

{Every Hindutva lover should and must get acquainted with the evidence in literature, history, archaeology and revenue records submitted by the VHP to prove that this itself was Shriram Janmabhumi and the reply filed by the Parishad to the documents presented by the Babari Masjid Action Committee since both these are very important documents. They are therefore presented here in a brief form: — Editor}

Literary Evidence

- (a) Sanskrit Literature
- (b) Books by Muslim writers, and
- (c) Works and reports by foreign writers.

Sanskrit Literature

Right from the times of Valmiki till the modern times, the fact of Ayodhya being the birthplace of Shriram is stated not only in the Sanskrit epics, poetries, and other poetical books but also in most of the Puranas, many Upanishads, and other religious scriptures. There is a detailed description of several holy places pertaining to Shriram in Ayodhya Mahatmya. Besides, the significance of Janmbhumi Mandir is also narrated after mentioning the location of this Mandir.

A very long list could be given about such epics, poetries, dramas. Wherein mentions are found about this. Names of some of these are given below :

Epics:- Valmiki Ramayana, Ram Upakhyan of Mahabharat (Van Parva), Yog Vasisth, Adhyatma Ramayan, Raghuvamsh, etc.

Poetry:- Ramgeet-Govind, Geet Raghav, Ram Vilas, Ram Ashtak, etc.

Dramas:- Pratima, Abhishek, Uttar Ramcharit, Hanumannatak, Prasanna Raghav, Ramabhyudaya etc.

Akhyan:- Bruhat Kathamanjari, Champu Ramayan, Katha Saritsar etc.

Puranas:- Vishnu, Brahmand, Vayu, Koorma, Padma, Skanda, Narad etc.

Upanishads:- Ramottar Tapaniya, Ram Rahasya etc.

Other Religious Scriptures:- Jaiminiya Ashwamedh, Hanumat Vijaya, Hanumat Sanhita, Bruhat Koushal Khand etc.

Books by Muslim Writers

In addition to Hindu religious, literary and other types of works written in Sanskrit, the mention of not only this being the Christmas birthplace in Ayodhya is found in the books written by the Muslim authors of Arabic, Parsi, and Urdu, but the fact of construction of the

Musjid after demolishing that temple has also been accepted therein. Names of these books by some of the Muslim authors are given below together with the quotations thereof :

(1) Ayeen-e-Akbari: by Abul Fazl – 1598

The author of Ayeen-e-Akbari Abul Fazl is a well- known author of the Mughal Era in the latter half of the 16th century. He has most definitely connected the residential place (Banga) of Shri. Ramachandra with Avadh (Ayodhya). According to Abul Fazl, Shri. Ramachandra was the embodiment of spiritual power as also the worldly regal power in Treta Yug. Abul Fazl has also testified that Avadh (Ayodhya) had the honor of being one of the most sacred (religious) places since times immemorial. He has further written that the Ram Navami festival, symbolic of the birth-day of Shriram was being celebrated with great aplomb and enthusiasm. Since Abul Fazl has mainly dealt with the institutional and administrative system of the Mughals (under the Akbar regime), he has not given any details about this disputed building or any other temples or buildings.

(2) Sahifa-e-Chahal Nasa-in-Bahaddur Shahi: by the daughter of Alamgir, son of Bahaddur Shah (End of 17th century and beginning of 18th century)

œ.....The Masjids, which have been built on the basis of orders of Badashah (Ba Farman-e-Badashahi) are not permitted to hold Namaz prayers, nor to read the Khutba therein. The Hindus (Kufr) have a lot of faith in the Hindu temples situated in Mathura, Benaras, Avadh, etc. Like the birthplace of Kanhaya, Sita Rasoi (kitchen), Hanuman Sthan, where he had sat in the proximity of Shri. Ramachandra on return after the Lanka victory. All these places were destroyed and Masques were built on those spots only with a view to display the Islamic power. these Masjids have not been given the permission to hold Juma and Jamiyat (Namaj offered on Juma). But it was made mandatory not to worship any idols in them nor should any sound of conch shells be allowed to fall on the Muslim ears.....

(3) Hadika-e-Shahada by Mirza Jan – 1856

Mirza Jan, who claims that he has studied various ancient sources in-depth, asserts in his statements, œThe earlier Sultans did encourage the propagation and glorification of Islam

and trampled the non-believers (Kufr) i.e. Hindu forces. Thus they redeemed Faizabad and Avadh of this mean tradition (Kufr) This (Avadh) was a very big centre of worship and the capital city of the kingdom of Rams father. There was a majestic temple on the spot a huge Masjid was constructed there on and a small canopy Mosque (Kanati Masjid) on the spot, where there was a small Mandap. The Janmasthan temple was the original birth place (Maskat) of Ram. Adjacent to it, there is the Sita Rasoi.Sita is the name of Rams wife. Hence Badashah Babar got constructed a tall (Sarbuland) Masjid on that spot under the guidance of Moosa Ashikan. The same Mosque is known as Sita Rasoi till today.

(4) Fasana-e-Ibrat: by Mirza Rajab Ali Baig Sarur

œDuring the regime of Badashah Babar, a grand Mosque was constructed on the site pertaining to Sita Rasoi in Avadh. This was the Babari Masjid. Since the Hindus were not strong enough to oppose, the Masjid was constructed under the guidance of Sayyad Mir Ashikan.....

(5) Tarikh-e-Avadh or Murakka-e-Khusarabi:

By Shaikh Mohommed Ajmat Ali Kakorvi Nani - 1869 œAvadh was the capital of the father of Laxman and Ram. A grand Babari Masjid was built under the guidance of Moosa Ashikan on the spot of a temple inside the premises of Janmasthan generally known as Sita Rasoi among the Hindus of this place. Date of construction could be ascertained from Khair Banki.....

(6) Gumgasht-e-Halat-e-Ayodhya Avadh: by Moulavi Abdul Karim (Imam of Babari Masjid) - 1885

While giving details of the Dargah of Hazarat Shah Jamal Gojjari, the author writes that there is Mahalla Akbarpur on the east of this Dargah, whose other name is Kot Raja Ramachandra also. There were some Burz (Large cells with domes) in this Kot. There were the house of birth (Makan Paidaish) of the above mentioned Raja (King) and the Rasoi (Kitchen); besides, the western Burz and this premises is presently known as Janmasthan and Rasoi Sita. After demolishing and wiping out these houses (i.e. Janmasthan and Sita Rasoi), Badashah Babar got constructed a grand (Ajim) Masjid on that spot.

(7) Tarikh-e-Avadh: by Allama Mohammed Nazamul Ghani Khan Rampuri – 1909

Babar constructed a grand Mosque under the protection of Sayyad Ashikan on the very same spot where once stood the temple of Janmasthan of Ramachandra in Ayodhya. Just adjacent to it stood the Sita Rasoi the date of Mosque construction is Khair Banki (Al Hizri 923). Till today this is known as Sita Rasoi. That temple stands just beside this.....

The names of the books written by some other Muslim authors who have the quotations confirming the construction of Masjid after destroying the temple are as follows:-

n Zia-e-Akhtar : by Haji Mohammed Hassan – 1878

n Kesar-ul-Tawarikh or Tawarikh-e-Avadh Vol.II : by Kamaluddin Hyder Hussain Al Hussain Al Mashahadi.

n Asrar-e-Haqiqat : by Lachhami Narayan Sadr Kanongo Assistant of munshi Moulavi Hashami

n Hindostan Islami Ahad : by Moulana Hakim Sayid Abdul Hai – 1972

The Works and Reports of foreign authors

Looking to the significance, glory and sublimity of this place, several intellectuals from Europe and other countries came here and saw it personally; read the literature about it; heard the folk-lore and discussed the issue with the well-versed people. On the basis of all this information thus collected, they have written about this place in their travelogues and reports, Gazetteers and other works. The quotations from the works and Gazetteers of some important foreign authors together with only the names of some of them are given below :

(1) History and Geography of India : by Joseph Typhentheller – 1785 :- Babar got constructed a Masjid after demolishing the Ramjanmsthan temple and using its pillars. Hindus refused to give up the place and they continued to come to that place in spite of the efforts by Mughals to prevent them from coming there. That they constructed a platform called æRam Chabutara in the compound of the Masjid. They used to circumambulate it for three times and prostrate flat on the ground before it. They were following this devotional conduct at Ram Chabutara and inside the Masjid also.

(2) Survey Report : by Montegomerry Martien – 1838 :- In the opinion of the author, (Babari) Masjid was constructed on the debris of Ramkot itself, instead of the debris of the building built by Vikramaditya. The pillars used in the Masjid were taken from the Ram palace only and the designs carved on those pillars were damaged by Tassubi (Babar)

(3)Gazeteers of the Province of Oundh – 1877 :- This confirms that the Mughals had

destroyed three important Hindu temples and constructed Masjids on those places. Babar built Babari Masjid on Ramajambhumi in 1528 : Aurangzeb built on the Swarg Dwar (Door to Heaven) and either Aurangzeb or Shahjahan did the same with the Lord of Treta. This Gazeteers further confirms all other statement given in the Historical Sketch of Faizabad by Carnegi.

(4) Faizabad Settlement Report - 1880 :- This report confirms the fact that Babar got constructed the Babari Masjid in 1528 on the place of Janmasthan temple that marks the birth-place of Ram.

(5)The Court Decision : by Judge Colonel F. E. A. Chaimier : - While reading out his decision on the Civil Appeal No. 27 of 1885 after personally inspecting the site of the Babari Masjid, the district judge had said, æIt is most unfortunate to have built a Mosque on the land, which has been considered as holy, especially by the Hindus. But the time of finding a solutoon for this complaint has lapsed. Because this event has taken place 356 years ago.

(6) Indian Archeological Survey Report : by A. Fuhrer - 1891 :- Fuhrer accept that Mir Khan had built the Babari Mosque on the same place of Ram Janmabhumi by using several of its pillars. He has further confirmed that Aurangzeb had similarly constructed two other Mosques at Swarg Dwar and Treta Thakur Mandir in Ayodhya.

(7) Barabanki District Gazeteers : by H.R. Nevil - 1902 :- Nevil ststes in this Gazeteers,A number of conflicts arose between the Hindu priests of Ayodhya and the Muslims from time to time about the piece of land, where upon once stood the Junmasthan temple, which was destroyed by the Babar and a Mosque was constructed on that place.

(8) Faizabad District Gazeteers : by H.R. Nevil - 1905 :- This chronical confirms the fact that the Janmasthan temple, which was earmarking the birth place of Ram in the Ramkot, was destroyed by Babar and a Mosque was built upon the same site by using the temple materials and the pillars. The Hindus continued to consider it as a holy place in spite of having been defiled. Because of this desecration, there were several disputes and fighting between these two communities.

(9) Encyclopedia Britannica, 15th edition Vol. I - 1978 :- There is a mention of constructing a Mosque by Babar in place of a temple that was already existing on the birth place of Ram prior to 1528 in

this most reliable encyclopedia in the world also. A photograph of the existing structure is also given in this encyclopedia, which has been reffered to as a Mosque constructed on the birth place of Ram in Ayodhya of Uttar Pradesh state in India. Similar information was furnished in its earliear editions also.

- (10) Travel Report : by William Finch - 1608-11
- (11) Historical Sketch of Faizabad ; by P. Carnegy - 1870
- (12) Imperial Gazeteer of Faizabad - 1881
- (13) Babar Nama (English) : by Enete Beberis - 1920
- (14) Archeological Survey of India - 1934
- (15) Ayodhya ; by Hans Becker - 1984
- (16) Ram Janmbhumi V/s Babary Musjid : by Coenrad Elst - 1990

Historical Evidence

Along with the literary evidences, there are several historical evidences also, from which it becomes comprehensively clear that this was the temple of Shriram since ancient times, which was demolished and a Mosque was built on its sites. It is known from the Maratha documents that was one of the objectives of their military actions and policy was to liberate the cities of Ayodhya, Prayag and Varanasi. Some of the evidences are being given below :-

- “ Several researchers have drawn the conclusion after due researches that there were a minimum of five Vishnu temples in Ayodhya during 12th century. The Janmabhumi temple is one among them.
- “ Malhar Rao Holkar had come to the plains between twin-rivers and vanquished the Pathan armies on the invitation of Navab Safadarjung in 1751. Immediately after his victory, Holker has told Safadarjung to hand over Ayodhya, Kashi and Prayag back to Peshwa immediately.
- “ Ardent desire of the Peshwas to liberate Ayodhya is evident from the letter written by him to Scindia on 23 Feb, 1756. Therein the Peshwas had reminded him that Suja-ud-Doulla, the son of Mansur Ali had promised Raghoba (Dada) to return the holy cities of Ayodhya and Kashi.
- “ Thornton had quoted in 1854 the Taiphentheler statement appeared in the East India Company's Gazeteer of 1767 about the conditions (in Ayodhya) that in spite of the stiff opposition of the Mughals, Hindus have erected a platform called Ram Chabutara, which they have been worshipping continuously.
- “ The Muslims had taken over possession of this structure under the leadership of Shah Gulam Hussain in 1855. Later on, the Hindus attacked and drove them away.
- “ According to Carnegy, Hindus and Muslims both used to worship the temple/mosque equally upto 1855.

Wajid Ali Shah had enclosed one document with his letter written to the British Resident Major James Outram on 12 August 1855. This document bearing the seal of Kazi of Faizabad of the year 1735 had a mention of the fact therein that in 1855 also there were fightings between the Hindus and Muslims on the lines of those in 1707 and 1736, regarding the

possession of the Masjid constructed by Delhis emperor.

“ In an application given to the British Officers in 1858, the Muajjan of Babari Masjid had admitted the fact that the outer compound of the Masjid had been in the possession of the Hindus for centuries.

“ In 1886, the District Judge of Faizabad had given his decision in a civil appeal case 27 of 1885 — that it is most unfortunate that a mosque has been built on the land, which has been considered as holy especially by the Hindus....

There was a communal riot between Hindus and Muslims in 1934 inside and outside this structure, wherein several people were killed and lot of damage was done.

“ English translation of æHindostan Islami Ahadame written by Moulana Hakim Sardad Abdul Hai, published in 1977 and the Urdu translation of æGumgast-e-Halat-e-Ayodhya (Avadh) written by Moulavi Abdul Karim published in 1979 do have a mention of construction of a mosque on the spot of Janmasthan after demolishing of the temple thereon.

Archeological Evidence

Together with literary and historic evidences, such archeological evidences also have been found in the excavation, which prove that there was a temple at the spot earlier. Some of them are given below:

Ã- There are still such 14 pillars of touch-stone existing in the temple, which bear the load of the entire top portion of the structure and designs generally found in the Hindu temples have been carved on them. There is a æPurna Kumbh with flowers, leaves and creepers on one of them. The figures of Gods-Goddesses, dancers, Dwarpal with Trishul etc. also can be seen on the pil- lars. These figures are similar to those of Vaishnava Temples of 11th century.

- Rows of pillar-bases built with burnt bricks at regular intervals have been found in the excavations carried out between 1975 to 1980. They run parallel to each other and indicate the directions in which the dark touch-stone pillars of the temples are standing now.

Revenue Evidence

Mention of Janmabhumi is found in Revenue Records and Bandobast (Survey?) Reports of 1861 and thereafter too as follows

In revenue records of Kot Ramchandra, the residential buildings of Shri. Ramachandra have been shown as independent of the Ayodhya city. Jonathan has been shown as a border sign

of Kot Ramchandra in the revenue records. This has been confirmed in the First regular Bandobast Report (1861) and the subsequent records that this record is in the order of brief agreement (of 1858-59) and earlier records of Navab regime.

Entire Janmasthan area has been shown in the Khata (Ledger) No. 163 within the population zone and its ten plots have been shown as being owned by the ruler. Names and designations of the Mahants of Janmasthan have been noted as the possessors of ownership rights.

Only Janmasthan has been shown in the plan-layout of the village Kot Ramchandra, enclosed with the Bandobast Report (1861) and Masjid has been shown nowhere in the said plot. The position has been maintained in the subsequent Bandobast records of 1893, 1939 and 1989 also.

No plot or sub-plot has been shown as the Waqf property in the Bandobast Reports after 1961.

Though the amended Khasra No. 580 of Govt. dept. (1931) show both the Babari Masjid and the Ram Chabutara under the ownership of Waqf, they declare Mahant Raghunath as the secondary owner of the entire plot.

According to the provisions of the Uttar Pradesh Waqf Act 1936 or its version of 1960, there is no record wherein the Babari Masjid has been registered as Waqf property.

Revenue records refer this as Masjid Janmasthan.

This total area is shown as 5 Bighas and 7 Biswas in the Records of 1861. Even now this area measures exactly the same.