

IN THE SUPREME COURT OF INDIA

(CIVIL APPELLATE JURISDICTION)

CIVIL APPEAL NO. 4740 OF 2011

IN THE MATTER OF:

GOPAL SINGH VISHARAD
SURVIVED BY RAJENDRA SINGH

...APPELLANTS

VERSUS

FAROOQ AHMAD & ORS.

...RESPONDENTS

WITH
I.A.NO. _____ OF 2017
(AN APPLICATION FOR EXEMPTION FROM
FILING OFFICIAL TRANSLATION)

**EXHIBITS FILED BY THE
PLAINTIFF IN SUIT NO.1**

PAPER-BOOK

(For Index Kindly See Inside)

ADVOCATE FOR THE APPELLANT: : MS. RUCHI KOHLI

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IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Abdu Gani Age 40 years S/o Alla Baksh R/o Mohalla City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That the place where at present Babri Masjid situated, this place was the birth place of Rama and same was broken and built Mosque.
2. That after built of this mosque, the Hindus did not give up their possession and by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
3. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
4. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims. Muslims believed that going to Mosque threatens to the lives of those people. Since that

time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.

5. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

Applicant
Abdul Gani

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Handwritten text in Devanagari script, likely a historical document or manuscript. The text is arranged in several lines, with some parts enclosed in circles or other markings. The document appears to be a copy of a letter or a record, as indicated by the phrase "TRUE COPY" visible in the lower section. The handwriting is somewhat faded and the paper shows signs of age.

TRUE COPY

IN THE COURT OF JOINT COMMISSIONER, FAIZABAD

Sworn statement of Hasnu Wali Mohammad

State Vs. Muslim Ayodhya

Case U/s 145 Cr.P.C.
PS : Ayodhya

We, Hasnu S/o Aladin and Walli Mohammad S/o Hasnu, Age 40 years & Age 18 years, residents of Mohalla Katra PS Ayodhya Tehsil and District Faizabad states on affirmation that:-

1. That Babri Masjid is built by breaking the birthplace.
2. That on this land and in the mosque, both Hindus and Muslims continued to pray. After the *gadar* Muslims were continuing reading Namaz in the Mosque on the day of Juma and the idol of Sriram Ji was being worshiped outside the yard, but apart from Juma Hindus were also continuing worship inside the mosque.
3. That regarding this mosque, there was often riots in Hindu Muslims. In the riots of 1934 some part of the mosque was broken, but all the Hindus were acquitted in the case. Thereafter Muslims had stopped reading Namaz here and Hindu people started worshiping there and are doing so.

4. We Hasnu and Wali Mohammad do not have any objection if Govt. gives this mosque to Hindus.

TI Wali Mohammad

TI Hasnu

We, Hasnu and Wali Ahmad, do hereby verify on 8.2.50 at Court Faizabad, that the above contents are true and correct to the best of my knowledge and belief and nothing has been concealed or false.

Thumb impression of Wali Mohd. TI of Hasnu

I Identified Hasnu and Wali Mohammad

Lallanji

Application writer

Civil Court Faizabad

8.2.50

[illegible]

IN THE COURT OF JOINT COMMISSIONER, FAIZABAD

State Vs. Muslim Ayodhya

U/s 145 Cr.P.C.

PS : Ayodhya

Statement of Hasnu S/o Aladin and Wali Ahmad S/o Hasu resident of Mohalla Katra, Kandharpur Godiayan, PS and City Ayodhya.

1. That Babri Masjid is built by breaking the birthplace.
2. That on this land and in the mosque, both Hindus and Muslims continued to pray. After the *gadar* Muslims were continuing reading Namaz in the Mosque on the day of Juma and the idol of Sriram Ji was being worshiped outside the yard, but apart from Juma Hindus were also continuing worship inside the mosque.
3. That regarding this mosque, there was often riots in Hindu Muslims. In the riots of 1934 some part of the mosque was broken, but all the Hindus were acquitted in the case. Thereafter Muslims had stopped reading Namaz here and Hindu people started worshiping there and are doing so.
4. That applicants do not have any objection if Govt. give this mosque to Hindus.

Applicant

12

Hasnu S/o Aladin R/o Mohalla Katra
Kandharur, Godiana City, Ayodhya
Date 8.2.50

Today this application has
been filed by Hasnu,
Wali Mohammad
Ordered
to include in the file
8.2.50

TI Hasnu S/o Aladin

TI Wali Mohmmad

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www.vadaprativada.in

[illegible]

महोदय उमा जी उमाशाला नन्दजीरि लक्ष्मि प्रसाद शर्मा

[illegible][illegible][illegible][illegible]

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

[Faint handwritten notes at the bottom of the page]

[illegible]

याम्बुजी ३ अम पत्र नमः २१२

मार्ग - वास्तु यन्त्रमाला का मत पुराना वास्तु शास्त्र का नाम है।

9-44 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

पृ. २

$\frac{d}{dt} \left(\frac{1}{r^2} \right) = -\frac{2}{r^3} \frac{dr}{dt}$

ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

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चार श्राना

صرف نقل کے واسطے
کم مین لایا جائے

صرف نکل کے واسطے کام
مے لایا جائے

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board.	Date of delivery of copy.	Signature of official delivering copy.
<p>تاریخ حیرت نقل کی درخواست مع اسامیہ ضروری دی گئی</p> <p>20-2-41</p> <p>20/2/41</p> <p>20/2/41</p>	<p>تاریخ آہران لکھ جانے اعلیٰ مقام کے لئے اطلاع مہ</p> <p>27-2-41</p> <p>27/2/41</p> <p>27/2/41</p>	<p>تاریخ حوالہ کی نقل</p> <p>29-2-29</p> <p>29/2/29</p> <p>29/2/29</p>	<p>دستخط مہر دار کے جسے نقل حوالہ کی</p> <p>(Signature)</p>

27/11/41

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Vs. Muslim Ayodhya

U/s 145 Cr.P.C.

I, Mohammad Umar Age 50 years, S/o Wazir R/o Navgaji, City Ayodhya, PS Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, the Muslims stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of 3 Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

Signature illegible

I, Mohammad Umar, do hereby declare today on 11.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

Signature illegible

I, identify Mohammad Umar
Sd/- Suresh Dutt Mishra
Application writer

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Vs. Muslim Ayodhya
U/s 145 Cr.P.C.

I, Ajimulla s/o Rajab, Age 45 years, R/o Chooti De Vakali, City Ayodhya, PS Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, the Muslims stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of 3 Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

Signature illegible

I, Azimullah, age 45 years do hereby declare today on 13.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

187

- पाना मय श्री मिहिर मजिस्टर न जाला

[illegible]

154

4714

50
114

[illegible]

प्राचीनवादा मर्म

महाराष्ट्र राज्य सरकार

मैं लाली वरुण अनिल मजीत 36 22 साल जाति सि.मा. 1/2
2/53 नमस्ते

2193 अ. मादमा निमा पुजावाले 1005 मे निमा पुजावाले

[illegible]

पद कि पमात्रिक मानक वाद में निम्नलिखित विचार हैं :

प्रागर्- वह पि नवावां ३ गो २ ५

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

$$\frac{1}{x^2} = \frac{1}{x^2} \cdot \frac{x}{x} = \frac{x}{x^3}$$
[illegible][illegible]

मैंने तुम्हें जो बातें साझा कीं, वे सही हैं।

[illegible]

গণনা

श्री गुरुदेव ! मैं तो भक्त हूँ तो क्या ?

332

— $\frac{1}{x^2} \frac{d}{dx} \left(\frac{1}{x^2} \right) = \frac{1}{x^2} \cdot \left(-\frac{2}{x^3} \right) = -\frac{2}{x^5}$

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

७ - ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१

$$= \frac{1}{n} \left(\frac{n!}{(n-1)!} \right) = \frac{1}{n} \cdot n = 1$$

परी प्रपत्ता प्राप्ति का कारण है।

2 74

यम गीत है

५३. निम्नलिखित को समान और असमान त्रिभुजों में वर्गीकृत करें।

4 AS.

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اکم مین لایا جائے

چار آنا

میں

Date on which application is made for copy accompanied by the required stamps

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مستند ضروری دی گئی

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FOUR ANNAS

by

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<p>20-2-50</p> <p>29-2-51</p> <p>21-2-51</p>	<p>29-2-51</p> <p>21-2-51</p>	<p>21-2-51</p>
--	-------------------------------	----------------

پاکستان کے قیام کے بعد جاری کیے گئے تمام نوٹوں کی تصاویر

میں سے کچھ تصاویر مل رہی ہیں۔

27/1/51

13-2-50

13-2-50

13-2-50

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State

Plaintiff

Versus

Muslim Ayodhya

Defendants

U/s 145 Cr.P.C.

I, Latif S/o Abdul Aziz, Age 22 years, R/o Singar Haat, City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this

reason that Hindu rioters were acquitted in the murder case of 3 Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Shariah* of Muslims.

Signature illegible

I, Laitf, age 22 years do hereby declare today on 13.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

[illegible]

- माता मुखा नान भिरा नदीय पंजाबा
 लोचनमयी रम्य भूषि हिमाल १ जवला दीवली

रज्जु बगल पुसाली प्रदेवना पुनवना वना १४५ जगता जागदा
 * पुनवनीर मेवना दुले उये उयलाल वलाद मोदलना मीरापु ~~हेवना~~
 दोरा वीवी

[illegible]

दिनांक ३ - प्र. नि. तलाबों के बारे में। गिरि, सुब्बन के दो पुत्रमदान भी
 मर्यादा में वृद्ध प्र. जे. के दो पुत्र भी मर्यादा में वृद्ध प्र. जे. के दो पुत्र भी
 वृद्ध प्र. जे. के दो पुत्र भी

प्रमाण - यह कि संजोला दुबुधत न बाध नई प्राममान लोग सिधे वहां
 वहां के पिता बावरा प्रमाण के प्रमाण परत थे

बनाए - यह कि लगे १६ ३४ २० में हिन्दू प्रभुसमान भागों के साथ
प्रभुसमानों का जगत वाक्या मनाते हैं जो वज्र से बन्द हो गये हैं
हिन्दू बालक ^{A.S.} भी उस तीन प्रभुसमानों के बलम बनाये जायें
वैदिकीय

[illegible]

प्रश्न 6 - यदि कि विद्युत ने जो ऊपर प्रश्न में प्रमाणित है, पुनः
स्वातंत्र्य की अन्तर्गत शोधका को लिखा गी तबले आता
योजना किसे है।

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 2. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 3. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 4. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 5. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 6. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 7. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 8. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 9. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 10. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

22

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Mohammad Hussain Age 35 years S/o Basau R/o Mohalla Miranpur Derabibi City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of 3 Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

Signature illegible

I, do hereby declare today on 13.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

(contents in urdu) 14.2.50

TI Mohammad Hussain

(13) $\frac{1}{x^2} = x^{-2}$
 $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$

माता माया श्री गुरु भिरा भाजिरेर मादाम ज्ञानवा
ब्रह्म ब्रह्म ब्रह्म ब्रह्म हे सत र ज्ञाना दीवार्ति

नाम पुष्पलाल सुजाणा
 पत्नी का १४५ माता मीनाबाई

मोदी अमृतल जिला ३० साल बन्द आदेशो रना
मोदि मोदला मोदवाडा २५ अमृत त. व. जि. ० जिला
२५ अमृतला जिला जिला ३० साल बन्द आदेशो रना

[illegible]

प्रश्न 2 - क्या कि प्रमाणित करने के लिए कि 15/9/21 के अनुसार प्रमाणित करने के लिए
 दावा

संका ३- यह कि तबलों के बारे में शुरु के वि. वि. पुस्तकालय लोका प्रकाशित
ने नाराज प्र. जो के ऐसे वि. वि. लोका प्रकाशित पुस्तक का प्रकाश
कहां काही रहे

વાંચનાર - જલિ મંગીજા ડ્યુઆ એ પહેલે બાદ માં કુમામાત લાગે બધો સુખ
 રૂકાને લઈ આવશે ખસારી કે માત્ર પડે ને |
 વાંચનાર - જલિ મંગીજા ડ્યુઆ એ પહેલે બાદ માં કુમામાત લાગે બધો સુખ

क्या यह सत्य है कि जो लोग भगवान् के नाम से प्रार्थना करते हैं, वे भगवान् के पास जाते हैं?

१२:०
 १२:०

६० लोभों की शक्ति को खारिज है
 — परन्तु जिसमें है तो उसे
 उपाय प्रमाण है प्रमाणित है

[illegible]

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Abdul Sattar Age 30 years S/o Shamsheer Khan R/o Mohalla Sedwada, Tehsil and District Farizabad, City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

Signature illegible

I, Abdul Sattar do hereby declare today on 16.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

26

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Ramzan Age 45 years S/o Jumman R/o Mohalla Katra, City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Shariah* of Muslims.

Signature
Ramzan

I, do hereby declare today on 16.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

Sd/-
Ramzan

[illegible]

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$
 $\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$
 $\frac{1}{256} \times \frac{1}{256} = \frac{1}{65536}$
 $\frac{1}{65536} \times \frac{1}{65536} = \frac{1}{4294967296}$

राज्य वर्ग कुलम् अंशः

गुप्तना दस्ता. २४५. जादवा नाशना

$\frac{1}{\text{मात्रा}} \times \frac{1}{\text{समय}} = \frac{1}{\text{मात्रा}} \times \frac{1}{\text{समय}} = \frac{1}{\text{मात्रा}} \times \frac{1}{\text{समय}}$
 $\frac{1}{\text{मात्रा}} \times \frac{1}{\text{समय}} = \frac{1}{\text{मात्रा}} \times \frac{1}{\text{समय}}$
 $\frac{1}{\text{मात्रा}} \times \frac{1}{\text{समय}} = \frac{1}{\text{मात्रा}} \times \frac{1}{\text{समय}}$

गैर आवासीय जिला कार्यालय हलवाई का-दफ्तर करीब

[illegible]

बधा 2 - यह सि गाने के बाद भी सिद्ध है।
बधा 3 - यह सि गाने के बाद भी सिद्ध है।

१- यह मैं जानता हूँ कि मैंने तुम्हें बहुत ही अच्छे से पढ़ाया है।
 मैं जानता हूँ कि मैंने तुम्हें बहुत ही अच्छे से पढ़ाया है।
 मैं जानता हूँ कि मैंने तुम्हें बहुत ही अच्छे से पढ़ाया है।

मैंने अपने दोस्तों को बताया कि मैंने एक अच्छा काम किया है।
मैंने अपने दोस्तों को बताया कि मैंने एक अच्छा काम किया है।

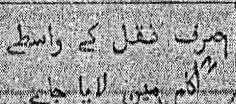
[illegible]

(1) अभिमान को नष्ट करने पर ही ब्रह्मज्ञान प्राप्त होता है।
 (2) अभिमान को नष्ट करने पर ही ब्रह्मज्ञान प्राप्त होता है।
 (3) अभिमान को नष्ट करने पर ही ब्रह्मज्ञान प्राप्त होता है।

अमा - १ - ...
 ...
 ...
 ...
 ...

प्रा. २ - यह कि युवाओं को अपने छोटे भागों में ही शिक्षित कर दिया जाये।

१. सामान्य प्रमाण समाप्त | ५०
प्रमाण समाप्त विधान



१) मैं सोचती हूँ कि २५-३० वर्ष की आयु तक मुझे ही पढ़ाया जाना चाहिए।
 २) मैं सोचती हूँ कि मैं अपने जीवन में बहुत कुछ कर सकती हूँ।
 ३) मैं सोचती हूँ कि मैं अपने जीवन में बहुत कुछ कर सकती हूँ।

24-24056

पाना सिमन्दा

नि. सं. लखनऊ

सालाह व अधिकृत द्वे

16. 2
50
मन्त्रालय
मन्त्रालय
मन्त्रालय

THE COPY
of the manuscript
is now in the
possession of the
British Museum

Ex-10
8-22-97
Lepidobrycon
Cubensis

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Hosaldar Age 60 years S/o Ghirau R/o Mohalla Matgod, City Avadh, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Shariah* of Muslims.

Signature
Hosaldar

I, do hereby declare today on 16.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

Sd/-
Hosaldar

43

Exh-11

[illegible]

माना मुने श्री मान सिंह मोरियेरे न माना
मोरी मनी दाल दाई १२ रत्न १ गता वीरा
गुरु - मान पुनिमन मनीया
पुन्यदा को १४५ गता मनीया

मार्ग संयोजन समूह की संसल गठित है जो शेष आठ
मैदानों के विकास एवं प्रगति निरीक्षण करेगा

संस्कृत-विद्यापीठ

$$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$$

$$\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$$

$$\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$$

$$\frac{1}{256} \times \frac{1}{256} = \frac{1}{65536}$$

$$\frac{1}{65536} \times \frac{1}{65536} = \frac{1}{4294967296}$$

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 2. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 3. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

[illegible]

[Faint handwritten notes at the bottom of the page]

१. म. गंगोत्री द्वार ३ आव २ युगमान मोडा १ मि २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

[illegible]

वावरी भास्त्रादि सौवर्णादि वस्त्रादि भाषा, १५ दिनां वावरी तील ललनावा
 ये मुद्रावर्तने पूरी विसरी भाषा

[illegible]

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

गुण 6 - मा १५ र २३ १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

गुण ७ - मा १५ र २३ १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

[illegible][illegible]

२०
 २०
 २०

[illegible]

$\frac{d}{dx} \left(x^2 + 16 - 2x \right) = 2x - 2$

445



IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Abdul Shakur Age 30 years S/o Idan caste Shekh R/o Mohalla Urdu Bazar, City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

Signature
Abdul Shakur

I, Abdul Shakur, do hereby declare today on 16.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

Sd/-
Abdul Shakur

७. १९४५ माता अनादित माता इत्यादि १९४५
 अनादित अनादित अनादित

मन्त्रा मन्त्रा श्री गणेशाय नमः
गंगा नदी पवित्र है।
पूजा करने से सब पाप मिटता है।
सब सुख मिलता है।

11/11/11

[illegible]

$\frac{1}{x^2} = x^{-2}$

प्रश्न 1 - यदि $\sin \theta = \frac{1}{2}$ तो $\cos \theta = ?$
 प्रश्न 2 - यदि $\cos \theta = \frac{1}{2}$ तो $\sin \theta = ?$
 प्रश्न 3 - यदि $\tan \theta = \frac{1}{2}$ तो $\sec \theta = ?$

प्रश्न 2 - मैं अपने पिता के साथ रह रहा हूँ।
 प्रश्न 3 - मैं अपने पिता के साथ रह रहा हूँ।

नामा ३- वह मैं नावों के गोले से मुक्त हो वि। निरी युद्धमान लोके प्रसारित है
नामा ४- वह मैं नावों के गोले से मुक्त हो वि। निरी युद्धमान लोके प्रसारित है

[illegible][illegible]

गोमती बायलें नावाने तें शिवाये तें वाचवतें सांगितलें.

[illegible][illegible][illegible][illegible]

[illegible]

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Adul Razak Age 30 years S/o Wazir R/o Rajsadan City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

Signature
Abdul Razak

I, Abdul Razak do hereby declare today on 16.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

Sd/-
Abdul Razak

[illegible]

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya

U/s 145 Cr.P.C.

I, Abdu Zalil Age 19 years S/o Abdul Wahid R/o Mohalla Tedhi, City Ayodhya, Dist Faizabad, do hereby solemnly affirms and declare that:-

6. That Babri Masjid is built by breaking the birthplace of Rama.
7. That after built of this mosque, the Hindus did not give up their possession.
8. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
9. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
10. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims.

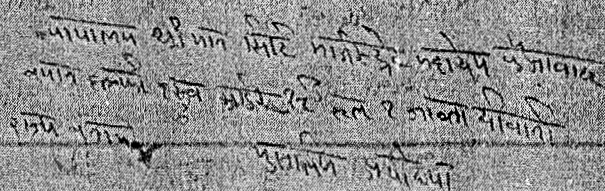
11. That Muslims believed that going to Mosque threatens to the lives of those people.
12. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
13. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Sharah* of Muslims.

I, do hereby declare today on 14.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

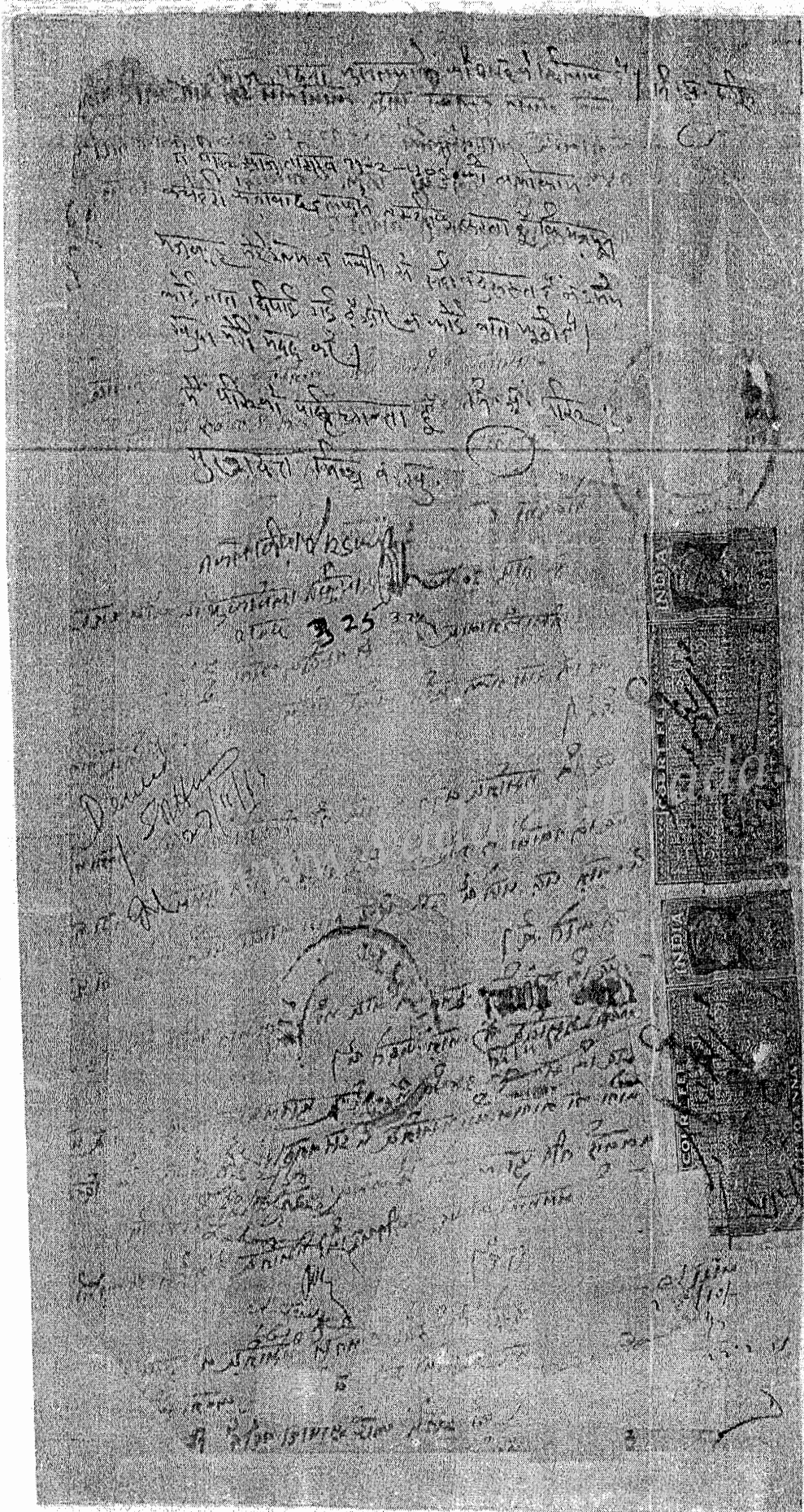
(contents in urdu) 14.2.50

TI
14.2.50

154
2
51



www.vadaprativada.in



Joseph.

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मोदना समाप्त चौक शहर का नाम जिला

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~~बारीक - यह कि माताजी को जो बातें हैं उनसे मैंने अपने मन में बहुत कुछ सोचा है।~~

१. देवी माता गीता परमात्मा के अंश हैं।
 २. परमात्मा के अंश हैं।
 ३. परमात्मा के अंश हैं।
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 ९. परमात्मा के अंश हैं।
 १०. परमात्मा के अंश हैं।

नमि २- यह कि नमि मन्त्री इत्यादि के भी प्रमाणित होने के लिए

~~आप- कलिल १२३४ २० में है इसमान के मगरे के वात यम~~

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मार्ग का कि उस मार्ग के दो हिस्से हैं अन्तर्गत जो वह
गोपनीय मार्ग है — अन्तर्गत गोपनीयता

नाते अलात मजारी नाते दुयें
नाते नाते अ ग्याव नाते मजारी

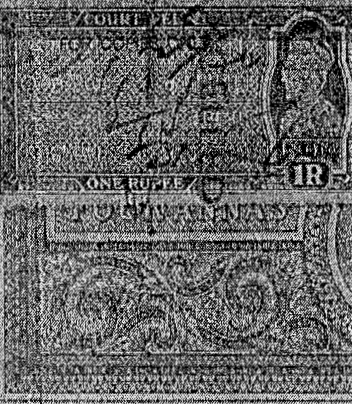
धारा - यह कि प्राप्ति को कोई
 को भुगतान वसूल समया को

नाममात्रा पदमात्र रचनामात्र ज्ञेय इति चेत् किं उचितमात्रम् ज्ञानमात्रम्
ज्ञानमात्रा पदमात्र रचनामात्र

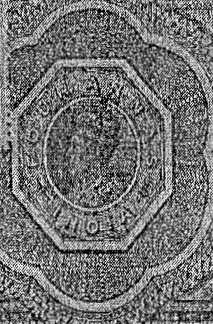
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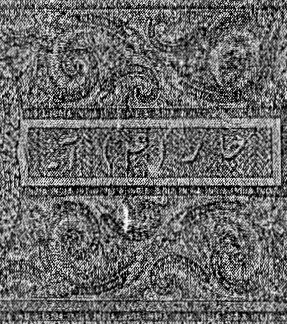
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एक रुपया



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चार प्रान्तों के नकल के वाते काम में लाया जाये

Date on which application is made for copy accompanied by the requisite stamps	Date of posting notice on notice board	Date of delivery of copy	Signature of official delivering copy
<p>تاریخ درخواست کی درجہ است</p> <p>۲۰-۲-۴۸</p> <p>۱۱/۱/۴۸</p> <p>۱۱/۱/۴۸</p>	<p>تاریخ اعلان کی اطلاع</p> <p>۲۹-۲-۴۸</p> <p>۱۱/۱/۴۸</p> <p>۱۱/۱/۴۸</p>	<p>تاریخ حوالگی نقل</p> <p>۲۹-۲-۴۸</p> <p>۱۱/۱/۴۸</p> <p>۱۱/۱/۴۸</p>	<p>امضاء سرکار کے حوالہ</p> <p>۱۱/۱/۴۸</p>

Devised
 12/1/48
 27/1/48

59

Exh. 14

IN THE COURT OF CITY MAGISTRATE, FAIZABAD

Sworn statement under order 19 Rule 1 CPC

State Versus Muslim Ayodhya
U/s 145 Cr.P.C.

I, Peeru Age 30 years S/o Barati R/o Sarai Chwok City and PS and District Faizabad, do hereby solemnly affirms and declare that:-

1. That Babri Masjid is built by breaking the birthplace of Rama.
2. That after built of this mosque, the Hindus did not give up their possession.
3. That by the force of Nawabs, Muslims people could read Namaz in the Mosque only on Friday and Hindu people continued to worship their idol there.
4. That after the British Rule also Muslims were reading Namaz in the Babri Mosque only on Friday.
5. That in the year 1934 after the Hindu-Muslim feud, Muslims had stopped going to the Babri Masjid for this reason that Hindu rioters were acquitted in the murder case of three Muslims.

6. That Muslims believed that going to Mosque threatens to the lives of those people.
7. That since that time, Hindus have taken possession of the main place in the mosque, since then their possession is continued.
8. That I do not have any objection if possession of the mosque is handed over to the Hindus because reading of namaz at that place is against the *Shariah* of Muslims.

TI
Peeru

I, Peeru do hereby declare today on 11.2.50 at Court Faizabad, do hereby verify that above contents are true and correct to the best of my knowledge and belief, nothing material has been concealed or false.

(contents in urdu)

I recognize Peeru
Suresh Dutt Mishra

61 Exh-15

Copy of report of the Deputy Commissioner Faisalabad
 in compliance with Commissioner's order dated 14.5.1977
 recorded in the appeal of Mohd Asgar incharge of the
 Janam Asthan Mosque at Arodya kept in Misc appeal no.56
 decided on 13.12.77 by the Commissioner Faisalabad Dn in re
 Mohd Asghar Vs. Khazir Dass.



<p>1898</p> <p>23-5-51</p> <p><i>Shamsher Singh</i></p>	<p>24-5-51</p> <p><i>Shamsher Singh</i></p>	<p>25-5-51</p> <p><i>Shamsher Singh</i></p>	<p>26-5-51</p> <p><i>Shamsher Singh</i></p>
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Memo-

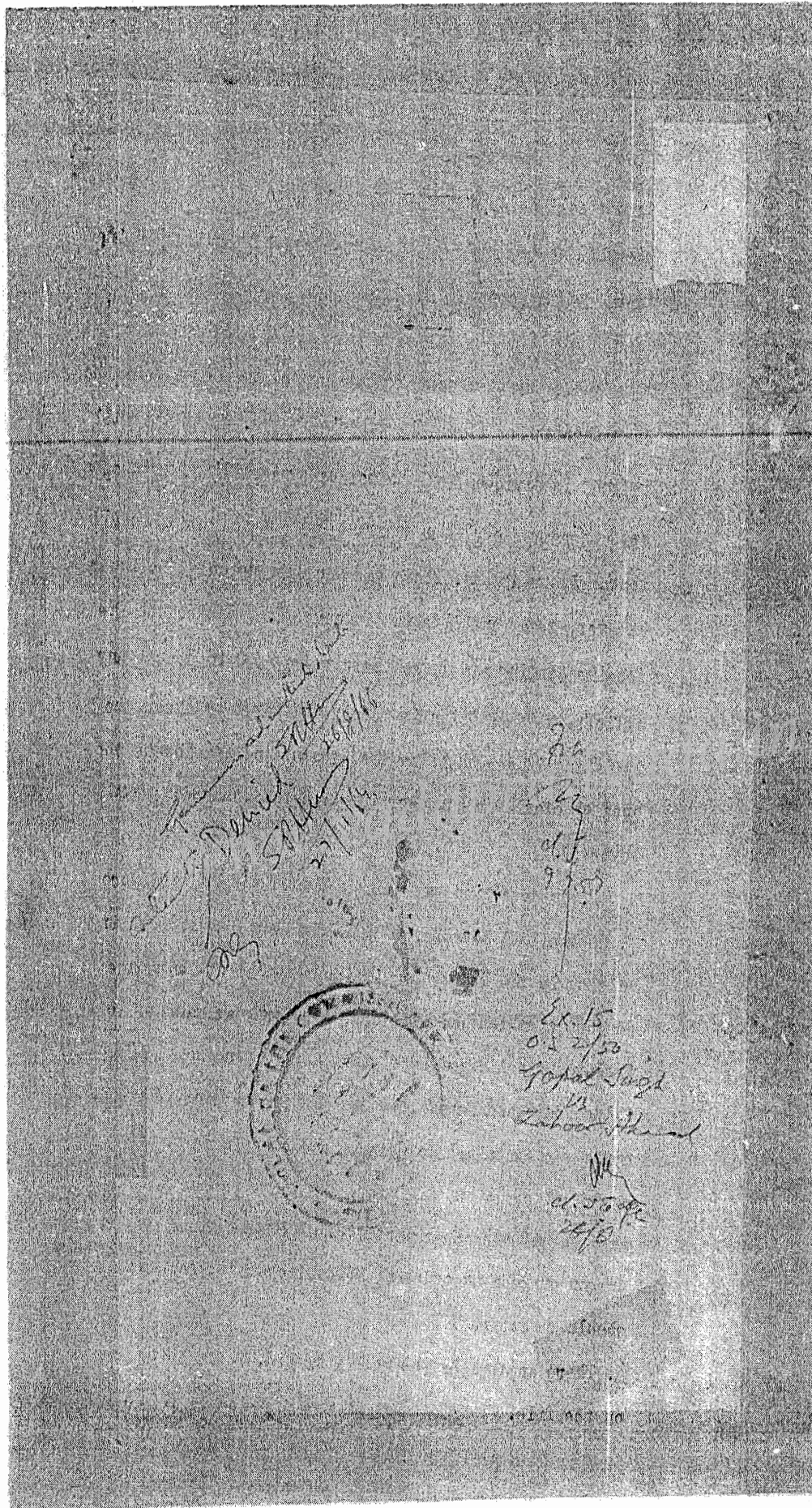
Report called for by Commissioner's note of 14 May 1877
recorded on the appeal of Mohammad Asgur in charge of the
Janum Ashtan Mosque at Aidedhia.

A doorway has recently been opened in the wall of the
Janum-Ashtan not at all in Baber's mosque, but in the wall which
in front is divided from the mosque by a railing. This opening was
necessary to give a separate suit on fair days to visitors
to the Janum-Ashtan. There was one opening only, so the crush
was very great and life was endangered. I marked out the spot
for the opening myself so there is no need to depute any Euro-
pean officer. This petition is merely an attempt to annoy the Hindu
by making it dependent on the pleasure of the mosque people to
open or close the 2nd door in which the Mohomedans can have an
interest.

2. No objection was made to the opening of this second door.
3. On the 10th November 1877 Baldeo Das was ordered in writing
by the Deputy Commissioner to remove an image placed
on the Janum-Ashtan platform. A report was made by someone
(probably a police officer) that he had gone to the house of
Baldeo Das and found that the latter had gone to Gonda. The
order was explained to Gyandas and other priests who said
could not carry out the order. The order passed on this (11)
was that if the other party (i.e. the complainant) would name
person on whom an order of removal could be served such order
should be served.

4. There apparently the matter rested. There is no later
on the file.

Dy. Commissioner.



Exh. 15 Typed Copy

"A doorway has recently been opened in the wall of the Janum-Ashtan not at all in Baber's mosque, but in the wall which in front is divided from the mosque by a railing. This opening was necessary to give a separate route on fair days to visitors to the Janum-Asthan. There was one opening only, so the crush (sic: rush) was very great and life was endangered. I marked out the spot for the opening myself so there is no need to depute any European officer. This petition is merely an attempt to annoy the Hindu by making it dependent on the pleasure of the mosque people to open or close the 2nd door in which the Mohammedans can have no interest.

2. No objection was made to the opening of this second door.

3. On the 10th November 1873 Baldeo Das was ordered in writing by the Deputy Commissioner to remove an image placed on the Janam-Asthan platform. A report was made by someone (probably a police officer) that he had gone to the house of Baldeo Das and found that the latter had gone to Gonda. The order was explained to Gyandas and other priests who said could not carry out the order. The order passed on this (15) was that if the other party (i.e. the complainant) would name person on whom an order of removal could be served-such should be served.

4. There apparently the matter rested. There is no later on the file."

Ex-16

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Exh-16

Copy of Commissioner's order dated 13.12.77 in
Misc. appeal No.56 Mohd. Asghar Vs. Khan Dass.

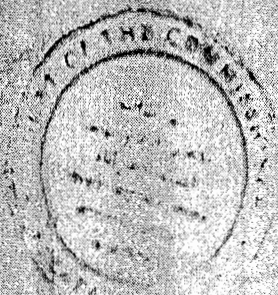
Claim:-Dispute about open of a door in the Mosque
compound wall of Janamasthan Alodhya Oudh Khan
Parg. Haveli Oudh Distt. Faizabad.

As the door in question was opened by the Deputy Commissioner
in the interests of the public safety I decline to interfere
Appeal dismissed.

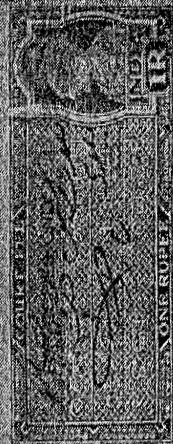
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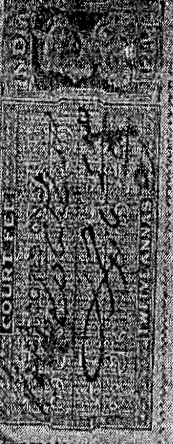
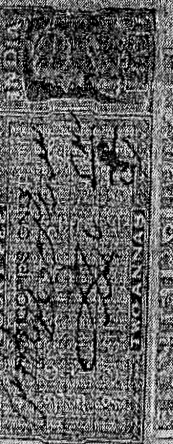
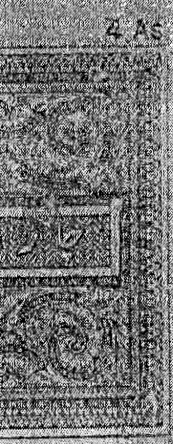
O. Commissioner.

13.12.77
Faizabad



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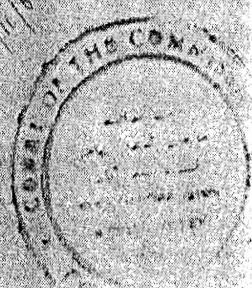




चार धाया

सिफ नकल के वास्ते काम में लाया जाय

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board.	Date of delivery of copy.	Signature of official delivering copy.
<p>18-5-53</p> <p>23-5-53</p> <p>26/8/53</p> <p>27/11/53</p>	<p>20-5-53</p>	<p>6-5</p>	<p>26/8/53</p>

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26/8/53

27/11/53

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Exh. 16 Typed Copy

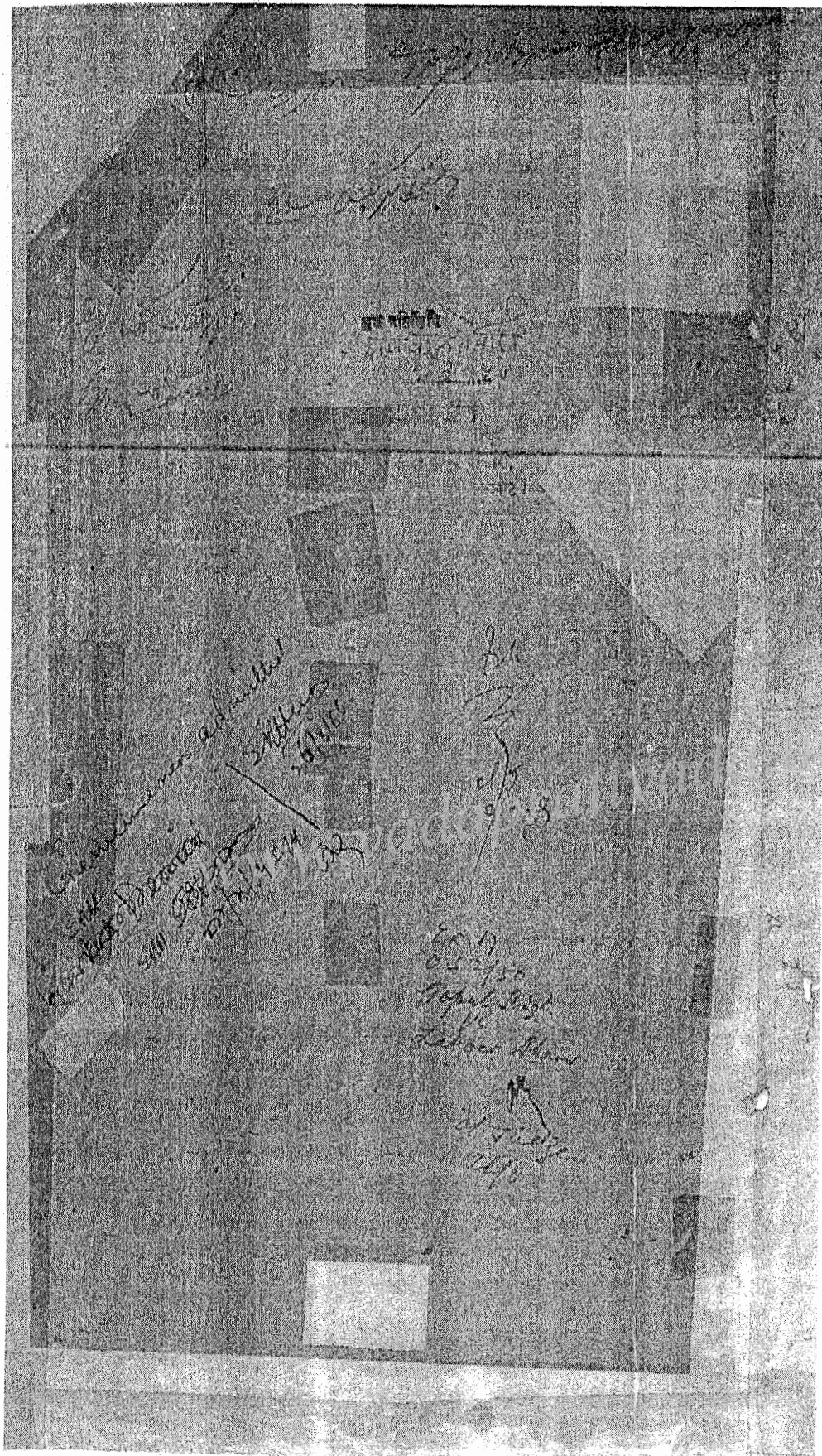
"As the door in question was opened by the Deputy Commissioner in the interests of the public safety I decline to interfere. Appeal dismissed."

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एकजीबिट : 17

बअदालत जनाब सब जज साहब बहादुर फैजाबाद

तलाबीज अदालत हकीका मुकदमा सैय्यद मुहम्मद असगर बनाम रघुबर दास फैसला 18 जून
साल 1883 नकल तजबीज मशमूल मिसल मुकदमा अलिया नम्बरी नम्बर 1374/943 अदालत
खरीफा आज यह मिसिल बहाजिरी फरीकैन और वकील मुद्दालेह पेश होकर बमुलाहिजा
मिसिल वाजा हुआ और इस मुकदमा में यह दो अम्र तनकीह तलब करार पाये हैं। अव्वल
या कि आया फरीकैन निस्फ किराया बैठकी चबूतरा व तख्त सनीनयाफूता में पाते रहे हैं या
सिर्फ मुददालया दोयम, अगर फरीकैन तो किस कदर आमदनी सन् 1288 फ० व 1289 फ०
यह किराया बैठकी व तख्त हुई सबूत के मुददई ने पांच नफर गवाहान व मुददालय ने दो
नफर पेश किये, गवाहान मुददई अगरचे वजाहिर मुफीद मतलब मुददई गवाही देते हैं जो
गवाहान मुददालय मुफीद अपने फरीकैन के लेकिन बमुकाबिले बयानात गवाहान मुददई के
इस अदालत के नजदीक बया गवाहान मुदालय को फौकियत व तरजीह बदी वजह है कि खुद
एक गवाह गंगा प्रसाद कानूनगो परगना गवाह मुददई से तसदीक बयानात गवाहान मुददालय
हासिल है कि हमेशा से बसालाहे गुजिस्ता सिर्फ मुददालय लेना कुल आमदनी ठेकी वसूल
करता रहा है। यह बयान कानूनगो गवाह मुददई नियुक्त तौजुब खेज है कि बावजूद न पाने
किसी साल मुनाफा आमदनी बैठकी की दुकानात मुददई के सिर्फ इस्तासा जबा मुददई पर
खिलाफ गुजिस्ता क्योंकि कानूनगो ने निस्फा निस्फ आमदनी पर मामला फरीकैन से किया व
राजी हो जाना मुददालय का सरीहन खिलाफ कयास व अकल है कि जबानी इस्तासा
तहसीलदार व एक कानूनगो के फैसला पर हस्तहकाक दायमी अपने को दवाम के लिये कोई
शख्स दे दें। अगर हाकिम बनजर इन्साफ अदालताना फैसला हम जो किस्म करता है ताहम
अपील जुडीशियल तक लोग वाज नहीं आते चुनाचे अदालत के सवाल जिरह पर कानूनगो के
जबान से बसाखा यह मसलेहत खिलाफ गुजिस्ता निस्फा निस्फ फरीकैन का हिस्सा आमदनी
में करार दिया गया। वह पैगाम बयान कानूनगो काबिले मुलाहिजा है, इस अदालत के
नजदीक अगर किसी वजह खास से ऐसा हुआ भी हो जिसका रुव्वाद मुकदमा से यकीन इस
अदालत को नहीं है व एक आमदनी मेले के विलफर्ज निस्फा निस्फ तकसीम भी हो जावे मगर
जब कि दीगर मेला इस तरफ चार साढे चार साल में के आठ नौ मेले होते हैं उस पर अमल
दरआमद न होने से कब्जा फरीकैन का वसूल तहसील निस्फा निस्फ मुतसव्वर नहीं हो सकता
और मुददई उस मुकदमा का जिमीदार मौजा शहनवां है उसकी अपने रियायत मुलाजमान से
मुफीद अपनी शहादत दिलानी कुछ मुशकिल नहीं है ताहम उसके बयानात में मुतालिक
वाकियात अकसर जगह अरनतलाफ है सिर्फ सिर्फ मतदब मुददई को बखूबी बयान करने हैं
और सवालात मातबरा पर लाइल्मी वगैरह अपनी भी लिखाते हैं। शहादत गवाहान मुददई
बतरफदारी उनके मुलाहिजा बयानात खसूसन बयान लिखा दिये गवाह से लायक मुलाहिजा है
साफ पाई जाती है कि जब उसने मुदई से सवाल खिलाफ जावता इस किस्म का किया

Ram

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जिससे दर पर्दा कनायतन फहमाइश का था उस वक्त से बयान नामजदा का खिलाफ बयान साबित हो गया जिसकी शहायत तकसीम मुनाफा आमदनी निस्फा निस्फ लिखाया था यहाँ चश्मदीद निस्फा निस्फ बकीद आमदनी ज़्यादा मियादा उसका इस जगह न होने में तूल अमल होने से मुनहसर बमुलाहिजा बयान गवाह उलअर्ज गया इस अदालत के नजदीक बयानात गवाहान मुद्दई बेवजह मसनूर् होने के लायक नहीं बल्कि खुद बयान एक गवाह कानूनगो मुद्दई से तनकीह अव्वल वहक मुद्दई फैसला होता है और हो जाने मुकदमा के जरूरत इन्तजार जबाब देह कमिशनर साबिक तहसीलदार हाल असिस्टेन्ट

कमिशनर पर है। अन्दरुनी सूरत जमाना नुक्तसर तनकीह दायम के जरूरत ना होकर हुक्म हुक्म दफा 1883 का दोबारा दाग मुद्दई डिक्लैरेशन कल खर्चा जिम्मे उद्दे बरसतिलेगम हुआ कि वकील मुददालय मुकदमा दाखिल दफ्तर होवे।

18 जून सन् 1883 ई०

दस्तख्त हरी किशन सब जज

नफल किया । ६
मुकाबला मुकमिला
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Verified to be correct
for inclusion.

R. L. S. S.
D. S. S.
for the plaintiff
23/11/2009

EXHIBIT -17

IN THE COURT OF SUB JUDGE, FAIZABAD

Decision of the court dated 18.06.1883 related with the suit titled Sayyad Mohammad Asgar Versus Raghubar Dass and copy of the decision of the court has been enclosed with the file (Misal) of suit no. 1374/943. Today this file has been put up in the court in presence of the above mentioned parties and advocate for the defendant for inspection. In this suit these two issues have been highlighted. First: Whether either parties or defendant had been receiving half amount of rent in respect of sitting on the platform (Baithak of the Chabutra) and half amount of rent in respect of Gaddinashini / enthronement (Takht Nashini)? Second: Whether any profit has been received by the parties? If yes, then how much profit has been received by the parties from year 1288 till year 1289? This rent amount belongs in respect of sitting on the platform (Baithak of the Chabutra) and half amount of rent in respect of Gaddinashini / enthronement (Takht Nashini). For the purpose of evidence plaintiff have produced five witnesses and defendant have produced two witnesses. Just looking upon the witnesses of plaintiff, it appears that they are submitting their respective evidence for the profit of plaintiff and witnesses of the defendant are also

submitting their respective evidence for the profit of defendant. But looking upon the statements of the witnesses of the plaintiff, in the opinion of the court, the statements of the witnesses of the defendant are important. Verification of the evidence of the statements of the witnesses of defendant has been obtained from one witness namely Ganga Prashad Kanoongo, Pargana – witness of the plaintiff. Since always defendant has been obtaining the rent amount from the above mentioned Baithak (Meeting room). This statement of witness of plaintiff – Kanoongo is very strange, in spite of this fact that he has not obtained any rent amount against any shops and meetings rooms in any year. Then on which ground Kanoongo has framed this suit against the plaintiff that both parties have agreed for the settlement on half - half rent amount and agreeing by the defendant for half amount of rent is also against defendant and it is also against logic and common sense. Whether the above mentioned rented place can be given on rent by any person on rent on the base of oral prosecution upon the decision of Tehsildar or Kanoongo under their signatures for always? If this decision is looked upon in the eye of law through which rent amount has been divided for us in accordance with the above mentioned description. According

to the judicial appeal upon which cross examination was made on the above mentioned statement of the Kanoongo, in which it was stated that the parties have their half -half share in the total rent amount, this statement is against the above mentioned statement. Therefore, it is necessary to look again into the statement of the Kanoongo. If due to any reason the above mentioned incident would have happened in this court even then this court does not satisfy itself regarding the above mentioned incident. The above mentioned fact related to half - half amount of income relates to a fair. While 8-9 fairs are conducted within a period 4-4½ years. Looking at this fact and looking at the half amount of income which is being received from the fair, the possession of the parties upon the above mentioned area and income of half - half amount from the above mentioned area by the parties can not be proved and plaintiff is responsible for the said suit and plaintiff is the main party in it. Therefore, it is not difficult for him for getting made arrangement of his servant and for getting provided evidence in his favour. The incident related to his statement has been often investigated because there is statement of the plaintiff which is the main statement. Plaintiff has to make clear his statement and this fact

indicates his incomplete information regarding the above mentioned question. Evidence of the witnesses of plaintiff has been got recorded clearly. From the evidence of the witnesses it is clearly found that when he raised question from the plaintiff against reply in this manner from which the above mentioned fact was becoming clear. Fact related to profit of half – half rent amount has been mentioned in the statements of these witnesses and this fact also becomes clear in the statements of the above mentioned witnesses. While looking at the main issue, this fact becomes also clear that the profit of half – half rent amount does not belong to this lengthy period of time. Now taking into consideration the entire above mentioned proceedings and the evidences mentioned in the above mentioned entire statements, now court has reached on this conclusion that the evidence of the witnesses of the plaintiff does not carry any weight and therefore, the same is not liable for taking into consideration in this matter but from the evidence of a witness of the plaintiff – Kanoongo this fact becomes clear that plaintiff wants to get done passed order in his favour and the decision of the Commissioner is awaited in this matter. Previous Tehsildar now posted as Commissioner. Looking at the internal position and again

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making this issue clear according to Section 154 Civil Procedure Code. Suit of the plaintiff is dismissed and total cost including cost of the advocate for the defendant will be borne by the plaintiff only.

18th June 1883

Sd/-

Hari Kishan, Sub Judge

Copy is correct as per its original.

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Handwritten text in Devanagari script, likely a historical document or manuscript. The text is written in a cursive style and is organized into several paragraphs. A vertical stamp or seal is visible on the right side of the page.

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एकजीबिट-18

मोरखा 2 नवम्बर 1883 ई०

नकल दरखास्त मुहम्मद असगर मुतवल्ली व

खतीब मसजिद बाबरी बमुकद्दमा नं० 96435 वाक्या जन्म अस्थान अवध

बइजलासी साहिब असिस्टेन्ट कमिशनर साहिब बहादुर फैजाबाद फैसला 22 जनवरी सन् 1884 ई०।

सैय्यद मुहम्मद असगर बनाम रघुबर दास

सैय्यद मुहम्मद असगर खतीब व मुतवल्ली जामा मसजिद बाबरी वाक्या अवध मुद्दई
बनाम

रघुबर दास महन्त चबूतरा जन्मअस्थान साकिन अवध मुद्दालय
गरीब परवर सलामत। हाल शरायत मुद्दालिया कहां तक अर्ज करूं हाल जो मुखासर ये है
कि दीवार अहाता मस्जिद बाबरी के अन्दर चबूतरा जन्म अस्थान मुद्दालया का है और
मुद्दालया की सिवाय चबूतरा के दीवार अहाता बेरुनी से या कटेहरा से या फाटक से कोई
वास्ता नहीं है कुल मुताल्लिका मस्जिद व ममदुहा के है व अलामात व निशानात उसमें
मसजिद के नहीं बल्कि ऊपर दरवाजा जो दीवार बेरुनी का है उस पर अल्लाह रकअ है
मुताबिक उसके फेंज वबसर्फ सायल में चला आता है व जब जरूरत मरम्मत वगैरह की होती
है। सायल ने मरम्मत कराया है बल्कि अर्सा तीन साल का हुआ है कि दीवार फाटक की गिर
गयी थी तब 50 रु० खर्चा करके मरम्मत कराया है हमेशा से सफेदी हमराह मस्जिद के दीवार
फाटक पर सायल करता आया है चुनौचे इस साल भी हस्ब मामूल सामान सफेदी का लिया
मगर मुद्दालय सफेदी दीवार फाटक पर करने के हारिज है व कहते हैं कि हम सफेदी करेंगे
लिहाजा बेवजह तक्रार से सफेदी मस्जिद की मुत्तवी है। थाना इत्तिला किया अफसर पुलिस
ने फहमाइश किया कि उस जगह पर करो। चूंकि मुद्दालय की जगह सिवाय चबूतरा या
रसोई दूसरी नहीं है व दीवार फाटक हमराह मसजिद तामीर हुआ है मुद्दालय से वास्ता नहीं
है फहमाइश बतर नहीं है बल्कि सरजू दास चेला मुद्दालय का हर वक्त आमादा फौजदारी
का रहता है व जब जब मुद्दालय ने कुछ काम किया है तब अदालत से बाज रखा गया है।
इस वास्ते मुद्दई को ----- नहीं है कि मुकाबिल मुद्दालय का होवे वगैर हिमायत सरकार
के लिहाजा दरखास्त हजा हजूर में गुजरा कर उम्मीदवार हूं कि तहकीकात बवाजा बाला व
मुलाहिजा दीवार व इमारत मसजिद व नीज लफ्ज अल्लाह मुद्दालय बाज रखा जावे कि
सायल सफेदी दीवार व फाटक व मसजिद करे वाजिबन अर्ज किया

मोरखा 2 नवम्बर सन् 1883 ई० ।

अर्जी

फिदवी मुहम्मद असगर

मुतवल्ली व खतीब मस्जिद बाबरी वाक्या अवध ।

नकल किया - द०

मुकाबला किया - द०

मुलफाज तखमीनान . 280

Center and Library to
the Court of the District
Magistrate
Fazlul Karim
22/1/1884

EXHIBIT -18

Dated: 02nd November, 1883

Copy of application submitted by Mohammad Asgar
Mutawalli and Khatib / Imam, Babri Masjid
Suit NO. 95435 related to birth place Awadh

IN THE COURT OF ASSISTANT COMMISSIONER, FAIZABAD

Date of decision: 22.01.1884

IN THE MATTER OF:-

Sayyad Mohammad Asgar Versus Raghubar Dass

Mohammad Asgar Mutawalli Jama Masjid Babri related to
birth place Awadh . . .Plaintiff

Versus

Raghubar Dass Mahant Chabutra (Platform) Birth Place,
Awadh,

R/o AwadhDefendant

Hon'ble Sir,

Plaintiff humbly submits as follows that plaintiff is
unable to explain the complaints of defendant that the Birth
Place Chabutra (Platform) within wall of the Ahata of the

Babri Masjid belongs to the defendant. While defendant has no relation with the outer wall of Ahata, Kathera and Phatak and all these places relate to above mentioned Masjid. There are no marks / signs of Masjid. But there is outer wall upon which Allah has written. Applicant has been receiving profit from it from olden time. Whenever any necessity for its repairing and renovation arises then at that time applicant gets done the same. Now a period of three years has passed from the death ceremony when wall of the Phatak has collapsed and its repairing was got done after paying an amount of Rs. 50/- and plaintiff has always been getting done white washing and repairing Masjid. Plaintiff also purchased the white washing material in this year for getting white washed the same but defendant came there for doing white washing on the Phatak and wall. Defendant says that now he will do white washing there. Therefore, due to having arisen dispute, the white washing of the Masjid could not be got done. Information was given to the In-charge Police Station regarding this incident and Police Officer made to understand in detail about this incident happened at that place. Defendant has no other place there except Chabutra (Platform) and Rashoi (Kitchen). The above mentioned Phatak (gate) and wall have been constructed along with the

Masjid. Defendant has no relation with them. But Sarju Dass - Chela of the defendant always remain ready and active for fighting. Whenever defendant has done any work then court process has been used. Therefore, plaintiff has no illegible to face defendant without the help of the government. Therefore, this application is submitted to you and I hope from you that you will investigate entire matter and thereafter you will stop the defendant from wall, building of the Masjid and the place where name of Allah has written. Defendant wants to get done white washing of Phatak and wall and Masjid. Therefore, this application is submitted for your kind perusal.

Dated: 02.11.1883

Applicant

Fidchi Mohammad Asgar

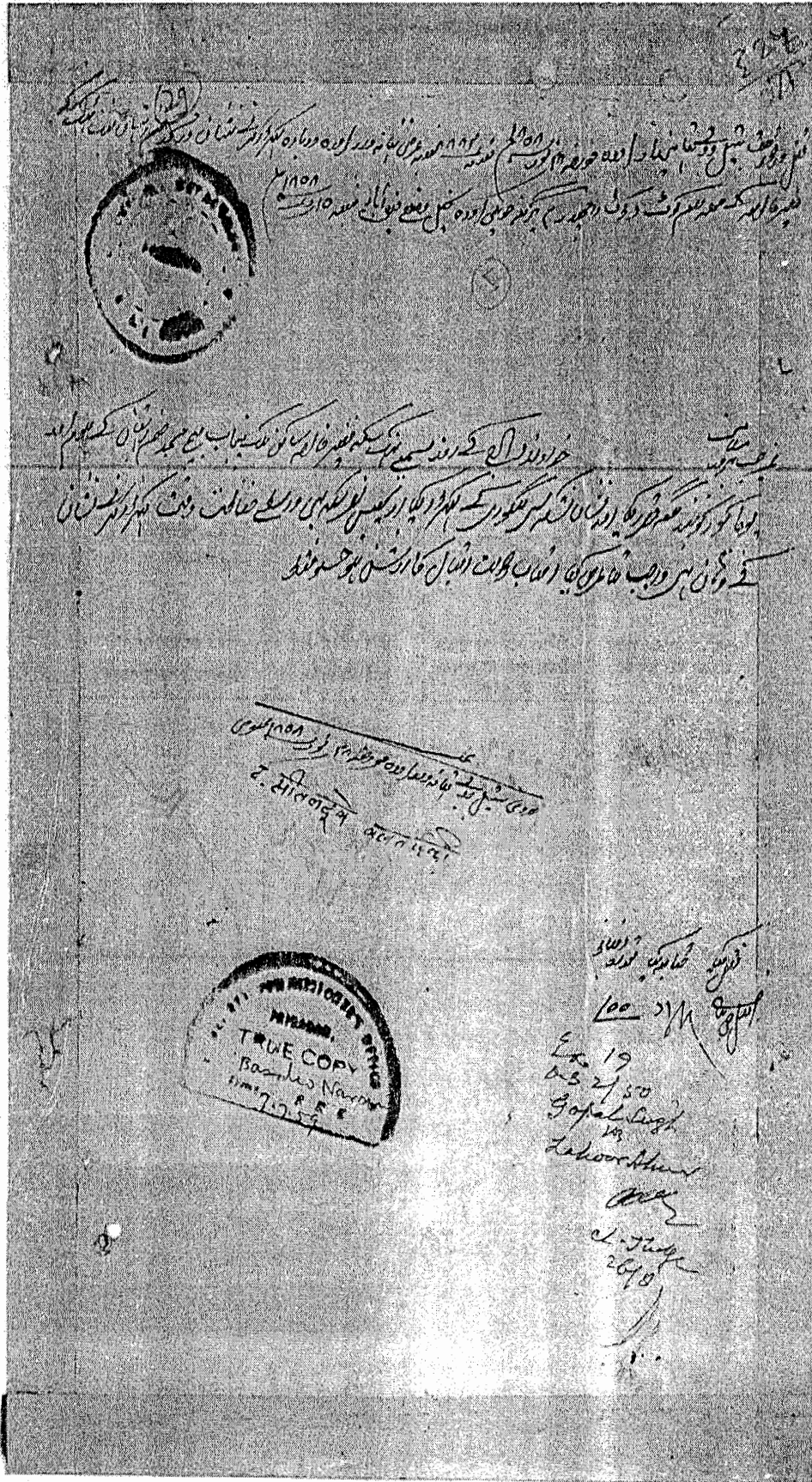
Mutwalli and Khatib Babri Masjid,

Awadh

Copied by:

Compared by:

Illegible :280



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6-7-59 (1959)	7-7-59	8-7-59 1959	

Denied Differ 27/10/59

12.8.59

One Rupee

10/59

88

इकजीबिट : 19

नकल दरखास्त शीतल दुबे थानेदार अवध मोरखा 28 नवम्बर सन् 1858 ई० मुकदमा नं० 884
व मुकदमा अर्जी थानेदार अवध दर बारह खड़ा करने निशान दर मस्जिद जन्म अस्थान सन्त
निहंग सिंह फकीर खालसा वाक्या मुहल्ला राम कोट (कोट राम चन्द्र) परगना हवेली अवध
तहसील व जिला फैजाबाद मोरखा 15 दिसम्बर सन् 1858 ई०
गरीब परवर सलामत,

खुदावन्द आज के रोज मुसम्मी निहंग सिंह फकीर खालसा साकिन मुल्क पंजाब
बीच मसजिद जन्म अस्थान के होम और पूजा गुर गोबिन्द सिंह मुकहैर किया और निशान श्री
मगवान के खड़ा किया और पच्चीस नफर सिख भी वास्ते हिफाजत वक्त खड़ा करने निशान
के वहाँ थे। वाजिब न अर्ज किया। आफ़ताब दौलत इकबाल का रौशन हो खुश। फकत

अर्जी

फ़िदवी शीतल दुबे थानेदार अवध मोरखा 28 नवम्बर सन् 1858 ईसवी

दस्तखत शीतल दुबे बख़्त हिन्दी

नकल किया - द०
मुकाबला किया - द०
अल्फाज - 100

Verified to be correct
transliteration

Polwar
A. S. S. for p. 11
23/11/2007

Exh. 19

Gareeb Parwar salamat Khuda wand,

Today Mr. Nihang Singh Faqir Khalsa resident of Punjab, organised Hawan and Puja of Guru Govind Singh and erected a symbol of Sri Bhagwan, within the premises of the Masjid. At the time of pitching the symbol, 25 sikhs were posted there for security. Deemed necessary so requested. May your regime progress. Pleasure.

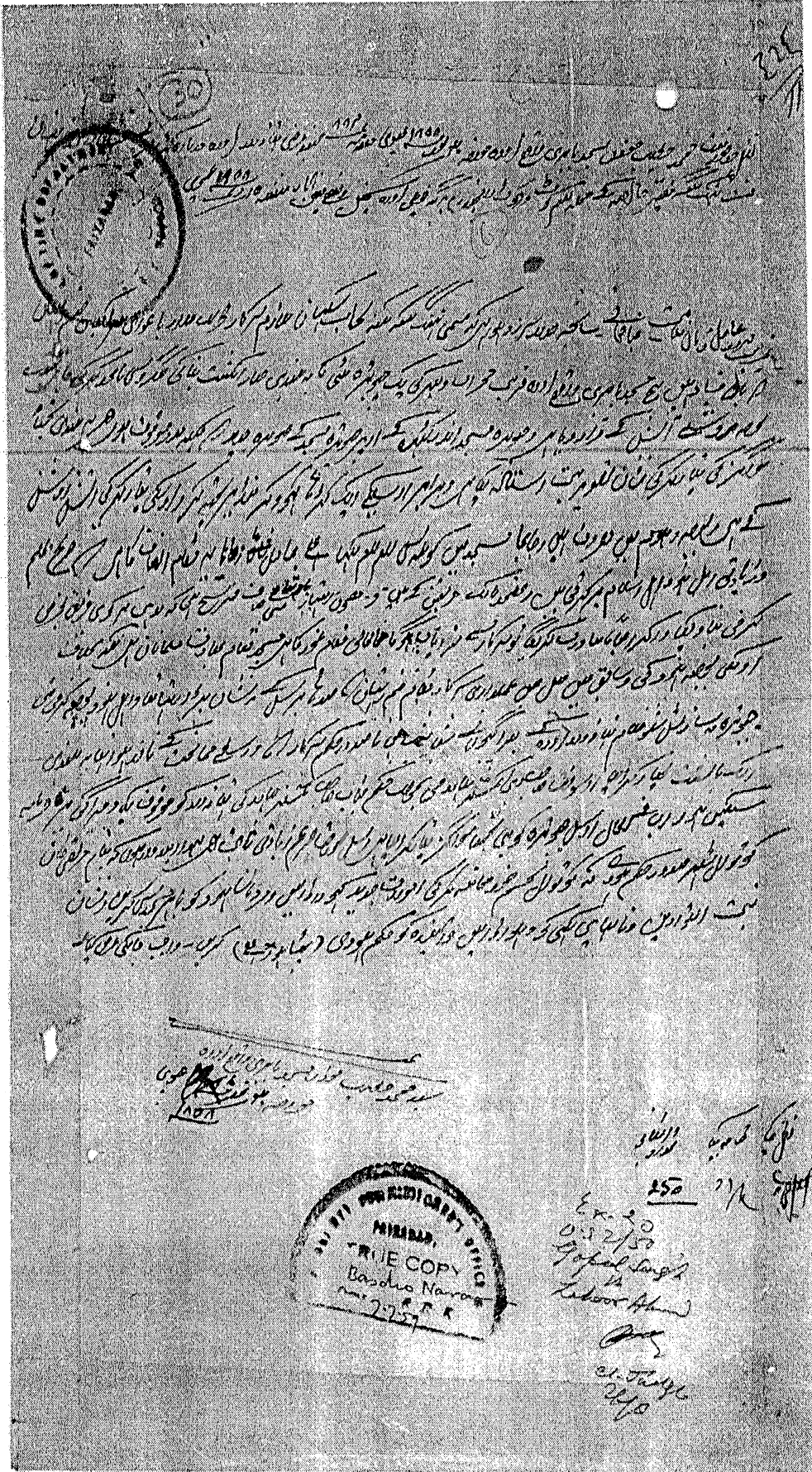
Applicant.

Your obedient servant

Sheetal Dubey, Thanedar Oudh

Dated November 28, 1858."

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6.7.59 (Signature)	7.7.59 (Signature)	8.7.59 July 2nd 1959	

Devid
Signature
29/11/64

22

12.8.59

ONE RUPEE

One Rupee

92

एकजीबिट - 20

नकल दरखास्त मुहम्मद खलीब व मुअज़्ज़िन मस्जिद बाबरी वाक्या अवध मोरखा 30 नवम्बर सन् 1858 ई० मुकदमा नं० 884 मुकदमा अर्जी थानेदार अवध दर बारह खड़ा करने निशान दर मस्जिद जन्मस्थान सन्त निहंग सिंह फकीर खालसा के मुहल्ला राम कोट (कोट राम चन्दर) परगना हवेली अवध तहसील व जिला फैजाबाद मुनफसिला 15 दिसम्बर सन् 1858 ईसवी ।

गरीब परवर आदिले जमां सलामत,

जनाब आली सान्हा जदीद सर्जद हुआ है कि मुसम्मी निहंग सिंह सकना पंजाब सिक्खहान मुलाजिम सरकार दौलत दार बआबूमी बैरागियान जन्मस्थान के बानी फसाद हैं। बीच मस्जिद बाबरी वाक्या अवध करीब महाराब व भिम्बर के एक चबूतरा मिट्टी का बबुलंदी चहार अंगुस्त बनाके कंकरो से मामूर करके कायम किया है बवजह ~~ब~~ रोशनी आतिश के करार दिया है व चबूतरा मस्जिद अन्दर कटहरा के ऊपर चबूतरा मस्जिद के चबूतरा जदीद के बल्कि यह वो मौकूफ हुई है । यह बुलंदी तकभी ^न सवा गज की तैयार करके निशान व तस्वीर बुत इस्तला किया है व बराबर उसके एक गड़ढा खोद कर मुण्डेर पुख्ता करवा उसकी तैयार करके आतिश रोशन की है पूजा व होम में मसरूफ है व जाबजा मस्जिद में कोयले से राम राम लिखा है । आदिले रियाया, यह मुकाम इन्साफ का है । इसीतरह जुल्म ज्यादती व अहले हनूद अहले इस्लाम पर करते हैं व हजूर मालिक, फरीकैन के हैं व मजूमन इस्लाम बादशाही से साफ सरीह है कि मजहब पर कोई फरीक बगर्ज कर्फी बनावेगा व अगर एहतियातन मुवादरत करेगा तो सरकार से सजायाब होगा। जनाब आली, मुकाम गौर का है, मस्जिद मुकाम इवादत मुसलमानान है बल्कि बखिलाफ इसके पूजा होम की व साबिक में कबिल बल्वा अमलदारी सरकार मुकाम जन्म अस्थान के सदहा बरस से परेशान पड़ा रहता था व अहले हनूद पूजा करते थे। चबूतरा ~~ब~~ बसाजिश शिव गुलाम थानेदार अवध के बैरणीयों ने शबाशब में बासदूर हुक्म सरकार का वास्ते मुमानियत के नाफिज़ हुआ था । बबुलंदी एक बालिशत तैयार कर लिया । उस वक्त साहब डिप्टी कमिश्नर बहादुर ने बमूजिब हुक्म जनाब साहिब कमिश्नर बहादुर के थानेदार की मौकूफ किया व बैरागी पर जुर्माना संगीन हुआ । अब फिलहाल उस चबूतरा को भी तख्मीनन सवा गज तैयार करा लिया । इस सूरत सरीह ज्यादती साबित है। लिहाज़ा उम्मीदवार हूँ कि बनाम मुतर्जा खान कोतवाल शहर सदूर हुक्म होवे कि कोतवाल बचशमे खुद मुआइना करके अमूरात जदीद खुदवा डालें व मर्दान हनूद को बाहर मस्जिद के करें व निशान बुत उलटवाएं व बस्याही लिखी को धुलवा दें व आइन्दा को हुक्म होवे ~~करें~~ वाजिब जान के अर्ज किया।

सैय्यद मुहम्मद खलीब मुअज़्ज़िन
मस्जिद बाबरी वाक्या अवध
मोरखा 30 नवम्बर सन् 1858 ईस्वी

नकल किया - ८०
मुकाबला किया - ८०
तादाद अल्फाज़ - २५०

Verified by the
Government

For use of the
Government

"Copy of the application of Mohammd Khatib Moazzin of the Masjid, dated November 30, 1858 case no. 884 regarding application of Thanedar Oudh, for reconstructing the symbol within the Masjid Janam Sthan Mahant Nihang Singh Faqir Khalsa Mohalla Ram Kot, Kot Ram Chander Pargana Haweli, Oudh, Tahsil and District Faizabad decided on December 15, 1858.

Gharib Parwar Aadil-e-Zaman Salamat

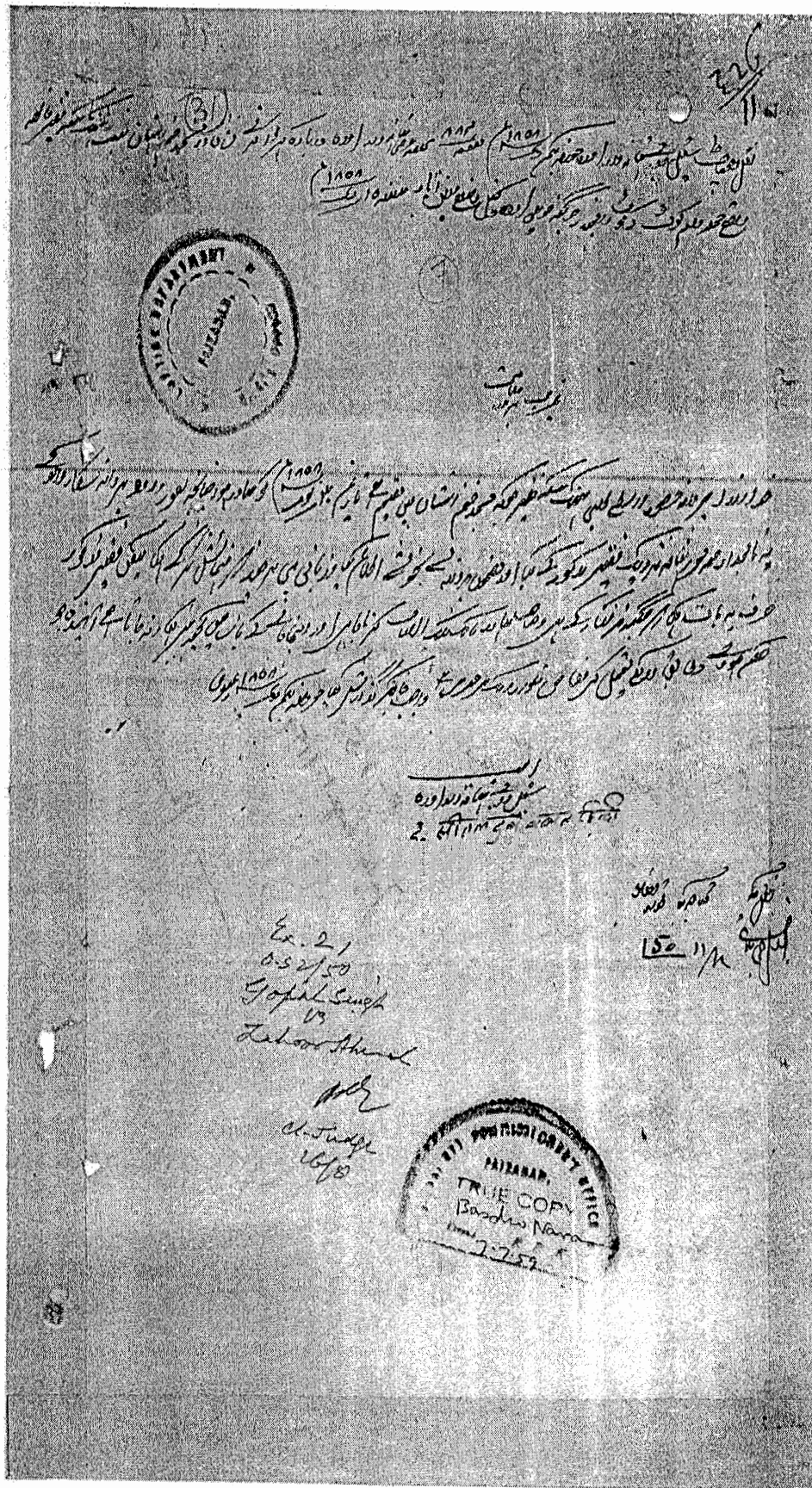
Sir, In a recent incident one Nihang Sikh resident of Punjab Sikkhan, a government employee (Sic) is creating riot on Janam Sthan Masjid situated in Oudh. Near Mehrab and Mimber, he has constructed, inside the case, an earth Chabutra measuring about four fingers by filling it with Kankars (concrete). Lighting arrangement has been made. . . . and after raising the height of Chabutra about 1¼ yards a picture of idol has been placed and after digging a pit near it, the Munder wall has been made Pucca. Fire has been lit there for light and Puja and Home is continuing there. In whole of this Masjid 'Ram Ram' has been written with coal. Kindly, do justice. It is an open tyranny and high handedness of the Hindus on Muslims. You are the master of both the parties since the Shahi era (sic) if any person constructs forcibly he would be punished by your honour. Kindly consider the fact that Masjid is a place of worship of the Muslims and not that of Hindus. Previously the symbol of Janamasthan had been there for hundreds of years and Hindus did Puja. Because of conspiracy of Shiv Ghulam Thandedar Oudh Government, the Bairagis constructed overnight a Chabutra up to

height of one 'Balisht' until the orders of injunction were issued. At that time the Deputy Commissioner suspended the Thanedar and fine was imposed on Bairagis. Now the Chabootra has been raised to about 1¼ yards. Thus sheer high-handedness has been proved. Therefore it is requested that Murtaza Khan Kotwal City may be ordered that he himself visit the spot and inspect the new constructions and get them demolished (sic) and oust the Hindus from there; the symbol and the idol may be removed from there and writing on the walls be washed. Orders may be issued for the future (paper torn). Deemed necessary, so requested.

Sd/- Syed Mohammad Khatib,

Moazzim Masjid Babri sites in Oudh

Dated November 30, 1858."



96

UTTAR
INDIA
COURT FEES ONLY
25 NP
पच्चीस नये पैसे
E NAYE PAISE

2-7-59
केवल नकल की फीस के लिए

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board	Date of delivery of copy.	Signature of official delivering copy.
आवश्यक स्टाम्प सहित पार्थना पत्र देने की तारीख	नोटिस बोर्ड पर नकल तैयार होने की सूचना की तारीख	नकल वापिस दिए जाने की तारीख	नकल वापिस देने वाले अधिकारी का हस्ताक्षर
6-7-59	7-7-59	8-7-59 July 8/1959	

David
Safford
27/11/59

cl. 12.238

Canceled
12.238

ONE RUPEE

Am. R. S. An. 1958

एकजीबिट - 21

नकल रिपोर्ट शीतल दुबे थानेदार अवध मोरखा 1 दिसम्बर सन 1858 ई0 मुकद्दमा नं0 884
बमुकद्दमा अर्जी थानेदार अवध दर बारह खड़ा करने निशान दर मसजिद जन्म अस्थान सन्त
निहंग सिंह फकीर खालसा वाक्या मुहल्ला राम कोट (कोट राम चन्दर) परगना हवेली अवध
तहसील व जिला फैजाबाद मुनफसिला 15 दिसम्बर सन् 1858 ई0 ।
गरीब परवर सलामत,

खुदाबन्दे परवाज हज़ूर वास्ते तलबी निहंग सिंह फकीर जो कि मस्जिद जन्म
अस्थान में मुक़ीम है, तारीख 30 नवम्बर सन 1858 ई0 को सादर हुआ चुनौचे बतौर वास्ते
परवाना वकार वालों के यह ताबेदार जो मुकर्रर थाना नज़दीक फकीर मज़कूर के गया और
मज़मून परवाना से बखूबी इत्तला की, यह जवानी भी हर चन्द के फहमाइश करके कहा
लेकिन फकीर मज़कूर सिर्फ यह बात कहा कि यह जगह निरकार की है व साहब बहादुर
मालिक मुल्क इन्साफ करना चाहिए और अपने जाने के बारे में कुछ नहीं कहा व ना जाता
है। आइन्दा जो हुकुम होवे मुताबिक उसके तामील करें मैं बतौर एक सरहद में हूँ। वाजिब
जान कर गुजारिश किया मारुज़ा 1 दिसम्बर सन् 1858 ईस्वी।

अलअब्द

शीतल दुबे थानेदार अवध

दस्तख़त बख़्त हिन्दी

नकल किया - द0
मुकाबला किया - द0
तादाद अल्फाज - 150

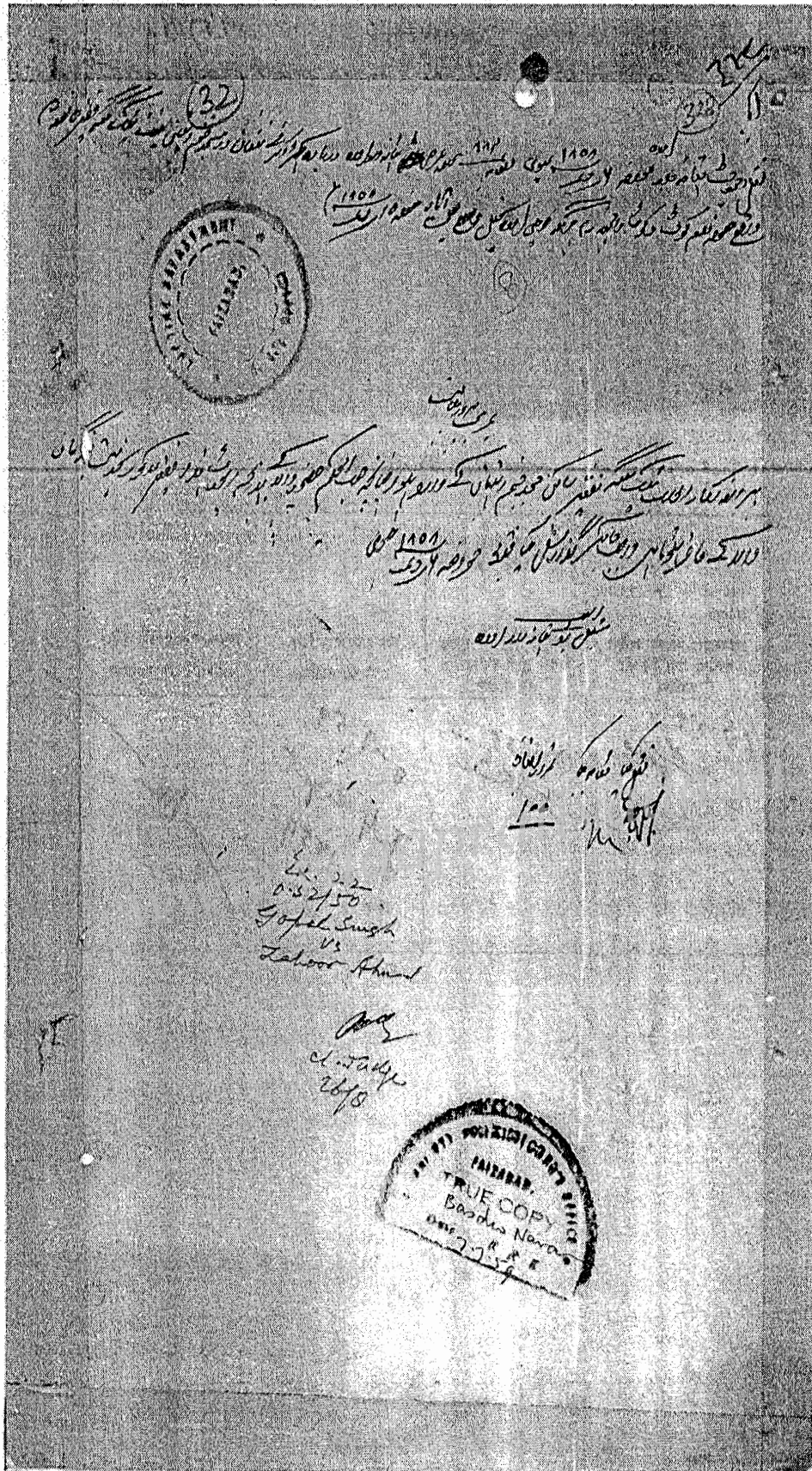
Verified & Correct
Transliterated
Rajni
Dawood
for JAL
23/11/2017

"Copy of the report of Sheetal Dubey, Thanedar Oudh dated December 1, 1858 in the case no. 884, application of Thandedar Oudh regarding erecting Darbar and pitching on symbol within masjid Janam Sthan. Sant Nihang Singh Faqir Khalsa resident of Mohalla Ram Kot (Kot Ramchandra) Pargana Haweli Oudh, Tahsil and District Faizabad, decided on December 15, 1858.

Khudawand-e-Parwaz Huzoor for summoning Nihang Singh Faqir who is residing within the Masjid. Order passed on November 30, 1858. So the parwana was taken to the said Faqir by this obedient servant who is posted there and the subject/contents thereof was explained to him. He was explained the text of 'it' orally also – He was admonished (for his act) but the said Faqir continued to insist that every place belonged to Nirankar and justice should be done to him. Neither he said a word about leaving the place he was illegally occupying nor left. Therefore, I am here to carry out any further orders given in the matter. Deemed necessary so requested

Dated Dec. 1, 1858

Sd/- Sheetal Dubey Thanedar Oudh"



100

UTAR 447 d 25 NP

G FEES ONLY

पचास नये पैसे

50 NAYE PAISE

केवल नकल की फीस के लिए

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आवश्यक स्थान सहित माथमा पत्र देने की तारीख	नोटिस बोर्ड पर नकल तैयार होने की सूचना की तारीख	नकल वापिस दिए जाने की तारीख	नकल वापिस देने वाले अधिकारी का हस्ताक्षर
6-7-59 (Signature)	7-2-59 (Signature)	8-7-59 July 8, 1959	(Signature)

David
Gill
27/10/59

12.05.59

One
Aug 10/59

INDIA
COURT FEE
ONE PAISE

101

एकजीबिट - 22

नकल रिपोर्ट थानेदार अवध मोरखा 6 दिसम्बर सन् 1858 ईस्वी व मुकदमा नं० 884 मुकदमा अर्जी थानेदार अवध दर बारह खड़ा करने निशान दर मस्जिद जन्म अस्थान सन्त निहंग सिंह फकीर खालसा वाक्या राम कोट (कोट राम चन्द्र) परगना हवेली अवध तहसील व जिला फैजाबाद मुनफसिला 15 दिसम्बर सन 1858 ई० ।

गरीब परवर सलामत,

परवाना वकारुल तलब निहंग सिंह फकीर साकिन मस्जिद जन्म अस्थान के वारिज हुआ चुनौचे हस्बुल हुक्म हजुरे वाला के वजरिये रिपोर्ट हजा फकीर मजकूर व खिदमत बन्दगाने वाला है हाजिर होता है । वाजिब जानकार गुजारिश किया फकत मोरखा 6 दिसम्बर सन 1858 ईस्वी

अलअब्द

शीतल दुवे थानेदार अवध

नकल किया - ८०
मुकाबला किया - ८०
तादाद अल्फाज़ 100

Completed to the Court
Transliteration

23/11/2007

"Copy of the report of Thanedar Oudh dated December 6, 1858 in case no. 884. Application of Thanedar Oudh regarding erecting Darbar and pitching a symbol in the Masjid Janamasthan Sant Nihang Singh Faqir Khalsa resident of Ram Kot (Kot Ram Chandra) Pargana Haweli Oudh, Tehsil and District Faizabad, decided on December 15, 1858.

Ghareeb Parwar Salamat,

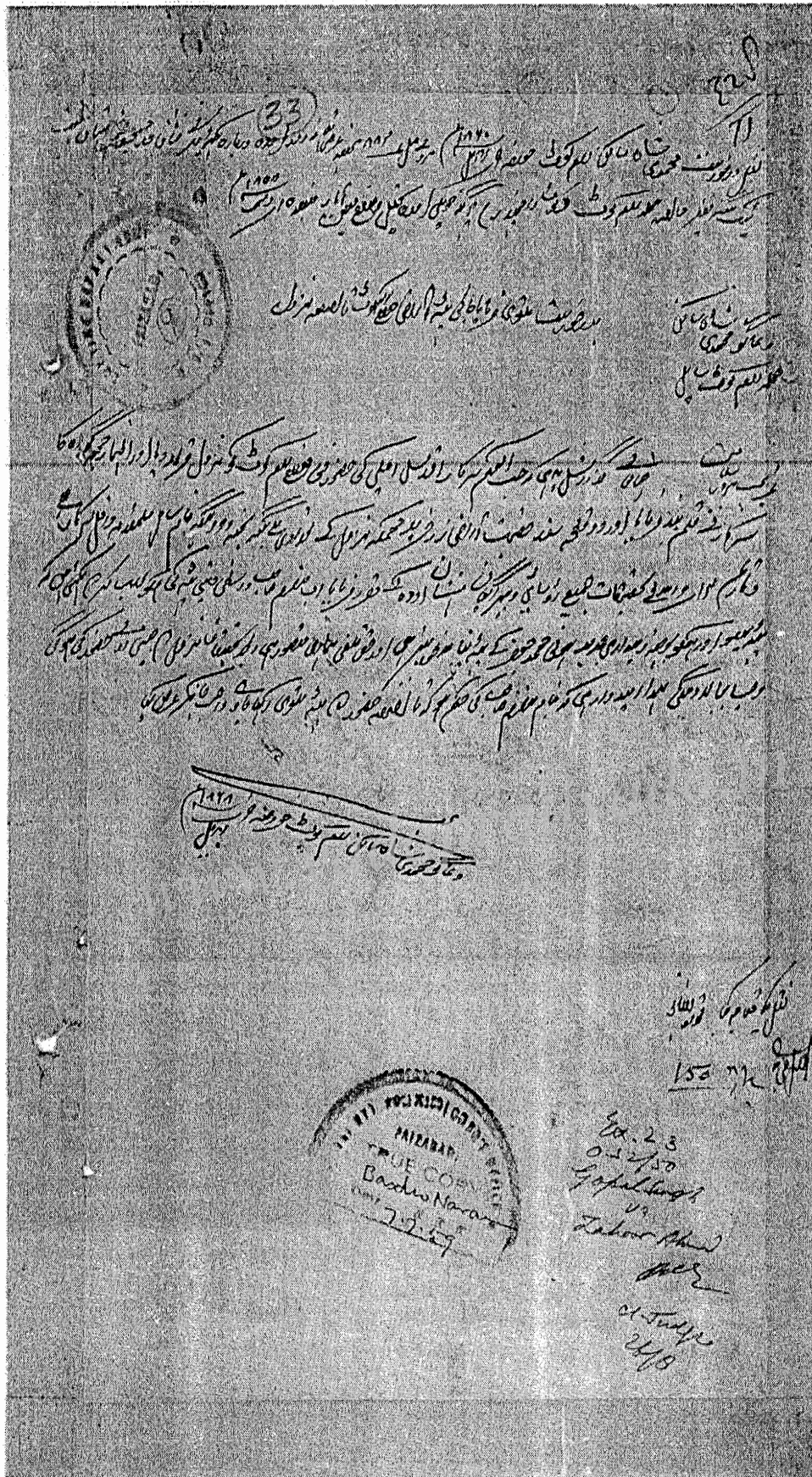
Parwana Wakarul Talab Nihang Singh Faqir resident of Masjid Janamasthan has been received. The Faqir has appeared and is present. As per orders a report in respect of the above said Faqir is being submitted for perusal deemed necessary, so requested. Dated December 6, 1858.

Sd/- Sheetal Dubey Thanedar Oudh.

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103 Exh-23



104

UTTAR PRADESH COURT FEES ONLY 24781 25 NP

पच्चीस नये पस

NAVE PAISE

केवल नकल की फीस के लिए

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board.	Date of delivery of copy.	Signature of official delivering copy.
आवश्यक स्टाम्प सहित प्रार्थना पत्र देने की तारीख	नोटिस बोर्ड पर नकल तैयार होने की सूचना की तारीख	नकल वापिस दिए जाने की तारीख	नकल वापिस देने वाले अधिकारी का हस्ताक्षर
6-7-59 1/8/59	1/8/59 7-7-59	8-7-59 1/8/59	

Denied
27/10/59

for

cl. Jm
12.8.59

One. D. K.
12/8/59

COURT FEES INDIA
ONE RUPEE

105 23

एकजीबिट - 23

नकल दरखास्त मुहम्मदी शाह साकिन राम कोट मोरखा 9 अप्रैल सन 1860 ई0 बरुए मिसल नं0 884 बमुकदमा / अर्जी थानेदार अवध दर बारह खड़ा करने निशान दर मस्जिद जन्म अस्थान सन्त टैक सिंह फकीर खालसा मुहल्ला राम कोट (कोट राम चन्दर) परगना हवेली अवध तहसील व जिला फैजाबाद मुन्फसला 15 दिसम्बर सन 1858 ई0

दुआगो मुहम्मदी शाह साकिन मुहल्ला राम कोट सायल

बदरखास्त मुत्सवी फरमाया जाय पट्टा आराजी मौजा राम कोट ता फैसला नजूल

गरीब परवर सलामत,

ज़नाब आली, गुज़ारिश यह है कि हस्तुल हुक्म सरकार उकदस आला के हज़ूर ने मौजा राम कोट को नजूल करार दिया और इज़हार जुम्मा गवाह का सरकार ने कलम बन्द फरमाया और दो किता सनद हकियत आराजी ज़रे खरीद महकमा नजूल के तादादी 3 बीघा पुख्ता व दो बीघा ख़ाम मिसल मुकदमा दाखिल सरकार है व तारीख 14 वास्ते तहकीकात जमीन सुसाइटी व बैरागियान महन्तान अवध के मुकर्रर फरमाया अब मुत्सिम साहब वास्ते देने पट्टा के हमको तलब करके कहते हैं कि पट्टा ले लो और हमको बवजह जमींदारी जदीद होने मुहम्मद ज़ाफ़र के पट्टा लेना मन्ज़ूर नहीं है और हक तल्की हमारी मुतसव्वर है बाक़ तहकीकात नजूल के जैसी राय हज़ूर की होगी वैसा बजा लावेंगे। लिहाज़ा उम्मीदवार है कि बनाम मुत्सिम साहब के हुक्म हो कि ता फैसला हज़ूर के पट्टा मुल्ताज़ी रखा जावे। वाजिब जान कर अर्ज किया

अर्जी

दुआगो मुहम्मदी शाह साकिन राम कोट

मोरखा 9 अप्रैल सन 1868 ई0

नकल किया - २०
मुकाबला किया - २०
तादाद अल्फाज - 150

Verified to be
Correct transcription
Rajwade
Shriwade
23/11/2007

"Copy of the application Mohammadi Shah resident of village Ramkot dated April 9, 1860. (According to file no. 884, the application of a Station Officer Oudh for reerecting the symbol within Masjid Janmsthan Sant Tek Singh Fakir Khalsa Mohalla Ramkot (Kot Ram Chandra) Pargana Haveli Oudh Tahsil and District Faizabad decided on December 15, 1858).

Dwago Mohammadi Shah resident of Mohalla RamKot. . . . Applicant.

The application for postponing grant of lease in respect of village Ramkot till the decision of Nuzul.

Garib Parwar Salamat,

Respected Sir,

It is requested that under the orders of your honour Mauja Ram Kot has been declared Nuzul and statement of all the witnesses were recorded and they proved documents of rights, two documents regarding purchase of Arazi from the department of Nuzul, three Bigha Pokhta and two Bigha Kham and the file has been placed in the case and date 14 has been fixed for inquiry in the land of society and Bairagies, Mahants of Awadh. Now Mutsim Saheb calls us and offers lease and says to accept it but we do not agree because of it being new Zamindari of Mohd. Zafar and will forfeit our rights. Whatsoever orders would be of your honour after the inquiry regarding Nuzul, we shall abide by the same. Therefore, it is prayed that orders may be issued to Mutsim Saheb that grant of lease may kindly be postponed till the decision of the case. Being proper, so requested.

Applicant Dwago Mohammadi Shah resident of Ram Kot dated 9th April 1868."

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United Provinces. **FOR COPIES ONLY** 4 As.

ANNA

صرف نقل
کم میں لایا جائے

धार प्रमाण
१-११/५९

सिर्फ तबकल के वारते काम
में लाया जाय

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board.	Date of delivery of copy.	Signature of official delivering copy.
23-2-20 23/2/20	23-2-20 23/2/20	23-2-20 23/2/20	23-2-20 23/2/20

Devil

Handwritten notes and signatures in Urdu/Hindi script follow the table.

EXh. 24

"Janab Sub-Judge Sahab Bahadur Faizabad.

Copy of plaint, included in the file of case no. Alif 943- 1883-1884
Syed Mohd. Asghar vs. Raghubar Das decided on June 18, 1883.

Janab Munsif Bahadur, Tehsil Faizabad Syed Mohd. Asghar s/o Syed
Rajab Ali caste Syed, occupation- Zamindari and Maafidari, aged about
55 years, Zamindari Muaza Shahnawa pargana Haveli Oudh, Tehsil
Faizabad- Plaintiff

vs.

Raghubar Das Mahant Chela and Nirmohi Akhara situated at Oudh
resident of Oudh (defendant).

The plaintiff begs to pray as under:

Description of the claim for Rs.30/- as rent for user of Chabutra and
Takht situated near the door of Babri Masjid Oudh and regarding
organizing Kartik Mela at the occasion of Ram Navami.

.... Haqqiat (Right) regarding 1288 Fasli and regarding 1289 Fasli at the
rate based on its use as described in the lease.

1- That the courtyard and the Chabutra before the Masjid Janamsthan is
the property of the plaintiff whereupon, from ancient times, is organized
Mela Kartiki and Ram Navami. In other days shops of flowers and
Batasha were being stalled, the contract wherefor was of Rs.35/- per
year. The plaintiff and the defendant had agreed to distribute this
amount between themselves in the ratio of 50-50.

2- That in 1288 Fasli, before Kartik Asnan and Ram Navami the
defendant with mala fide intentions, as against the contract of Rs. 35/-
made two shares of Rs.30/- only without consent of the plaintiff for both
the festivals/fairs, whereas, the contract was given in favour of Faqir
Murao, resident of Oudh. Action in this regard was taken in 1289 Fasli.

In 1288 Fasli Patta share of the plaintiff and the opposite party:

Rs.30/- = Rs.15 + Rs.15

1289 according to Patta

111

Rs30/-

The plaintiff prays that after due inquiries and observing judicial requirements a decree with costs may kindly be passed.

Claim under 1288 Fasli

8th November 82

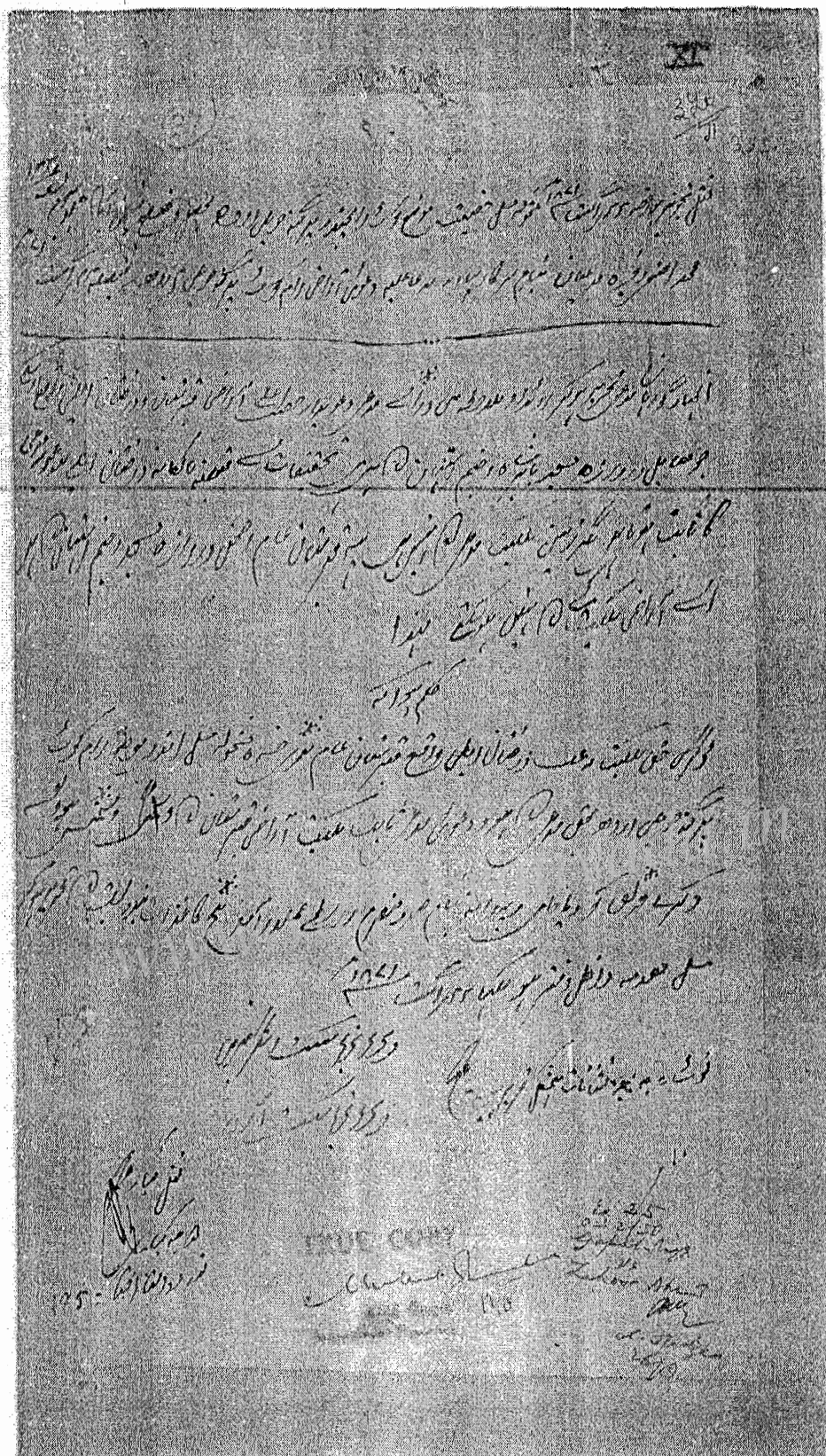
The petitioner is the claimant whatever he has written in the application, is correct, Alabda.

Sd/- Mohd. Asghar Zamindar.

Syed Mohd. Asghar Zamindar, Khatib, Mutwalli Masjid Babri situates in Oudh."

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www.vadaprativada.in



ONLY 4 As

थार प्रजा

صرفت نقل کے واسطے
کام میں لانا ہے

सिर्फ नकल के वाले काम
में लाया जाय

Date on which application is made for copy accompanied by the requisite stamps	Date of posting notice on notice board	Date of delivery of copy	Signature of official delivering copy
تاریخ جس پر نقل کی درخواست مع اسباب ضروری دی گئی	تاریخ آویزاں ہونے والے اعلان پر کر کے اطلاع دیا	تاریخ حوالگی نقل	مستطاب عہدہ دار کے جس نے نقل حوالہ کیا
<i>[Handwritten signature and date: 12/5/50]</i>	<i>[Handwritten signature and date: 12/5/50]</i>	<i>[Handwritten signature and date: 12/5/50]</i>	<i>[Handwritten signature]</i>

[Handwritten notes and stamps at the bottom of the form, including 'COURT FEE' and 'INDIA' stamps.]

कलकत्ता नं० २२-६-१९७९ मसुदा पत्रिका, कोयला मंत्रालय, नई दिल्ली
 राम कृष्ण प्रसाद हथेली जयपुर तहसील व जिला जयपुराद मिले पत्रिका
 नं० २०१२२

महोदय महाराज जीरात मुहैयात नमान सरकार कलकत्ता मुहैया

बाबा जाराजी राम कोट प्रसाद हथेली नं० २२-६-७९ कलकत्ता

गवाहान मुहैया तहसीर की पर मुख्याद मुलाहिका में पर बाय मुहैया

मावेदार हथेली बाबा जाराजी कवरिस्तान की कवरिस्तान हथेली बाबा

तहसीर जो हायल दरवाजा मसजिद बाबा जाराजी की जयपुर स्थान में है

मसजिद कात से मसजिद बाबा जाराजी कवरिस्तान हथेली मुलाहिका मुहैया बाबा जाराजी

मसजिद कात से मसजिद बाबा जाराजी कवरिस्तान हथेली मुलाहिका मुहैया बाबा जाराजी

मसजिद कात से मसजिद बाबा जाराजी कवरिस्तान हथेली मुलाहिका मुहैया बाबा जाराजी

मसजिद कात से मसजिद बाबा जाराजी कवरिस्तान हथेली मुलाहिका मुहैया बाबा जाराजी

हुम हुम हुम

मि डिग्री हथेली मसजिद कवरिस्तान हथेली बाबा जाराजी कवरिस्तान जयपुर

तहसीर मसजिद मसजिद जयपुर बाबा जाराजी राम कोट प्रसाद हथेली जयपुर

के ही बाबा जाराजी मुहैया बाबा जाराजी मसजिद बाबा जाराजी कवरिस्तान

ही बाबा जाराजी डिग्री फरीज की बाबा जाराजी मुहैया बाबा जाराजी कवरिस्तान

बाबा जाराजी कवरिस्तान बाबा जाराजी कवरिस्तान बाबा जाराजी कवरिस्तान

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२० डिग्री बाबा

२० डिग्री बाबा

नोट: ५ नीशानात हम जयपुर बाबा

"Copy of the judgment dated August 22, 1871, included in the Haqqiat , Village Kot Ram chandra, Pargana Haveli Oudh. Tehsil and District Faizabad Vol. 3 Basta no. 132. Mohd. Asghar and others petitioners vs. Government respondent. Claim over Arzi Ram Kot, Pargana Haveli Oudh.

Judgment dated August 22, 1871.

Statements of the witnesses of the plaintiffs were recorded and perused. The plaintiffs are the claimants of the ownership right of Arazi Qabristan and trees of Tamarind (Imli), in front of the door of Masjid Babar Shah and Janamsthan. Enquiries reveal that possession of the plaintiffs over the tamarind trees is well established, but the right of the ownership of the land cannot be of the plaintiffs. This is a general graveyard and courtyard in front of the door of the Masjid Janamsthan. Therefore such an Arazi (piece of land) cannot be a private property. As such it was ordered.

Decree for the ownership of 21 tamarind trees standing in the Qabristan, bearing Khasra number, (included the file) in Mauza Ram Kot pargana Haveli Oudh in favour of the plaintiffs is passed but suit regarding ownership of the plaintiffs with respect to the aforesaid Arazi qabristan (graveyard) is dismissed. Copies of the decree be given to the parties. Parwana be issued to Sadar Munsarim for necessary action. Except necessary documents, the file be consigned to office.

Dated August 22, 1871.

Sd/- Secretary (Urdu)"

Handwritten text in Devanagari script, likely a legal or official document. The text is arranged in several paragraphs, with some lines underlined. There are also some marginal notes and a circular stamp or seal visible in the center. The document appears to be a historical record or a legal proceeding.

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आधार प्रमाण

सर्व प्रतों के واسطے
کم میں لایا جائے

सिर्फ नकल के वासी काम
में लाया जाय

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board	Date of delivery of copy	Signature of official delivering copy.
تاریخ تحریر نقل کی درخواست مستند ہر گزشتہ	تاریخ پوسٹ نوٹس کے تحت اطلاع پر	تاریخ حوالگی نقل	دستوراء سرحددار کے تحریر نقل حوالہ کی
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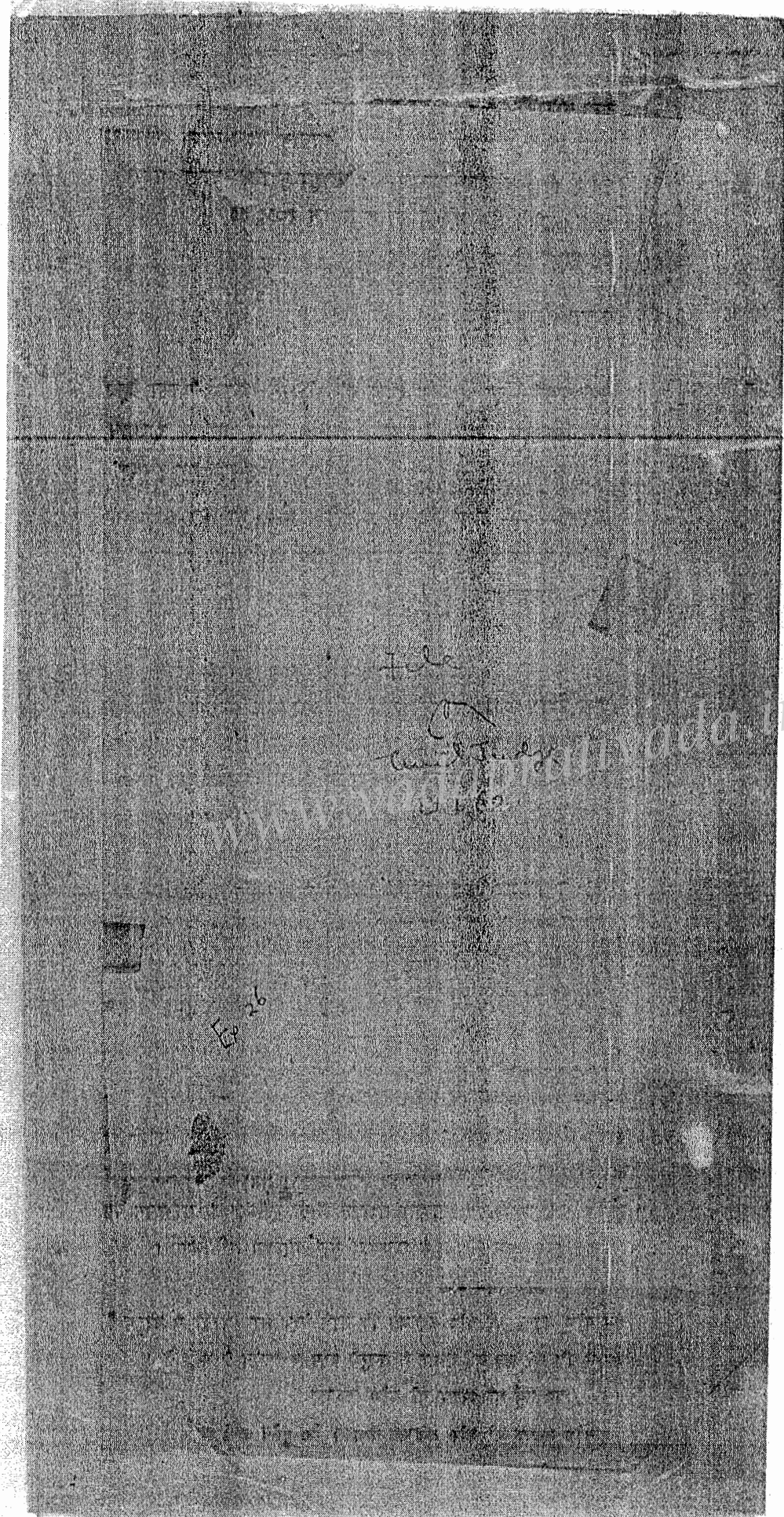
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"Copy of plaintiff included in the file of Haqiyat; Mauza Kot Ram Chandar Pargana Haveli Oudh, Tehsil and District Fazabad Vol. 3, Basta 132, Mohd Asghar etc. Plaintiffs vs. State defendant. Dawa Arzi Ram Kot Pargana Haveli Oudh, decided on August 22, 1871 Bandobast 125 No. Hadbast. Syed Mohd. Asghar and Mohammad afzal maternal grandsons (Nawasa) of Late Syed Husain Ali, Khatib and Moazzin Masjid Babri situated at Janamsthan Oudh vs. the Government-defendant. Claim over 71.2 Jaribi 21 trees of tamarind according to Khasra number as per Amaldaramad Qadeem (old).

Garib Parwar Salamat,

The post of Khatib and Moazzin, Jama Masjid Babri situated at Janamsthan Oudh is ancestral (PushtDar Pusht and Naslan Baad Naslan).....21 Imli trees have been in the possession and use of the applicants and their ancestors since ancient times. The said right was of Rajab Ali Shah, Fazirabad, ancestor of the applicants. The Faqir was residing there with the permission of the plaintiff's ancestors. He was our servant. During the Shahi period, when the said Faqir became against the plaintiffs' ancestor, he was ousted from the premises. Since then we have been in possession over Bagh Imli (sic) There was interference/resistance by us and against Baram Das and others a decree was issued by the Court in favour of the objector, i.e. the applicant which remained in force in case of Haridas Chela Baram Das but on filing of another case Khasra number was given and the applicants are in possession thereof..... . It is requested that this Hon'ble Court may after due inquiries, pass decree for eviction from trees of Imli, Khandhal and graveyard may be issued in favour of applicants. Deemed necessary, so prayed.

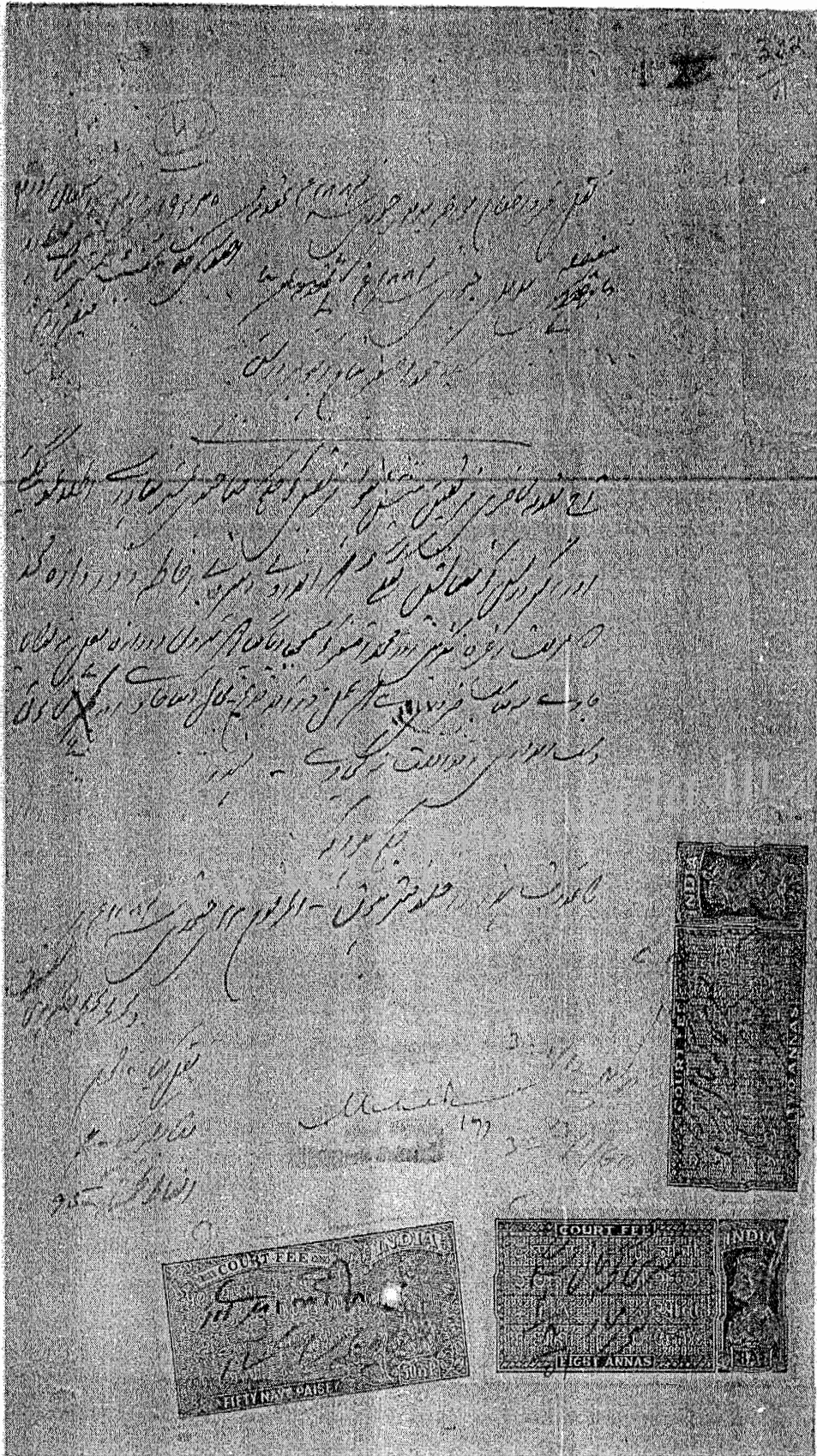
www.vadaprattivada.in Dated Febraury 22, 70.

We Mohd. Asghar and Mohd. Afzal aver that our names are there in the plaint. Whatever is said is correct to the best of our knowledge and belief.

Sd/ Mohd. Asghar and Mohd Afzal. Mohd. Asghar and Mohd. Afzal are the matriarchic grandsons of Khatib and Moazzin Masjid Babri.

www.vadaprativada.in

www.vadaprativada.in



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<p>an application copy accom- the remanate</p>	<p>Date of posting notice on notice board</p>	<p>Date of delivery of copy</p>	<p>Signature of official deliver- ing copy</p>		
<p>तारीख नकल के काम में लाया जाय</p>	<p>तारीख नकल के काम में लाया जाय</p>	<p>तारीख नकल के काम में लाया जाय</p>	<p>तारीख नकल के काम में लाया जाय</p>		
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INDIA COURTESY POST FOUR PAYS

"Copy of the order sheet dated January 22, 1884 in case no. 19435-Janamsthan, Judgement dated January 22, 1884, Ijlasi Janab Assistant Commissioner Sahab Bahadur Faizabad.

Syed Mohd. Asghar vs. Raghubar Das.

Today the case was called out in presence of the parties. As per orders of the Deputy Commissioner, parties were informed accordingly. Raghubar Das was restrained from carrying out repairs etc in the internal and outer part of the compound and Mohd. Asghar was advised not to lock the outer door of the mosque. It is necessary that the old existing orders be observed and complied with and there should be no interference in it.

Order.

All the papers be consigned.

Dated January 22, 84.

Sd/- English."

Handwritten text in Devanagari script, likely a legal or official document. The text is written in multiple lines and includes several signatures and stamps. A circular stamp is visible on the right side of the document. The text is somewhat faded and difficult to read in some places.

Handwritten text in Devanagari script, likely a legal or official document. The text is written in multiple lines and includes several signatures and stamps. A circular stamp is visible on the right side of the document. The text is somewhat faded and difficult to read in some places.

127

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 ONE RUPEE	 ONE RUPEE	 FOUR ANNAS	 FOUR ANNAS
<p>صرف نقل کے واسطے کم میں لایا جائے</p> <p style="font-size: 1.5em; font-weight: bold;">आर प्राना</p> <p>सिर्फे नकल के वास्ते काम में लाया जाय</p>			
<p>Date on which application is made for copy accompanied by the requisite stamps</p> <p>تاریخ درخواست کے لئے مستحقہ نوٹوں کے ساتھ</p>	<p>Date of posting notice on notice board</p> <p>تاریخ اعلان نوٹ کے لئے اعلان برد</p>	<p>Date of delivery of copy</p> <p>تاریخ حوالہ</p>	<p>Signature of official delivering copy</p> <p>دستخط عہدہ دار کے جسے نقل حوالہ</p>
15/5/57 Fifteenth May 1957	16/7/57 Sixteenth July 1957	15/7/57	[Signature]

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128

परिवारस्त सुभार दास मीले २० जून १९५४ सुभार दास मीले २०

स्थान जय गणेशजी काठ बरिस्टेट मिला साहब काठुर जयकासर
फैलाता २२ बतवरी १९५४

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बहकास साहब डिप्टी जयकासर जयकासर

सुभार सुभार दास जयकासर जयकासर जयकासर दास जयकासर दास

सुभार दास परिवारस्त साहब पर साहब जयकासर

सुभारत तबल्लह करमाई दास

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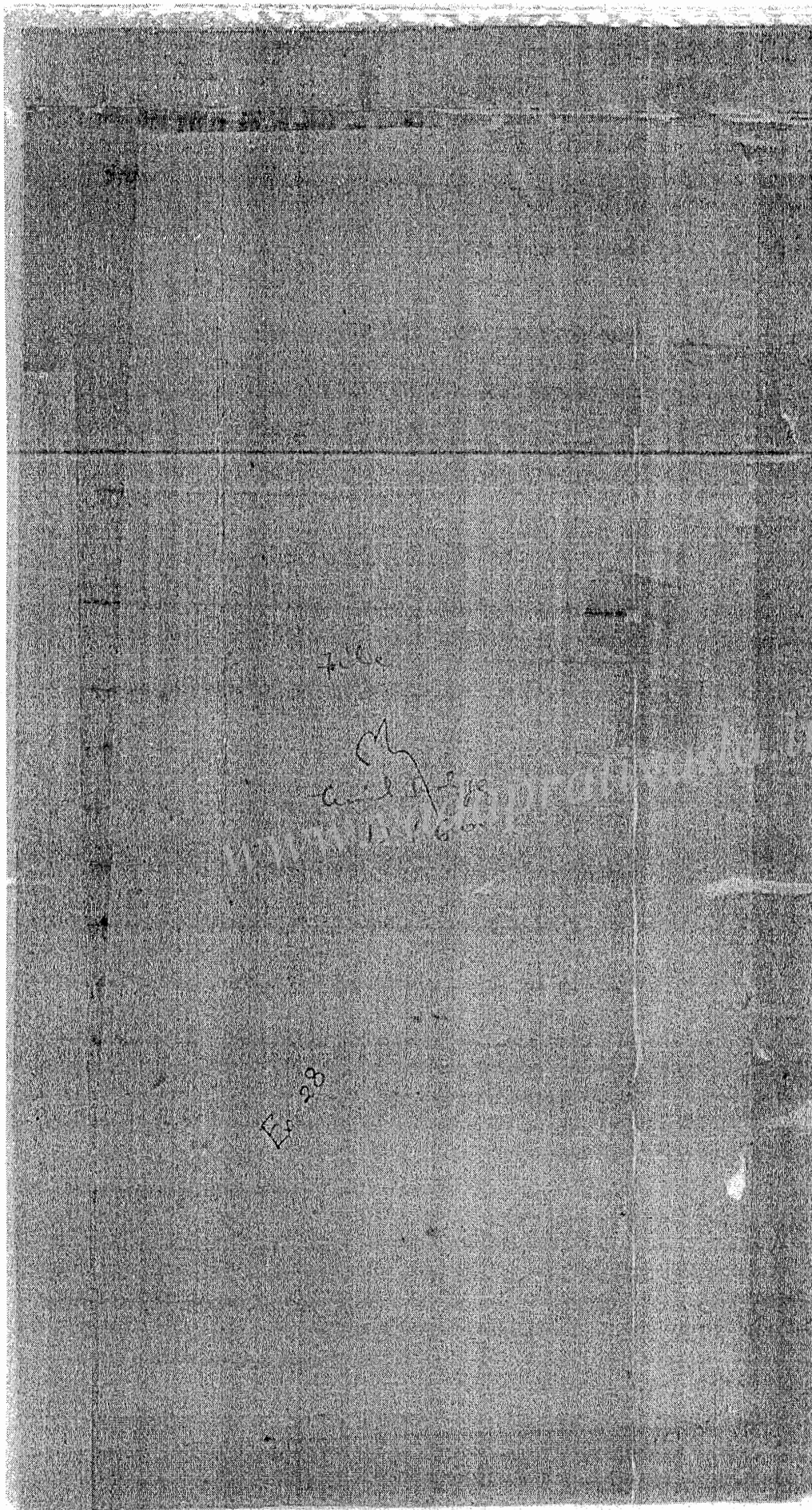
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मीले २० जून १९५४ दास

दास मीले सुभार दास

129



"Copy of the application of Raghubar Das dated 27.06.1884 no. 19435 at Janamsthan Oudh in the Court of Janab Assistant Commissioner Sahab Bahadur Faizabad. Date of Judgment. .22nd January 1884. Syed Mohd. Asghar vs. Raghubar Das before the Court of Deputy Commissioner Bahadur.

Mahant Raghubar Das, Janamsthan situated at Ayodhyaji – plaintiff.

Interpretation of the claim application of the applicant. After considering the objections may kindly be heard.

Gharib Parwar Salamat.

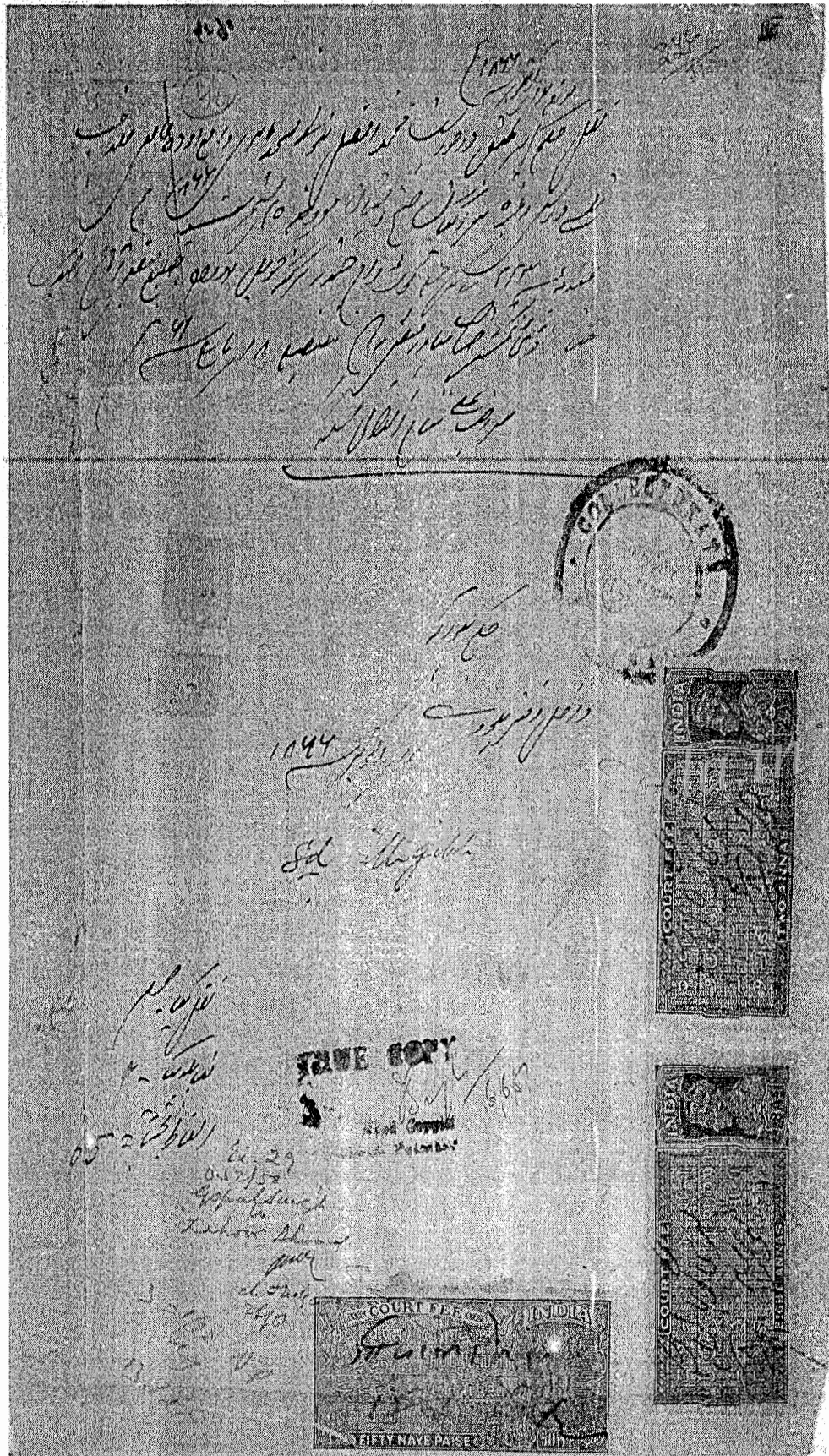
It is prayed that your honour may be pleased to make the spot inspection on any day, then we shall never have any grievance and the applicant will be satisfied. Secondly your honour has not allowed Muslims to carry out white wash. They are doing white wash at places where they never have done so. This fact will become clear from the spot inspection. Inquiries in this very case have been carried out by Mirza Mahmood Beg. Therefore, if your honour makes a spot inspection, the truth of the applicant's averments would also be ascertained and as such, it is prayed, that the spot inspection may be made by your honour so that truth may come to surface.

Yours faithfully Raghubar Das, Qabristan Janamsthan at Ayodhya.
Dated June 27, 84."

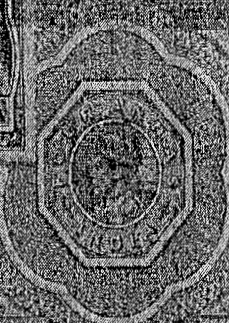
Ex-29

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Exh-29



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INDIA
ONE RUPEE
FOUR ANNAS

सिर्फ नकल के वाले काम में लाया जाय

मरत नफल के واسطے
काम میں لایا جائے

चार आना

सिर्फ नकल के वाले काम में लाया जाय

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<p>اکم 5-5-57</p>	<p>اکم 6-6-57</p>	<p>اکم 6-6-57</p>	<p>س</p>

Delivered 27/11/57

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नका हुन मी १२ नवंबर सन १८६६ ई० बराबर दारु
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 मुज्जी दास बीरह तार क्लान बन्ध स्याम मरहमा २२ गिलम्मा
 सन १८६६ ई० बयुम्मा नम्बर २२२ ताजिन मुतकली कोत राम जव
 प्रता वसेली वधम शिना मीनाबाद मरगाई अलाब डिप्टी बामिना
 साहब बरापुर फीमाबाद मुतकलीला १० मार्च सन ६६ ई०

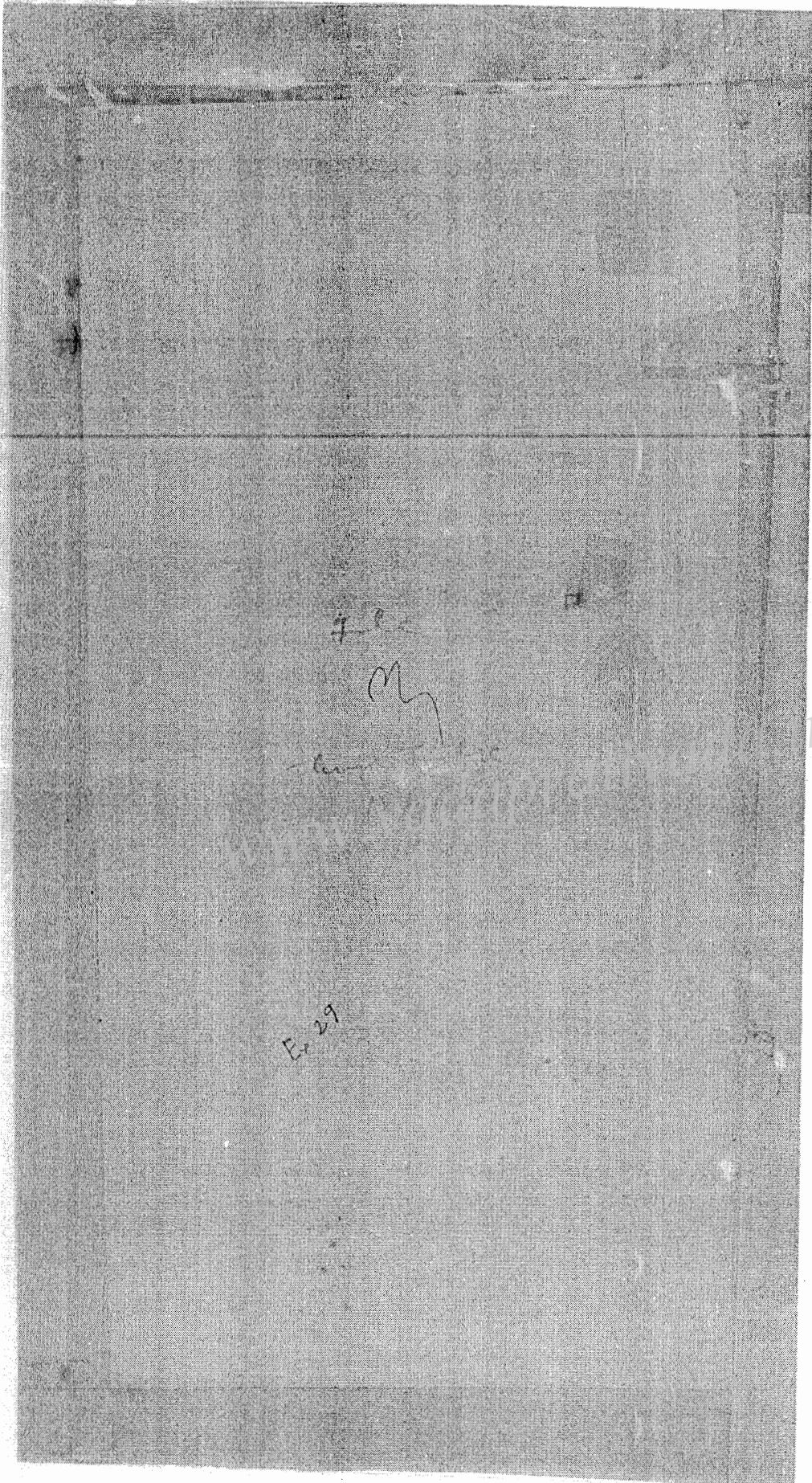
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हुला हुला मि

बोहिल वपुतर हो १२ नवंबर सन १८६६ ई०

दरसास बरस कोषी

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"Copy of the order dated 12.10.1866, on the application of Mohd. Afzal Mutawalli Masjid Babri situated at Oudh Khas against Tulsi Das and others, Bairagiyan, Janamsthan, dated September 25, 1866 in case no. 223, resident of Mohalla Kot Ramchandar Pargana Haveli Oudh District Faizabad; In the Court of Deputy Commissioner Saheb Bahadur Faizabad decided on March 18, 61. Mr. Rajab Ali vs. Askali Singh

Order.

Be consigned to office.

Dated October 12, 1866.

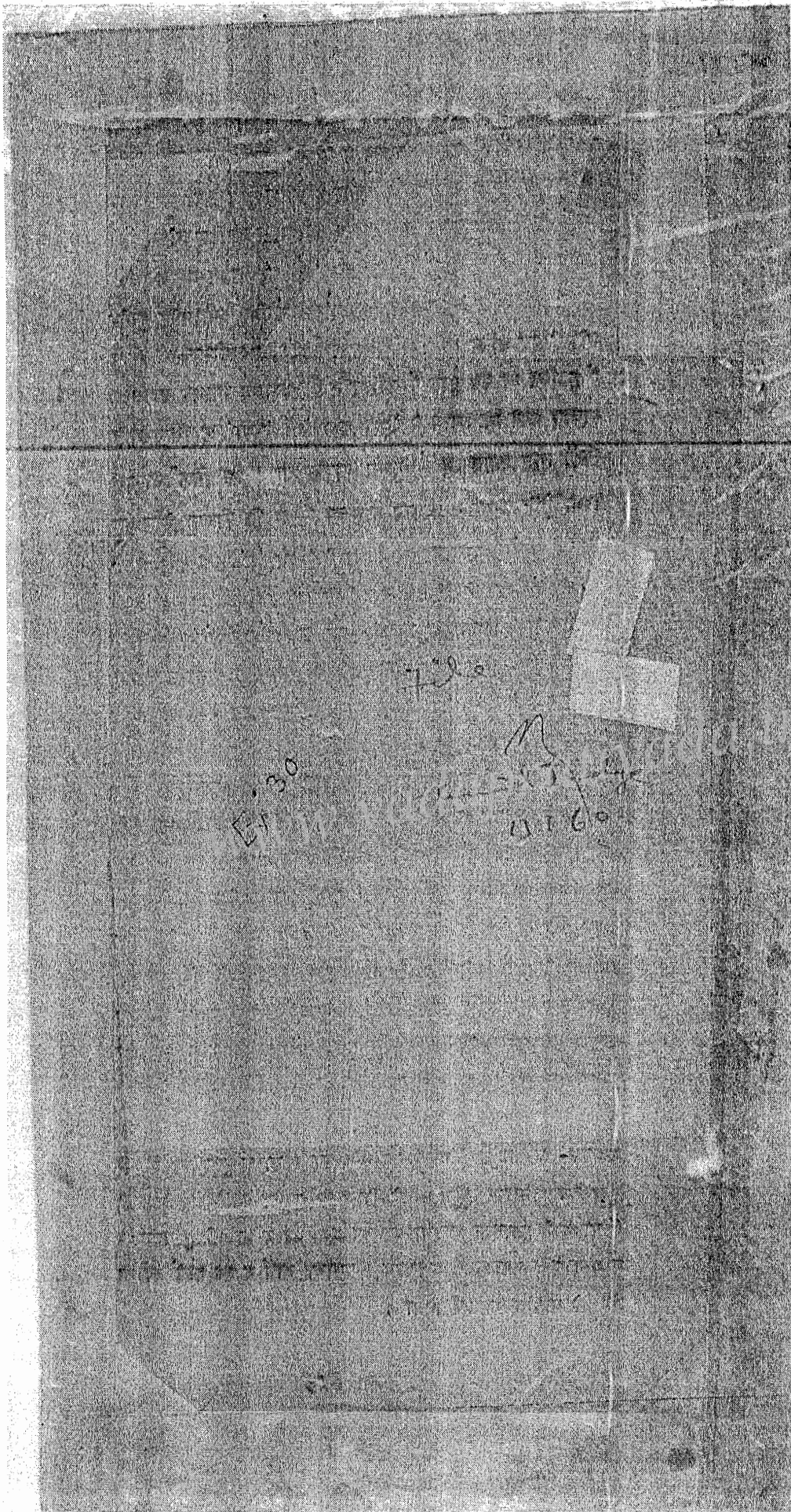
Sd/ in English"

www.vadaprativada.in



Handwritten text in Devanagari script, likely a letter or document. The text is written in a cursive style and covers most of the page. It appears to be a personal or official communication, possibly related to the stamp above it. The text is dense and fills the page from top to bottom, with some lines starting with 'महोदय' (Mahodaya) and 'प्रति' (Prati).

[illegible]



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एक्जीबिट - 30

नकल असवाब अपील नम्बरी 56 बाबत मस्जिद बाबरी वाक्या जन्म अस्थान अवध इजलास
जनाब कमिशनर साहब बहादुर फैजाबाद 13 दिसम्बर सन् 1870 ई०.

सैय्यद मोहम्मद असगर बल्द सैय्यद रजब अली खतीब व मुतवल्ली मस्जिद बाबरी
वाक्या जन्म अस्थान अवध मुद्दई/अपीलान्ट

बनाम

खेमदास महन्त जन्म अस्थान व निरमोही अखाड़ा मौजा अवध..... मुद्दालय/रिस्पाडेन्ट

अर्जीदावा - बहजूर फैज मंजूर खुदावन्द नेमत कवायल कायम बला शान जनाब कमिशनर
साहिब बहादुर फिस्मत फैजाबाद दाम इकबाल

सैय्यद मुहम्मद असगर बल्द सैय्यद रजब अली खतीब व मुतवल्ली मस्जिद बाबरी वाक्या जन्म
अस्थान अवध मुद्दई /अपीलान्ट

बनाम

खेमदास महन्त जन्म अस्थान व निरमोही अखाड़ा मौजा अवध.....मुद्दालया/रेस्पाडेन्ट

अपील मिना राजी हुक्म डिप्टी कमिशनर साहिब बहादुर जिला फैजाबाद मोरखा 3 अप्रैल सन्
1877 ई० बवजूहात जेल गोलिगर उम्मीदवार इन्साफ का है।

दफा 1 : हर गाह दीवार अहाता मस्जिद की है तो जो तामीरात मस्जिद की है वह मुतवल्ली
मस्जिद के दी जिसको मुआफी मस्जिद की सनद सरकार से मरहमत हुई थी मुताबिक
होना चाहिए, न रिस्पाण्डेण्ट हनूद से ।

दफा-2 : यह कि यह असूल आम है कि कुल अमूर मुतवल्ली मुसाहिद मुसलमानों की
मुसलमानों को सिर धोना चाहिए व अन्दर मुतवल्ली शिवाला व बाहर हिन्दुओं को सिर
धोना चाहिए। किसी कानून के मफाद भी खिलाफ इन असूल के नहीं है बावजूद
इसके हाकिम मातहत ने इजाजत बनाने दरवाजा जदीद व दीवार अहाता मस्जिद
जानिव शमाल रिस्पाण्डेण्ट को दी है। यह अग्र खिलाफ असूल आम चीज खिलाफ
अमल दरामद कदीम है क्योंकि जमाना कदीम से रिस्पाण्डेन्ट कुछ इलाका दीवार
मस्जिद से बंधा रखा है । इसका हजूर से उम्मीद किया गया है कि हजूर फैज

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मन्जूर अमूर मुतालिका मजहब अहले इस्लाम को और मुतालिक मजहब अहले हनूद से अलहैदा खसरा देगे।

दफा 3 : मुलाहिजा मिसल मुकदमा मुहम्मद असगर अपीलान्ट बनाम महन्त बलदेव दास मोरखा 7 नवम्बर सन् 1873 ईसवी इजलास हज़ूर के वाक्या होगा कि पनाह हज़ूर के हुक्म उठा दी जाये। मूरत यानी चरण पादुका का हो चुका है। पस जबकि अख्यार रखे जाने मूरत का चबूतरे पर न दिया गया तो वापसी की सूरत में अख्यार दिये जाने दीवार मस्जिद का रिस्पाण्डेन्ट दिया जा सकता है और इस तौर का अख्यार रखे जाने मूरत का चबूतरे पर नहीं दिया गया तो पस किसी सूरत में अख्यार बनाने दीवार मस्जिद का रिस्पाण्डेन्ट दिया जा सकता है और इस तरह अख्यार दिया जाना एक अम्र खिलाफ इन्साफ अदालत है।

दफा 4 : यह कि सबूत तहरीरी जो हाकिम मातहत ने मुन्दर्जा हुक्म फरमाया है, कैफियत उसकी यह है कि एक उम्दा सबूत यह है कि दीवार अहाता बेरुनी मस्जिद के दरवाजे पर नाम अल्लाह का कुन्दा व तहरीर है। चूँकि यह सबूत तहरीरी से हिस्स ओ हरकत है, लायक मुलाहिजा मौका के है पस क्योंकि अदालत मातहत में पेश हो सकता था अन्दरी इस सबूत अपीलान्ट उम्मीदवार है कि बनजर इन्साफ मुलाहिजा मौका फरमाया जावे ताकि सबूत बजगह असिल वहक अपीलान्ट जाहिर हो जावे।

दफा 5 : जिस हालत में कि अपीलान्ट की दरखास्त यह थी कि उसी कुरा अपीलान्ट पर दरवाजा बनवाया जावे जिस पर अपीलान्ट मुस्तैद भी था और तैयार होना दरवाजा का 10 या 15 रु० में मुमकिन था उस सूरत में अपीलान्ट को इजाजत मिलना चाहिए था और खुद सरकार अपने ऐहतमास से तैयार करा देती। रिस्पाण्डेन्ट खिलाफ अमूर को किसी तरह इजाजत नहीं मिलना चाहिए था। यह सिर्फ चालाकी रिस्पाण्डेन्ट बनजर फसाद आइन्दा की है कि रिस्पाण्डेन्ट असूल इजाजत तामीर दरवाजा की हीला से ज़्यादा रुपया सर्फ करने दरवाजा मय मूर्तियों मुआफिक मजहब के अपने का हो रहा है। इन्साफ का मुकाम है कि दीवार दरवाजा मुतालिक मस्जिद पर मूर्तियों का बनना किस कदर अमूर खिलाफ मजहब अहले इस्लाम बल्कि जुल्म बुत परस्तान ऊपर अहले मुसलमान के है। लिहाजा अपीलान्ट व बाउम्मीद हम्सदाद पक्स फसाद इस्लजा के मुस्तदई इन्साफ हज़ूर का है।

दफा 6 : कदीम से अपीलान्ट व रिस्पाण्डेन्ट से तनाजा चला आ रहा है और हुक्म सरकार कदीम से यह है कि रिस्पाण्डेन्ट कोई अम्र जदीद न करे। बवजह ~~सबूत~~ होने बलदेव

12/2

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दास बैरागी को हुक्म मसदूरे 7 नवम्बर सन् 1873 ई० तामील नहीं हुआ। यानी अभी तक वह मूर्ति मुताबिक हुक्म हजूर नहीं उठाई गई। रिस्पाण्डेण्ट व तार्ज कब्जा करके दीवार मस्जिद पर अनवाम व अकयाम को अमूर जदीद किया करता है। वह वक्त मुमानियत के आमादा फसाद होता है चुनौचे अन्दर अहाता मजकूर के जो चूल्हा बनाया है और रसोई करता है कि यह अम्र पहले कभी न हुआ वहाँ फकत एक छोटा चूल्हा वास्ते पूजा के लायक था। उसको भी उसने वाज़ा कर लिया है।

दफा 7 : अपीलान्ट शीतल रसीदर उम्मीदवार इन्साफ हुजूर यह है कि वाद मुलाहिजा मिसल हुक्म मसदूरे सात नवम्बर सन् 1873 ई० के सररिश्ता में मौजूद है। मुलाहिजा फरमा कर इन अमूर जदीद का जो बुनियाद बायस फसाद व तकरार है, तदारुक व इन्सदाद फरमाया जावे व इकदारी अपीलान्ट की हो। वाजिब था अर्ज किया फकत।

अलअब्द

अर्जी

खतीब व मुअज्जिन व मुतवल्ली

मस्जिद बाबरी, जन्म अस्थान, अवध

साकिन व नम्बरदार शहनवां परगना अवेली अवध

*Verified to be
Correct translation
Return
Advocate for JPL
23 Jan 2015*

"Section 1. Whereas each and every place within the boundary wall of the mosque is that of the Mosque and its wall being the construction of Masjid itself which had been gifted Maafi. It should be entrusted to the Mutawalli of the mosque and not to Hindu defendants.

Section 2. That it is a general principle that matters related to Masjid should be handed over to Muslims and matters regarding Shivala and Temples should be handed over to the Hindus. No law intends nor is against this principle. In spite of this, the subordinate officer accorded permission to the defendants for erecting a new door in the wall of the Masjid northwards. This act is in contravention of the general principle and rules and can not be acted upon simply because the defendants had never any concern with the wall of the Masjid. It is, therefore, requested that as per old tradition matters of the Muslims may be left to Muslims and religious matters regarding Hindus should be left to them.

Section 3. That from a perusal of the file of case Mohammad Asghar Appellant vs Mahant Baldeo Das dated November 7, 1873 in this court, it becomes clear that the order for removing the idol that is Charan Paduka has already been passed by this Court. Now since there is no permission to install an idol on the Chabootra, i, how can right over the wall of the Masjid could be given to the defendant, inasmuch as, giving such a permission would be violative of law and justice.

Section 4. That a written evidence as entered in the order of the officer, is to the effect that on the door of the outer wall of the Masjid the name of " Allah" is engraved, which is material written evidence and deserves to be taken into consideration. This could have been presented in the lower court in support of the appellant as required under the law. This fact can be ascertained by spot inspection so that evidence in favour of the appellant may come to light.

Section 5. That wherein that appellant had himself requested that he

could erect the door on his own expenses and he was ready to do so and that door could have been prepared and installed with cost of Rs.10-15. In that event, the appellant could have been granted permission or the Government itself could have done it. The defendant belonging to other religion could not have been accorded permission to construct the door against religious canons.. The respondent has cleverly done so for creating trouble in future. He wanted to spend more money to place idols along-with the door (sic). It is a matter of justice that how idols could be placed on the wall of the Masjid which would be against all the canons of Islam. It is a Sheer high-handedness of the idol worshippers against the Muslims. Therefore the appellant, demands justice from your honour so that likelihood of any possible riot in future could be avoided.

Section 6. That there has been old controversy between the respondent and the appellant and the Hon'ble Court has ordered that the respondent should not do any thing new on that place. But because of Baldeo Dass Baigragi being underground, the order dated November 7, 1873 could not be served upon him. That is to say, that the idol has not yet been removed as per orders. The respondent with the intention of occupying it continues to indulge in several activities on the wall and on being restrained by someone, he becomes aggressive and is bent upon to fight with him. So he has made a Chulha within the said compound which has never been done before. In the past, there was mere a small Chulha (kitchen) for Pooja which he has got extended.

Section 7. That the aggrieved appellants pray your honour to administer justice to him and after perusal of the order dated November 7, 1873, which is enclosed in the Sarishta, file and recent and new constructions may be removed and the appellant may kindly be given his rights . Deemed proper so prayed."

Handwritten text in Urdu script, likely a legal document or court record. The text is written in a cursive style and is organized into several paragraphs. On the right side of the document, there are three vertical rectangular stamps or seals, each containing the word "COURT" and some illegible text. The document appears to be a page from a larger book or manuscript, as indicated by the page number "145" at the top.

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नरस दाहास मीर राजव श्री मीरसा ५ नवम्बर १८६०

व मीरसा मिया नं० २२३ साविन बाबिदा मीर राम दादा पासा
होली मयस जिला पंजाबाद के मुहम्मिदा दिष्टी कमिशनर अन्तर
महापुरा पंजाबाद मुनफरसे १८ मार्च सन १८६१ ई०

मीर नर राजव श्री वनाम श्रीमती सिंह

मीर राजव श्री सतवि माविद तावरी साविन अन्तर

पौनसी सिंह

मुहम्मिदा

दाहासत यह है कि बीच मुहम्मिदा मजून व नी
दाहा राजा जो क खुतरा या नि फसे मजूमिद कम्परी
माने अन्तर मुहम्मिद वना सिया है दादा तकलीकला
मुनफरसि फरवाया जाय तो नीज मुनसिदा मुहम्मिद
से अन्तर मजूमिद दाहा दापरसी अन्तर तख है कि
जाय:

गरीब माहासत

दाहा मुद का मीर वी शारी मुहम्मिदा वी नीज श्री मुहम्मिद
का बन्दरगाह मुहम्मिदा मीर मुहम्मिदा नीज ३० सत रीज
होता है कि मुहम्मिद ने एक खुतरा व दाहा कम्परी वी सिया
अन्तर डरामद वरिस्ता मुहम्मिदा मजूमिद दावरी में मावेन अन्तर
हूय मा हूय है वना सिया है वी हा रीज खुतरा वदा जाता है दाहा
कि उन् वना सिया जाता है मगर किसी तरह बाज नहीं जाता
बलि व मादा कम्परी वी तकरा होता है वी किफदी वली
मगर तरह वेता है साविन बासा अन्तर डेड बासा वी मुहम्मिदा
हरी दादा मरुद मुहम्मिदा गदी ने जादस्ती मकान बनाना बाहा दा
कि यह मोहम्मिदा दादा अन्तर ही दाहिनी मरुद मुहम्मिदा
वी पौस्ता जिला ता मोहम्मिदा बा सिया कमिशनरी वहात रहा वली
मुहम्मिदा अन्तर मजूमिद हरी दादा मजूमिद से सिया गया कि वी मजूमिद
मिहिरिस्ता में मजूमिद है व नीज कमिशनरी सन्तर दाहास मुहम्मिदा मजूमिद
मजूमिदा दाहा व वामा होने नजारी करीब मजूमिद है जाने रहने है

(49)

मोक्ष सिद्धि मां नि जाय कोटिनि श्रीं हे वाय मुदाशिव ॥ १ ॥

साक्षा मुदाशिव तु ना सात व निज भावन करायन मां नि सा
उर की कमी

मुदाशिव जगत् कूल दुर्गा अकार मुदाशिव न तारा का हुआ है

श्रीं करवानो अविस्तार दुये स्त्री तामीव से बहुत पोरयान मुदाशिव करवा

इस है अत मुदाशिव मां निज में जगत् देता है तो वह बहुत धानी प्रदे करवाता है

तो वाली जा स्त्री की नहीं हुआ व अकार हासिम बोनी करीव है

तिवाज करवाता हाजा कूल में मुदाशिव न उमेदवार है नि मुदाशिव करवा

तेजा में वाय रस्ता जावे वाय तहकिल कूलरा अविद तामीव साक्षा

मुदाशिव है जो श्री वहां न था बना सिद्ध है मुदाशिव करमाय जावे

व नीच कित मुदाशिव कदा मुदाशिव व ववाने जते वक्त वायान मुदाशिव है

सिद्धा जावे नि का करीव है मुदाशिव से न जीत पावे न वायित जाय न

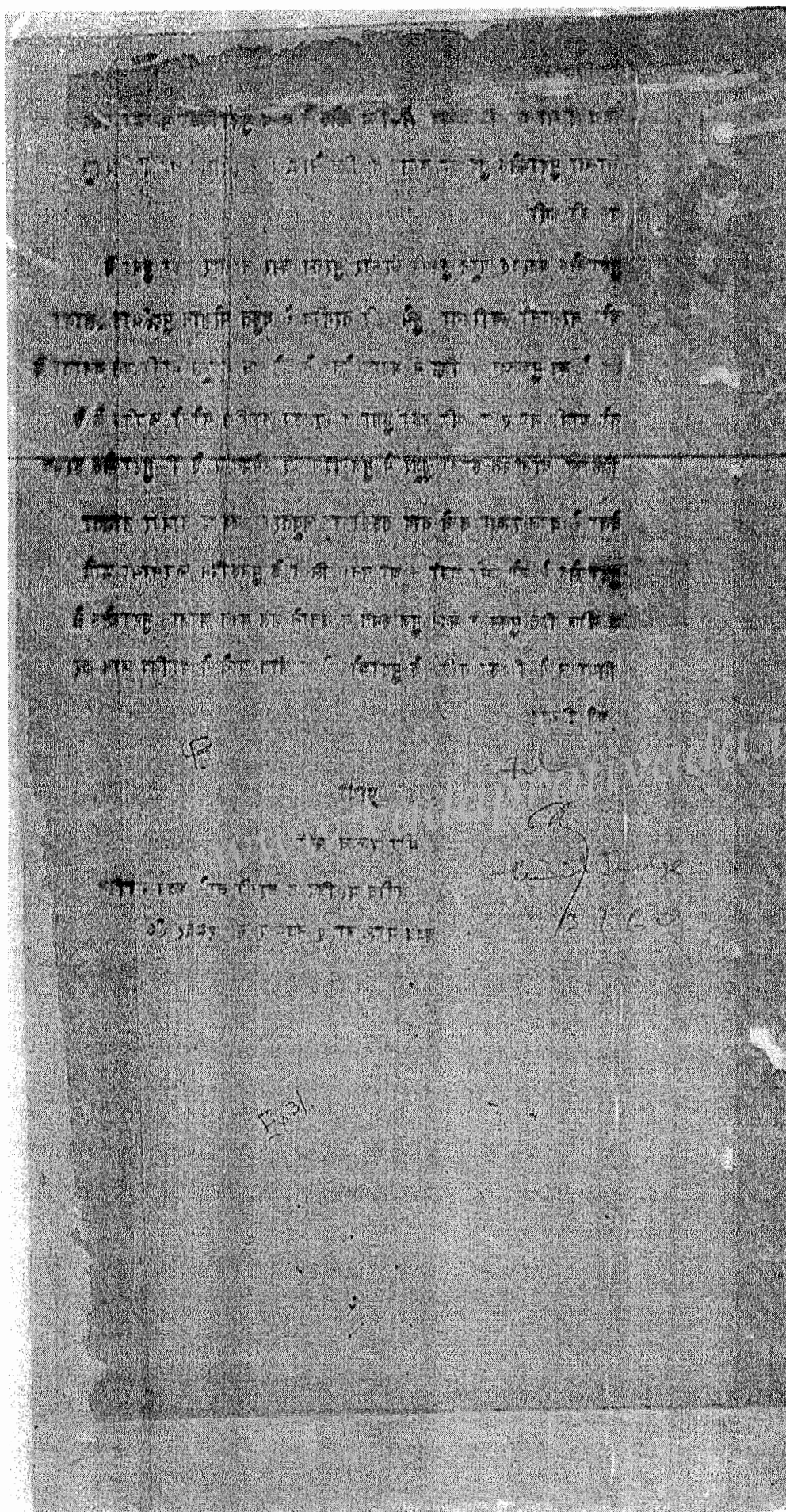
श्री निमाः

श्रीं

मीर राखल श्री

तत्त्व मुदाशिव व नरणी वाजे अत सति

अत मारुजा ५ नवम्बर स १८९१ ००



"Copy of application filed by Mir Rajjab Ali, dated 05.11.1860 case no. 223, resident of Mohalla Kot Ram Chander, Pargana Haveli, Oudh, District Faizabad.

In the Court of Janab Dy. Commissioner Saheb Bahadur decided on 18.03.1861.

Mir Rajjab Ali Vs. Askali Singh.

Mir Rajjab Ali Khatib Babri mosque resident of Oudh.

The application is to the effect that as per the text of the plaint the Chabutra which had been constructed within Babri Masjid Oudh may kindly be removed after due enquiry. Moreover the respondent may be ordered to furnish proper undertaking/personal bond (Muchalka) for not interfering in the matter."

Garib Parwar Salamat,

The story of mucelemanship of the Nihang respondent is being told in this Hon'ble Court. About 30 days back the respondent made a small Chabootra in violation of law, in the graveyard, adjacent to Babri Masjid, between the graves of late Qazi Hadood which he is extending day by day. Although he is told not to do so, but he does not refrain from doing so and at times, he becomes violent. But the applicant owing to fear of law avoids occurrence of any untoward incident or situation which may arise in future. About half year back, Hari Das Mahant of Hanuman Garhi tried to build his house forcibly. Against this act, a case was registered in the court wherefrom a decree was issued in favour of the applicant which was affirmed and continued as such from the district level upto the commissioner. Even the said Mahant Hari Das was made to execute personal bond/undertaking for non-interference, which is available in Sarishta (file). The commissioner found that a flag within the lawn of the Masjid was pitched to create tension and terror.

The commissioner after seeing himself on the spot, got the flag unpitched. He also noted the measurement of the place. (sic). That the opposite party has broken every law and order of the Government putting the owners of the Qabristan and the applicant in trouble. Besides, When the Moazzin recites Azaan, the opposite party begins to blow conch (Shankh/Naqoos). This has never happened before. I would pray that your honour is the Judge for both the parties. The opposite party should be restrained from his unlawful act and after proper inquiry the newly constructed Chabootra which had never existed, may kindly be demolished and a bond be got executed from the opposite party to the effect that he will not unlawfully and illegally interfere in the Masjid property and will not blow conch (Shankh/Naqoos) at the time of Azaan. We are poor and weak persons and cannot protect our rights from the opposite party. Deemed necessary so prayed.

Yours faithfully,

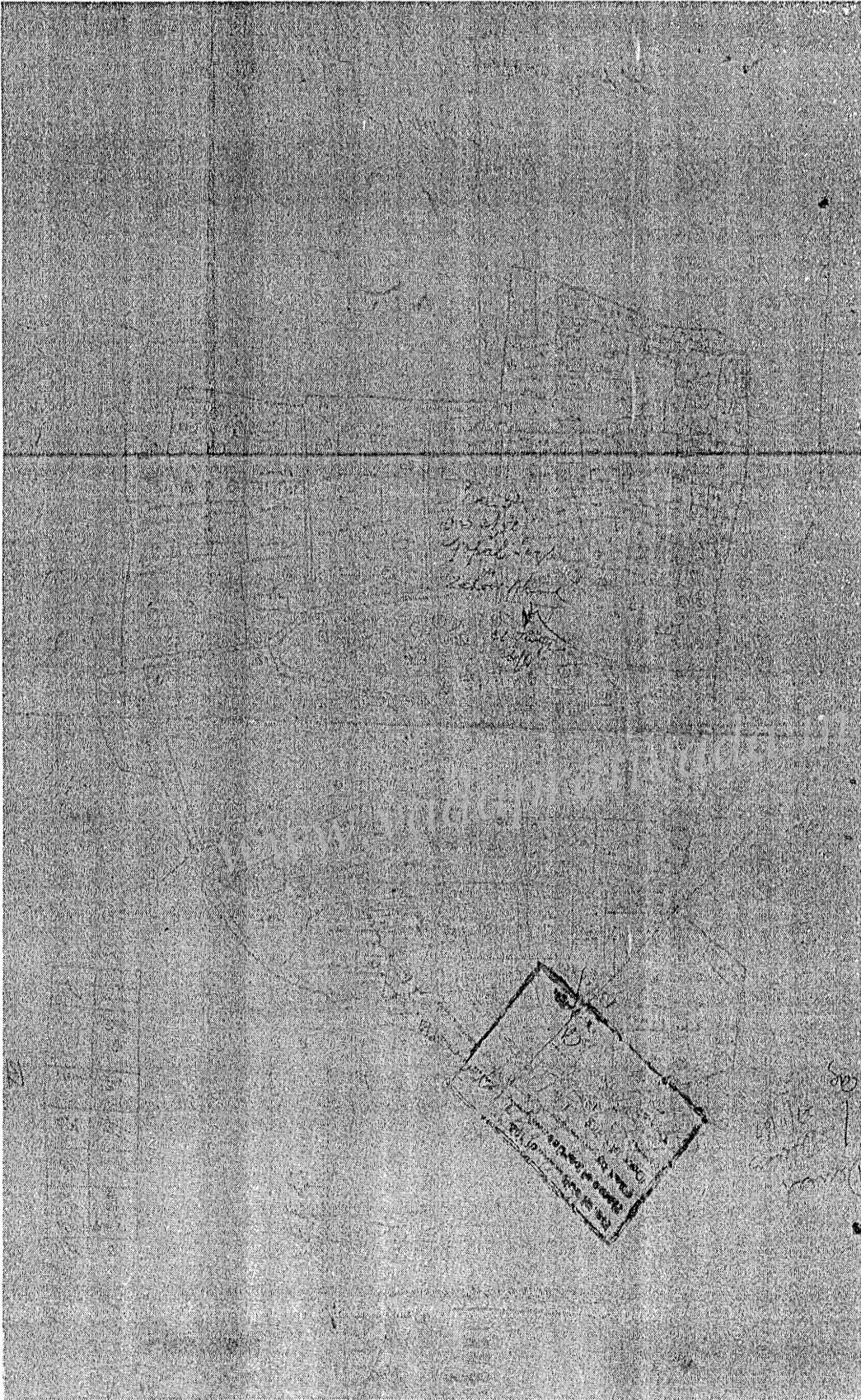
Khatib Masjid and Warsi

Resident of Oudh, Dated November 5, 1860"

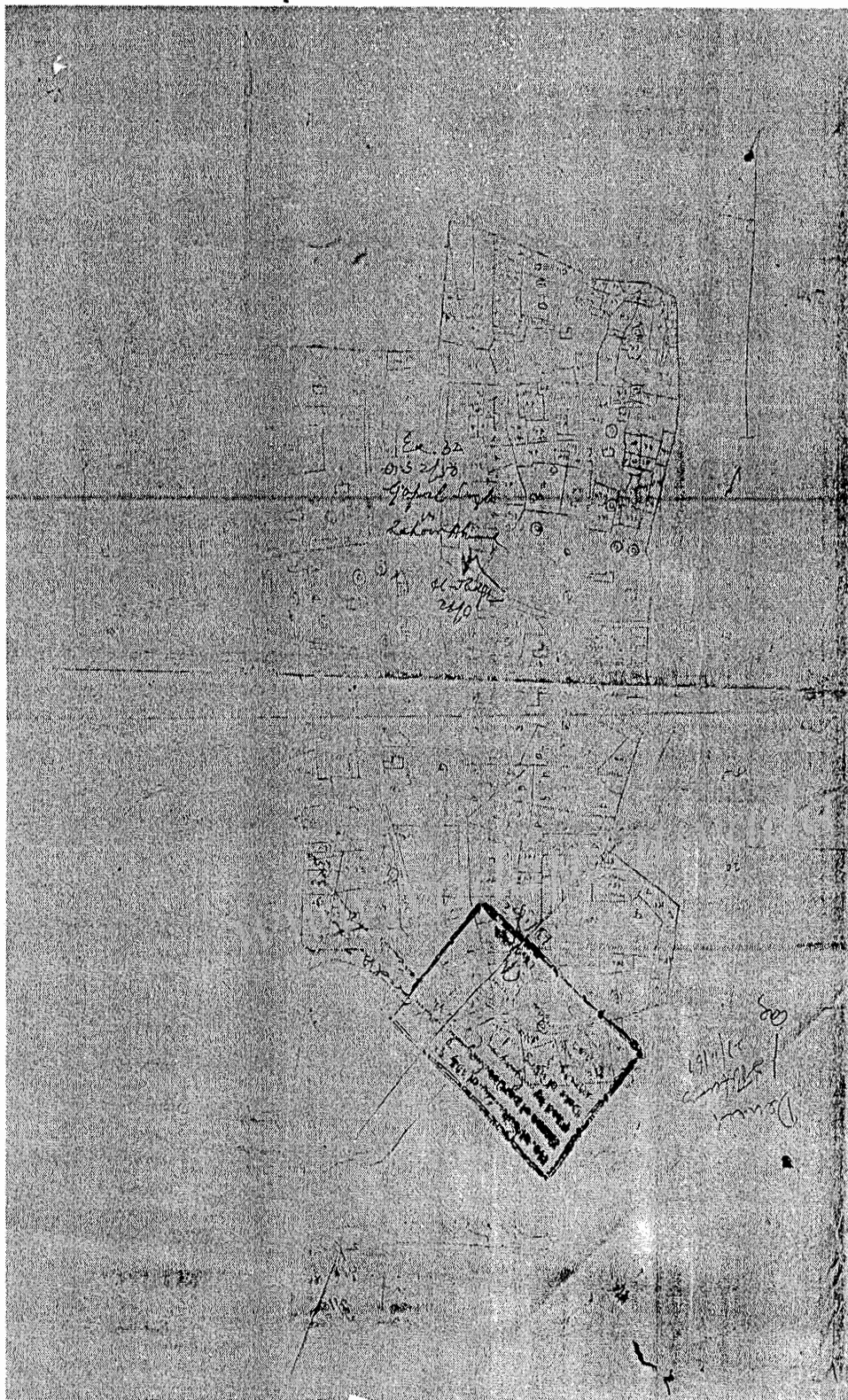
Exh-32



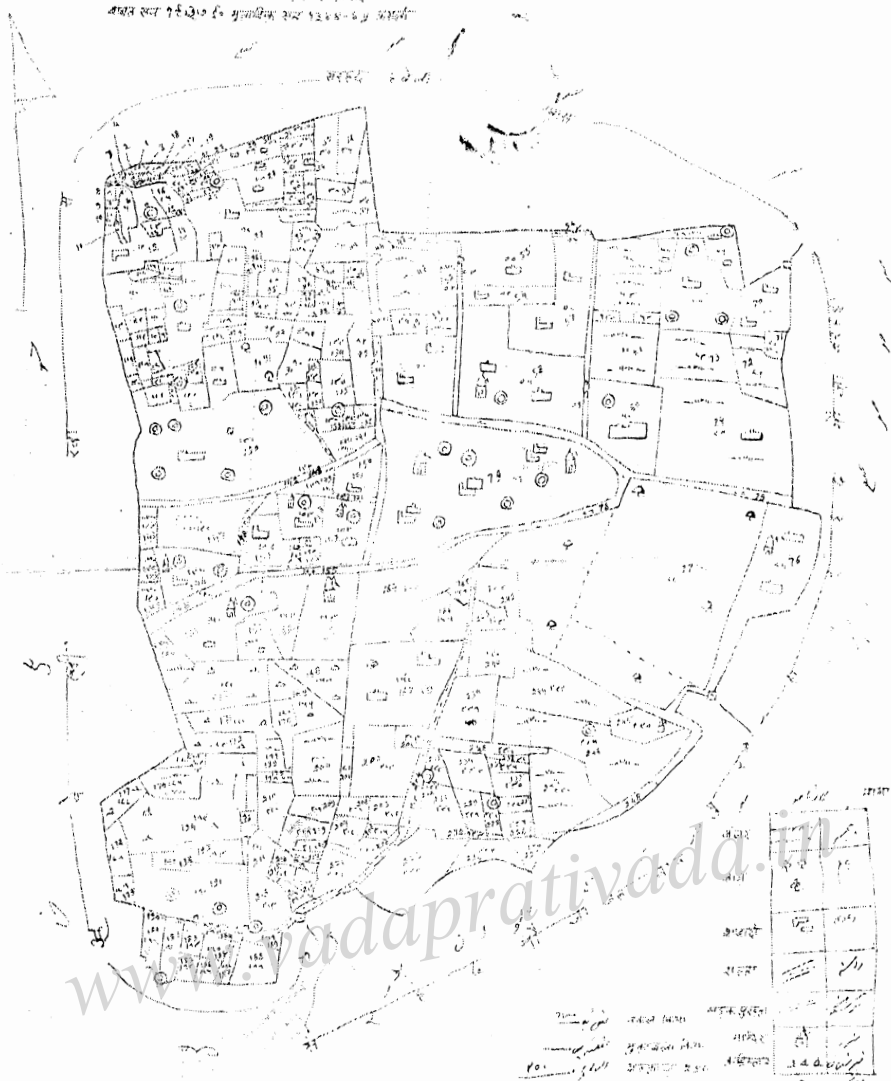
154



156



निकल नकशा मिश्रवार भेजा राह आहे
 वरमाला जेव्हाही अंतरा तहसील व जिला प्रशासनात
 वधान सभा १९७३-७४ मधील १२४-६५ प्रमाणे



पैसा ना मिले डेन्च से पारीत

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Read Prayer

~~Wanda Page~~

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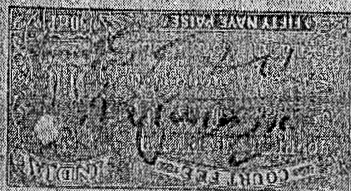
Exh-333

No.275 of Appeal of Revenue court instituted on 7th August 186
disposed of by Major J. Reed Commissioner Faizabad Division
from the order of Coll. Steel Offg. Deputy Commissioner
Faizabad dated 25.6.68.

Niamat Ali and Mohd ShahPlff-Appellant.
Versus.

Gangadhar ShastriDefdt-Respondent.

Claim:- Possession of a piece of land lying within the
limits of a Masque in Alodha Khas said to have
been occupied by defdts new Sahdara.



4-As

S ONLY

محکمہ سول سروسز

محکمہ سول سروسز

محکمہ سول سروسز

سیدھے نکل کے والے کام

میں لایا جاوے

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board	Date of delivery of copy	Signature of official delivering copy
<p>تاریخ درخواست کی درخواست</p> <p>1834</p> <p>02-5-57</p> <p>Quardar</p>	<p>تاریخ اعلان کیے جانے والے اعلان</p> <p>29-5-57</p> <p>Quardar</p>	<p>تاریخ حوالہ کی</p> <p>1-6-57</p>	<p>مستحقہ عہدہ دار کے جسے نقل حوالہ</p> <p>1834</p>

1834

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02-5-57

Quardar

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Quardar

1-6-57

1834

23.8.68. Since writing the foregoing Bucha Khan and All Asrar Khan have appeared and their statements show that their grievance is that Ganga Dhar has encroached on the North-west corner of this Masjid building. Now there are three maps with regard to the preparation of the last of which at all events special care was enjoined and these show that at this corner Ganga Dhar's house actually touched the wall of the Masjid. The Mohamad ^{used} that there was a second wall or post beyond the wall of the building but though a post is marked on each part of the map it is not noted here on the contrary the map shows clearly as already stated that the house of Ganga Dhar touches the wall of the masjid and that ^{noting} intervening. Mr. Murray's personal examination shows that there ^{are} the measurements may be incorrect which is not creditable to the surveyor the maps are correct in this particular. And such being the case it is manifest that as held by Mr. Murray no encroachment could have taken place unless the wall of the Masjid itself had been dug into. It is not alleged that this has been done. The Commissioner Simons' order of 27th Feb 1864 was that the Hindus should ^{not} encroach on the boundaries of the Mosque and Chabutra. No such encroachment has proved that is no reason to interfere. Appeal dismissed.

20. 8. 68.



J. Reed
3d. ~~Illegible~~.
Commissioner.

"26.08.68. Since writing the foregoing Bande Ali Niamat Ali Ashraf Khan have appeared and their statements show that their grievance is that Ganga Dhar has encroached on the North-West corner of this Masjid building. Now there are three maps with regard to the preparation of the last of which at all events special care was enjoined and these show that at this corner Ganga Dhar's house actually touched the wall of the masjid. The Mohammads urged that there was a second wall or pust beyond the wall of the building but though a "pust" is marked on another part of the map it is not noted here on the contrary the map shows clearly as already stated that the house of Ganga Dhar touches the wall of the masjid and that nothing intervenes. Mr. Marray's personal examination shows that thereafter the measurements may be incorrect which is not creditable to the surveyer the maps are correct in this particular. And such being the case it is manifest that as held by Mr. Marrey no encroach could have taken place unless the wall of the masjid itself had been dug into. It is not alleged that this has been done. The Commissioner Simsons order of 27th Feb 1864 was that the Hindus should not encroach on the boundaries of the Mosque and Chabutra. No such encroachment has proved there is no reason to interfere. Appeal dismissed."

Copy of the letter dated 12.12.1945 from the
Resident Commissioner, Bangalore, to the
1945-46 in the year 1945-46. The letter
states that the letter dated 12.12.1945
from the Resident Commissioner, Bangalore,
to the Resident Commissioner, Bangalore,
dated 12.12.1945.

The Khudakhat Bag is a bag of Khudakhat and
is made of cloth. It is used for carrying the
or gate way of the mosque. The letter dated 12.12.1945
states that the letter dated 12.12.1945
from the Resident Commissioner, Bangalore,
to the Resident Commissioner, Bangalore,
dated 12.12.1945.

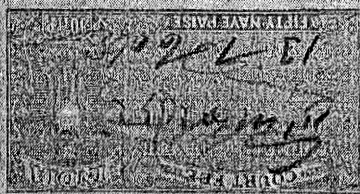
Copy of the letter
dated 12.12.1945
from the Resident Commissioner,
Bangalore.

Copy of the letter
dated 12.12.1945
from the Resident Commissioner,
Bangalore.

TRUE COPY

Copy of the letter
dated 12.12.1945
from the Resident Commissioner,
Bangalore.

Copy of the letter
dated 12.12.1945
from the Resident Commissioner,
Bangalore.



चार भाना

सिर्फ नकल के व
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कम मिन लाया जाने

Date on which application is made for copy accompanied by the requisite stamps.	Date of posting notice on notice board.	Date of delivery of copy.	Signature of officialing copy.
14/5/51 Two copies 1951	16/7/51 Six copies 1951	19/7/51	

13/1/60

12.1.60

“..... The outer door will be left open. No lock will be allowed upon it.

It is absolutely essential to observe the strictest neutrality and maintain the status quo.”

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IN THE SUPREME COURT OF INDIA

(CIVIL APPELLATE JURISDICTION)

I.A. NO. _____ OF 2017

IN

CIVIL APPEAL NO. 4740 OF 2011

IN THE MATTER OF:

GOPAL SINGH VISHARAD

SURVIVED BY RAJENDRA SINGH

...APPELLANTS

VERSUS

FAROOQ AHMAD & ORS.

...RESPONDENTS

**AN APPLICATION FOR EXEMPTION FROM FILING
OFFICIAL TRANSLATION**

To,

THE HON'BLE CHIEF JUSTICE OF INDIA

AND HIS COMPANION JUSTICE OF

HON'BLE SUPREME COURT OF INDIA

The humblepetition of the
petitioner above named:

MOST RESPECTFULLY SHOWETH :-

1. That the above captioned petition has been filed against the common judgment and order dated 30.9.2010 passed by Hon'ble High Court of Judicature at Allahabad, Lucknow Bench Lucknow in O.O.S. No. 1 of 1989 (regular Suit No. 26/1959) and the same is pending adjudication before this Hon'ble Court.
2. That the appellant has filed the true translation of the Exhibits which are in vernacular language and the same is

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translated in English by the competent translator. It is submitted that, some of the documents being old documents and in difficult vernacular language, especially Urdu, every possible bona fide attempt is made to reproduce the correct translation of the original version. However, at the time of the hearing of the main matter, if prima facie, on a cursory look at the original vernacular document, if it appears to the Hon'ble Court that some portions of the translation requires redrafting/rephrasing of the sentence/paragraph then the petitioner seeks liberty of this Hon'ble Court to carry out the changes in the translation at the time of the hearing of the case and to file the better translation, during the course of the hearing.

3. That the appellant has prima facie good case in his favour and balance of convenience also lies in his favour.

PRAYER

In the circumstances, it is most respectfully prayed Your Lordships may graciously be pleased to

- a) exempt the appellant from filing official translation of the Exhibits; and
- b) pass such other or further order as may deem fit and proper.

AND FOR THIS ACT OF KINDNESS THE HUMBLE APPLICANT
SHALL EVER PRAY

FILED BY

RUCHI KOHLI
Advocate for the Appellant

Filed On: .11.2017