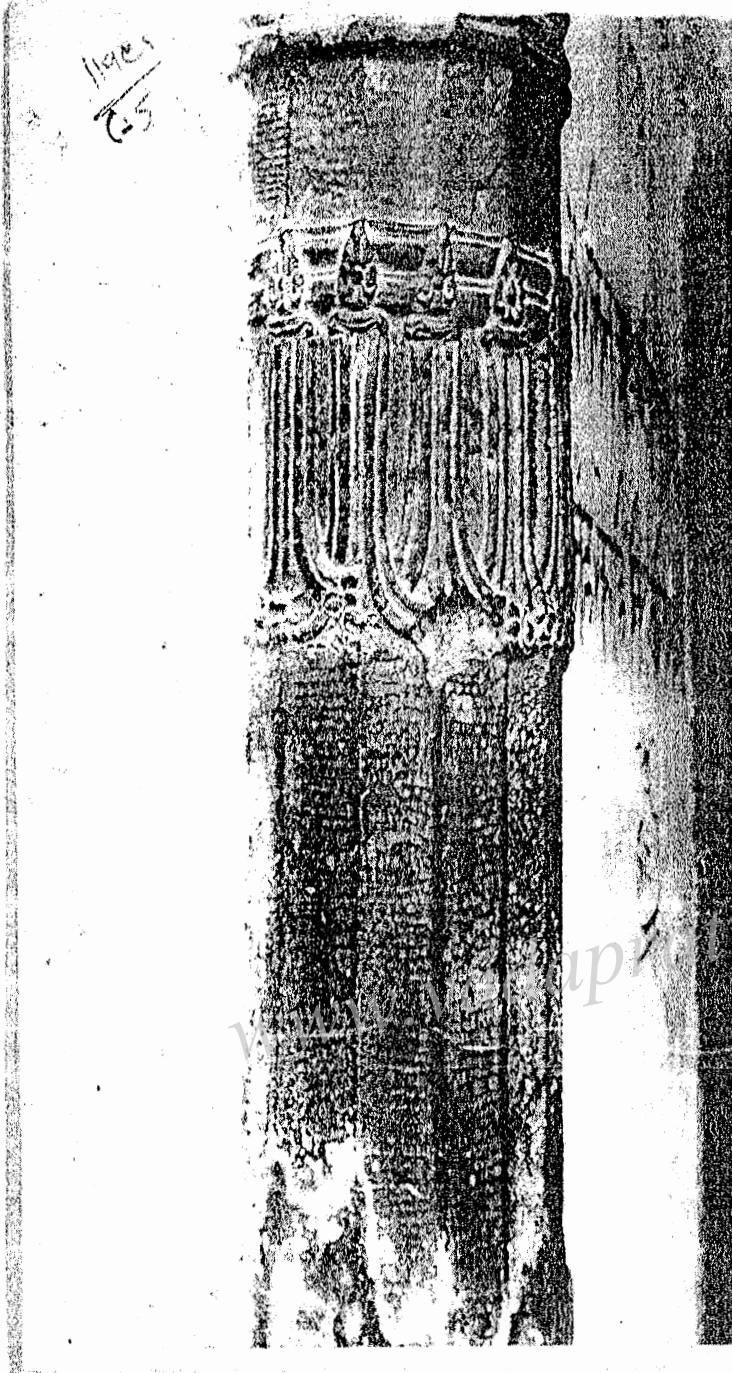
inside the structure

(Series No. 8)

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David
H. H. H.

965



966

msg no 20

no. 6

detail of pillar inside

the structure

(Serial No. 5)

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Dr. H. S. B. S.

967



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Neg No. 18

No-8

Label for Barnaghata with
a goose and a lotus flower
on the wall of a pillar
inside the structure.

(Serial No. 9)

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H. H.

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Neg NO. 45

NO. 7

(Serial No. 6)

Image of a man on a hill
inside the structure

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Daniel
Hillman

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Neg No-15

No-9

Images in a Billor
under the Shrine
(Serial No. 4)

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Hand
written
signature

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My NO. 19

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(Serial No. 10)

Badly damaged & o

puaniaghata and pillars

inside the structure

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H. H. H. H.

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Neq no. 36

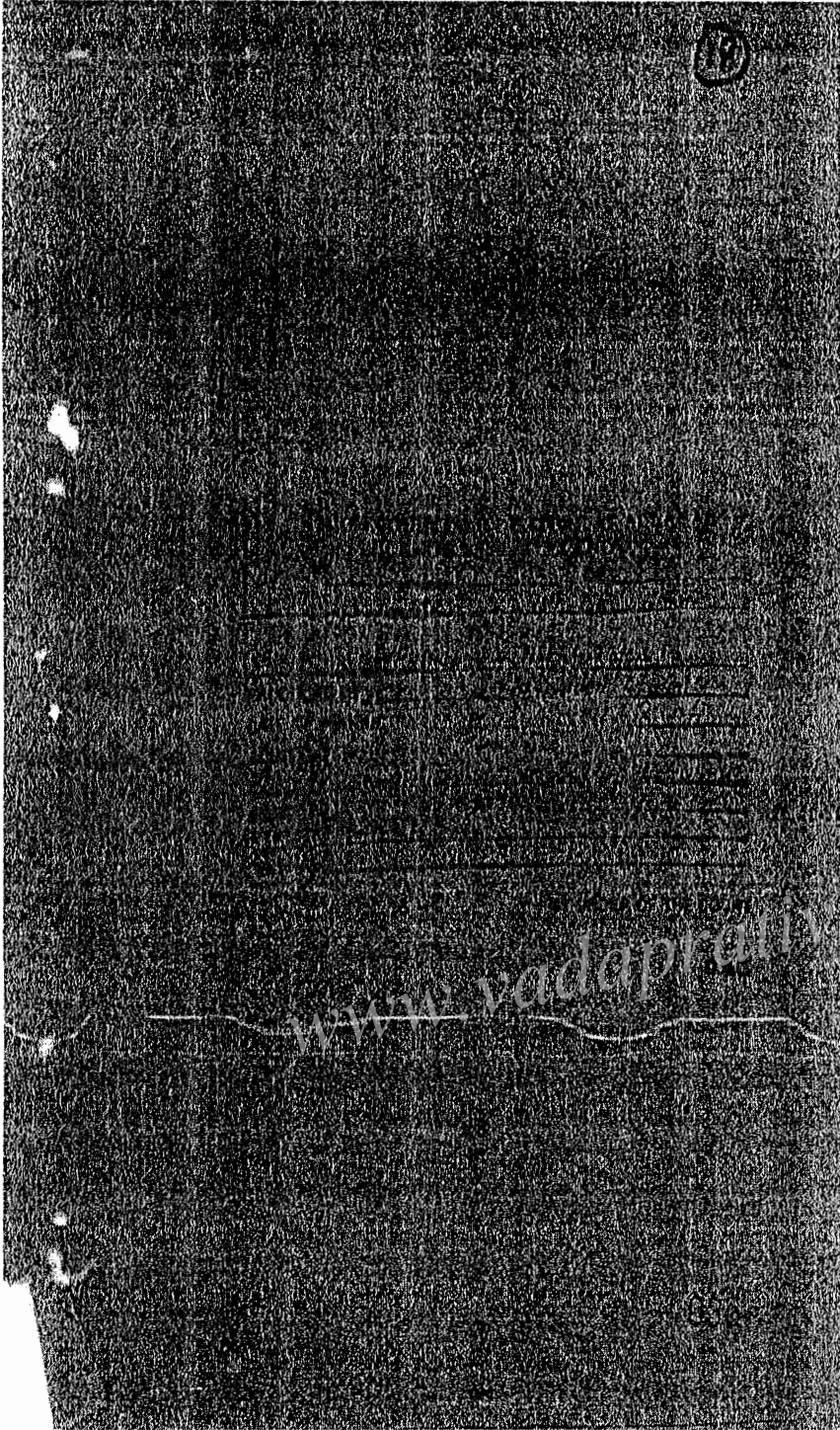
NO - 20

Human figure with folded
hand on upper arm and
inside the structure
(series No 7)

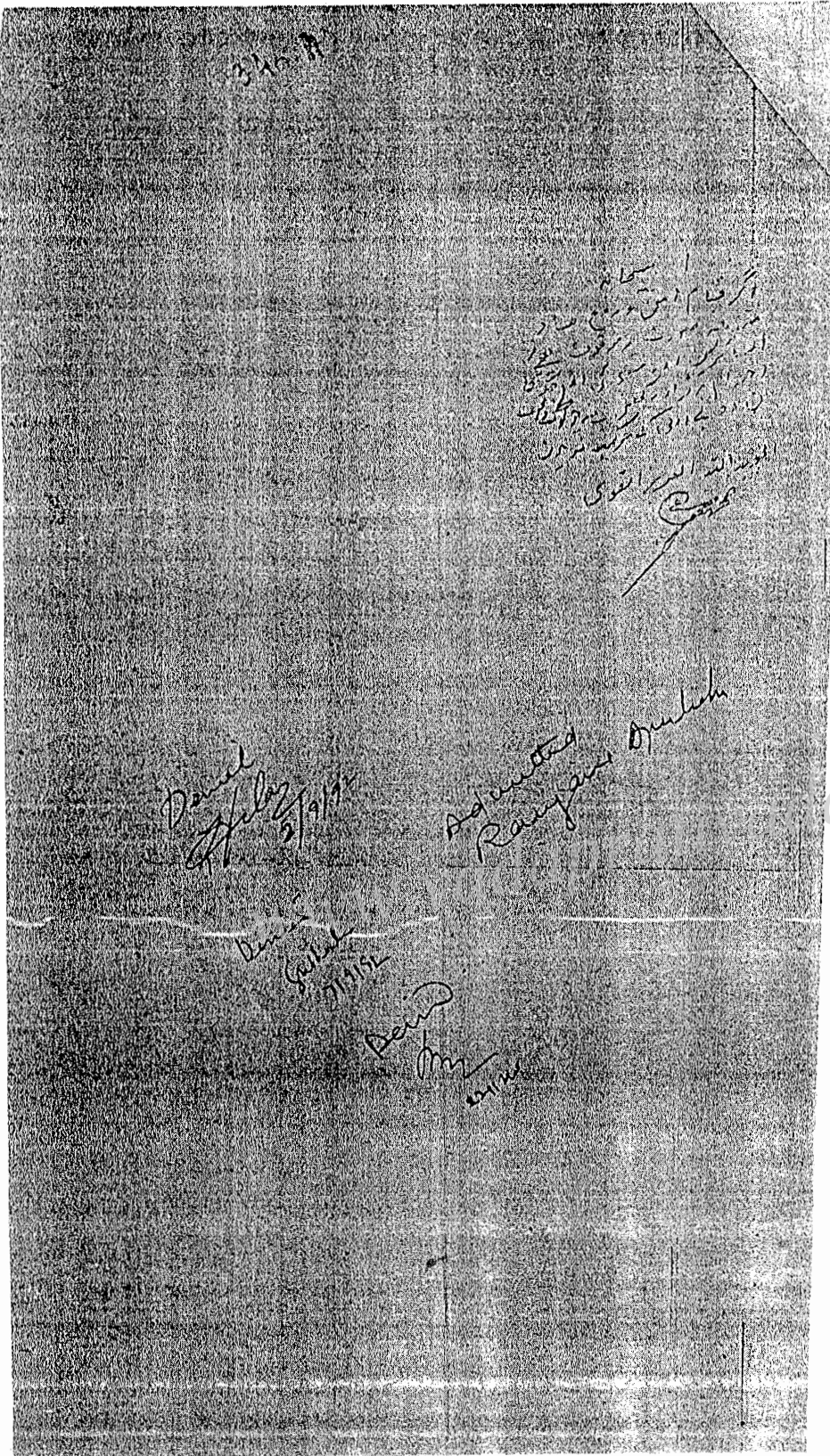
www.vadaprativada.in

David
Goffin

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इस कौमिल मत्वा के पुनर्जायित्त-ले-प्रकल-स-दानि-मे पैष किब, तोरुन
 मुरीके-उम-पर-प्रतापि-महीं-हम । मयपुरन स-ह-सेता-तपशीब-हम-हि-जिसे
 बरता-तप-मिन्दु-तब-के-सब-और-हम-सुखमान-की-मोको-पर-तेयार-हम-हैं । बाणी
 सुखमान-की-मान-हो-अमर-भराज-इसी-इमाज-हो । यह-हम-हैं
 "मुन्योपुल-स-बाबरी-मोखद" यानि-पहले-उस-मोखद-से-सब-हुत-बाहर-किम-पारे

जिन मस्जिदों की तलाश हो, फिर उन्हीं इस्लामान कम-अब-कम एक जगह नमाज़ पढ़े जायगा। उन्हें बाद मस्जिद की इमारत मुस्लिम बनने उसका सारा मतलब, पत्थर और लकड़ों से सामान वहाँ से मुस्लिम बनने किसी नज़दीक के इस्लाम इलाका में जाय और बाकी की ज़रूरत है पास (जुलफा) से जाय और मुस्लिम सामान लकड़ों के लकड़ों में उन्हीं की तरह "बागरी मस्जिद" फिर से वहाँ सामान की जाय।

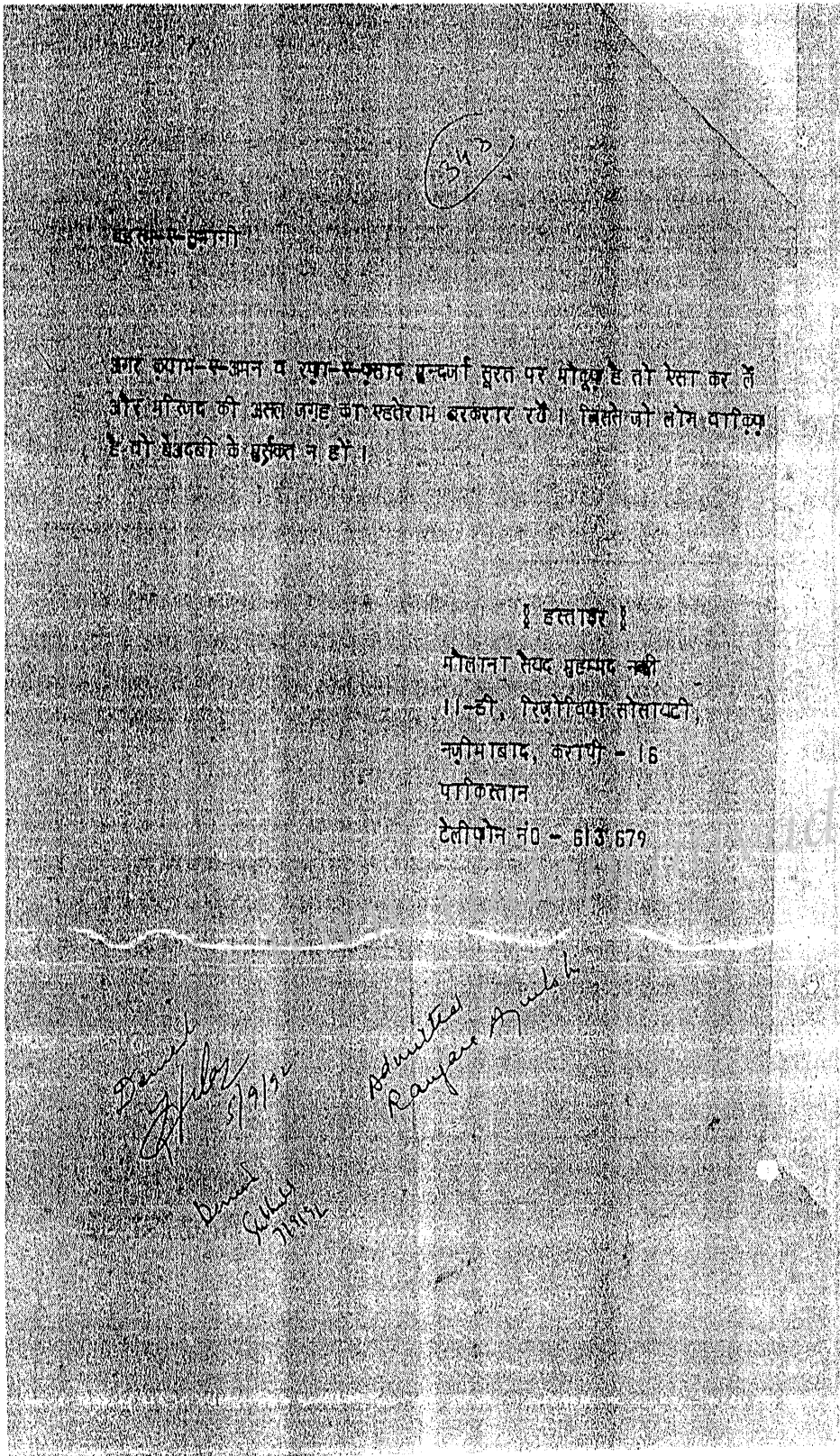
1978 **पूजा के अभाव में** है कि मुन्दरों काता मूल की किता पर मुन्दरों काता मारी के ते उत कात मीरुद की मुन्दरों की मीरुद मरुता परमार ताकि यह मुन्दरों और पूजा को धारो मीरुद के नाम पर हो रहा है मीरुद हो रहे और अमन व कामती काय म हो । इस पर मताहत-मारी की मीरुद की इस मारीरी मारी की मारी पर मताहत परमार ।

पुस्तक

॥ अंम सदर ॥

तद्वर-प्रति इतिहास मिया ० प्रिंस

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(Ex-127)

ALL INDIA SHIA CONFERENCE

President

Prince Anjam Qader, B.Sc. (Hons)

Hon. General Secretary

Mrs. S. Mohd. Asim Abdil, M.Sc.
Ph. 62198/44621-4

Phone:-Office 456433

Ref. No.

QACNT QWR

RAJAT NHAAL ROAD
DURGAM- 226004

RING OF QUDH'S MAUSOLEUM
GARDEN RACH

CHISHTIA - 700024.

2/15 K-II Wazirabad

Karachi - 18, Pakistan

Dated: 31.12.1988

Shri. Tejpal Ullah, Maulana Saifid Mohammad Yaqi, Sahab Qibla Maitahdul
Ashraf - SAFAI - AIZAMUR

It is submitted that in the town of Ajndhia of the country of Hindostan, there is a 460 years old mosque which was got constructed and made a Waqf by an Iranian Saifid Mir Mohammed Baqi Isfahani, Yazir of King Babur in the year 935 Hijri equivalent to 1528 A.D. This waqf includes two villages also. This mosque has come to be known by the public as Babri Masjid. Its present Mutwalli Saifid Jabbar Hussain, who is a descendant of Mir Baqi and a follower of the Jafri sect of Muslims, is alive and lives near the Mazar of Mir Baqi some distance away from Ajndhia.

About 40 years ago some Hindus placed idols inside the mosque. That led to trouble between them and the Muslims. The Court got it locked up, attached the mosque building and appointed a Hindu to look after it and issued an injunction directing the Mutwalli to keep 200 yards away from that mosque, which is in force. The Court permitted the Hindu public to worship the idols placed inside from outside the door of the mosque, but permitted the Mujari and few other important persons to enter by the back door and go inside daily and perform their religious rites at fixed intervals, and 40 years have gone by like this.

Two years ago another Court ordered the opening of the locks on the door of the Babri Masjid for the general public to go inside freely for idol worship, and now idol worship was being performed openly in that mosque which is insufferable for the Muslims and a combined struggle is being carried on by all the Muslims in Hindostan for the restoration of the Babri Masjid. In the result dangerous Hindu Muslim riots have taken place in the last two years in the whole of Hindostan, and hundreds of innocent lives, mostly of Muslims have been lost. Tension prevails throughout the country and until this problem of Babri Masjid is solved

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communal riots and disputes will remain.

The Babri Masjid has now been surrounded on all the four sides by temples and there is no Muslim population at all on the side of the mosque, and because of the injunction order which has been continuously in force for for the last forty years no Muslim can even go there. Otherwise too not a single house of Muslim is situated in the area of the mosque.

Different solutions of this serious problem were put forth by the parties did not agree on them. At least As a last resort a solution has been suggested on which all the Hindus and some Muslims are also agreeable to accept. Remaining Muslims will also accept it if permissible under the Shariat. That solution is the transfer of Babri Masjid, that is to say, first all idols in the mosque should be taken out, so that it could be a mosque, thereafter a group of Muslims should offer at least one Naman in it. Thereafter, after demolishing the mosque building its entire wall remains, stones and everything should be transferred from there to some Muslim area near about, probably near the tomb of Meer Qasim in Sahawar and by adding the necessary other material, the Babri Masjid should be reconstructed there.

It is prayed before your honour, that on the aforesaid grounds the transfer of that particular mosque in the aforesaid manner should be permitted so that trouble and dispute which is going on in the name of Babri Masjid be ended and peace and security be restored. The Shariat view may kindly be expressed on the back of this writing. That is all.

SD. Anjum Qader, President All India Shia Conference.

ON THE REVERSE

Devanvadhani RA-ISM-A-SUBHANI
Id---

If considered proper for resolving the dispute and maintaining peace then this may be done and the sanctity of the original site of the mosque may be maintained, so that those who know should not be guilty of disrespect.

SD. Maulana Saifid Mohammed Naqi.

(Exh. 128)

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INDIAN HISTORY AND CULTURE SOCIETY, NEW DELHI
(Workshop Seminar : 10th - 13th October, 1992; Ayodhya)

RESOLUTION - 1

We, the following archaeologists, historians, epigraphists and scholars of allied disciplines participating in the Workshop on 'Ayodhya in History and Archaeology', took the opportunity of visiting the Rama Janma Bhumi site and examining it at close quarters. The team did it in the special reference to the "levelling operations" conducted by the Uttar Pradesh Government in June-1992 in the context of the present issue of the existence or otherwise of the temple prior to the coming up of the present structure and the temple's destruction in the 16th Century A.D.

The site was visited on the 10th of October, 1992 and after examining the pits, 'robbers' trenches', the sections facing East and South, and after studying the pottery still in situ and other finds from the site kept in the 'Ram Katha Sangrahalay', we have come to the conclusion that a 'Vaishnav Temple' did exist here and its date can be securely fixed between the 10th and 12th Centuries A.D. The 'robbers' trenches' clearly indicate not only the destruction of the structures, but also the removal of some of the architectural pieces from the site.

On an examination of the available black stone pillars in the so-called Babri Mosque, we are convinced that they also belong to the same period. This dating is further corroborated by two other pieces of evidence : one, the letter 'si' inscribed on the top of the right hand outer pillar of the entrance facing east first noticed on the 10th October, 1992. Two, an architectural member above the main entrance of the so-called Babri Mosque arch which contains lotus designs and matches well with the architectural members found in the recent clearance operations of June-1992 and kept in the Sangrahalay. In this context, it has been noticed that the letter 'si' found on the blackstone pillar occurs in the Garhwal Copper Plate inscription of 10th - 12th Century A.D.

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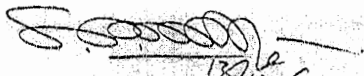
In the light of the above, we appeal to all the contending parties in the Ram Janmabhumi controversy that they should accept the undisputable archaeological evidence with grace.

RESOLUTION - 2

We also examined the huge pit present in the section facing south and found that its sealing floor is of the 16th Century A.D. and that it is in this pit a large number of art and architectural pieces of 11th Century A.D. and a huge quantity of pottery, including Islamic glazedware sherds of the 15th - 16th Century A.D. have been found.

Taking into account the style of the sculptures, architectural members, etc., as well as the black stone pillars in the so-called Babri Mosque which carry 'Ghat Pallava' motifs, etc., we have come to the conclusion that a temple of the 10th - 12th Century A.D. existed here and it was subsequently destroyed in the 16th Century A.D.

We endorse the findings of the excavators like Prof. A.K. Narain, Prof. B.B. Lal, Prof. K.P. Nautiyal, Dr Y.D. Sharma, Dr K.M. Srivastava, Dr S.P. Gupta and the dates assigned by them to the various strata and art and architectural pieces on stylistic grounds, palaeographical evidence and ceramic findings.


(DR S P GUPTA)
ORGANIZING SECRETARY

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WORKSHOP ON HISTORY AND ARCHAEOLOGY
OF AYODHYA (10th-13th OCTOBER 1992)

Venue: Ayodhya Shodha Sansthan, Ayodhya

List of Participants

1. Prof. K.V. Raman,
Head of the Ancient Indian History
Culture & Archaeology Department
University of Madras
Madras (Tamil Nadu) *K. V. Raman*
2. Prof. A Soundara,
Head of the Archaeology & Epigraphy Department
Karnataka University
Dharwad (Karnataka) *A. Soundara*
10.11.92
3. Shri S.M.V. Swami,
Dharwad (Karnataka) *S. M. V. Swami*
10.11.92
4. Dr. S.R. Rao, Advisor,
National Institute of Oceanography
Marine Archaeology Centre
Goa (Goa) *S. R. Rao*
5. Prof. R.N. Mehta,
Emeritus Professor of Archaeology
Gujarat Vidyapith,
Ahmedabad (Gujarat) *R. N. Mehta*
10.10.92
6. Prof. Ajay Mitra Shastri,
Head of the Ancient Indian History
Culture & Archaeology Department
Nagpur University,
Nagpur (Maharashtra) *A. Mitra Shastri*
7. Prof. Shyam Kumar Pandey,
Sagar University,
Sagar (M.P.) *S. K. Pandey*
28.8.92
8. Dr. Sudha Malayia,
Art Historian
Bhopal (M.P.) *Sudha Malayia*
10th & 11th Oct 92
9. Dr. D.P. Tiwari,
Lecturer, Indian Archaeology
Ancient History & Deptt.
Lucknow University,
Lucknow *D. P. Tiwari*
10/10/92
10. Shri R.C. Agarwal,
Former Director of Archaeology,
Government of Rajasthan
Jaipur (Rajasthan) *R. C. Agarwal*
10.4.11 or Oct 92

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11. Prof. Sri Ram Goyal
Former Head of the History Department
Jodhpur University,
Jodhpur (Rajasthan)

S. R. Goyal

12. Prof. Satish Mittal,
History Department
Kurukshetra University,
Kurukshetra (Haryana)

D. W.
10.10.1972

13. Dr. Prakash Chandra Prasad,
Director,
Department of Archaeology and Museums
Government of Bihar, New Secretariat
Patna (Bihar)

Prasad
10/1/72B-3/57
Patna Road
Patna 800022

Shri Vinod Kanodia,
Art Historian
Patna (Bihar)

V. R. Kanodia

~~Prof. V. S. Pathak,
Chancellor,
Gorakhpur University,
(U.P.)~~

Note: Could not reach. S. R. Goyal

~~Prof. Shail Nath Chaturvedi,
Head of the Ancient Indian History
Culture & Archaeology Department
Gorakhpur University,
Gorakhpur (U.P.)~~

Note: Could not reach
S. R. Goyal

14. Prof. B.P. Sinha,
Former Head of the Department of
Ancient History & Archaeology,
Patna University,

B.P. Sinha
10/10/72

15. Prof. T.P. Verma,
Reader,
Ancient Indian History Culture
& Archaeology Department
Banaras Hindu University,
Varanasi (U.P.)

T. P. Verma
11.10.72

16. Dr. D.P. Singh,
Dept. of History
Banarasi University
Jaunpur (U.P.)

D. P. Singh
10/10/72

17. Prof. S.N. Roy,
Former Head of the Ancient Indian History
Culture & Archaeology Department
Allahabad University,
Allahabad (U.P.)

Note: Could not reach

S. R. Goyal

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18. Dr. D.P. Dubey,
Lecturer,
Department of Ancient Indian History
Culture & Archaeology
Allahabad University,
Allahabad (U.P.)
- Prof. U.P. Arora, Note: Could not come. 6/10/92
Head of the Department of Ancient Indian History
Culture & Archaeology
Rohilkhand University,
Bareilly (U.P.)
19. Prof. Harsh Narsin,
Former Professor
Department of Philosophy,
Aligarh Muslim University
Aligarh (U.P.)
- Dr. Kiriraj Kishore, Note: Could not come. 6/10/92
Lecturer in Archaeology
Sanskriti Department,
Agra University,
Dayal Bagh,
Agra
20. Shri Hari Mohan Malaviya,
Secretary
Hindustani Academy,
Allahabad (U.P.)
21. Prof. K.S. Lal,
Former Head of the History Department
Central University Hyderabad (A-P)
22. Dr. Saridendu Mukherji,
Reader,
Department of History,
Delhi University,
Delhi
23. Shri Devendra Swarup Aggarwal,
Former Senior Lecturer,
D.A.V. College,
Delhi University,
Delhi
24. Shri K.S. Ramachandran,
Former Registering Officer,
Archaeological Survey of India,
New Delhi
25. Dr. Y.D. Sharma,
Former Deputy Director General,
Archaeological Survey of India,
New Delhi
- 11/10
- 11.10.92
- 10/11/04/1992

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26. Dr. K.M. Srivastava,
Former Director,
Archaeological Survey of India
New Delhi
27. Dr. S.P. Gupta,
Former Director,
Allahabad Museum
Allahabad
28. Shri B.B. Datta,
Formerly Archaeological Survey of India,
New Delhi
29. Prof. K.P. Nautiyal,
Vice-Chancellor,
Awadh University,
Faizabad (U.P.)
30. 35. Prof. Vijay Kumar Pandey,
Awadh University, Head History Department
Faizabad (U.P.)
31. Dr. A.K. Mishra,
Lecturer,
Department of History,
Awadh University,
Faizabad (U.P.)
32. Dr. Banko Bihari Mani,
Senior Lecturer,
Saket Mahaviyalaya
Awadh University,
Faizabad (U.P.)
33. Dr. A.P. Gaur,
Director,
Ayodhya Shodha Sansthan,
Ayodhya (U.P.)
34. Dr. S.G. Tiwari,
Director,
Ram Kotha Museum,
Ayodhya (U.P.)
35. Prof. K.R. Vaswani

Vinodananda Khandia
Kanyakumari

36. Dr. D.P. Tiwari,
Lecturer, Indian Archaeology
Ancient History & Deptt
Lucknow University
Lucknow

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37. Prof. R.K. Verma,
Head of the History Department
Rewa University
Rewa (M.P.)

11111111

38. Dr. Govinda Tiwari,
Head, Ancient History Deptt
B.B.D.P.G. College, Parulya
Asharam,
Faizabad

Gatimur

39. Shri Vinod Kumar
Research Scholar
Ancient History Department
Banaras Hindu University
Varanasi (U.P.)

Viklu

40. Dr. Alok Mani Tripathi
Reader
History & Archaeology Deptt
Avadh University,
Faizabad

10/10/92

41. Prof. Y.R. Tripathi,
Principal,
K.S. Saket College
Ayodhya (U.P.)

Y.R. Tripathi

42. Dr. R.K. Srivastava,
Head, Ancient History Deptt.
K.S. Saket College,
Ayodhya (U.P.)

R.K.

43. Dr. Abhinav Satya Deva
Lecturer
K.S. Saket College,
Ayodhya (U.P.)

Abhinav

44. Dr. Sharan Bihari Goswami,
Karyakari Upadhyaksha
Hindi Sansthan,
Lucknow (U.P.)

Sharan Bihari Goswami
12.10.92

45. Vaidya Bharu Misra
(Deptt of Hindi
Allahabad Univ.)

Vaidya Bharu Misra
12/10/92