

4299. “Atherva-Veda ka Subodh Bhasya”, Tiritiya Bhag (Kanda 7-10), translated by Dr. Sripad Damodar Satvaleur published in 1985, at 2. 31, 32 says:

अशुटा चकुरा नवद्वारा देवानां अयोध्या। तस्यो हिरण्ययः कोशः स्वर्गो
ज्योतिषाऽऽवृतः ॥31॥

तस्मिन् हिरण्मये कोशेऽवृरि त्रिप्रतिशुठते। तस्मिन् यद् यक्षमात्मन्वत् तद्वै
ब्रह्मविदोविदुः ॥32॥

(अशुटा चकुरा, नव-द्वारा, अयोध्या देवानां पूः।) जिसमें आठ चक्र हैं, और नौ द्वार हैं, ऐसी यह अयोध्या देवों की नगरी है। (तस्यां हिरण्यः कोशः ज्योतिषाः आवृतः स्वर्गः ॥) उसमें तेजस्वी कोश है, जो तेज से परिपूर्ण स्वर्ग है। ॥31॥

“Ayodhya is such abode of Gods, which has eight ‘Chakras’ (wheels) and nine portals. It has a ‘Tejaswi Kosh’ (golden vessel), which amounts to heaven full of luminosity.” (E.T.C.)

(त्रिः अरे, भिः प्रतिशुठते, तस्मिन् तस्मिन् हिरण्यये कोशं, यत आत्मन्वत् यक्षं तद् वै ब्रह्मः विदुः विदुः) तीन ओर से युक्त, तीन केन्द्रों में स्थित, उसी तेजस्वी कोश में जो आत्मवान यक्ष है उसको निश्चय से ब्रह्मा जी मानते हैं। ॥32॥

“The self knowing Yaksha (demi God), who exists in that Tejaswi Kosh surrounded on three sides with three focal points, is definitely believed so by Brahma Ji.” (E.T.C.)

4300. “Atharva-Veda Samhita”, Books VIII to XIX, translated by William Dwigth Whitney (Revised and edited by Charles Rockwell Lanman) first published in Cambridge in 1905 and re-printed in 2001 by Motilal Banarsidass, at X. 31 and 32 says:

“31. Eight-wheeled, nine-doored, is the impregnable stronghold of the gods; in that is a golden vessel, heaven-

going (svarga), covered with light.

32. In that golden vessel, three-spoked, having three supports—what sou-possessing monster (yaksa) there is in it, that verily the knowers of the brahman know.”

4301. “**Skanda-Purana**”, translated and annotated by Dr. G.V. Tagare, Part-VII, first published in Delhi in 1995 by Motilal Banarasidas at page 142 verses 25, 26-28, 29, 30-31. It says:

“25. Orh, obeisance to that holy lord Vyass of unmeasured splendour, with whose favour I know this glory of Ayodhya.

26-28. May all sages with their disciples hear with attention. I shall recount the splendid glory of the city of Ayodhya. It was heard by Skanda from Narada. Then it was narrated to Agastya. Formerly it was recounted to Krsna Dvaipayana by Agastya.

O ascetics, it was obtained from Krsna Dvaipayana by me. With great respect I shall recount it to you all who are desirous of hearing.

29. I bow down to the immutable Rama, the Supreme Brahman whose eyes resemble lotus, who is as dark-blue as a flower of flax (in complexion) and who killed Ravana.

30. Great and holy is the city of Ayodhya which is inaccessible to perpetrators of evil deeds. Who would not like to visit Ayodhya wherein Lord Hari himself resided?

31. This divine and extremely splendid city is on the banks of the river Saray. It is on a par with Amaravati (the capital of Indra) and is resorted to by many ascetics.”

4302. Page 216 to 219 Chapter-IX verse 54-58, Chapter X

verses, 1-2, 3-6, 7, 8-12, 13-16a, 16b-17, 18-19, 20, 21, 22, 23-25, 28, 32, 33, 35 and 36 of **Skanda-Purana (supra)** says as under:

“54-58. Gold and cooked rice should be given in accordance with the injunctions to Brahmanas. This must be performed with great faith by piously disposed men. To the west of it is the excellent Jatakunda where Rama and others dropped and removed their matted hairs. Thus Jatakunda is well-known as the most excellent of all excellent Tirthas. By taking the holy bath here and by making charitable gifts, one attains all desires. In the previous (?eastern) Kundas Bharata should be worshipped along with Sri. In the Jatakunda Rama and Laksmana should be worshipped along with Sita. The annual festival shall be on the fourteenth day in the dark half of Caitra.

Thus in accordance with the great injunctions one shall worship Rama and Sita (first), then in Bharatakunda one shall worship Laksmana. The couple should take the holy plunge in the Amrtakunda duly. Thereby the devotee dwells in the world of Visnu as an embodiment of meritorious deeds.”

“1-2. The devotee should worship Ajita (Visnu) by abstaining from food or taking in only milk. Siddhi (spiritual achievement) comes within his hands (power).

The great festival should be celebrated with vocal and instrumental music. An intelligent devotee who does like this and performs the rites in this manner, shall attain all desires.”

“3-6. To the north of this is the auspicious Tirtha of

Vira, the great elephant in rut. O sage regularly performing holy rites.

After taking the holy bath, the devotee should stay there in front of it determinedly. He attains the complete Siddhi on realising which he does not bemoan or regret.

Vira (Hero, the elephant deity here) is the defender of Ayodhya and bestower of all desired objects. The annual festival shall be celebrated on the Pancami (fifth) day during Navaratri (Festival on nine days in Asvina). The deity should be worshipped carefully by means of scents, incense, flowers etc. and food offerings in accordance with the injunctions. The deity shall be the bestower of all desired objects. Whatever he may desire, he shall attain.”

“7. The the south of this is the demoness names Surasa. O Brahmana, she is a perpetual devotee of Visnu. She is a bestower of Siddhis.”

“8-12. By devoutly worshipping her one shall realise all desires. She was brought from her abode in Lanka by Rama of Magnificent activities. She was installed in Ayodhya for the sake of its defence. People must observe vows and restraints, worship her duly and visit her with great respect. The festival for the sake of realising all desired objects, bestows auspiciousness. It should be celebrated with great effort by means of vocal and instrumental music.

The annual festival shall be celebrated on Trtiya (third day) during the Navaratri. It is conducive to the attainment of happiness and progeny. It bestows great objects. It shall be made pleasant by means of songs,

musical instruments and dances. If everything is done thus, one shall be well-protected always. There is no doubt about this.”

“13-16a. In the western direction to this is installed a very great warrior of excellent heroism called Pindaraka. He is to be worshipped with great effort by means of scents, flowers, raw ricegrains etc. As a result of this worship Siddhis shall be within the reach of men. The worship of that deity should be performed by men in accordance with the injunction of worship. The devotee shall take his holy bath in the waters of Sarayu and then worship Pindaraka who deludes sinners and bestows good intellect on men of good deeds always.

The (annual) festival should be celebrated during Navaratri with great luxury.”

“16b-17. To the west of it, the devotee should worship Vighnesvara by seeking whom not even the least obstacle remains (in the affairs) of men. Hence Vighnesvara, the bestower of all desired benefits, should be worshipped.”

“18-19. To the north-east of that spot is the place of the birth of Rama. This holy spot of the birth is, it is said, the means of achieving salvation etc. It is said that the place of birth is situated to the east of Vighnesvara, to the north of Vasistha and to the west of Laumasa.”

“20. Only by visiting it a man can get rid of staying (frequently) in a womb (i.e. rebirth). There is no necessity for making charitable gifts, performing a penance or sacrifices or undertaking pilgrimages to holy spots.”

“21. On the Navami day the man should observe the holy vow. By the power of the holy bath and charitable gifts, he is liberated from the bondage of births.”

“22. By visiting the place of birth one attains that benefit which is obtained by one who gives thousands of tawny-coloured cows everyday.”

“23-25. By seeing the place of birth one attains the merit of ascetics performing penance in hermitage, of thousands of Rajasuya sacrifices and Agnihotra sacrifices performed every year. By seeing a man observing the holy rite particularly in the place of birth he obtains the merit of the holy men endowed with devotion to mother and father as well as preceptors.”

“28. By (visiting) the city of the Son of Dasarath (i.e. Rama) in Kali Yuga, it is said, one gets that merit which is obtained by persons who perform Gayasraddha and then visit Purusottama (Jagannathapuri).”

“32. By visiting the city of Dasarath's Son in Kaliyuga (even) for half a moment one obtains the merit of taking a holy plunge in Ganga for sixty thousand years.”

“33. If living beings contemplate on Rama for a moment or half a moment, it becomes the destroyer of ignorance which is the cause of the worldly existence.”

“35. Sarayu is Brahman itself in the form of water. It always bestows salvation. There is no question of experiencing the effects of Karma here. The man assumes the form of Rama.”

“36. Beasts, birds, and animals and all those living beings of inferior species, become liberated and they go to

heaven in accordance with the words of Srirama.”

4303. “**Shri Narsinghpuranam**”, Samvat 2056, published by Geeta Press Gorakhpur, Chapter 62 verse 4, 5 and 6 says:

अर्चनं सम्प्रवक्ष्यामि विश्णोमिततेजसः ।

यत्कृत्वा मुनयः वर्से परं निर्वाणमाप्नुयुः ॥ 4 ॥

अग्रौ क्रियावतां देवो मनीषिणाम् ।

प्रतिमास्वल्पबुद्धीनां योगिनां हृदये हरिः ॥ 5 ॥

अतोऽग्रौ हृदये सूर्यो स्थण्डिले प्रतिमासु च ।

एतेशु च हरः सम्यगर्चनं मुनिभिः स्मृतम् ॥ 6 ॥

श्रीमार्कण्डेय जी ने कहा— अच्छा, मै। अमिततेजस्वी भगवान् विश्णु के पूजन की विधि बता रहा हूँ, जिसके अनुसार पूजन करके सभी मुनिगण परम निर्वाण (मोक्ष) पद को प्राप्त हुए हैं। अग्रिमें हवन करने वाले के लिये भगवान् वास अग्रिमें है। ज्ञानियों और योगियों के लिये अपने—अपने हृदय में ही भगवान की स्थिति है तथा जो थोड़ी बुद्धिवाले हैं, उनके लिये प्रतिमा में भगवान का निवास है। इसलिये अग्नि, सूर्य, हृदय, स्थण्डिल (वेदी) और प्रतिमा—इन सभी आधारों में भगवान का विधिपूर्वक पूजन मुनियों द्वारा बताया गया है। भगवान सर्वमय है, अतः स्थण्डिल और प्रतिमाओं में भी भगवत्पूजन उत्तम है ॥” (Hindi Translation)

“Sri Markandey Ji said- Well, I am telling the method of worshipping extremely luminous Lord Vishnu by virtue of which all the sages have attained ‘Param Nirvan’ (liberation). For those offering ‘Hawan’ in fire, ‘Bhagwan’ (God) is present in fire. For the wise and the Yogis, God exists only in their respective hearts, and for those having a little intellect, God exists in statues. That’s why, the sages have prescribed for due worship of God in fire, the Sun, heart, altar and idol. The God is omnipresent. So the worship of God is good in altars and idols as well.” (E.T.C.)

4304. “Sri Ramacaritamanasa” published by Geeta Press Gorakhpur, first edition 1968, 11th edition 1999-“Balkanda” Chaupai 1-4, Doha 34, page 33 and “Uttara-Kanda” Chaupai 1-4, page 679 says:

“चौ०— एहि बिधि सब संसय करि दूरी। सिर धरि गुर पद पंकज धूरी॥
 पुनि सबही बिनवउँ कर चोरी। करत कथा जेहि लाग न खोरी॥१॥
 सादर सिवहि नाइ अब माथा। बरनउँ बिसद राम गुन गाथा॥
 संबत सोरह से एकतीसा। करउँ कथा हरि पद धरि गाथा॥२॥
 नौमी भौम बार मधुमासा। अवधपुरी यह चरित प्रकासा॥
 जेहि दिन राम जनम श्रुति गावहिं। तीरथ सकल तहाँ चलि आवहिं॥३॥
 असुर नाग खग नर मुनि देवा। आई करहिं रघुनायक सेवा॥
 जन्म महोत्सव रचहिं सुजाना। करहि राम कल कीरति गाना॥४॥

“Putting away all doubts in this way and placing on my head the dust from the lotus feet of my preceptor. I supplicate all with joined palms once more, so that no blame may attach to the telling of the story. Reverently bowing my head to Lord Siva, I now proceed to recount the fair virtues of Sri Rama. Placing my head on the feet of Sri Hari I commence this story in the Samvat year 1631 (1574 A.D.). On Tuesday, the ninth of the lunar month of Caitra, this story shed its lustre at Ayodhya. On this day of Sri Rama's birth the presiding spirits of all holy places flock there-so declare the vedas—and demons, Nagas, birds, human beings, sages and gods come and pay their homage to the Lord of Raghus. Wise men celebrate the great birthday festival and sing the sweet glory of Sri Rama”

दो०— मज्जहिं सज्जन बृंद बहु पावन सरजू नीर।
 जपहिं राम धरि ध्यान डर सुंदर स्याम सरीर॥३४॥

“Numerous groups of pious men take dip in the holy

water of the Sarayu river and, visualizing in their heart the beautiful swarthy form of Sri Rama, mutter His name. (34)”

चौ० इहो भानुकुल कमल दिवाकर । कपिन्ह देखावत नगर मनोहर ॥
 सुनु कपीस अंगद लंकेसा । पावन पुरी रूचिर यह देसा ॥ 1 ॥
 जद्यपि सब बैकुंठ बखाना । वेद पुराने विदित जगु जाना ॥
 अवधपुरी सम प्रिय नहिं सोऊ । यह प्रसंग जानइ कोउ कोऊ ॥ 2 ॥
 जन्म भूमि मम पुरी सुहावनि । उत्तर दिसि बह सरजू पावनि ॥
 जा मज्जन ते बिनहिं प्रयासा । मम समीप नर पावहिं बासा ॥ 3 ॥
 अति प्रिय मोहि इहो के बासी । मम धामदा पुरी सुख रासी ॥
 हरशे सब कपि सुनि प्रभु बानी । धन्य अवध जो राम बखानी ॥ 4 ॥

“At the other end Sri Rama, who brought delight to the solar race as the sun to the lotus, was busy showing the charming city to the monkeys. “Listen, Sugriva (lord of the monkeys), Angada and Vibhisana (Lord of Lanka), holy is this city and beautiful this land. Although all have extolled Vaikuntha (My divine Abode), which is familiar to the Vedas and the Puranas and known throughout the world, it is not so dear to Me as the city of Ayodhya: only some rare soul knows this secret. This beautiful city is My birthplace; to the north of it flows the holy Sarayu, by bathing in which men secure a home near Me without any difficulty. The dwellers here are very dear to me; the city is not only full of bliss itself but bestows a residence in My divine Abode. “the monkeys were all delighted to hear these words of the Lord and said, Blessed indeed is Ayodhay, that has evoked praise from Sri Rama Himself!”

4305. “**History of Dharmashastra**”, translated by **Pandurang Vaman Kane**, Part-IV Third Edition 1991 published by Bhandarkar Oriental Research Institute Poona, Chapter XI

“Tirthayatra” says:

“All religions have laid great emphasis on the sacredness of certain localities and have either enjoined or recommended with great insistence pilgrimages to them. Among the five incumbent practical religious duties of a Moslem, pilgrimage at least once in his life to Mecca and Medina, the birth place and burial place of the prophet Mohammad, is one. The four places of pilgrimage for Buddhists have been the place of the birth of Buddha (Lumbini or Rummindei), the place where he attained perfect enlightenment (Bodh Gaya), the place where he set in motion the wheel of dharma by delivering his first sermon (at Sarnath near Benares) and the place where he passed away into the state of nirvana (Kusinara). Vide Mahaparinibbanasutta (S.B.E. Vol. XI, p. 90). For Christians Jerusalem has been the holiest place and no religious community except the Christians undertook in historic times several great military pilgrimages. The crusades were launched to free the Holy Land of Christians from the domination of Moslems. In spite of what Gibbon says somewhat cynically about those who joined the crusades, it must be admitted that there were thousands among the crusaders who risked their lives and fortunes in the pursuit of an ideal.” (page 552)

“. . . . Benares and Ramesvara were held sacred by all Hindus, whether they hailed from the north of India or from the peninsula.” (page 553)

“The word tirtha occurs frequently in the Rgveda and other Vedic samhitas. In several passages of the Rgveda

tirtha appears to mean a road or a way (e.g. In Rg. I, 169, 6 'tirtha naryah paumsyani tasthuh', Rg. I. 173. 11 'tirtha naccha tatsanam-oko', Rg. IV. 29. 3 'karan-na Indrah sutirthabhayam ca'). In some places *tirtha* may be taken to mean a ford in a river, as in Rg. VII. 47. 11 'sutirtham-arvato yathanu no nesatha sugam &c.', Rg. I. 46. 8 'aritrām vām divas-prthu tirtha sindhunam rathah'. In Rg. X. 31. 3 'tirtha na dasmamupa yantyumah', *tirtha* probably means 'a holy place'." (page 554)

“so some localities on the earth are held to be very holy. **Tirthas are held to be holy (on three grounds, viz.) on account of some wonderful natural characteristic of the locality or on account of the peculiar strikingness (or grandeur) of some watery place or on account of the fact that some (holy) sages resorted to them (for bathing, austerities &c.). Tirtha, therefore, means a locality or spot or expanse of water which gives rise to the accumulation of righteousness (merit) owing to its own peculiar nature without any adventitious circumstance (such as the presence of Salagrama near it).**” (pages 554-555)

“In the Rigveda waters, rivers in general and certain named rivers are referred to with great reverence as holy and are deified. In Rg. VII. 49 the refrain of all four verses is 'may the divine waters protect me' (*ta apo devir-ihā mamavantu*). In Rg. VII. 49. 1 waters are spoken of as purifying (*punanah*). Rg. VII 47, X. 9, X. 30 are hymns addressed to waters as divinities. They are said to purify a man not only physically but are also invoked to rid a man of all sins and lapses from the right path.” (page 555)

“. . . . therefore visiting holy places is superior to sacrifices.” (page 562)

4306. The above book in Chapter XIV “Gaya” says:

“Four of the most important and holy tirthas have been dealt with at some length so far. It is not possible in the space allotted to the section on tirthas to pursue the same procedure as regards other famous tirthas. It is proposed to devote a few pages to each of half a dozen or more tirthas and then to give a somewhat comprehensive list of tirthas with a few reference in the case of each. But before proceeding further reference must be made to certain popular groupings of tirthas. There is a **group of seven cities that are deemed to be very holy** and the bestows of moksa. They are *Ayodhya*, *Mathura*, *Maya* (i.e. *Haridvara*), *Kasi*, *Kanchi*, *Avantika* (i.e. *Ujjayini*), *Dvaraka*. In some works it is *Kanti* and not *Kanci* that is mentioned. *Badarinatha*, *Jagannatha Puri*, *Ramsevara* and *Dvaraka*—these four are styled *Dhama*. There are said to be twelve *Jyotirlingas* of *Siva*, according to the *Sivapurana* viz. *Somanatha* in *Saurashtra*, *Mallikarjuna* on *Srisaila* hill (in *Karnul* District and about 50 miles from the *Krishna* station on the *G.I.P. Railway*), *Mahakala* (in *Ujjayini*), *Paramesvara* in *Omkara-Ksetra* (an island in the *Narmada*), *Kedara* in the *Himalayas*, *Bhimasankara* (north-west of *Poona* at the source of the *Bhima* river) in *Dakini*, *Visvesvara* in *Banares*, *Tryambakesvara* on the banks of the *Gautami*, i.e. *Godavari* (near *Nasik*), *Vaidyanatha* in *Citabhumi*, *Nagesa* in *Darukavana*, *Ramesvara* in *Setubandha* and *Ghasnesa* in *Sivalaya* (i.e.

the modern shrine at the village of Elura, 7 miles from Devagiri or Daulatabad). The Sivapurana (Kotirudra—samhita) chap. 1 names the twelve Jyotirlingas and chapters 14-33 narrate the legends connected with the twelve lingas. The Skandapurana I (Kedarakhanda) chap. 7 verses 30-35 enumerate several lingas including most of the twelve Jyotirlingas. The Barhaspatyasutra (edited by Dr. F.W. Thomas) mentions eight great tirthas each of Visnu, Siva and Sakti, that yield all siddhis.” (pages 677-678)

“1535. अयोध्या मथुरा माया काशी कांची अवन्तिका । एतः पुण्यतमाः प्रोक्तः पुरीणमुत्तमोत्तमाः ॥ ब्राह्मण्ड IV 40 91 काशी कान्ती च मायाख्या त्वयोध्या द्वारवत्यपि । मथुरावन्तिका चैता सत्प पुर्योत्र मोक्षदाः ॥ स्कन्द, काशीखण्ड, 6, 68 , कार्च्यवन्ती द्वारावती काश्ययोध्या च पश्चमी । मायापुरी च मथुरा पुर्यः सत्प विमुक्तिदाः । काशीखण्ड 23, 7 : अयोध्या . . . वन्तिका । पुरी द्वारावती श्रेया सप्तैता मोक्षदायिकाः ॥ गरुणपुराण (प्रेतखण्ड) 38. 5-6 In the स्कन्द, नागरखण्ड 47.4 कान्ती occurs as capital of Rudrasena and in Brahmanda III 13 94&97 Kantipuri is described as possessing a place for Vyasa’s contemplation a Kumaradhara and puskarii. If the reading कान्ती is to be accepted there name of Khatmsndu and capital of Nepal’ while A.G. identifies it with Kotval 20 miles north of Gwalior.(page 678 Footnote)

4307. The above book at page 736 under the heading “List of tirthas” says:

“Ayodhya--(in Fyzabad District in U.P.) on the Ghagra. One of the seven holy cities (vide p. 678n above). It is also a place of pilgrimage of Jains, as some of their saints were born there. Atharva-veda X. 2. 31 and Tai, A.

27. 2 (*astacakra navadvara devanam pur-Ayodhya*) *tasyam hiranyayah kosah svargo loko Jyotisavrtah II*), V. 60. 24-25 and 70. 2 (*capital of king Rtuparna and of Rama*), Br. IV. 40. 91. Ag. 109. 24 (*Ayodya papanasan*). According to Ram, I. 5. 5-7 the country of Kosala had Sarayu flowing through it; Ayodhya, 12 yojanas long and three broad, was kosala capital founded by Manu. Kosala was one of the 16 mahajanapadas of India in ancient times (vide *Anguttara Nikaya*, vol. IV. p. 252). Later on, Kosala was divided into two, viz. Uttara Kosala and Daksina Kosala divided by the Sarju or Ghagra river. The *Raghuvamsa* holds Ayodhya to be capital of Uttarakosala (VI. 71 and IX. 1). Vide also Va. 88. 20 ff. For a long line of kings of Ayodhya from Ikshvaku and P. VI. 208. 46-47 (for Daksina Kosala and Uttara Kosala). Saketa is generally identified with Ayodhya. Vide T.P. p. 496 (gives its boundaries from SK) and under Saketa. Dr. B.C. Law contributes a well documented and learned paper on 'Ayodhya' to J. of the Ganganath Jha R. Society, vol. I, pp. 423-443.”

4308. Sri Mishra submits that Ayodhya and its relation with Lord Rama as his place of birth is well recognised and mentioned in ancient Hindu Literature. The existence of “Vedi” at the disputed place is mentioned by Father Joseph Tieffenthaler in his work, translated in French titled as “**Description Historique Et Geographique Del'inde**” first published in 1787 by Jean Bernoulli.

4309. He points out that “**Sanskrit Hindi Kosh**” written by Waman Shivram Apte, first published in 1966 (reprinted in 1993) at page 1139 shows that “Vedi” in Sanskrit is known as

“*sthandilam*” and he also placed reliance on “**Sanskrit English Dictionary**” by Sir Monier Williams (first published in 1899) (reprinted in 1997) (by Motilal Banarasidass) which defines “*sthandila*” as “an open unoccupied piece of ground, bare ground, an open field, a piece of open ground (levelled, squared, and prepared for a sacrifice)”.

4310. Referring to “**Narsingh-Puranam**” published by Geeta Press, Gorakhpur 1999 (Samvat 2056), Adhyaya 62 at page 263 he submits that “*sthandil*” and “idols” are also worshipped as God by Hindus. He placed the Verse No. 6 which reads in Sanskrit as under:

“अतोअग्रो हृदये सूर्ये स्थण्डिले प्रतिमासु च ।
एतेषु च हरेः सम्यगर्चनं मुनिभिः स्मृतम् ॥
इसलिए अग्नि, सूर्य, हृदय, स्थण्डिल (वेदी) और प्रतिमा—इन सभी
आधारों में भगवान् का विधिपूर्वक पूजन मुनियों द्वारा बताया गया है।
भगवान् सर्वमय हैं, अतः स्थण्डिल और प्रतिमाओं में भी भगवत्वपूजन उत्तम
है।”

"The saints have ordained for due worship of God in all these bases-fire, the Sun, heart, altar and idol. God is omnipresent; so, it is also a good thing to worship God as represented in altars and idols." (E.T.C.)

4311. Before proceeding further lest us have some other history books relied on by learned counsel of the parties.

4312. Sri R.L. Verma, in order to show that Lord Rama was born at the site in dispute placed before us firstly the **Kalhana's Rajatarangini-A Chronicle of the Kings of Kashmir** (Book No. 63) translated with an introduction, commentary and appendices by M.A. Stein. The book was first published in 1900 AD in London and reprinted in Delhi in 1961. We had before us the reprint of 1989 cited from the aforesaid book para 125, 3rd

book, page 83 which reads as under:

"125. At that period there lived at Ujjayini as the sole sovereign of the world the glorious Vikramaditya who (also) bore the second name of Harsa."

4313. From the note given in respect to para 125 at the bottom he said that Vikramaditya referred to therein was the same within whose period Kalidasa lived and composed his legendary works. He said that the Vikramaditya referred to in Kalhana's Chronicle was the same king who reconstructed Ayodhya and got 360 temples constructed thereat. However, despite of our deepest thought and study of the above work we fail to understand as to how reference to the above book gives any clue about the birthplace of Lord Rama or whether there exist temple at the disputed site before construction of the disputed structure in 1528 AD. Despite of repeated query, Sri Verma could not throw any light on the question and simply said that his attempt is to clarify the fact that the Vikramaditya referred to in Kalhana's Rajatarangini, 3rd Book, para 125 was the same Vikramaditya who was mentioned by Hiuen-tsiang as successor of Siladitya who ruled about 580 AD in Malwa. Meaning thereby king Vikramaditya ruled at Ujjayini in the first half of the 6th Century and Kalidasa was his contemporary.

4314. Next he cited English translation of the **Raghuvamsa of Kalidasa** by **M.R. Kale**-reprinted in Delhi in 1972, 1991 and 1997 by Motilal Banarasi Dass Publishers Pvt. Ltd. Delhi (Book No. 48). He placed Chapter 'Introduction' at page 19 which contains story of King Dasratha and Lord Rama and reads as under:

"CANTO IX. After his father, Dasaratha rules over

Ayodhya as nobly as his predecessors. His greatness was such that even Indra himself on occasions asked his assistance in his own wars. Once, having enjoyed all the pleasures of the spring season with its attendant festivities, he plans a long hunting trip. He spends several days in that engrossing and delightful sport. One morning he starts after a deer, alone and without followers. In his pursuit he comes to the river Tamasa, where he hears the noise of a pot being filled with water. He mistakes it for the trumpet of a wild elephant, and discharges an arrow in that direction, aiming at the sound only, as he could not see the mark. As a matter of fact a young ascetic-boy was filling his jar there; and the arrow hit him fatally. His parents, who were blind, were at hand. The King, who was horrified at what he had unwillingly done, related to them what had happened. As the boy died, his sorrow-stricken father cursed the King as the author of his bereavement, with the words: "You, too, like me, shall die, in your old age, grieving for your son." The king had no son then; so he received the curse as a sort of qualified blessing, since it meant that at any rate a son was bound to be born to him before he died. The aged couple burned themselves on the funeral pyre of their son, and Dasaratha returned to his city, full of grief not unmixed with a little anticipatory joy at the prospect of a son.

CANTO X. Some ten thousand years pass, but still Dasaratha remains without the expected son. At last, holy sages proceed to perform on his behalf a special kind of sacrifice intended to bring about the birth of a son. Now at

about this time it so happens that the gods, who were continually harassed and persecuted by the dreaded and powerful demon Ravana, carry their tale of grievances to their lord Vishnu, who tells them how, by virtue of a boon given by Brahma, Ravana was immune from death at the hands of all except human beings, whom he despised and hence had left out of the boon. Vishnu, therefore, promises that he would be born as a man, as a son of King Dasaratha of Ayodhya, and that at his hands Ravana would meet death.-Now, out of the fire of that sacrifice which was being performed for Dasaratha, there arises a being who gives consecrated food (charu) to the King, who gives it to his three wives. Into this food Vishnu had entered spiritually, and thus Dasaratha's wives, who conceive afterwards, all bear sons who are partial incarnations (avataras) of Vishnu. Rama was the eldest of them, born of Kausalya. Of Kaikeyi was born Bharata, and of Sumitra were born the twins, Lakshmana and Satrughna.

CANTO XII. King Dasaratha, who had grown old and was nearing his end, declares his intention to set Rama on the throne, when Kaikeyi contrives, by means of two boons which her husband had promised her, to have Rama exiled for fourteen years and to have her son Bharata installed King. Rama quite willingly undertakes to go to the forest, and the old King, grieving at being separated from his beloved son, dies heart-broken, thus fulfilling the old man's curse-(Canto IX). Bharata declines to accept the sovereignty earned by intrigue, and after vainly trying to persuade Rama to come back, himself remains a sort of

exile at Nandigrama, and from that place he rules the kingdom as Rama's representative. In his journey to the forest Rama is accompanied by Sita and Lakshmana. He there kills Viradha, Dushana, Khara, and other demons, the news of whose death is carried to Ravana in Lanka by his sister Surpanakha, whom Lakshmana had disfigured. Ravana comes and carries off Sita in Rama's absence. Rama makes friends with Sugriva, the monkey-Chief, and through his retainer Maruti discovers the whereabouts of Sita. Building a bridge over the sea, Rama with Sugriva's army crosses into Lanka, and is engaged in a series of battles with the hosts of Ravana, whose death he finally accomplishes. Rama recovers Sita, gives Ravana's kingdom to his brother Vibhishana, and starts back for Ayodhya in the well-known aerial car, Pushpaka, along with Sugriva and Vibhishana and their armies.

CANTO XIII. The journey of Rama from Lanka to Ayodhya by air is here described. Rama points out to Sita the various objects and places of interest on the way, including, in order, Janasthana, the mountain Malyavat, the lake Pampa, the Godavari, Panchavati, the dwelling-places of the sages Agastya Satakarni and Sarabhangha, the mountain Chitrakuta, the stream Mandakini, the rivers Ganga and Yamuna, and lastly the Sarayu. After they had seen the Sarayu they observe Bharata advancing with an army to welcome the home-coming king. Rama gets down from the Pushpaka, and the meeting of the brothers is touchingly described. Then Rama again gets into the car and arrives at last in a garden outside Ayodhya, his capital.

CANTO XIV. There in the garden Rama and Lakshmana see their mothers who greet them with joy. Rama is then formally crowned King of Ayodhya with due pomp and ceremony. He then gives the armies of Sugriva and Vibhishana leave to depart, and restores Pushpaka to its original rightful owner, Kubera. In course of time Sita shows signs of pregnancy. She expresses a desire again to visit the once-familiar regions along the banks of the Gangas. While Rama promises her that, a scandal reaches his ear about his unquestioning acceptance of Sita after her residence in a stranger's house for a long time. A strong sense of duty towards his subjects both as the dispenser of law and justice and the up-holder of social order compels him to abandon Sita as a concession to this scandal, although he knew her to be pure and innocent. He, therefore, orders Lakshmana to take Sita away and leave her on the banks of the Ganges near the hermitage of Valmiki who, he thinks, would find her and take due care of her. Lakshmana very reluctantly performs this task; and when Sita knows why she is abandoned, she cries loud and long, though she would not blame Rama so much as she blamed herself. Valmiki takes her to his hermitage where afterwards in due time she gives birth to twins. Rama continues to discharge his kingly duties as usual, but without marrying again."

4315. Our very sincere reading of the above passages leads us nowhere to find any support or help for adjudication of the issues as quoted above with regard to the site of birth of Lord Rama. He also placed before us page 130 Sl. 31 of Canto V of

the above book to show that the name of Ayodhya is mentioned in **Kalidasa's Raghuvamsa**. But even that does not help us to march even a single step either in support or otherwise on the aforesaid issues. When we made query from the learned counsel he simply says that the Kalidasa, whose existence relate back to the 6th Century (first half of 6th Century), has referred to Ayodhya, King Dasarath and Lord Rama which he wanted to show to the Court.

4316. With due respect to the learned counsel, we find that the learned counsel for the Muslim parties have already made their statement under Order X Rule 2 C.P.C. on 22.04.2009 that neither they dispute that Lord Rama existed nor that he was born in Ayodhya nor that the present Ayodhya is the same as is believed to be the birthplace of Lord Rama for the purpose of present case. We do not find any reason as to why the aforesaid literary work of legendary Sanskrit Poet of 6th Century has been relied by Sri Verma though it throws no light on the issues which are up for adjudication. We may also refer here that in the Sanskrit verse of Raghuvamsa the word "Ayodhya" as such has not been used but it is the word "Saket" as is evident from the following:

*"जनस्य साकेतनिवासिनस्तौ द्वावप्यभूतामभिन्धसत्त्वौ ।
गुरुप्रदेयाधिकनिःस्पृहोअर्थी नृपोअर्थिकामादधिकप्रदश्च ॥"*

4317. Since the great scholar has dealt with the story of Solar Kings i.e., the Kings of the Race of Raghu which rule with their capital at Ayodhya, the word "Saket" has been read as Ayodhya in the aforesaid work and translation of Sri Kalidasa. We also noticed from the very introduction part of the author where he has discussed the matter to ascertain the date of

Kalidasa and he himself is found that it is a vexed question which is yet to be finally settled. According to the author Sri M.R. Kale the period of Kalidasa swing between 1st Century B.C. to 7th Century B.C. but has expressed his views in favour of the existence of Kalidasa in the first half of the first century B.C. for which besides other he has given the following reasons:

"Now, Kalidasa was an original poet borrowing his subjects from Valmiki and other ancient authors; Asvaghosha was more a philosopher than a poet, and may, with greater probability, be supposed to have borrowed his ideas from Kalidasa, The date of Asvaghosha is given as 78 A.D.; and if we suppose him to have borrowed from Kalidasa, the latter will have to be placed earlier than 78 A.D. And in this view Dr. Peterson also concurs when he says 'Kalidasa stands near the beginning of the Christian era, if, indeed, he does not overtop it.'"

4318. For the purpose of the dispute in the case in hand, however, it is not necessary for us to go into all these aspects for the reason that whether Kalidasa existed in the first century B.C. or in 7th Century B.C. it would make no difference since it has not been disputed by the other side that the existence of Lord Rama as per belief of Hindus is much more older. The reference of Lord Rama in **Kalidasa's Raghuvamsa (supra)** has also not been disputed by the other side. However, since the said literary work gives no indication to adjudicate the issue regarding the exact place of birth of Lord Rama in Ayodhya city as also about the existence of a Hindu temple and in particular temple of Lord Rama in 16th Century at the disputed site, we find reference to the said book and reliance thereon is futile and misconceived.

4319. The next reference book is (Book No. 22) "**SI-YU-KI**", **Buddhist Records of the Western World** (hereinafter referred to as "Si-Yu-Ki"), translated from Chinese of Hiuen Tsiang (A.D. 629) by Samuel Beal two volumes (bound in one), first published in 1884 and reprinted in 1995 published by Low Price Publications (A Division of D.K. Publishers Distributors (P) Ltd., Delhi. Sri Verma placed before us **Book 10** page 206 under the title "Kong-U-To" (Konyodha) which reads as under:

"KONG-U-T'O (KONYODHA?)

This kingdom is about 1000 li in circuit; the capital is 20 li round. It borders on a bay (angle of the sea). The ranges of mountains are high and precipitous. The ground is low and moist. It is regularly cultivated and productive. The temperature is hot, the disposition of the people brave and impulsive. The men are tall of stature and black complexioned and dirty. They have some degree of politeness and are tolerably honest. With respect to their written characters, they are the same as those of Mid-India, but their language and mode of pronunciation are quite different. They greatly respect the teaching of heretics and do not believe in the law of Buddha. There are some hundred Deva temples, and there are perhaps 10,000 unbelievers of different sects.

Within the limits of this country there are several tens of small towns which border on the mountains and are built contiguous to the sea. The cities themselves are strong and high; the soldiers are brave and daring; they rule by force the neighbouring provinces, so that no one can resist them. This country, bordering on the sea, abounds in many rare and valuable articles. They use cowrie shells and pearls in

commercial transactions. The great greenish-blue elephant comes from this country. They harness it to their conveyances and make very long journeys.

From this going south-west, we enter a vast desert, jungle, and forests, the trees of which mounts to heaven and hide the sun. Going 1400 or 1500 li, we come to the country of Kie-ling-kia (Kalinga)."

4320. He submitted that in 629 AD when the Hiuen Tsiang visited India, he has noticed in his Travellers Account existence of 100 of Deva Temples thereat. However, from the very narration of the passages relied by him it appears to us that it did not refer to Ayodhya but to a city bordering on the sea near Kalinga. Meaning thereby a place somewhere in the State of Orissa in presenti. From the foot note in the aforesaid book this appear to be a view expressed by Cunningham according to him this place must be Ganjam. The said foot note being of some use is reproduced as under:

"Cunningham supposes this place to be Ganjam. The origin of the name Ganjam is not known. When Hiuen Tsiang returned to Magadha he found that Harshavardhana had just returned from a successful expedition against the king of Ganjam. Cunningham thinks that Ganjam was then annexed to the province of Orissa (Robert Sewell, Lists, Vol. i, p.2). Mr. Fergusson remarks that "Khordhagar in the neighbourhood of Bhuvaneswar is just 170 miles south-west from Midnapur, and it is impossible to mistake the Chilka Lake as the great bay and the two seas of the text. Perhaps Hiuen Tsiang stopped here to visit the caves in the Khandagiri and Udayagiri hills."

4321. When confronted with the said foot note as also relied on passages mentioning that the country is bordering on the sea and contiguous to the sea meaning thereby it cannot be referable to Ayodhya since there is no sea up to an act which distance of Ayodhya he could not dispute the same.

4322. However, we find that in above translation "**Si-Yu-Ki (supra)**, Book-V page 225 deals with 'O-YU-T'O (Ayodhya) but in the entire report there is no mention about Lord Rama or his place of birth. The only two lines with respect the temples of other religion are as under:

"There are ten Deva temples; heretics of different schools are found in them, but few in number."

4323. The rest of the report is only in respect to Buddha legend and the religious places of Buddhist. It, however, cannot be disputed that according to the said report there used to be a large number of Buddhist religious places at Ayodhya, when Hiuen Tsiang visited. He appears to be not a general traveller or historian but from the introductory chapter of the above book where the detail of Hiuen Tsiang is given, we find that Hiuen Tsiang born in the year 603 AD at Ch'in Liu in the province of Ho-nan in China. One of his brother was a Monk belonging to the Shing-tu temple and Hiuen Tsiang was ordained in the community of Monk at the age of 13 years. After having fully ordained as Bhikshu or priest, he began to travel through the provinces in search of the best instructor, he could get and so came at length to Chang'an. Here he was strained up by the recollection of Fa-hian and Chi-yen and resolved to go to western region to question the sages on points that troubled his mind. His travelogue, therefore, contains mostly the details of

Buddhist religion i.e. religious places of importance etc. and throw virtually no light on the other local conditions etc. particularly in reference to Ayodhya though in respect to some other places there are some details about the people, their social and political conditions etc. We need not to go further in these aspects of the matter since the issue before us is limited i.e. about the disputed site at Ayodhya and we are not expected to travel in the history, geography etc. of other places of different period since neither it germane to the issues nor we should travel beyond what is necessary for the proper adjudication of the case.

4324. Sri Verma also placed reliance on page 85, Book-III of Hiuen Tsiang "**Life of Hiuen-Tsiang**" by Shaman Hwui Li, first published in 1911 at London, reprinted in 2001 by Low Price Publications, Delhi (Book No. 20). He placed reliance and read the following passages from pages 85 to 90 which reads as under:

*“From Ayodhya to Hiranyaparvata.
From this, going 600 li or so to the south-east and crossing the Ganges, on the south of the river we come to the kingdom of ‘O-yu-to (Ayodhya). There are here about one hundred temples with several thousand priests, who study both the Small and the Great Vehicle.*

In the capital city is an old Sangharama. Here the Bodhisattva Vasubandhu composed his treatises on the Great and Little Vehicle, and preached for the good of the community.

North-west of the city four or five li, and by the side of the river Gages, is a great Sangharama, in which is a Stupa about 200 feet high. This was built by Asoka raja on

the spot where Buddha in old days delivered the Law for three months.

By the side of this Stupa is a spot where the four Buddhas of the past age walked for exercise.

To the south-west of the city five or six li, is an old Sangharama; this is the place where Asangha Bodhisattva explained the Law. The Bodhisattva, during the night, ascended to the Tusita heaven, and received from Maitreya Bodhisattva the Yoga-sastra, the Alamkara-Mahayana-sastra, and the Madhyanta-vibhangha-sastra. The next day he descended from the heaven, and declared the Law for the sake of the community.

Asangha, who is also called Wu-cho, was a man of Gandhara. He was born in the middle of the thousand years following the Nirvana of Buddha, and became a disciple in the school of the Mahisasakas. Afterwards he joined the school of the Great Vehicle. His brother, Vasubandhu, became a disciple in the school of the Sarvastivadins, but afterwards joined the Great Vehicle. Both these brothers were, in point of endowments, vessels full of wisdom and holiness. Asangha possessed vast ability in composition, and wrote many sastras, in explanation of, and comment on, the Great Vehicle. He was the principal composer of sastras in India. For example, he wrote the Mahayana-samparigraha-sastra, the Prakaranaryavachasastra-karika, the Abhidharma sastra, the Vidyamatra-sastra, the Kosha-sastra, and others.

The Master of the Law left the kingdom of Ayodhya, having paid reverence to the sacred traces, and following

the course of the river Ganges, proceeded eastward, being on board a vessel with about eighty other fellow-passengers. He wished to reach the kingdom of 'O-ye-mukhi (Hayamukha). After going about a hundred li, both banks of the river were shrouded by the thick foliage of an Asoka forest, and amid these trees on either bank were concealed some ten pirate boats. Then these boats, propelled by oars, all at once burst forth into the midstream. Some of those in the ship, terrified at the sight, cast themselves into the river, whilst the pirates, taking the ship in tow, brought it to the bank. They then ordered the men to take off their clothes, and searched them in quest of jewels and precious stones.

Now these pirates pay worship to Durga, a spirit of heaven, and every year during the autumn, they look out for a man of good form and comely features, whom they kill, and offer his flesh and blood in sacrifice to their divinity, to procure good fortune. Seeing that the Master of the Law was suitable for their purpose, both in respect of his distinguished bearing and his bodily strength and appearance, they exchanged joyful glances, and said, "We were letting the season for sacrificing to our god pass by, because we could not find a suitable person for it, but now this Sraman is of noble form and pleasing features—let us kill him as a sacrifice, and we shall gain certain good fortune."

The Master of Law replied, "If this poor and defiled body of mine is indeed suitable for the purpose of the sacrifice you propose, I, in truth, dare not grudge (the

offering), but as my intention in coming from a distance was to pay reverence to the image of Bodhi and the Gridhrakuta Mountain, and to inquire as to the character of the Sacred Books and the Law (or, the Law of the Sacred Books), and as this purpose has not yet been accomplished, if you, my noble benefactors (danapatis) kill this body of mine, I fear it will bring you misfortune (instead of good fortune).”

Moreover, his fellow-passengers all, with one voice, asked them to spare him, and some even prayed to be allowed to die in his stead; but the pirates would not consent.

Then the captain of the gang dispatched some men with water to arrange the ground, and to erect in the midst of the flowering grove an altar besmeared with mud. He then commanded two of the company to take their drawn knives ad to bind the Master of the Law upon the altar. And now, when they were about to use their knives for the purpose of sacrificing him, the master of the Law showed no sign of fear in his face, insomuch that all the pirates were moved to astonishment.

When he saw there was no escape, however, he spoke to the pirates and begged them to allow him a little time and not to crowd round him painfully—but “let me”, he said, “with a joyous mind, take my departure.”

Then the Master of the Law, with an individual mind bent on the courts of Tusita heaven, thought on the Bodhisattva Maitreya, and earnestly prayed to be born in that place, that he might pay reverence and his religious

offerings (to the Bodhisattva), and receive from him the Yogachariya-bhumi-sastra, and listen to the sound of the excellent Law. Then having perfected himself throughout in wisdom, "let me return (he prayed) and be born here below, that I may instruct and convert these men, and cause them to practise themselves in doing good and to give up their evil deeds, and thus by diffusing, far and wide, the benefits of religion, to give rest to all the world."

Then the Master of Law, paying worship to the Buddhas of the ten regions, collected his mind into perfect composure, and sitting still, fixed his thoughts on Maitreya without any interruption. Thus he seemed in his innermost thoughts as if he rose up above Mount Sumeru and successively ascending one, two, three heavens, he gazed upon the courts of Tusita, the place of Maitreya, with its excellently precious adornments (galleries) and the multitude of devas surrounding him on every side. At this time his body and soul were ravished with joy, he knew nothing of the altar on which he was, he had no recollection of the robbers. And now, whilst his fellow passengers gave way to cries and tears, suddenly a black tempest (typhoon) arose from the four quarters of heaven, smiting down the trees; clouds of sand flew on every side, and the lashing waves of the river tossed the boats to and fro. The robbers and their company, greatly terrified, asked the companions of the Master, "Whence comes this Sraman?--what is his name and title? and so on. They, answering, said: "He comes from the country of China--he is the renowned person who is in search of the Law; if you,

my masters, kill him, your guilt will be immeasurable; look now and see the winds and waves--these are but indications of the anger of the spirits of heaven: haste then to repent!"

The pirates then, filled with fear, urged each other to repentance and confession of their fault; then with bowed heads they made profound obeisance (or, they embraced the religion of Buddha). And now one of the robbers accidentally touching the Master of the Law with his hand (or, touching the hand of the Master of the Law), he opened his eyes and said to the robber, "Has the hour come?" The robber answered: "We dare not hurt the Master! we pray you accept our repentance!" the Master then accepted their reverence and confession of faults, and then preached to them about the future punishment in Avichi of those who gave themselves up to murder, robbery, and impious sacrifices, and other evil deeds. "How would you then risk the woes of the long-during asankheya of ages for the sake of this body of yours, which is but in point of time as the lightning flash of the dew of the morning?"

The robbers then bowed their heads and confessed their faults, saying: "We indeed, individually, were perverted by a foolish tone of mind, and led to do what we ought not to do, and to sacrifice (pay religious rites) to what we ought not to sacrifice. If we had not met with the Master--whose religious merit has moved even the mysterious powers of heaven--how should we ever have been led to repentance? And now we ask to give up from the present day these evil ways of ours, and we pray the Master to be witness to our sincerity!"

On this they each encouraged one another to deeds of amendment, and collecting their various instruments of robbery together, they cast them into the river, and whatever clothes or private property they had taken, they restored these to their rightful owners, and then they took on themselves the five obligations of a laybeliever.

Then the winds and the floods subsided, and the pirates were all overcome with joy, and bowed their heads in adoration. His fellow voyagers, moreover, were filled with surprise and admiration more than ever, whilst those present and absent who heard of the event would not help exclaiming with wonder at the occurrence: "If it were not for the power of his high resolve in seeking for the Law, this could not have come to pass!"

From this, going east about 300 li, after crossing the Ganges to the north side, we come to 'O-ye-muh-khi (Hayamukha).

From this, going south-east 700 li or so, after crossing to the south side of the Ganges, on the north of the River Jumna, we come to the country of Prayaga."

4325. However, having gone through the entire passages and the aforesaid work, we find that in no way it helps us in deciding the issues up for consideration namely as to whether Lord Rama was born at the disputed site and whether there existed any temple at the time when the mosque was constructed i.e. in 1528 AD at the disputed site. The entire passage from the book read by Sri Verma nowhere mention at all either about birthplace of Lord Rama or his temple in Ayodhya. In fact it could not discern any reason as to why Sri Verma placed before

us and read for days together the above books without showing as to how they are helpful and gives us some material to find out the solution and answer to the issues which are up for consideration.

4326. Existence of temple at the site in dispute, its destruction and construction of mosque has also been mentioned in the book published by Archaeological Survey of India “**The Monumental Antiquities And Inscriptions In The North-Western Provinces And Oudh**” by A. Fuhrer (supra) (Book No.94) (See **Ex.9 Suit-5 Register 20 Pages 67-73**). The matter pertaining to Ayodhya has been dealt with from paged 295 to 300 of the aforesaid book. We find it appropriate to reproduce the contents thereof as under:

“1. AJUDHYA, famous place of pilgrimage, in pargana Haveli Audh of tahsil Faizabad, on the right bank of the river Ghaghra, lat. 26°-47' N., long. 82°-15' E., two miles east of head-quarters, is the ancient city of Ayodhya, described in the Ramayana as situated on the bank of the Sarayu, or Sarju river. It is said to have been 12 yojanas, or nearly 100 miles in circumference, for which we should probably read 12 kos, or 24 miles,-an extent which the old city with all its gardens might once possibly have covered. The distance from the Guptar Ghat on the west to the Ram Ghat on the east is just six miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 kos. At the present day the people point to Ram Ghat and Guptar Ghat as the eastern

and western boundaries of the old city, and the southern boundary they extend to Bharatkund near Bhadarsa, a distance of six kos. But as these limits include all places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the Ain-i-Akbari the old city is said to have measured 148 kos in length by 36 kos in breadth, or in other words, it covered the whole province of Audh to the south of the Ghaghra river. The origin of the larger number is obvious. The 12 yojanas of the Ramayana, which are equal to 48 kos, being considered too small for the great city of Ramachandra, the Brahmanas simply added 100 kos to make the size tally with their own extravagant notions. The present city of Ayodhya, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring town of Faizabad. This Musalman city, which is two miles and a half in length by one mile in breadth, is built chiefly of materials extracted from the ruins of Ayodhya. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient capital of Rama.

According to the Ramayana, the city of Ayodhya was

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

There are several very holy Brahmanical and Jaina temples about Ayodhya, but they are all of modern date and without any architectural pretensions whatever; but there can be no doubt that most of them occupy the sites of more ancient temples that were destroyed by the Musalmans. Thus Ramkot, or Hanuman Garhi, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. This fort is said to have formerly covered a large extent of ground, and, according to tradition, it was surrounded by 20 bastions, each of which was commanded by one of Rama's famous generals after whom they took the names by which they are still known. Within the fort were eight royal mansions, where

dwelt Dasaratha, his wives, and Rama, his deified son. The name Ramkot is certainly old, but the temple of Hanuman is not older than the time of Aurangzib. Ram Ghat, at the north-east corner of the city, is said to be the spot where Rama bathed, and Svargadvaram, also called Ram Darbar, on the north-west, is believed to be the place where his body was burned. Treta-ke-Thakur is famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita. Close by is the Lakshmana Ghat, where his brother Lakshmana bathed, and about one quarter of a mile distant, in the very heart of the city, stands the Janmasthanam, or "birth-place temple," of Rama. Almost due west, and upwards of five miles distant is the Guptar Ghat, with its group of modern white-washed temples. This is the place where Lakshmana is said to have disappeared, and hence its name of Guptar, from gupta, "hidden or concealed." Some say that it was Rama who disappeared at this place, but this is at variance with the story of his cremation at Svargadvaram.

There are five Digambara temples at Ayodhya which were built in Samvat 1781, in the time of Shuja-ad-daulah, to mark the birth-places of five Tirthamkaras, viz., Adinatha, Ajitanatha, Abhinandanatha, Sumatinatha, and Anantajit, who are said to have been born at Ayodhya. The temple of Adinatha is situated near the Svargadvaram on a mound, known as Shah-Juran-ka-tila, on which there are many Musalman tombs and a masjid. According to the local Musalman tradition, Makhdum Shah Juran Ghorī,

who came to Audh with Shahab-ad-din Ghori, destroyed the ancient temple of Adinatha and erected on its ruins the Musalman edifices which gave to the mound the name by which it is still known. Besides these five temples of the Digambaras there is a sixth temple of the Svetambaras, dedicated to Ajitanatha, which was built in Samvat 1881.

It is locally affirmed that at the Musalman conquest there were three important Hindu temples at Ayodhya; these were the Janamasthanam, the Svargadvaram, and the Treta-ke-Thakur. On the first of these Mir Khan built a masjid, in A.H. 930, during the reign of Babar, which still bears his name. This old temple must have been a very fine one, for many of its columns have been utilized by the Musalmans in the construction of Babar's Masjid. These are of strong, close-grained, dark-coloured, or black stone, called by the natives kasauti, "touch-stone slate," and carved with different devices; they are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately. On the second and third Aurangzib built masjids, which are now mere picturesque ruins. A fragmentary inscription of Jayachchandra of Kanauj, dated Samvat 1241, and recording the erection of a temple of Vishnu, was rescued from the ruins of Aurangzib's Masjid, known as Treta-ke-Thakur, and is now in the Faizabad Museum.

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

Maniparbat, Kuberparbat, and Sugribparbat. The first, which is nearest to the city, and whose ancient name is said to have been Chhattarban, is an artificial mound, 65 feet in height, covered with broken bricks and blocks of kankar. The old bricks are eleven inches square and three inches thick. At 46 feet above the ground on the west side there are the remains of a curved wall faced with kankar blocks. The mass at this point is about 40 feet thick, and this was probably somewhat less than the size of the building which once crowned this lofty mound. According to the Brahmanas the Maniparbat is one of the hills which the monkeys made use of when assisting Rama, it was accidentally dropped here by Sugriva, the monkey-king of Kishkindhya. But the common people, who know nothing of this story, say that the mound was formed by the labourers shaking their baskets on this spot every evening on their return home from the building of Ramkot. It is therefore best known by the name of Jhawwajhar, or Orajhar, both of which mean "basket-shakings." A similar story is told of the large mounds near Banaras, Nimkhar, Sahet-Mahet, and other places. An inscription of Raja Nandivardhana of Magadha is said to have been discovered buried in this mound during the reign of Nasir-ad-din Haidar of Lakhnau; but the inscription has never been published and the original plate cannot now be traced.

Five hundred feet due south from this large mound stands the second mound, called Kuberparbat, which is only 28 feet in height. The surface is an irregular heap of brick rubbish, with numerous large holes made by the

people in digging for bricks. It is crowned by two old tamarind trees and is covered with jangal. Close by on the south-west there is a small tank, called Ganesakund by the Hindus and Husain Kund or Imam Talao by the Musalmans. Still nearer, on the south-east, is a large oblong mound, called Sugribparbat, which is not more than 10 feet above the ground level. It is divided into two distinct positions, that to the north being upwards of 300 feet square at top, and the other to the south upwards of 200 feet. In the centre of the larger enclosure there is a ruined mound containing bricks eight and-a-half inches square, and in the centre of the smaller mound there are the remains of a baoli, which is said to be the Ganapatikunda of the Puranas.

Between the Maniparbat and Kuberparbat there is a small Musalman enclosure, 64 feet long from east to west and 47 feet broad, containing two brick dargahs, which are attributed to Sis Paighambar and Ayub Paighambar, or the "prophets Seth and Job"; the first is 17 feet long and the other 12 feet. These tombs are mentioned in the *Ain-i-Akbari* and in the *Ardish-i-Mahfil*. About a mile off, near the police station, there is the dargah of Nuh, or Noah.

The mounds are surrounded by Musalman tombs, and as it is the Musalman practice to bury the dead along the sides of the high roads close to their cities, General Cunningham infers that the road which now runs close to the westward of the mounds is one of the ancient highways of the district. This is confirmed by the existence of an old masonry bridge of three arches over the Tilahi Nala, to the

north-west of the Maniparbat, as well as by the direction of the road itself, which leads from the south end of the city straight to Bharatkund, and onwards to Sultanpur or Kusapura, and Allahabad, or Prayaga.

There can be no reasonable doubt that Hiuen Tsiang's Pi-so-kia, or Visakha, with its enormous number of heretics, or Brahmanas, is the same as the Ayodhya of the Hindus. He describes the city of Visakha as being 16 li or two and 2/3 miles in circuit. In his time, therefore, the capital of Rama was not more than half of its present size, although it probably contained a greater population, as not above one-third, or even perhaps less, of the present town is inhabited. The old city then possessed no less than 20 samgharamas and 3,000 priests, and about 50 Brahmanical temples. From this account we learn that so early as the seventh century more than 300 of the original temples of Vikramaditya had already disappeared, and we may therefore reasonably infer that the city had been gradually declining for some time previously. The Buddhist monuments, however, would appear to have been in good order, and the monks were just as numerous as in the eminently Buddhist city of Banaras.

The first monument described by Hiuen Tsiang is a large samgharama without name. This monastery General Cunningham identifies with the Sugribparbat, being about 500 feet long by 300 feet broad. The great size and rectangular form of this ruin are sufficient to show that it must have been a monastery, but this is placed beyond all doubt by the existence of an interior well and by the

remains of cloistered rooms forming the four sides of the enclosure. Its position to the south of the city, and to the east of the road, agrees with the recorded position of the monastery.

Beside the monastery there was a stupa of Asoka, 200 feet in height, built on the spot where Buddha preached the law during six years. This monument General Cunningham identifies with the Maniparbat, which is still 65 feet high, and which with its masonry facing must once have been at least as high again, and with the usual lofty pinnacle of metal may easily have reached a height of 200 feet. He infers that the earthen or lower part of the mound may belong to the earlier ages of Buddhism, and that the masonry or upper part was added by Asoka.

Hiuen Tsiang next describes the sites of the toothbrush tree and of the monument where the four previous Buddhas used to sit and take exercise, as being close to the great stupa. These places General Cunningham identifies with the courtyard containing the dargahs of Sis and Ayub, which touches the south side of the Maniparbat. The two tombs he takes to be the remains of the seats of the four previous Buddhas, and the paved courtyard to be the scene of their daily walks, although he was unable to trace their footmarks which were seen by the Chinese pilgrim.

The last monument described by Hiuen Tsiang is a stupa containing the hair and nails of Buddha. This was surrounded by a number of smaller monuments which followed one another in succession, and by several tanks which reflected the sacred buildings in their limpid waters.

The stupa General Cunningham identifies with the Kuberparbat, which touches the south side of the enclosure round the dargahs of Sis and Ayub, and is close to the west side of the ruined monastery. One of the tanks described by the pilgrim may be the Ganesakund; but all the smaller monuments have disappeared long ago, as they afforded cheap and ready materials for the construction of the numerous Musalman tombs, as well as for the neighbouring bridge and masjid.

The people are unanimous in their assertion that the old city to the north of these mounds was called Baretta; Ayodhya, they say, was the capital of Rama, but the latter city was called Baretta. As this name has no similarity to Visakha, we can only set it down as another appellation of the old town, for which we have no authority but tradition."

4327. "Dilli Saltanat (711-1526 A.D.)" by Dr. Ashirvadi Lal Srivastava (Book No. 151), first published in 1952 and the new revised edition published by Shivalal Agarwal and Company, Agra is the next book relied by Sri Verma. He placed before us page-314 to 316 of the book under the heading "Architecture (स्थापत्य)" which reads as under :

“स्थापत्य;

“सुल्तानों को स्थापत्य से बहुत प्रेम था। जिस समय तुर्कों ने हमारे देश को विजय किया उस समय तक मध्य एशिया की विभिन्न जातियों स्थापत्य की एक विशिष्ट शैली विकसित कर चुकी थीं। वह शैली वहाँ की स्थानीय शैलियों तथा ट्रान्स-ऑक्सियाना, ईरान, अफगानिस्तान, मैसोपोटामिया, मिस्र, उत्तरी अफ्रीका, दक्षिणी-पश्चिमी यूरोप के देशों तथा मुस्लिम अरेबिया की शैलियों के सम्मिश्रण से बनी थीं। इस प्रकार 13वीं शताब्दी के अन्तिम दशक में तुर्की विजेता स्थापत्य की जो शैली भारत में

लाये वह न तो पूर्णरूप से इस्लामी थी और न अरबी। इस स्थापत्य की मुख्य विशेषताएँ थीं— 1. गुम्बज, 2. ऊँची मीनारें, 3. मेहराब, तथा 4. भूमिगृह (तहखाना)।

जब तुर्क हमारे देश में आये तो यहाँ उन्हें स्थापत्य की एक अत्यधिक विकसित शैली मिली, किन्तु विजेता होने के नाते इस देश में इमारतों के निर्माण में अपने विचारों तथा कला रूपों को प्रचलित करना उनके लिए स्वाभाविक ही था। किन्तु वे ऐसी इमारतें बनाने में सफल नहीं हुए जो उनकी मध्य एशियाई इमारतों का प्रारूप होतीं। उनकी इमारतों पर देशी कला-परम्पराओं का गम्भीर प्रभाव पड़ा, इसलिए स्थापत्य की जिस नई शैली का जन्म हुआ वह न तो पूर्णतया विदेशी थी और न शुद्ध देशी। कुछ ऐसे तत्व कार्य कर रहे थे जिनके कारण स्थापत्य की भारतीय तथा विदेशी शैलियों का समन्वय सम्भव हो सका। सर्वप्रथम, विदेशी शासकों को भारतीय शिल्पियों और संगतराशों से काम लेना पड़ा। भवन निर्माण के सम्बन्ध में उनके अपने स्पष्ट विचार तथा तरीके थे, इसलिए उन्होंने बिना जाने मुस्लिम इमारतों में भी सजावट तथा शैली-सम्बन्धी ब्यौरे की उन अनेक चीजों का समावेश कर दिया जिनका इस देश में शताब्दियों से प्रचार था। दूसरे, प्रारम्भिक तुर्क-विजेताओं ने लगभग बिना अपवाद के अपनी मस्जिदों, महलों और यहाँ तक कि कब्रों का भी निर्माण उन हिन्दू तथा जैन मन्दिरों की सामग्री से किया जिन्हें उन्होंने निर्दयतापूर्वक नष्ट कर दिया था। तीसरे, हिन्दू तथा मुस्लिम शैलियों में स्पष्ट अन्तर होते हुए भी कुछ ब्यौरे की चीजों में उनकी इमारतें एक-सी दिखाई देती हैं, इसलिए कभी-कभी दिल्ली सुल्तानों ने हिन्दू तथा जैन मन्दिरों की चौरस छतों को तोड़कर उनके स्थान में गुम्बज तथा मीनारें बनाकर उन्हें मस्जिदों का रूप दे दिया। सर जॉन मार्शल के मतानुसार हिन्दू मन्दिरों तथा मुस्लिम मस्जिदों में एक समानता यह थी कि दोनों में एक खुला हुआ आँगन होता था जिसके चारों ओर कमरे तथा स्तम्भों की पंक्तियाँ खड़ी होती थीं। इस योजना में बने हुए मन्दिर सरलता से मस्जिदों में परिवर्तित किये जा सकते थे इसलिए विजेता लोगों ने अपना उद्देश्य पूरा करने के लिए सर्वप्रथम उन्हीं में रूपान्तर किया होगा। इसके अतिरिक्त सजावट एक अन्य मूल विशेषता थी जो हिन्दू तथा इस्लामी शैलियों को

मिलाने के लिए उभयनिष्ठ कडी का काम करती थी। सजावट दोनों ही शैलियों का प्राण थी और उनका अस्तित्व ही उन पर निर्भर था।

स्थापत्य के क्षेत्र में कुतुबुद्दीन ऐबक की सर्वप्रथम कृति दिल्ली की कुवत-उल-इस्लाम नाम की मस्जिद थी जिसका निर्माण 1195 ई० में प्रारम्भ और 1199 ई० में समाप्त हुआ था। वह एक हिन्दू मन्दिर के चबूतरे पर तथा अनेक हिन्दू मन्दिरों की सामग्री से बनी थी। इस मस्जिद के अधिकतर स्तम्भ, उनके शिखर तथा मध्य भाग मूलतः हिन्दू मन्दिरों के अंग रह चुके थे और मुस्लिम मस्जिद की आवश्यकताओं के अनुसार शीघ्रता से उनमें हेर-फेर कर लिया गया था। स्तम्भों, उनके शिखरों तथा मध्य भागों पर जो चित्र आदि उत्कीर्ण थे, उन्हें मिटा दिया गया था अथवा लौट-पलटकर छिपा दिया गया था। इस इमारत में इस्लामी शैली की केवल एक ही विशेषता है – सामने एक पत्थर की जाली है जिस पर मुस्लिम ढंग की डिजायनें तथा सजावट है और कुरान की आयतें खुदी हुई हैं। अजमेर में ढाई दिन का झोंपडा नामक तुर्की इमारत भी एक मस्जिद ही है। इसका निर्माण भी कुतुबुद्दीन ऐबक ने ही करवाया था। यह इमारत वास्तव में एक संस्कृत विद्यालय था जिसे सम्राट विग्रहराज ने बनवाया था। इसके उपरी भागों को तोड़-फोड़कर गुम्बज तथा मेहराबें बना दी गई थी। स्तम्भों पर और यहाँ तक कि भीतर कब्रों पर भी अगणित मानव-चित्र हैं जिनके चेहरे तथा हाथ-पैर मिटे हुए हैं। कुतुबमीनार तुर्की स्थापत्य का तीसरा महत्वपूर्ण आदर्श है। इसकी योजना ऐबक ने 1199 ई० से कुछ पहले तैयार की थी और इल्तुतमिश ने उसे पूरा किया था। मूलतः यह मीनार मुअज्जिन के लिए बनायी गई थी जो इस पर चढ़कर मुसलमानों को नमाज के लिए एकत्र करने की अर्जों दिया करता था। किन्तु आगे चलकर यह विजयस्तम्भ के रूप में विख्यात हुई। इस इमारत की योजना तथा रूप मूलतः इस्लामी है। इल्तुतमिश ने कुतुबमीनार को पूर्ण करने के अतिरिक्त कुछ नयी इमारतों का भी निर्माण कराया, उनमें सबसे अधिक महत्वपूर्ण उसके ज्येष्ठ पुत्र का मकबरा है जो सुल्तानगढी के नाम से विख्यात है। भारत में तुर्कों द्वारा निर्मित यह पहला मकबरा था, इसलिए कुतुबमीनार के विपरीत स्थापत्य सम्बन्धी ब्यौरे की बातों तथा सजावट की दृष्टि से यह इमारत हिन्दू-शैली के अधिक निकट है। अन्य किसी मकबरे

में हिन्दू-शैली का इतना प्रभाव नहीं दीख पड़ता। इल्तुतमिश के समय से सुल्तानों की इमारतों में इस्लामी तत्वों का अधिक समावेश होने लगा। उसने कुवत-उल-इस्लाम मस्जिद को परिवर्द्धित किया और उसमें एक पत्थर की जाली बनवा दी। उसने 'ढाई दिन का झोपड़ा' में भी कुछ परिवर्द्धन किया। बलवन ने अपने लिए लालमहल नामक एक भवन का निर्माण कराया। दिल्ली में स्थित उसका मकबरा शुद्ध इस्लामी शैली का है। मकबरे के द्वार की मेहराब भारत की तुर्की मेहराबों में सर्वोत्तम है। खलजी सुल्तान अलाउद्दीन महान निर्माता था। उसने अनेक इमारतें बनवायीं जिनमें दो अधिक उल्लेखनीय हैं— निजामुद्दीन औलिया के मकबरे के पास जमैयतखाना मस्जिद तथा कुतुबमीनार के पास अलाई दरवाजा नाम की प्रसिद्ध मस्जिद। इन दोनों में इस्लामी स्थापत्य-विचारों का प्राधान्य है। तुगलक-युग की इमारतें इतनी शानदार नहीं हैं जितनी कि गुलाम तथा खलजी-युग की। वे सरल, शुष्क तथा कर्कश हैं। इस परिवर्तन के दो कारण प्रतीत होते हैं। तुगलक सुल्तानों के पास धन का अभाव था, इसलिए ये इमारतों पर भारी रकम नहीं व्यय कर सकते थे। इसके अतिरिक्त अपने धार्मिक विचारों तथा रुचि में वे बड़े कट्टर थे। उनकी इमारतों की दीवारें उतार-चढ़ाव की तथा मोटी हैं और देखने में काली-सी लगती हैं। तुगलकशाह का मकबरा, तुगलकाबाद का नगर तथा कोटला फीरोजशाह तुगलक स्थापत्य के महत्वपूर्ण आदर्श हैं। सैय्यद तथा लोदी सुल्तानों ने खलजी इमारतों के ओज तथा लालित्य को पुनर्जीवित करने का प्रयत्न किया किन्तु इसमें उन्हें आंशिक सफलता मिली। एक दक्ष कलामर्मज्ञ का मत है कि वे तुगलक-युग के निस्तेज करने वाले प्रभाव से अपने को मुक्त न कर सके। पठान इमारतों में सिकन्दर लोदी के वजीर द्वारा निर्मित मोठ की मस्जिद सर्वश्रेष्ठ है। आलोचकों के मतानुसार लोदी स्थापत्य का यह सर्वोत्तम आदर्श है। "

4328. A perusal of the aforesaid shows that it is an opinion formed by the author in respect to the Mughal architecture. He has not referred to any basic material which he consulted and relied to form the said opinion. At the end of the Chapter, he has only given reference to certain books under the heading "BOOKS FOR FURTHER READING" and the reference of the

following books has been given :

- (I) Habibullah : *The Foundations of Muslim Rule in India.*
- (ii) Ashraf, Kunwar Mohd. : *Life and Condition of the People of Hindustan (1200-1550)*
- (iii) Tara Chand : *Influence of Islam on Indian Culture.*
- (iv) Grierson, Sir George : *Modern Vernacular Literature of Hindustan.*
- (v) Faruqhar : *Outline of the Religious Literature of India.*
- (vi) Havell : *Indian Architecture.*
- (vii) Haig, Woolseley : *Cambridge History of India, Vol. III.*

4329. We have looked into these books also but find no help for issues in question.

4330. The personal credentials of Dr. Srivastava mentioned in the earlier part shows that he was M.A., Ph.D. and D.Lit. from Lucknow and Agra and had written the said book for the benefit of undergraduate students. It appears that he had earlier written a book in English under the title “Saltanat of Delhi” and the present one is the Hindi versions of the said book. In the absence of any reference material, we are not in position to verify the correctness of what the author has said but even otherwise the only thing which he has said in the above passage is that the Delhi Saltanat rulers destroyed Hindu and Jain Temples and used the material for construction of Mosque, pave sages and even graves. In some cases by minor variation or alternation the Hindu or Jain Temples were converted in Mosque. It is a general statement but does not show that it has anything in connection with the disputed site or disputed construction. In the entire book, we could not find any reference

to Ayodhya and in particular the disputed site, i.e. Ramjanam Bhumi /Babari Masjid. In fact, this book deals with the period upto 1526 and, therefore, mentions only about the defeat of Ibrahim Lodi by Babar in 1526 and does not say anything for the period subsequent thereto. We, therefore, are not able to derive any assistance from the above work of Dr. Srivastava for adjudication of the issues engaging attention of this Court in these cases.

4331. Next is the (Book No. 76) “**History of Kanauj to the Moslem Conquest**” by Rama Shankar Tripathi. It's first edition came in 1964 and the book available to the Court is a reprint Delhi 1989 by Motilal Banarsidass, Delhi. Sri Verma in particular has placed before us certain passages from page 248, 253 and 305. Page 253 shows that there was a great literary person Rajasekhara in the Court of King Mahendrapala who has written several literary productions including “Bala-Ramayana” relating to the story of Rama from Sita's Svayamvara to the death of Ravana, and the return to Ayodhya after Sita's fire-ordeal. He pointed that King Mahendrapala reigned upto about 885 A.D. and the story written by one of his literary courtiers shows that worship of Lord Rama as incarnation of Vishnu was well recognised even at that time. However, nothing of these facts help us to travel our journey towards solution of the seriously disputed above referred two issues for the simple reason that the antiquity or genuineness or correctness of Lord Rama or his birth at Ayodhya has not been disputed by the learned counsels for the Muslim parties and in this regard, they have gone to the extent of even making a statement under Order X Rule 2 C.P.C. Therefore, the factum of recognition of Lord

Rama's story in 9th century is now wholly irrelevant. Sri Verma also placed before us the following passage from page 324 of the book :

“As to the north, the phrase “borders of China” may be presumed to denote that the kingdom extended upto the foot of the Himalayas; while in the east it must have comprised the Gaya region, where an inscription presumably belonging to Jayachandra's reign records that a hermit named Srimitra served as spiritual guide to the king of Benares (Kasisa), who was attended by a hundred Chieftains (nripa-sata-krita-sevah). It is also definitely known from inscription that Allahabad, Benares, and the surrounding tracts were included within Jayachandra's kingdom. The Gahadavala connection with Benares was more intimate, and perhaps because of the habitual residence of the kings there, or owing to its religious importance advantageous situation “in the centre of the country of Hind,” it became a sort of second capital almost from the beginning of their rule. Indeed, the Moslem historians significantly style Jayacandra “Rai of Benares,”¹”

· Ibid., pp. 222, 223, 300, etc. Firishta calls Jayachandra “the prince of Kanauj and Benares (Briggs, I. p. 178).”

4332. The aforesaid reference has been shown probably in view of the fact an inscription said to have been obtained from the time of demolition of the disputed structures on 6.12.1992 which according to the Hindu parties shows that Gahadavala rulers constructed a Vishnu Hari Temple at the disputed site. The aforesaid passage shows that the Gahadavala ruler Jayachandra

having its capital at Kanauj had within its reign Allahabad and Benaras also. The book gives the detail of Gahadavala rulers from page 292 and onwards of which Chandradev was one. At this stage, whether Gahadavalas in 11, 12 or in 13 centuries ruled at Kanauj and exercised their authorities upto Allahabad and Benaras which included Ayodhya also need not to be examined further for the reason that for our purpose the aforesaid facts as such do not meet our requirement necessary for adjudication of the dispute. Through it appears that Gahadavala were very religious people and they declared themselves as Paramamahesvara, i.e. devout worshippers of God Siva but they constructed large number of temples including that of Vishnu Temple. In this regard some details we find on page 351 to 355 under the heading “Religion” as under :

“The Gahadavala kings, like the Pratiharas whose religion has already been started, did not confine their devotions to one member only of the great Hindu pantheon. Thus, while they officially describe themselves as Paramamahesvara, i.e., devout worshippers of the god Siva, their records also invoke in the beginning the blessing of Sri (Lakshmi), the goddess of prosperity, and Damodara (Ganesa), and on the seals attached to the copper-plates there are representations of the flying Garuda and conch-shell (Pancjanya conch?), which may indicate their predilections towards Vaisnavism. Indeed, one of the Kamauli inscriptions even asserts that Jayachandra was initiated, with the consent of his father, as a devotee of the god Krisna on the 10th tithi of the bright half of the month of Asadha of the Vikrama year 1224, corresponding to

Sunday, the 16th of June, 1168 A.D.- the day of his installation to the dignity of Yuvaraja. But so marked was the royal eclecticism that according to a Bodhgaya inscription in later life Jayachandra, out of reverence for a Buddhist monk named Srimitra, himself became his disciple with a pleasing heart and an indescribable hankering. Moreover, we are uniformly told in their documents that the Gahadavala monarchs made grants after having worshipped the sun (surya), after having praised him (Siva), after having performed adoration to Vasudeva, and after having sacrificed to the fire an oblation of abundant milk, rice and sugar, and after having offered oblations to the manes.

Turning now to the matter of popular religion, the outstanding features during both the Pratihara and Gahadavala periods were the worship of idols and the variety of gods. Temples were built in large numbers, being known as “devagrihas” or “caityas”. With their lofty spires, rich ornamental designs, and graceful sculptures, the construction of these elaborate structures must have entailed great engineering skill and workmanship. Sometimes, it is interesting to note, they were even hewn out of a single piece of rock. But unfortunately almost all these noble monuments of the liberality and religious zeal of the princes and peasants alike have disappeared owing to the ravages of time, or were razed to the ground by the iconoclastic fury of the victorious Moslems. For instance, the Taj-ul-Maasir and Firishta's account testify that in Benares alone Sihabuddin Ghorî destroyed more than one

thousand temples, and raised mosques on their foundations.

Among the gods, Visnu was the most highly venerated. The Siyadoni inscription gives several names for him such as Visnubhattaraka, Narayanabhataraka, Vamanasvamideva (also mentioned in the Ahar inscription), Cakrasvamideva, Tribhuvanasvamideva, and Murari. In the Gwalior inscription of Bhoja, he is called Narakadvisa, and in the Buckala record the term Paramesvara occurs for his image. The Pehoa inscription, however, simply describes him as the god riding on garuda (Visnu garudasana). The Gahadavala copper plates often allude to the God Vasudeva and the temple of Adikesava at the confluence of the Varuna and Ganges. We may also add here that the Ahar epigraph (No. VII) refers in general terms to all the ten incarnations of Visnu, but in other documents there is specific mentions of only three manifestations of the deity, viz., Krisna or Hrisikesa, Varaha, and Vamana.

The inscriptions further mention such gods as :
1.Surya, also called Tarunadityadeva, Indrara-
jadityadeva or Indradityadeva, or Gangaditya.
Another form of the sun was Lolarka, whose festival
is even now annually celebrated in Benares during
the rainy season. In the Siyadoni inscription occurs
the term Bhaillasvamideva, which according to a
Bhilsa record was a designation of the sun.

2.Siva (Jhusi inscription), also called Umamahesvara
(Siyadoni inscription) or simply Mahesvara
(Gahadavala plates), Trilocana, Lacchukesvara

Mahadeva, so named after Mathanadeva's mother (Rajor inscription), Yogasvamin, Pasupati, and Sambhu (Haddala grant).

3. Vinayaka or Damodara (Gahadavala plates).

4. Kumara (Kartikaya) with his host of Matrikas i.e., female companions who performed wonderful deeds.

5. Mahakala (Partabgarh inscription) or Kalapriya (Cambay plates) in Ujjain.

Among other names and temples of gods we come across Nityapramuditadeva, Aghoresvara, Indramadhava, Laudesvara, Panocomkara, Krittivasas etc.

The inscriptions refer to names of goddesses also, such as Bhagavati or Durga (Partabgarh inscription) or Vatayaksnidevi; Sri Amba Lohidevi (Siyadoni inscription); Kanakadevi or Kancanadevi, Gandhadevi, Sarvamangaladevi (Ahar inscription); Sri or Lakshmi (Gahadavala inscriptions); Vasudhara etc.”

4333. Sri Rajendra Singh, DW 1/1 deposed his statement to show that Guru Nanak visited Ayodhya and also had the benefit of Darshan of Lord Rama at the disputed site, i.e., birthplace. To discredit the said statement, a lot of literature relating to Guru Nanak's visit to Ayodhya has been placed before us.

4334. **Ex. 68 (Suit-4)** (Paper No. 208C1/1-4 is an extract of a book “**Bhai Bale Wali-Sri Guru Nanak Dev Ji ki Janam Sakhi**” 7th Edn. 1999 published by Bhai Chatar Singh Jeevan Singh, Amritsar. Pages 361 and 263 have been filed. It shows that Guru Nanak Dev Ji visited Ayodhya and told to the people

who accompanied him that Ayodhya is the city of King Ram Chandra, who incarnated as Ram in Treta Yug. When enquired that Ram Chandra taken the entire city of Ayodhya with him then how it has appeared, Guru Nanak Dev Ji said, Maryadapurushottam Sri Ram Chandra Ji has not taken the houses and constructions with him but only the religious men and women folk has gone with him in his supreme world and if the people pray for the God and remain in shelter of Guru Govind they can also achieve the same. Therefrom he proceeded to Prayagraj (Allahabad). Sri Jilani, in reference to the above, said that there is no mention of any place of birth of Lord Rama what to say of place in dispute.

4335. Ex.69 (Suit-4) (Paper No. 210C1/1-10) is an extract of the book titled as “**Sikhs and Sikhism**” written by W.H. Mcleod first published in 1999 paper book 2004 by Oxford University Press. Pages 5 to 8 and 33 to 36 have been placed before us. It discussed with the biography of Guru Nanak. From page 5 and 6, it discern that the author did not find according to him any reliable data other than what is said in various Janam Sakhis written or published by different people/institutions to through light on the life sketch of Guru Nanak. The Adi Granth contains the work of Guru Nanak but did not give much assistance to know about the biography of Guru Nanak. It says that Guru Nanak was born in 1469 at village Talvandi and died in 1539 during which period he travelled a large number of places including those of religious importance for Muslims and Hindus both. About the working of Guru Nanak, at the instance of third Guru, Amar Das, a collection was prepared which was ultimately utilized by Sri Guru Arjan while compiling the Adi

Granth, i.e., Guru Granth Sahib. The teachings of Guru Nanak are discussed through out his works but therefrom it is not possible to find out anything about his own biography though it is possible to reconstruct a coherent theology. The basis of his theology is a belief in a personal God, the omnipotent Creator of the universe, a Being beyond time and human comprehending yet seeking by His grace the salvation of man and for this purpose revealing Himself in His own creation. To the offer of salvation man is called to respond by a life of meditation on the divine self-revelation and of conformity to it. If man responds he progressively grows into the likeness of God and ultimately into an ineffable union with the Timeless one. If he refuses he follows the path of spiritual death and remains firmly bound to the wheel of transmigration.

4336. Chapter 2 starts at page 33 with the heading “The Sources”. The author has discussed that the obvious place to seek information concerning the life of Guru Nanak is the Adi Granth, or Guru Granth Sahib compiled by Guru Arjan in 1603-04. It contains numerous works by Guru Nanak which can safely be accepted as authentic but it provides little information concerning the actual events of his life. It contains more than nine hundred of his compositions and yet the biographical details therein are negligible. There is no explicit reference at all to any incident in his life, no *sabad* or *Slok*. The author says that the Chapter Babar-vani though positively suggests that Guru Nanak witnesses something of Babar depredations, but nothing more than that. He, ultimately, says that in the absence of receiving any information regarding the biography of Guru Nanak in Adi Granth, the only source which can be relied on for

the same purpose remain the Janam Sakhis. He points out that several sets of Janam Sakhis are prevalent, i.e., Puratan, Miharban etc. and, therefore, a cautious and careful approach is needed to find out the actual reliable informations contained therein instead several legends mentioned therein lacking anything to corroborate and to prove their authenticity.

4337. Chapter 3 starting from Page 34 with the heading “The Life of Guru Nanak According to the Janam-Sakhis” gives some description of the journeys undertaken by Guru Nanak. It says that Guru Nanak ascended Mount Sumeru and thereat held discourse with Gorakhnath and other eighty-three Siddhs who questioned him about the condition of the world below. Guru Nanak informed them about the darkness, sin and corruption. Ultimately, Guru emerged victorious from the debate. Then there is reference of his visit to Mecca and it gives the following information :

“Next he proceeded to Mecca and there went to sleep with his feet pointing towards the mihrab. Observing this evident blasphemy a Muslim named Jivan kicked him and dragged his feet away from the direction of the miharab. When he did this, however, the whole of Mecca miraculously moved in the same direction as his feet. A discourse followed in which Guru Nanak emphasized that Ram and Rahim, Hindu and Muslim names for God, designate one and the same God.

Having left his sandals in Mecca as a relic, the Guru proceeded on to Medina, and from there to Baghdad where, with Mardana the Bard, he camped outside the city. From there he uttered the call to prayer whereupon the city at

once became silent. A pir named Dastgir went out to investigate the newcomer's credentials and entered into a debate with him. In response to Dastgir's request for enlightenment the Guru took the pir's son, ascended with him into the air, and in the twinkling of an eye revealed to him the multitude of heavens and underworlds. The two then descended into the regions below the earth and from there brought a bowl of karah prasad, the sacramental food of the Sikhs."

4338. Thereafter the reference of his visit to Kartarpur. Multan etc. is given. In our view, though the above extract of the document gives some idea about Guru Nanak's visits, but we find no reason as to how the above extract either way help the plaintiffs (Suit-4) for adjudication of the questions in dispute.

4339. Ex. 86 (Suit-4) (Paper No. 212C1/1-4 is an extract of the book "**Sri Guru Granth Sahib**" with Hindi translation by Dr. Manmohan Sahgal, 6th Edn. 2001 published by Bhuvan Vani Trust. Pages 33 and 34 of the said book have been filed. The verses contained on page 33 and 34 are as under :

*"१ ओं सतिनाम करता पुरखु निरभउ निरवैरु अकाल मूरति अजूनी
सैभं गुर प्रसादि ।।*

ओंकार एक है, सत्य उसका नाम है। वह सृष्टि का रचयिता पुरुष है। वह भय से रहित है, उसे किसी से वैर नहीं; (भय और वैर द्वैत की उत्पत्ति हैं), वह कालातीत (अर्थात् भूत भविष्य, वर्तमान से परे) है, इसलिए नित्य है। वह अयोनी है अर्थात् जन्म-मरण के चक्र से मुक्त है, वह स्वयंभू है (स्वयं प्रकट होनेवाला है), उसकी लब्धि मात्र सतिगुरु की कृपा से ही सम्भव है।"

"सोचै सोचि न होवई जे सोची लखवार।

चुपै चुप न होवई जे लाइ रहा लिवतार।

भुखिया भुख न उतरी जे बंन्या पुरीआ भार।

सहस सिआणपा लख होहि त इक न चलै नालि।

किव सचिआरा होईरे किव कूडै तुटै पालि।

हुकमि रजाई चलणा नानक लिखिआ नालि।।।।

वह प्रभु (वाहिगुरु) ही एम मात्र सतयस्वरूप है। जब कुछ नहीं था, तो भी उसकी सत्ता थी, चारों युगों (सतियुग, त्रैतायुग, द्वापरयुग, कलियुग) से भी पूर्व वह सत्य-स्वरूप परमात्मा विद्यमान था, आज भी (वर्तमान में) वही है और भविष्य में भी उसी की सत्ता स्थिर रहेगी। शुचिकरण (सोचै) द्वारा कोई पवित्र नहीं हो सकता अर्थात् शौचादि से यथार्थ ज्ञान की उपलब्धि नहीं होती, चाहे कोई लाखों बार भौतिक सफाई करता रहे। ज्ञान-लब्धि मन की निर्मलता से सम्भव है, भौतिक निर्मलता (शौच) से सत्य की प्राप्ति नहीं। वाणी की चुप्पी से मन के संकल्प, विकल्प शांत नहीं होते, चाहे कोई चित्त-वृत्तियों को कितना भी संयमित करने का प्रयास करे, उसका मन भटकता ही रहता है। (भूखा रहने अर्थात् व्रत-उपवास करने से तृष्णा रूपी भूख का दमन नहीं होता।) सृष्टि की पुरियों (बैकुण्ठपुरी, इन्द्रपुरी आदि) के यदि सब वैभव भी प्राप्त कर लिए जायें तो भी तृष्णा का कहीं अन्त नहीं। यदि मनुष्य के पास असंख्य बौद्धिक तर्क और विश्लेषण मौजूद हों, परमात्मा की राह पर एक भी सहयोगी नहीं होता— तब (ऐसे में) सांसारिक मनुष्य कैसे सत्य-पथ गमन कर सकता है? झूठ से निस्तार कैसे संभव है? माया का आवरण क्योंकर विदीर्ण होगा? (इसके उत्तर में) गुरुनानक जी कहते हैं कि जीव को परमात्मा के हुकुम (राजी-बर-रजा) में रहना चाहिए, सत्य की सत्या की अनुभूति का यही एक मात्र मार्ग है—जो अनन्त काल से जीव की उत्पत्ति से लेकर आज तक चला आ रहा है।।।।।”

4340. From perusal of the above, it says that the real teachings of Guru Nanak is about the self created supreme being who has no shape etc. but is beyond all the worldly and other activities. His existence even prior to the commencement of the four Yugas is believed by Hindus. However, so far as the questions in dispute before us are concerned, the reference of the above verses by the plaintiffs (Suit-4) we find of no use since they do not help in adjudication of the matter either way. It is no doubt true that Guru Nanak profest for the existence of a

supreme being, who has no shape behind creation or destruction etc. but that by itself does not through any light with respect to the issues up for consideration in these cases.

4341. Exhibit 70 (Suit-4) (Paper No. 229C1; 230C1/1-10) contains pages No. IV, V, XXII, XXIII, LXX to LXXIII, LXXXVI, LXXXVII, 261, 322, 382 and 383 of the book titled as **“The Sikh Religion-Its Gurus Sacred Writings and Authors”** by **Max Arthur Macauliffe** in six volumes, first published in 1909 and reprinted in 1996, 1998 by Low Price Publications, Delhi. The extract before the Court is volume-I of the above book. The pages contains the preface, introduction and some part of hymns of Guru Nanak. We, however, find that the said writing is neither a fair nor impartial study of the matter. In the preface Page No. XXII (Paper No. 230C1/4), learned author has observed:

“It is admitted that a knowledge of the religions of the people of India is a desideratum for the British Officials who administer its affairs and indirectly for the people who are governed by them so that mutual sympathy may be produced. It seems, at any rate, politic to place before the Sikh soldiery their Guru's prophecies in favour of the English and the texts of their sacred writings which foster their loyalty.”

4342. The tenor of the book also fortify the same and we are proposed to refer some extent as under:

“When Taimur had spread anarchy and devastation over Northern India, a dynasty of Saiyids, or descendants of the Prophet Muhammad, aspired to rule in Dihli in the name of Mughal conqueror. To Dihli there was

hardly any territory attached, and Ala-ul-din, the last of the Saiyid rulers, in contemptuous disregard for the small and troublesome dominion meted out to him by destiny, retired to the distant city of Badaun to end his days in religious and political tranquility. He left Dihli and the fortunes of empire of Bahlol Khan Lodi, a man whose ancestors had been enriched by commerce, and whose grandfather had been Governor of Multan under the favour monarch Firoz Shah Tughlak.

Bhahol Khan Lodi reigned from A.D. 1450 to A.D. 1488, and it was consequently near the middle of his reign that Guru Nanak, the founder of the Sikh religion, was born. After the accession of Bahlol Khan Lodi, Daulat Khan, a relative of his, obtained power in the Panjab, and governed under the paramount authority of his kinsman. He lived in state at Sultanpur till defeated and deprived of his possessions by the Emperor Babar. The Panjab appears to have been already parcelled out to Musalman chiefs who were retainers of the sovereigns of Dihli. One of these chiefs, called Rai Bhoi, a Musalman Rajput of the Bhatti tribe, had been Zamindar or proprietor of Talwandi. After his death his heritage descended to his son Rai Bular, who governed the town at the birth and during the youth of Nanak.

Talwandi is said to have been originally built by a Hindu king called Raja Vairat. It was sacked and destroyed by fire and crowbar, like most Hindu towns and cities, during the Musalman invasions. Rai Bular restored it and built a fort on the summit of the tumulus, in which he lived

the secure and happy ruler of a small village, some limited acres of cultivated land, and boundless wilderness.

Although the age was one of religious intolerance and persecution, Rai Bular appears to have been the very reverse of a bigot. His father and he were converted Hindus, doubtless added to the ranks of Islam by a hasty circumcision and an enforced utterance of some Arabic sentences which they did not perfectly comprehend.

. Kartik, there being a considerable difference between these forms of chronology. The partisans of the lunar Kartik, however, prevailed, the lunar month being the earlier form of calculation, and consequently the most acceptable to all persons whose religion is based on any form of Hinduism. Generally the confusion of solar and lunar chronology is the cause of much perplexity and qualms of conscience to the pious.” (pages lxx, lxxi and lxxxvi)

“The late Bhai Gurumukh Singh, who first gave the author these details, afterwards put himself at the head of a deputation to move the Government of the Panjab to declare the fictitious anniversary of Guru Nanak's birth a public holiday. That Government accordingly added a second Sikh holiday to the already long list of Christian, Hindu, and Muhammadan holidays sanctioned in its calendar. The other special Sikh holiday is the Hola Mahalla, the day on which the tenth Guru held a mimic battle for the instruction of his troops.” (page lxxxvi)

4343. However, apart of the other aspects of the matter, author has referred to the preachings of Guru Nanak and also

about his biography. He has referred to a Janamsakhi written by Sewa Das. He claims to possess the manuscript of the said book written in 1588 AD, i.e., 16 years before compilation of Granth Sahib by Guru Arjan Singh which took place in 1604 AD. After some discussion he found that the said Janamsakhi was most authentic and he shall made the same basis for giving details of the life of Guru Nanak but supplementing it wherever necessary by culling out from the later life of Guru. It is pointed out that Guru Nanak teaches against idol worship and did not accept Lord Rama as incarnation of God. Reference is made to the following hymns of Guru Nank contain on page 382 (Paper No. 230C1/10):

“If Ram had been God he would not have lost his queen Sita, and he would himself have healed his half-brother Lachhman instead of calling on Hanuman to do so:--

Ram Chandar mourned in his soul for Sita and Lachhman.

He remembered Hanuman, and he came to meet him.

The misguided demon Rawan did not know it was not Ram but God who did this.

Nanak, God is independent: Ram could not erase his destiny.”

4344. The hymns teachings against idol worship are at page 323 (paper No. 230C1/9) as under:

“Guru Nanak orders man to repeat God's name and engage not in idol worship:--

If the heart be made the scraper, the Name the sandal,

And good acts be mixed with it as kungu, that shall be the real worship of God in the heart.

Worship God by meditating on his name, for without the name there is no worship.

If any one were to wash his heart as the surface of the idol is washed,

His impurity should be removed, his soul should become pure and he should depart to deliverance.

Even beasts have their merits; for the oil-cake they eat they give milk, but the Brahmans make no return for the offerings made them.

Without the Name accursed is man's life and the acts he performeth.

God is near, think Him not distant; He ever careth for and remembereth us.

Eat what He giveth, said Nanak verily.

The Guru's God is superior to the demigods of the Hindus:--

Brahma sprang from the lotus of Vishnu's navel, and having attuned his throat began to recite the Veds;

Yet he could not see God's limits, and remained in the darkness of transmigration.

Why should I forget the Beloved who is the support of my soul.”

4345. Preaching contain in “**Shri Guru Granth Sahib (Chauthi Sainchi)**” translated by **Dr. Manmohan Sehgal** 4th Edition 1995 published by Bhuwan Badi Trust, Lucknow, **Exhibit 71 (Suit-4)** (Paper No. 231C1 and 232C1/1-57. It contains pages no. 101 to 103 and 152 of the said book. The

following part has been referred:

“॥भैरव महला 5॥ वरत न रहउ न मह रमदाना।
तिसु सेवी जो रखै निदाना॥1॥ एकु गुसाई अलहु मेरा।
हिंदू तुरक दुहां नेबेरा॥1॥ रहाउ॥ हज काबै जाउ न
तीरथ पुजा। एको सेवी अवरु न दूजा॥2॥ पूजा करउ न
निवाज गुजारउ। एक निरंकार ले रिदै नमसकारउ॥3॥
ना हम हिंदू न मुसलमान। अलह राम के पिंड परान॥4॥
कहु कबीर इहु कीआ बखाना। गुर पीर मिलि खुदि खसमु
पछाना॥5॥3॥

मैं व्रत-उपवास का अनुष्ठान नहीं करता, रमजान के महीने में रोजे भी नहीं रखता। मैं तो केवल ओट देनेवाले परमात्मा का नाम सिंमरन करता हूँ॥1॥ केवल परमात्मा ही मेरा एकमात्र स्वामी है, मैंने हिन्दू-मुसलमान दोनों से दामन छुड़ा लिया है॥1॥ रहाउ॥ मैं हज के लिए काबा अथवा पूजन के लिए तीर्थों पर नहीं जाता। उसी एक की सेवा में रत हूँ अन्य कोई नहीं स्वीकारता॥2॥ मैं न तो पूजा (दिखावे की) करता हूँ, न नमाज पढ़ता हूँ, केवल निरंकार परमात्मा को ही हृदय में नमन करता हूँ॥3॥ न मैं हिन्दू हूँ, न मुसलमान, हमारे (यहाँ सबकी ओर से कहा जा रहा है) तो देह-प्राण सब अल्लाह, या राम के हैं॥4॥ कबीरजी कहते हैं कि इसकी क्या व्याख्या करें, हमने तो गुरु से मिलकर स्वामी प्रभु को पहचान लिया है (आप भी पहचान लें) ॥5॥3॥”

“मैला ब्रहमा मैला इंदु। रवि मैला मैला है चंदु॥1॥
मैला मलता इहु संसारु। इकु हरि निरमलु जा का अंतु न
पारु॥1॥ रहाउ॥ मैले ब्रहमंडाई के ईस। मैले निसिबासुर
दिन तीस॥2॥ मैला मोती मैला हीरु। मैला पउनु
पावकु अरु नीरु॥3॥ मैले सिव संकरा महेस। मैले सिंध
साधिक अरु भेख॥4॥ मैले जोगी जंगम जटा सहेति।
मैली काइआ हंस समेति॥5॥ कहि कबीर ते जन परवान।
निरमल ते जो रामहि जान॥6॥ 3॥

संसार में (प्रभु के अतिरिक्त) सब मलिन है। ब्रह्मा मलिन है, इन्द्र मलिन है, सूर्य और चन्द्र मलिन हैं॥1॥ यह समूचा संसार मैला है, केवल एक परमात्मा ही निर्मल है, जिसका कोई अन्त या पार नहीं॥1॥ रहाउ॥ ब्रह्माण्डों के शासक मलिन हैं, रात, दिन और महीने के

तीसों दिन मैले हैं। 12।। मोती में मलिनता है, हीरा भी मैला है, पावन, अग्नि और जल, सभी मलिन हैं। 13।। शिव शंकर महादेव भी मलिन हैं, सिद्ध, साधक और भेसी साधु, सब मैले हैं। 14।। योगी, जंगम और जटाधारी साधु मलिन हैं। शरीर और आत्मा दोनों में मैल है। 15।। कबीर जी कहते हैं कि केवल वे ही सेवक प्रभु के दरबार में स्वीकृत हैं, जो राम का परिचय पाकर निर्मल हो जाते हैं। 16।। 13।।

मनु करि मका किबला करि देही। बोलनहारु परम
गुरु एही। 1।। कहु रे मुलां बांग निबाज। एक मसीति
दसै दरवाज। 1।। रहाउ।। मिसिमिलि तामसु भैरमु कदूरी।
आखि ले पंचै होई सबूरी। 2।। हिंदू तुरक का साहिबु एक।
कह करे मुलां कह करे सेख। 3।। कहि कबीर हउ भइआ।
दिवाना। मुसि भुसि मनुआ सहजि समाना। 4।। 4।।

मन को मक्का बनाओ और शरीर को काबा समझो। उसमें आत्मा को ही बड़ा पीर मानो। 1।। ऐ मुल्ला, इस दस द्वार के शरीर रुपी मस्जिद में ही बांग दो और नमाज़ पढ़ो। 1।। रहाउ।। मन की तामसिकता, गन्दगी तथा भ्रमों को 'विस्मिल्लाह' कहकर जिबह कर दो (मार दो)। कामादि पाँचों विकारों को खाकर सन्तुष्ट और धैर्यवान् बन जाओ। 2।। हिन्दू और मुसलमान, दोनों का परमात्मा एक ही है, इसमें मुल्ला या शेख क्या कर सकते हैं। 3।। कबीरजी कहते हैं कि मैं तो प्यारे प्रभु का आशिक हूँ। मेरा मन मारा जाकर (जिबह होकर) सहज में ही समा गया है। 4।। 4।।”

4346. Exhibit 72, Suit-4 (paper no. 233C1 and 234C1/1-7) also is an extract from the book “**The Sikh Religion**” by Max Arthus Macauliffe, Vol. I (supra), i.e., Exhibit 70. The part of the verses relates to the period when Guru Nanak had travel to eastern part of India and then some part of Punjab is contain in Chapter VI and VII. The relevant extract thereof is as under:

“*The Guru returned from Kamrup by the great river Brahmaputra, and then made a coasting voyage to Puri on the Bay of Bengal, where Vishnu of Krishan under the name of Jagannath, lord of the world, is specially worshipped. When the lamps were lit in the evening the*

Guru was invited by the high priest to stand up and join in the god's worship, which was of a gorgeous and imposing character. In that rich temple offerings to the god were made on salvers studded with pearls. On the salvers were placed flowers and censers. A fan was employed to excite the flames of the incense, while the lamps around threw light over the temple. But the use of these articles showed artificial worship, while the expanse of the firmament, the sun and the moon, the procession of the stars, the natural incense of the sandal, the winds and forests, were the fitting accessories of Nanak's purer worship of the God of creation. The Guru therefore, instead of accepting the high priest's invitation to adore the idol, raised his eyes to heaven, and gave utterance to the following hymn:--

The sun and moon, O Lord, are thy lamps; the firmament, Thy salver; the orbs of the stars, the pearls enchased in it.

The perfume of the sandal is Thine incense; the wind is Thy fan; all the forests are Thy flowers, O Lord of light.

What worship is this, O Thou Destroyer of birth? Unbeaten strains of ecstasy are the trumpets of Thy worship.

Thou hast a thousand eyes and yet not one eye; Thou hast a thousand forms and yet not one form;

Thou hast a thousand pure feet and yet not one foot; Thou hast a thousand organs of smell and yet not one organ—I am fascinated by this play of Thine.

The light which is in everything is Thine, O Lord of light.

*From its brilliancy everything is brilliant;
By the Guru's teaching the light becometh manifest.
What pleaseth Thee is the real arati.*

*O God, my mind is fascinated with Thy lotus feet as
the bumble-bee with the flower: night and day I thirst for
them.*

*Give the water of Thy grace to the sarang Nanak, so
that he may dwell in Thy name.*

*While at Jagannath, Guru Nanak met a Brahman
who kept his eyes and nose closed so as to receive no
pleasure from these organs. He averred that in that state he
with his mental eyes saw the secrets of the world. Nanak
hid his lota and the Brahman could not find it, so Nanak by
the following hymn in the Dhanasari measure twitted him
on his want of omniscience:--*

*This is not the age, there is no longer acquaintance
with Jog; this is not the way of truth.*

*The holy places in the world have fallen; the world is
thus ruined.*

In this Kal age God's name is the best thing.

*Thou closest thine eyes and holdest thy nose to
deceive the world.*

*Thou holdest they nose with they thumb and first two
fingers, and sayest that thou seest the three worlds.*

*But thou seest not what is behind thee, this is a
wonderful thing.”*

4347. Chapter VII shows that Guru Nanak after coming back from Eastern India visited shrine of Shaikh Farid a Muslim saint at Ajodhan (now called Pak Pattan in the southern part of

Punjab Province) and there also he expressed similar sentiments though in respect to muslim religious shrine.

4348. Exhibit 73, Suit-4 (Paper No. 235C1 and 236C1/1-5) is the extract of pages no. 20 to 27 from “**The Evolution of the Sikh Community**” by **W.H. McLeod** published by Oxford University press (some other pages of this book are already exhibited as **Exhibit 69, Suit-4**). The reference to the travel of Guru Nanak mention on page 23 of the said book was made. It says:

“Itineraries are now devised and incidents which already had a particular location are set in appropriate places in the travel narrative. Other incidents which previously had no specific location are now given one. At first the Guru's travels are relatively modest in extent, but as the years pass from the eighteenth into the nineteenth century we find him reaching Peking in the East and Europe in the West. One relatively recent contribution relates a meeting with the Pope in Rome, an opportunity which Guru Nanak utilizes to denounce the sale of indulgences.”

4349. Exhibit 74, Suit-4 (Paper No. 237C1 and 238C1/1-5) contains pages no. 221 to 224 of the book titled as “**The Sikh World-An Encyclopaedic Survey of Sikh Religion and Culture**” by **Ramesh Chandra Dogra Urmila Dogra** 2003 Edition published by UBS Publishers' Distributors Pvt. Ltd., New Delhi. It also contains the comments of the author with respect to the various Janamsakhis of Guru Nanak and the extent of authenticity thereof.

4350. Exhibit 75 contains photocopies of the title page,

preface and pages no. 17, 39, 84 to 87 and 299 to 303 of “**A History of the Sikhs**” by **Khushwant Singh**, Vol. I, 1469-1839, first published in 1963 and 9th impression 2002 by Oxford University Press.

4351. Suffice it to mention at this stage about the aforesaid evidences is neither the authenticity of any of the Janamsakhi is involved in these matters nor otherwise we have to consider in any manner about the teachings etc. of Guru Nanak. The reference of Guru Nanak has been made by learned counsels appearing for Hindu parties mainly to show that he also visited Ayodhya and after taking bath at Saryu has visited Janamsthan also and this fact is mentioned in the books of Sikh religion while Sri Jilani has tried to show that there is no such reference in any of the books relating to Sikhism. We may mention that though at some places it is found that Guru Nanak while travelling to various places also came to Ayodhya but there is nothing to show that he at any point of time actually visited the disputed place and the learned counsel for the defendants in Suit-4 and plaintiffs in other suits could not show anything to persuade us to take a different view. In this way we find no relevance of the above documents in these cases.

4352. Before embarking upon the question as to whether the site in dispute is that where Lord Rama was born, we have to first consider the question about the historicity of the matter. The issue which relates to the faith of Hindus about the birth of Lord Rama at Ayodhya etc. in so far as relate to the faith, the learned counsels have already made their statements under Order 10 Rule 2 C.P.C. not disputing the same and that being so, no further enquiry on that aspect need be gone. This by itself

does not end the matter for the reason that the issue with respect to the birth of Lord Rama at the disputed place has not been framed merely on the basis of faith of Hindus but is a direct issue. The arguments of the learned counsel for the Muslim parties are that so far as the faith is concerned, the things may be said to be beyond the pail of judicial review but where a positive issue raises as to whether a particular thing happened or not, that is a pure question of fact and can be investigated provided the historicity of the matter is proved. It is suggested that the Ramayana has been held to be a great epic and therefore, being a mythical story, the question of actual birth of lord Rama is beyond any comprehension and hence the question of place of birth also become redundant.

4353. Sri P.R. Ganpati Ayyier faced with the situation in fact sought to argue that issue No.11 (Suit 4) needs recast, inasmuch as, it ought to be whether the property in suit as per the faith of Hindus is the site of Janam Bhumi of Sri Ram Chandra Ji and he submits that issue however framed ignoring the words 'faith of Hindus' has made the said issue faulty for the reason that something which occurred or said to have occurred thousands.

4354. It is said that Ayodhya is an ancient city. Goswami Tulsidas in his renowned work Sri Ramcharit Manas besides others has also referred to the celebration of Janam Mahotsav of Lord Rama at Ayodhya and the belief of Hindus about the Supreme Being therein to fulfil the wishes of the worshippers or even a person who visit Ayodhya for once and refers to the following verses from the Chapter of "Uttarkand" (Exhibit T4, Suit-4), Register Vol. 18, pages 59-71, Paper No. 43A1/29-35:

“तब तब अवधपुरी में जाऊँ। बालचरित बिलोकि हरसाऊँ।।
जन्म महोत्सव देखऊँ जाई। बरष पाँच तहँ रहऊँ लोभाई।।
तब-तब मै अयोध्यापुरी जाता हूँ और उनकी बाललीला देखकर
हर्षित होता हूँ। वहाँ जाकर मैं राम का जन्म-महोत्सव देखता हूँ और
लुभाकर पांच वर्ष तक वही रहता हूँ।
निज प्रभु जन्म अवध सुनि जायऊँ। निर्भर प्रेम हरषी उठि धायऊँ।।
देखऊँ जन्म महोत्सव जाई। जेही विधि प्रथम कहा मैं गाई।।
जब मैने अपने स्वामी का अवधपुरी में जन्म होना सुन पाया, तब प्रेम
से भरकर, मै हर्षपूर्वक उठ दौड़ा। जाकर मैने जन्म-महोत्सव देखा, जिस
प्रकार से कि मैं पहले वर्णन कर चुका हूँ।”

4355. In support of the submissions that the disputed site is birthplace of Lord Rama since time immemorial, the idol of Lord Rama is worshipped thereat since long time and also to contradict the suggestion of the learned counsel for the Sunni Central Wakfs Board and other Muslims parties that Ramjanamsthan Mandir was different, i.e., towards the north of the disputed site across the road etc., Sri M.M. Pandey, counsel for the plaintiff (Suit-5) placed reliance on the following part of the depositions of witnesses:

PW-1, Mohd. Hashim

“यह बात मैंने सुनी है कि अयोध्या में ज्यादातर जो मन्दिर हैं वे राम-जानकी या सीताराम के मन्दिर हैं। जिस मोहल्ला में विवादित स्थल है मोहल्ला रामकोट उस मोहल्ले में अधिकतर बहुत प्राचीन मन्दिर है। उसमें कनक भवन मन्दिर भी है।” (पेज 38)

"I have heard that most of the temples in Ayodhya are the temples of Ram-Janaki or Sitaram. The locality in which the disputed site is situated, that is, the Ramkot locality mostly have very old temples. Kanak Bhawan temple is one of them." (ETC)

“विवादित स्थल के अलावा राम जन्मस्थान के मन्दिर के अलावा जो मशहूर

मन्दिर हैं उनके नाम ही मैं जानता हूँ जो बाबरी मस्जिद के इर्द-गिर्द है। बाबरी मस्जिद के इर्द-गिर्द जन्मस्थान मन्दिर के अलावा मैं और किसी मन्दिर का नाम नहीं बता सकता। यह भी नहीं बता सकता कि बाबरी मस्जिद के इर्द-गिर्द कितने मन्दिर हैं। 22/23 दिसम्बर, 1949 को जिस स्थान की कुर्की हुई, हिन्दू लोग उसे राम जन्मभूमि कहते थे और मुसलमान बाबरी मस्जिद कहते हैं। गोपाल सिंह विशारद के दावे में भी हिन्दू लोग इसे राम जन्मभूमि मन्दिर और मुसलमान लोग बाबरी मस्जिद कहते हैं।' (पेज 40)

"Besides the disputed site/Ramjanmsthan temple, I know only the names of famous temples situated in the vicinity of the Babri mosque. Except for the Janmsthan temple in the vicinity of the Babri mosque, I cannot tell the name of any other temple. I cannot even tell how many temples are there in the vicinity of the Babri mosque. The Hindus called the place attached on 22nd - 23rd December, 1949, Ram Janam Bhumi and the Muslims call it Babri mosque. In the claim of Gopal Singh Visharad too Hindus call it Ramjanmbhumi temple and Muslims call it Babri mosque."

(ETC)

“जैसे मक्का मुसलमानों के लिए अहमियत रखता है उसी तरह अयोध्या भगवान राम को लेकर हिन्दुओं के लिए महत्व रखता है।' (पेज 44)

"As Mecca holds importance for Muslims, similarly Ayodhya holds importance for Hindus because of Lord Rama." (ETC)

“जो जगह ए. बी. सी. डी. में दिखाई गई है यह वह है जिसे हम मस्जिद कहते हैं और हिन्दू जन्मस्थान कहते हैं। जो जगह चबूतरा की सूरत में हिन्दू लोगों के कब्जे में है।' (पेज 113)

"The place which is marked as A. B. C. D. is the place which we call mosque and Hindus call Janmsthan, which is in possession of Hindus in the shape of Chabutara."

(E.T.C.)

“यह ठीक है कि अयोध्या हिन्दुओं का एक तीर्थस्थल है। यह गलत है कि 22 दिसम्बर, 1949 से राम जन्मभूमि पर हिन्दू लोग देश-विदेश से आकर पूजा-अर्चना करते रहे हैं। (अजखुद कहा) सिर्फ एक पुजारी पूजा करता रहा है। यह ठीक है कि 22 दिसम्बर, 1949 से इस भूमि पर जो मुकदमा में मुतदाविया है, हिन्दू लोग देश-विदेश से दर्शन करने के लिए आते हैं। मुझे मालूम नहीं कि इस परिसर में तब ही से हिन्दू धर्म के लोगों के धार्मिक आयोजन गाह-बगाहे होते रहते हैं” (पेज 120)

“It is true that Ayodhya is a place of pilgrimage for Hindus. It is incorrect that since 22nd December 1949 Hindus have continued to come from within the country and abroad to perform Pooja-Archana at Ramjanmbhumi. (Stated on his own) Just one priest has been performing Pooja. It is true that from 22nd December, 1949, Hindus come from within the country and from abroad to have darshan on this land, which is disputed in litigation. I do not know that religious functions of Hindus are held off and on in this premises since then.”(E.T.C.)

PW-2, Haji Mahboob Ahmad

“सरियावाली दिवार दक्खिन की तरफ की मस्जिद के दीवाल से मिली हुई थी। हम इसे मस्जिद कहते हैं दूसरा फरीक मन्दिर कहता है।” (पेज 54)

“The iron-rod wall adjoined the southern wall of the mosque. We call it mosque and others call it temple.”

(E.T.C.)

PW-4, Mohd. Yaseen

“सावन झूले का मेला होता है, कार्तिक और चैत के महीने में भी हिन्दुओं के मेले होते हैं। पंचकोसी और चौदहकोसी परिक्रमाएं भी होती हैं। इनमें हिन्दू यात्री लोग आते हैं। अयोध्या भर जाती है, लेकिन मैं यह नहीं कह सकता कि वह लोग हज़ारों में होते हैं या लाखों में। वे हिन्दू लोग अपने ख्याल के मुताबिक इस जगह के दर्शन भगवान राम के जन्म स्थान के तौर पर करते होंगे।” (पेज 70)

“The Savan Jhula fair is held; fairs of Hindus are held in the months of Kartika and Chaitra as well. Panchkosi and Chaudahkosi circumambulations are also performed. Hindu travelers come to attend them. Ayodhya gets thronged but I cannot say whether they are thousands or lakhs in number. In my view, the Hindus must have had the darshan of this place as birthplace of Lord Rama ” (E.T.C.)

“...मैं अयोध्या में रहता हूँ इसलिए कुछ हिन्दुओं से और पंडितों से भी मेरी मेल-मुलाकात होती रहती है। ब्याह-शादी में दावत-तवाज़ा भी होता रहता है। उनका यह अकीदा है कि यह श्री राम का जन्म स्थान है। (अजखुद कहा कि उनका अकीदा उनके साथ है) हिन्दू लोग इस जगह को पाक और पवित्र समझकर इसकी पूजा करते हैं।” (पेज 71)

“I reside at Ayodhya; so, I meet some Hindus and Pandits (scholarly persons) too. Feasts-dinners are also organized at weddings. It is their belief that it is the birthplace of Lord Rama. (Stated on his own that there belief is their own.) Hindus worship this place taking it to be holy and sacred.” (E.T.C)

“बाबरी मस्जिद जिसे दूसरा फरीक मंदिर कहता है, मेरे मकान से एक-डेढ़ किलोमीटर दूर थी। इस बीच में आबादी भी है, कुछ खुला मैदान भी है और बाग भी है। बीच में हॉस्पिटल भी पड़ता था, बाज़ार कोई नहीं था।” (पेज 76)

“The Babri mosque, which other people call temple, is 1½ kilometer away from my house. In between there is human inhabitation; there is some open space and there is also a garden. In between lay a hospital too; there was no market.” (E.T.C)

PW-5, Abdul Rahman

“यह ठीक है कि श्रीराम भी धर्म के रास्ते पर ही चले थे। हम उनको खुदा नहीं मानते, वह देवता है और हमारे पैगम्बर का दर्जा रखते हैं।” (पेज 35)

“It is true that Sri Rama also followed only the path of religion. We do not regard him as God; he is a deity and has the same status as that of our Prophet. ” (E.T.C)

PW-6, Mohd. Yunus Siddiqui

“मुतदाविया जायदाद के इर्दगिर्द हिन्दुओं के मंदिर है। इस जायदाद से हनुमान गढ़ी तक रास्ते में हिन्दुओं के बड़े-बड़े मंदिर हैं जैसे कनक भवन, और रामजन्म स्थान, हनुमान गढ़ी। मोहल्ला रामकोट में राम जन्मभूमि मंदिर भी है।” (पेज 20)

“There are Hindu temples in the vicinity of the disputed property. On the way from this property to Hanumangarhi there are large Hindu temples such as Kanak Bhawan, Ram Janam Sthan and Hanumangarhi. Ram Janam Bhumi temple is also situated in Ramkot locality.” (ETC)

PW-7, Hasmat Ulla Ansari

“अयोध्या में बेतादाद मन्दिर हैं। मैं मोहल्ला रामकोट का कोई मशहूर मन्दिर नहीं बता सकता, अपने मोहल्ले का बता सकता हूँ। रामकोट मोहल्ला कोई नया नाम होगा, मैं उसे नहीं जानता। हनुमानगढ़ी मैं कभी गया नहीं, लेकिन उधर की सड़क से जरूर गुजरा हूँ। मैं नहीं बता पाऊँगा कि हनुमानगढ़ी कौन से मोहल्ले में है।” (पेज 21)

“There are countless temples at Ayodhya. I cannot name any famous temple of Ramkot locality; I can name my locality. Ramkot locality must be a new name, which I do not know. I have never been to Hanumangarhi but I have certainly passed through the road running in that direction. I am not in a position to tell in which locality Hanumangarhi is situated.” (E.T.C.)

“अयोध्या में मणि पर्वत का नाम मैंने सुना है। वह विवादित जायदाद के पूरब में है। मैं वहाँ पर गया हुआ हूँ। लेकिन मैं उस पर्वत के ऊपर नहीं चढ़ा। यह ठीक है कि उसके ऊपर मन्दिर है।” (पेज 22)

“I have heard the name of Mani Parvat at Ayodhya. It

stands east of the disputed structure. I have gone there but I did not climb that mountain. It is true that there is a temple above it. (ETC)

“यह ठीक है कि सावन के महीने में मणि पर्वत पर श्रीराम के झूले पड़ते हैं।” (पेज 22)

“It is true that Mani Parvat witnesses swings named after Sri Ram in the month of Savan” (E.T.C)

“अयोध्या में कुण्ड बहुत हैं। लेकिन मैं यह नहीं बता पाऊँगा कि ज्यादातर कुण्ड हिन्दू देवताओं के नाम पर हो। मैंने दातून कुण्ड का नाम सुना है, लेकिन देखा कभी नहीं।” (पेज 23)

“There are many pits in Ayodhya but I am not in position to tell whether most of them are named after Hindu deities. I have heard the name of Datun Kund but have never seen it.” (E.T.C)

“मैंने अयोध्या के सिलसिले में श्रीराम का नाम सुना है, राजा दशरथ का नाम सुना है, वहाँ पर उनका राजभवन भी है।” (पेज 23)

“I have heard the name of Sri Rama in connection with Ayodhya; I have heard the name of king Dashrath; his royal palace is also located there.” (E.T.C)

“गोकुल भवन से थोड़ा सा कोना लेता हुआ उसी भवन में वशिष्ठ कुण्ड है। हनुमानगढ़ी और कनक भवन का अयोध्या में होना मैंने सुना है।” (पेज 69)

“Taking a slight curve from Gokul Bhawan, Vashishtha Kund is located in that very building. I have heard of Hanumangarhi and Kanak Bhawan being located in Ayodhya.” (E.T.C)

PW-8, Abdul Ajj

“यह ठीक है कि सावन के महीने में मणि पर्वत पर भगवान राम का झूलन मेला होता है।” (पेज 23)

“It is true that Jhulan fair of Lord Ram is organized at Mani Parvat in the month of Savan.” (E.T.C)

“अयोध्या में हिन्दुओं के काफी मंदिर है। मैंने देखे हैं उनकी बनावट और रूप-रेखा से मैं वाकिफ हूँ। यह ठीक है कि अयोध्या हिन्दुओं की एक तीर्थस्थली है। बहुत दूर-दूर से हिन्दू लोग वहाँ आते हैं। अयोध्या के उत्तर में सरयू नदी है।” (पेज 32-33)

“There are a fairly good number of Hindu temples in Ayodhya. I have seen them; I am acquainted with their build and shape. It is true that Ayodhya is a place of pilgrimage for Hindus. Hindus come there from very far-off places. The Saryu river flows in the north of Ayodhya.”
(E.T.C)

“मुझे इस बात का ख्याल नहीं कि सदर फाटक से अन्दर दाखिल होने पर बीच में खड़े होकर अगर देखा जाए तो वह दक्षिण वाला चबूतरा कितने फासले पर होगा। इस चबूतरे के दक्षिण और पश्चिम में क्या है मैं नहीं बता सकता क्योंकि मैं उधर कभी नहीं गया। मैं इस चबूतरे की लम्बाई भी नहीं बता सकता इस चबूतरे की जमीन के फर्श से ऊँचाई ज्यादा नहीं थी सिर्फ एक या डेढ़ फुट रही होगी।” (पेज 35)

“I do not remember at what distance would be the southern Chabutara if seen while standing in the middle on entering through the Sadar gate. I cannot tell what is there in the south and west of this Chabutara because I have never been to that side. I also cannot tell the length of this Chabutara. This Chabutara was not at much height from the surface of the ground; it would have been only 1 or 1½ feet.” (E.T.C)

“हमने सुना है कि अयोध्या में चैत्र के महीने में राम नवमी का मेला होता है वहाँ कभी नहीं गये इसलिए नहीं कह सकते कि उसमें लाखों लोग शरीक होते हो। सावन में झूले का मेला भी होता है मालूम नहीं कि उसमें लाखों हिन्दू तीर्थ यात्री शामिल होते हो क्योंकि मैंने उस मेले में कभी शिरकत नहीं की। इन मेलों के वक्त हमने फैजाबाद में कभी भीड़ नहीं देखी बहरहाल सड़क पर लोग चलते रहते हैं।” (पेज 71)

“I have heard that Ramnavami fair is organized at

Ayodhya in month of the Chaitra. I have never gone there; so, I cannot say whether lakhs of people take part in it. Jhula Mela (fair mark by swings) is also organized in Savan. I do not know whether lakhs of Hindu pilgrims take part in it because I never attended it. On the occasion of these fairs, I never saw crowd in Faizabad. However, people are seen moving on the road.” (E.T.C)

“इस मुकदमें में तनाजा मंदिर मस्जिद का है। हिन्दू लोग इसे श्रीराम जन्मभूमि मंदिर मानकर पूजा अर्चना करते हैं।” (पेज 72)

“Dispute in this case is over temple or mosque. Hindus worship it taking it to be Shri Ramjanmbhumi temple. (E.T.C)”

PW-9, Saiyed Ekhalag

“ट्रान्सपोर्ट का व्यापार मैंने 1970-71 के आसपास शुरू किया था।” (पेज 3)

“I started transport business in or around 1970-71.” (E.T.C)

“यह ठीक है कि अयोध्या हिन्दुओं का तीर्थस्थल करके मशहूर है। अयोध्या में हजारों मन्दिर तो जरूर हैं।” (पेज 3)

“It is true that Ayodhya is famous as a pilgrimage site for Hindus. There are certainly thousands of temples in Ayodhya.” (E.T.C)

“इस मन्दिर और मस्जिद यानि राम जन्मभूमि बाबरी मस्जिद के जितने भी मुकदमें चल रहे हैं, हो सकता है उन सब में मेरे हलफनामे लगे हों। यह ठीक है कि ताला खुलने के बाद इस मुकदमे की पैरवी में मैं हाईकोर्ट भी आता रहा हूँ।” (पेज 16)

“My affidavits may have been filed in all pending cases relating to this temple or mosque, i.e. Ramjanmbhumi-Babri mosque. It is true that since the time of the unlocking incident I have been coming to High Court too in order to

pursue this case.” (E.T.C)

“हिन्दू हजरात का यह यकीदा है कि भगवान श्रीराम ईश्वर के अवतार थे और वे अयोध्या में प्रकट हुए लेकिन यह उनका यकीदा है मेरा नहीं। मैं सुनता हूँ कि हिन्दू हजरात यह यकीदा रखते हैं कि अयोध्या उनका जन्मस्थान है। अयोध्या में श्रीराम जन्मभूमि को वो उनका जन्मस्थान मानते हैं।” (पेज 42)

“It is the belief of Hindu community that Lord Shri Rama was an incarnation of God and he appeared in Ayodhya. However, it is their belief, not mine. I hear that Hindus believe that Ayodhya is his birthplace. They regard Shri Ramjanmbhumi in Ayodhya as his birthplace.” (E.T.C)

“मुझे ज्यादा इल्म नहीं है, हो सकता है कि साकार की पूजा करने वाले हिन्दू लोग फूल-पत्ती, वृक्ष और पशु-पक्षी की पूजा करते हों। हो सकता है वे नदियों, झरनों की भी पूजा करते हों। समुद्र की भी पूजा करते हों, सूर्य, चन्द्रमा, नक्षत्र, वायु, जल, अग्नि, पाषाण इन सब चीजों की पूजा करते हों।” (पेज 53)

“I do not have much idea about whether-it may be that-Hindus worshipping the embodied form of God worshiped flowers, leaves, trees, animals and birds. May be that they worship rivers and lakes; seas; and all these things like the sun, the moon, air, water, fire and stone.” (E.T.C)

“यह ठीक है कि मुतदाविया बाबरी मस्जिद के अगल-बगल हिन्दुओं के मन्दिर हैं। इनमें से कुछ मन्दिरों को तो मैं जानता हूँ, जो मेरी होश के पहले से चले आ रहे हैं।” (पेज 99)

“It is true that there are Hindu temples in vicinity of the disputed Babri mosque. I do know some of these temples, which have been in existence since before the time of my attaining understanding.” (E.T.C)

“अगर अगल-बगल से मुराद सटे हुए होने से हो तो जरूर वहाँ पर मुसलमानों की आबादी नहीं है।” (पेज 100)

“If vicinity is taken to mean the adjoining area, there is

certainly no Muslim inhabitation there.” (E.T.C)

“यह ठीक है कि इस सड़क के यानी रास्ते के दोनों तरफ हिन्दुओं के पुराने मन्दिर हैं जो कि लखनऊ, गोरखपुर रोड तक हैं। इस बीच में सड़क से मिली हुई मुसलमानों की आबादी नहीं है।” (पेज 100)

“It is true that there are old temples of Hindus on both sides of this road, i.e. route, which stretches upto Lucknow-Gorakhpur road. There is no Muslim inhabitation along the road in between.” (E.T.C)

PW-10, Mohd. Idris

“मैं विवादित जायदाद पर कभी भी नहीं गया। मैंने ऐसा किसी तारीख में नहीं पढ़ा कि अयोध्या हिन्दुओं का तीर्थ स्थान माना जाता हो या वहाँ भगवान् राम के जन्म होने की कोई धारणा हो। अयोध्या एक मजहबी शहर है, वह हिन्दुओं का भी मजहबी शहर है और मुसलमानों का भी मजहबी शहर है। अयोध्या एक नदी के किनारे बसा हुआ है। चाहे उसका नाम सरयू कहिए चाहे घाघरा। यह ठीक है कि अयोध्या में मंदिरों की भरमार है।” (पेज 33).

"I never went to the disputed site. In any I did not read in any history that Ayodhya is regarded as a place of pilgrimage of Hindus or that there is any perception as to birth of Lord Rama there. Ayodhya is a religious town. It is a religious town for Hindus and so is it for Muslims. Ayodhya is established on the bank of river. It may be called either Saryu or Ghaghra. It is true that Ayodhya is flooded with temples.”(E.T.C)

PW-11, Mohd. Burhanuddin

“मैंने किसी देवी देवता के नाम नहीं सुने। उनकी पूरी तफसील के साथ नहीं सुने, राम का नाम सुना है।” (पेज 19)

“I did not hear the name of any male or female diety. I did not hear of them with full details; I have heard the name of Rama.” (E.T.C)

“जहाँ तक मुझे याद है बाबर यहाँ 932 हिजरी में यहाँ आया था और शायद उसका 937 हिजरी में इंतकाल हुआ था। जहाँ तक मैंने पढ़ा है बाबर का अयोध्या आना साबित नहीं होता।” (पेज 65)

“As far as remember, Babar came here in 932 hijri and died perhaps in 937 hijri. As far as I have read, Babar's arrival at Ayodhya is not proved. ” (E.T.C)

“तुज़केबाबरी में अयोध्या में कहे गये जन्मस्थान का जिक्र पढ़ा है।” (पेज 65)

“I have gone through the mention of Janmsthan stated to be in Ayodhya, in Tuzuk-e-Babri.” (E.T.C)

PW-12, Ram Shankar Upadhyay

“जन्मभूमि मम पुरी सुहावनि, उत्तर दिशि तु हि सरजू पावनि” यह चौपाई तुलसीदास ने भगवान राम के मुख से कहलवाई है, यानि कि स्वयं भगवान ने अपनी जन्मभूमि अयोध्या पुरी को अपने सबसे प्रिय कहा है।” (पेज 5)

“Tulsidas has got this quatrain-Janmbhumi Mam Puri Suhawani, Uttar Dishu Tu Hi Sarju Pawani- spoken from the mouth of Lord Rama, that is to say, God himself has stated Ayodhyapuri to be most favorite one. ” (E.T.C)

“तुलसीदास जी ने रामचरित मानस को रचना सम्वत 1631 में की थी। तुलसीदास जी की मानस और वाल्मीकी की रामायण, दोनों का मुख्य विषय भगवान राम का ही है। भगवान राम को हम भगवान विष्णु का साक्षात अवतार मानते हैं।” (पेज 6)

“Tulsidas Ji composed the Ramcharit Manas in Samvat 1631. The main subject of both Tulsidas's Manas and Valmiki's Ramayana is Lord Ram himself. We regard Lord Rama as a manifest incarnation of Lord Vishnu.” (E.T.C)

“खुद कहा कि अयोध्या भगवान की नगरी है, उसे कोई नहीं जीत सकता रामचरित मानस या वाल्मीकी रामायण के अलावा मैंने अयोध्या का प्राचीन इतिहास नहीं पढ़ा।” (पेज 7)

“(Stated on his own) Ayodhya is a town of God. Nobody can conquer it. I did not read ancient history of Ayodhya

except the Ramcharit Manas or the Valmiki Ramayana.”
(E.T.C)

“मैं कनक भवन अयोध्या एक-आध बार गया हूँ। वहाँ मैंने दर्शन तो किये हैं, पर वह किस देवता का मन्दिर है, इतना ध्यान नहीं।” (पेज 11)

“I have been to Kanak Bhawan at Ayodhya once or so. I have certainly had darshan there but I do not remember which deity that is the temple of.” (E.T.C)

“अगर किसी मन्दिर में बाल स्वरूप हो तो भगवान राम लला की प्रतिमा होगी। ऐसा कोई प्रतिबन्ध नहीं है कि जहाँ बाल स्वरूप राम लला की मूर्ति स्थापित हो वहाँ पर सीता जी की मूर्ति रखी नहीं जा सकती हैं।” (पेज 11)

“If the child form of a deity exists in a temple, the idol would be that of Lord Ram Lala. There is no such restriction that where the idol of Ram Lala in child form is installed, the idol of Sita Ji cannot be placed there.”

(E.T.C)

“भगवान राम लला की मूर्ति चाहे पाषाण की हो चाहे अष्टधातू की हो, स्थापित होने के बाद वह अंचल ही कहलायेगी। वह मूर्ति सालिंग राम भगवान कहलाती हैं। सालिंग राम भगवान की मूर्ति न तो स्थापित होती है और न ही उसका विसर्जन होता है, न ही उसका प्राण-प्रतिष्ठा होती है, वह स्वयंभू हैं।” (पेज 11)

“The idol of Lord Ram Lala, whether of stone or Ashtdhatu, after being installed will only be called immovable. That idol is called Lord Salig Ram. The idol of Lord Salig Ram is neither installed nor immersed nor vivified; it is self-created.” (E.T.C)

“विवादित स्थल के उत्तर की तरफ एक राम जन्म स्थान नामक जगह है। वह एक मन्दिर की शक्ल में है। मैं उसके भीतर कभी नहीं गया। विवादित स्थल और उस स्थान के बीच में तकरीबन 60-70 कदम का फासला होगा।” (पेज 51)

“To the north of the disputed site there is a place called

Ramjanmsthan. That is in the shape of a temple. I never entered it. The distance between the disputed site and that place would be nearly 60-70 paces.” (E.T.C)

PW-13, Suresh Chandra Mishra

“मैं साइंटिफिक टैम्परामेंट का आदमी हूँ मैं किसी मूर्ति की पूजा नहीं करता।

प्रश्न— आप आस्तिक हैं या नास्तिक ?

उत्तर— मैं इन दोनों धाराओं को नहीं मानता।

मैं वेदों को इतिहास के श्रोत के रूप में ही मानता हूँ। वरना उसमें कोई आस्था जैसी चीज नहीं है।” (पेज 3)

“I am a man of scientific temperament; I do not worship any idol.

Question:- Are you a theist or atheist?

Answer:- I do not believe in any of these two thoughts.

I consider Vedas only to be the source of history. Except that I do not have any thing like faith in them.” (E.T.C)

“रघुवंश में राम के बारे में जिक्र है। मैंने आदि कवि वाल्मीक का राम (नाम) भी सुना है। रामायण उनकी प्रसिद्ध रचना है। ऐसा नहीं है कि वाल्मीकि ने रामायण अपने शिष्यों को सुनाई हो और उन्होंने उसे जबानी याद करके बाद में लिखा हो।” (पेज 14)

“There is mention of Rama in Raghuvansh. I have heard of the earliest poet Valmiki by the name of Ram as well. It is not that Valmiki recited the Ramayana to his disciples, who committed it to their memory and later put it in writing.”

(E.T.C)

“अनुश्रुति और पर्वती ग्रन्थों के हिसाब से वाल्मीकि ने इस पुस्तक की रचना तमसा नदी पर शुरू की थी। तमसा नदी को कुछ लोग तोमस से समीकृत करते हैं। यह अयोध्या से कुछ फासले पर दक्षिण में है। वाल्मीकि जी का समय निश्चित नहीं है लेकिन उनकी रामायण से लगता है कि जिस वक्त उसकी रचना की गई तब अयोध्या में मनुष्यों की आबादी थी।” (पेज 14)

“As per Anushruties and Parvati treatises, Valmiki has

started composing this book at the river Tamsa. Some people associate the river Tamsa with Tomas. It is in the south at some distance from Ayodhya. The period of Valmiki is not definite but it appears from his Ramayana that there was human inhabitation in Ayodhya at the time it was composed.” (E.T.C)

“मैंने रामायण को पढ़ा है। इस पुस्तक में कहीं-कहीं उस समय के लोगों की वेशभूषा, रहन-सहन, सामाजिक व्यवहार व तीज-त्योहारों का जिक्र भी आता है। रामायण में मुख्य चरित्र राम का है जो अयोध्या काण्ड से ऐतिहासिक रूप से शुरू होता है और उत्तर काण्ड तक चलता है।” (पेज 14)

“I have read the Ramayana. This book also mentions at certain places about the dress, way of living, social behaviour and festivals of people of that time. The main character of Ramayana is that of Rama which, historically, begins from Ayodhya Kand (Ayodhya canto) and extends up to Uttar Kand (Uttar canto).” (E.T.C)

“जिस बस्ती, नगर, गांव में किसी का जन्म होता है वह उसकी जन्मभूमि बोली जाती है, वह उसका जन्मस्थान होता है।” (पेज 17)

“A hamlet, town or village in which one is born is called his birthplace; that is his birthplace.” (E.T.C)

“वाल्मीकि रामायण में श्रीराम के मुख से उनके जन्मस्थान का जिक्र कराया गया है, जो जन्मभूमि के नाम से है, लेकिन यह बाद में की गई बढ़ोत्तरी हो सकता है। मेरी तीज-त्योहारों में आस्था है, उनमें मेरी भागीदारी भी है और उनको मैं मनाता भी हूँ। जब मैं अयोध्या गया तो मैंने इसे एक इतिहासकार के रूप में देखा।” (पेज 17)

“The Valmiki Ramayana sees the mention of Janmsthan (birthplace) coming from the mouth of Sri Rama, which Janmsthan is known as Janmbhumi but it may be a subsequent addition. I have faith in festivals; I also take

part in them I also believe in them. When I visited Ayodhya, I saw it as a historian.” (E.T.C)

“मेरे माता-पिताजी अयोध्या मन्दिर में दर्शन के लिए गए थे (फिर कहा) वे राम मन्दिर के दर्शन के लिए भी गए थे। यह ठीक है कि अपनी श्रद्धा के अनुसार उन्होंने वहाँ पर मिष्ठान्न और पुष्प चढ़ाए और दर्शन भी किया। मुझे विवादित स्थल के जानने के बारे में जिज्ञासा उस वक्त भी थी। मेरी जिज्ञासा शुरू से ही रही है। लगभग 1960 से ही मुझे इसको जानने की जिज्ञासा पैदा हो गई थी। मैंने उस समय श्रीराम की कथा पढ़ी थी।” (पेज 17-18)

“My parents had gone to have darshan at the Ayodhya temple. (Further stated) They had gone to also have darshan of the Rama temple. It is true that they had as per their faith offered sweets and flowers and had got darshan thereat. Even at that time I had curiosity to know about the disputed site. I have been curious right since the beginning. Curiosity to know about it developed in me since around 1960 itself. I had read the story of Shri Rama at that time.” (E.T.C)

“मैंने पी. कार्नेगी द्वारा लिखा इतिहास पढ़ा है। मुझे इस किताब के लिखने की तारीख याद नहीं। वे फैजाबाद डिवीजन के कमिश्नर थे। मुझे मालूम नहीं कि इस किताब का इंद्राज अयोध्या के प्रथम बंदोबस्त में किया गया था या नहीं। यह ठीक है कि इस पुस्तक का पूरा नाम ए हिस्टारिकल स्केच ऑफ तहसील फैजाबाद, जिला फैजाबाद इन्क्लूडिंग परगना हवेली अवध एण्ड पश्चिम राड विद ओल्ड कैपिटल अयोध्या एण्ड फैजाबाद बाई पी. कार्नेगी है। उस पुस्तक में उन मन्दिर-मस्जिद और गुरुद्वारों का इंद्राज किया गया है जो उस समय तक मौजूद थे।” (पेज 22)

“I have read history written by P. Carnegie. I do not remember the date on which this book was written. He was the Commissioner of the Faizabad division. I do not remember whether this book was recorded in the First Settlement of Ayodhya or not. It is true that the full name of

this book is: 'A Historical Sketch of Tahsil Faizabad including Pargana Haveli Awadh and Pashchim Rod with Old Capital Ayodhya, Faizabad by P. Carnegie. This book records temples, mosques and Gurudwaras which were present by that time.' (E.T.C)

“मुझे मूर्तियों तक जाने के लिए रोका गया था इसलिए मैं अपने माता-पिता के साथ अन्दर नहीं गया।” (पेज 33)

"I had been forbidden to go up to the idols, that is why, I could not go inside along with my parents." (E.T.C)

“महापुराणों में स्कन्ध पुराण भी एक पुराण है। स्कन्ध पुराण एक बड़ी पुस्तक है जो कई भागों में है। स्कन्ध पुराण में अयोध्या महात्म्य एक खण्ड का भाग है। प्राचीन भारतीय इतिहास में तीर्थों और उपतीर्थों का जिक्र आया है।” (पेज 35)

"Out of the Maha-puranas, Skandha-purana is also a Purana. Skandha-purana is a voluminous book which has many parts. In Skandha-purana, Ayodhya Mahatmya is a portion of one of its parts. 'Teerthas'(sites of pilgrimage) and 'Up-Teerthas' (minor sites of pilgrimage) have found mention in ancient Indian history." (E.T.C)

“हिन्दू लोग उस गुप्तारघाट को भी तीर्थ मानते हैं जहाँ कथाओं के अनुसार श्रीराम गुप्त हुए बताए जाते हैं। ग्रन्थों के आधार पर यह तथ्य आता है कि श्रीराम का जन्म अयोध्या में हुआ।” (पेज 38)

"Hindus regard the Guptarghat, too, as a place of pilgrimage where, as per stories, Sri Rama is stated to have disappeared. From the treatises it is believed that Shri Rama was born at Ayodhya." (E.T.C)

“मैं पाली भाषा भी जानता हूँ लेकिन मलियाली नहीं जानता।” (पेज 41)

"I also know Pali language but don't know Malyali." (ETC)

“स्कन्ध पुराण मैंने संस्कृत भाषा में पढ़ा है। सूट नं०-5 का पेपर नं०-107सी-1/75 मैंने देख लिया है।” (पेज 41)

“ I have read the Skandha-purana in Sanskrit. I have gone through paper no. 107C-1/75 of the suit no.5.” (ETC)

“सरयू नदी के जल में स्नान करके पापियों में मोह उत्पन्न करने वाले तथा बुद्धिमान बनाने वाले पिण्डारक की पूजा करनी चाहिए। इस (पूज्य) देवता की यात्रा नवरात्रि के दिनों में करनी चाहिए। उसकी दिशा के पश्चिम दिशा में विघ्नेश की निश्चित ही पूजा करनी चाहिए।” (पेज 41)

“After taking a dip in the river Saryu one should worship Pindarak, who arouses the sense of attachment in sinners and makes one wise. One should make a trip to this (venerated) deity during the days of Navratri. One should certainly worship Vighnesh located in its western direction.” (E.T.C)

“पिण्डारक शब्द का अर्थ है पूजनीय देवता। जिसका उल्लेख अयोध्या महात्म्य में आया है।” (पेज 42)

“The word Pindarak means 'revered deity', who has found mention in Ayodhya Mahatmya.” (E.T.C)

“जिस विघ्नेश के दर्शन करने से लोगों को रंचमात्र भय नहीं होता। इस कारण से सभी प्रकार की इच्छाओं को फल देने वाले विघ्नेश्वर की पूजा करनी चाहिए। उस स्थान के उत्तर पूर्व दिशा में राम जन्म स्थान पड़ता है। इस जन्मस्थान को मोक्ष इत्यादि के फल को देने वाला कहा गया है। विघ्नेश्वर के पूर्व भाग में तथा वशिष्ठ के उत्तर विघ्नेश्वर के पूर्व भाग में जन्मस्थान है। जिसको देखने से मनुष्य को गर्भ में (रहने) से, बिना दान दिए, तपस्या किए, बिना तीर्थ गए, बिना किसी यज्ञ (होम) किए विजयी हो जाता है। (या मुक्त हो जाता है)।” (पेज 42)

“One should worship Vighneshwar, after having whose darshan people do not have even an iota of fear and who by means of this fructifies all types of desires. Ramjanmsthan lies in north-west of that place. This place is called the provider of liberation etc. In the eastern part of Vighneshwar located in the north of Vashishtha lies

Janmsthan, by having sight of which one conquers the stage of being in womb (or one is liberated) without making any gifts, without practising austerities, without going on pilgrimage and without making any sacrifices.”

(E.T.C)

“मैं इस निष्कर्ष पर पहुँचा हूँ कि अयोध्या एक धार्मिक नगरी भी है। इन पुस्तकों और पुराणों में कहीं ऐसा आया भी है और कहीं-कहीं नहीं भी आया कि भगवान विष्णु ने राम के रूप में अयोध्या में अवतार लिया। यह ठीक है कि कुछ लोग मानते हैं और सदियों से श्रीराम की पूजा भगवान के रूप में करते आए हैं लेकिन ऐसे लोग वैष्णव सम्प्रदाय या रामभक्त हैं। यह भी ठीक है कि ये लोग अयोध्या में तीर्थ यात्रा के लिए विभिन्न स्थानों पर जाते हैं।” (पेज 176)

“I have come to a conclusion that Ayodhya is a religious town as well. In these books and the Puranas, it is somewhere mentioned and somewhere not mentioned that Lord Vishnu incarnated himself as Rama in Ayodhya. It is true that some people believe in him and have been worshiping Sri Rama as God for centuries but such people are followers of the Vaishnavite sect or Rama-worshippers. It is also true that these people visit different places in Ayodhya as part of their pilgrimage.” (E.T.C)

“तमाम मान्यताओं में से यह एक मान्यता हो सकती है कुछ लोगों की कि अयोध्या में भगवान राम ने जन्म लिया था इसलिए यह तीर्थस्थान है।

प्रश्न— जो लोग भगवान श्रीराम की आराधना करते हैं वे लोग अयोध्या को उनकी जन्मस्थली मानते हैं ?

उत्तर— यह ठीक है।” (पेज 177)

“Of many beliefs it may be a belief of some people that Lord Rama took birth at Ayodhya and as such it is a place of pilgrimage.

Question:- Do Rama-worshiping people consider Ayodhya

to be his bithplace?

Answer:- It is true.” (E.T.C)

“मैंने राम जन्मभूमि के बारे में जो निर्णय लिया है उसका आधार मेरा स्कन्द पुराण का अध्ययन मुख्य रूप से और तीर्थ सम्बन्धी तमाम लिटरेचर जो 17वीं शताब्दी तक चलता है और मेरे सर्वेक्षण के आधार पर है। मैंने जो पुस्तक में मेजरमेंट दिए हैं उनको चेक करने की कोशिश की है। मैंने मौके पर नपाई नहीं की। लेकिन आँखों से देखकर उसकी सच्चाई का आंकलन किया है।” (पेज 215)

“My inference in regard to Ram Janam Bhumi, is based mainly on my study of Skanda Purana and is also based on plenty of pilgrimage-related literature which extends up to the 17th century and on my survey. I have tried to check the measurements given in the book. I did not try to take measurements on the site. But I have tried to verify its veracity by observing them with the eyes.” (ETC)

“1966 या उसके आसपास जब मैं पहली बार अपने माता-पिता के साथ विवादित भवन में आया और वहाँ उन्होंने स्थापित मूर्ति की पूजा की तो अब मुझे याद नहीं कि वह मूर्ति किस देवी या देवता की थी या उन्होंने अपने कौन से इष्टदेव की पूजा की थी। उस वक्त की मुझे बहुत ही हल्की-फुल्की याद है इसलिए मैं नहीं कह सकता कि उन्होंने मुख्य द्वार से अन्दर जाकर किसी एक स्थान या चीज की पूजा की हो जिसे सीता रसोई या चूल्हा कहा जाता हो या चूल्हे की शक्ल की कोई चीज कही जाती हो। मुझे ध्यान नहीं कि वहाँ पर चरणचिन्ह भी हों, जिनकी मेरे माता-पिता ने पूजा की हो। जो मुझे यह सुझाव दिया जा रहा है कि मेरे माता-पिता ने वहाँ पर चरणचिन्हों की या सीता रसोई में चूल्हे की पूजा की थी, यह बात मुझे याद नहीं है इसलिए इसे गलत भी नहीं कह सकता। मेरे माता-पिता उस स्थान की पूजा करने के लिए गए थे, वहाँ पर किसी मूर्ति की पूजा करने नहीं गए थे।” (पेज 238)

“In or around 1966, I first went to the disputed structure along with my parents, and if they had worshiped the idol installed there I now do not remember which male or

female deity was represented by that idol or which favored deity was worshiped by them. I have faint memory of that time, as such I can not tell whether they had gone inside and worshipped some place or thing called 'Sita Rasoi' or Chulha (hearth) or something shaped like hearth. I do not remember whether foot prints were there which my parents worshiped. I am being led to believe my parent worship foot prints or the hearth in Sita Rasoi there. I do not remember anything, that's why I cannot term them incorrect. My parents had gone to worship that place; they had not gone to worship any idol there." (ETC)

“सवाल : आपके माता-पिता जब उस स्थान पर पूजा के लिए गए तो चाहे वहाँ पर किसी भी देवी-देवता की मूर्ति स्थापित रही हो लेकिन वे इस धारणा से गए थे कि वहाँ पर श्रीराम हैं और उनकी पूजा यानी भगवान श्रीराम की पूजा करनी है ?

उत्तर : वे अयोध्या के तमाम तीर्थस्थलों के साथ इस स्थान को भी देखने गए थे और जाहिर है कि उनकी इसमें आस्था थी। मेरे माता-पिता वहाँ पर पूजा के लिए गए थे।” (पेज 240)

“Question: Do you think that when your parents went to that place of worship having idol of any male or female deity installed there, they had the impression that Sri Rama existed there and they had to offer worship to him, i.e. Lord Sri Rama?

Answer: They had gone to see this place besides many places of pilgrimage at Ayodhya, and it is apparent that they had faith in them. My parents had gone there to offer prayer.” (E.T.C.)

“जो लोग अयोध्या में इस तरह से आते हैं, वे मन्दिरों में भी दर्शनों के लिए जाते हैं और विवादित स्थल के दर्शन करने भी जाते हैं। मैंने इन दोनों अवसरों पर जब वहाँ गया था, अयोध्या में विवादित स्थल पर ही ज्यादा

भीड़ देखी थी। नदी के तट पर भी भीड़ थी। नदी से मेरा अभिप्राय सरयू तट से है। यह ठीक है कि जो लोग अयोध्या में जाते हैं, वे सरयू में स्नान करते हैं, मन्दिरों के दर्शन करते हैं और विवादित स्थल का भी दर्शन करते हैं। वे विवादित स्थल पर भी जाते हैं और अन्य ऐतिहासिक स्थानों पर भी जाते हैं।

— 1. रामनवमी का मेला, 2. बरसात के टाइम झूला, 3. अंगारक चतुर्थी, 4. कार्तिक के मास में सरयू स्नान, 5. रामविवाह मेला, 6. नागपंचमी आदि—आदि कहे जा सकते हैं।” (पेज 277)

“People who come to Ayodhya in this manner, come here to have Darshan at temples as well and they also go for Darshan of the disputed site. On both of the occasions when I visited there, I had seen a sizable crowd only at the disputed site in Ayodhya. There was a crowd on the bank of the river too. By the river I mean the bank of Saryu. It is true that people who visit Ayodhya, take a dip in Saryu, have Darshan of temples and also have Darshan of the disputed site. They visit the disputed site and also go to other historical places.

They may be called: (1) Ramnavami Fair, (2) Rainy-time Swing (3) Angarak Chaturthi (4) Saryu bath in the month of Kartik (5) Ram Vivah Fair (6) Nagpanchami etc.”

“सामान्य त्योहारों पर चार—पांच हजार लोग इकट्ठा हो जाते हैं जबकि मुख्य त्योहारों पर 20—25 हजार लोग वहाँ इकट्ठा हो जाते हैं। मैं इस बात को अतिशयोक्ति मानता हूँ कि रामनवमी, सावन झूला आदि पर्वों पर वहाँ लाखों की संख्या में लोग एकत्रित होते हों।” (पेज 278)

“4-5 thousand people assemble there on occasions of ordinary festivals, whereas 20-25 thousand people converge there on occasions of main festivals. I consider it to be an exaggeration that lacs of people assemble there on the occasions of Ramnavami, Savan Joola, etc.

“लोकल इन्क्वायरीज के सिलसिले में मैं विवादित स्थल पर गया। मैं ऋणमोचन घाट गया, वशिष्ठ कुण्ड बताए जाने वाले स्ट्रक्चर पर गया। लक्ष्मण घाट, पापमोचन घाट, चक्रटोला जगहों पर गया था।” (पेज 278)

“ I had gone to the disputed site in connection with local inquiries. I went to Rinmochan Ghat and also visited the structure said to be Vashistha Kund. I visited the places called Lakshman Ghat, Pappmochan Ghat, Chakratola etc.

PW-15, Sushil Srivastava

“विवादित स्थल हनुमानगढ़ी मन्दिर से पश्चिम तरफ स्थित है। हनुमानगढ़ी कनक भवन व विवादित स्थल का लेबिल एक नहीं था। इसमें सबसे ऊँचा स्थान विवादित स्थल था फिर हनुमानगढ़ी और उसके बाद कनक भवन। विवादित स्थल व हनुमानगढ़ी एक पठार पर है अर्थात् टीले पर हैं। विवादित स्थल में मैं पूरब वाले दरवाजे से भीतर गया था।” (पेज 11)

“The disputed site is situated towards western side of Hanuman Garhi. The level of Hanuman Garhi, Kanak Bhawan and disputed site was not same. The highest place amongst these was disputed site, then Hanuman Garhi and thereafter, Kanak Bhawan. The disputed site and Hanumangarhi are situate on a plateau, that is, a mound. I entered the disputed site through the eastern door.” (ETC)

“उस रिपोर्ट में पी. कार्नेगी ने लिखा है कि मस्जिद बाबर ने बनवाई थी, यह मस्जिद 1528-29 में बनवाई थी। यह भी लिखा है कि यह मस्जिद जहाँ बनवाई गई है वहाँ पर पहले राम जन्म का मन्दिर रहा होगा। यह पी. कार्नेगी का नोट 1867 में प्रकाशित हुआ था। इसके अलावा वहाँ मैंने और कोई रिकार्ड नहीं देखा।” (पेज 14)

“In that report, P. Carnegie has written that the mosque was got constructed by Babar in 1528-29. It is also written that at the place, where this mosque has been got constructed, there might have been Ram Janam temple earlier. This note of P. Carnegie was published in 1867.

Except this, I have not seen any other record there.”

“परन्तु 1850 के बाद यह बात ब्रिटिश रिकार्ड से साफ हुई कि पहले यहाँ मन्दिर था और उसे तोड़कर मस्जिद बनाई गई। ऐसा कोई आधार मुझे नहीं मिला जिस पर मैं यह कह सकूँ कि ब्रिटिश लोगों ने 1850 के बाद जो लिखा है कि यहाँ मन्दिर तोड़कर मस्जिद बनाई गई हो, वह गलत हो। 1858 के बाद ब्रिटिश रूल भारत में लागू हुआ था अर्थात् डायरेक्ट लागू हुआ था।” (पेज 16)

"But after 1850, it became clear from the British record that earlier here was a temple destroying which mosque was constructed. I have not found any basis enabling me to say that post-1850 version of Britishers that mosque was constructed here after demolishing the temple, is wrong. In India, the British rule came into force, that is, it was directly brought into force after 1858" (ETC)

“जन्मस्थान का मेरे हिसाब से मतलब उस स्थान से है, जहाँ पर माँ ने बच्चे को जन्म दिया हो। अयोध्या महात्म्य में राम के जन्म की टोपोग्राफी का जिक्र है।” (पेज 54)

“ By the word ' Janam sthan I mean a place where mother has given birth to a child. Topography of Rama's birth finds mention in Ayodhya Mahatmya.” (ETC)

“हेंस बेकर ने अपनी पुस्तक में यह लिखा है कि विवादित मस्जिद को बाबर ने बनवाया था, इसके पूर्व शायद मन्दिर रहा हो।” (पेज 70)

“Hans Baker has written in his book that the disputed mosque was built by Babar, and prior thereto, it might have been a temple.” (ETC)

“प्रश्न – क्या आप यह बताएंगे कि मार्टिन का इस विषय पर क्या निष्कर्ष था ?

उत्तर– माउंट मोमरी मार्टिन यह लिखते हैं कि उनको यह बताया गया कि जिस स्थान पर विवादित ढांचा है वहाँ पर किसी समय पर विक्रमादित्य द्वारा निर्मित एक राम मन्दिर था।” (पेज 96)

“Question: Would you tell what was the finding of Martin

on this subject?

Answer: Mount Gomeri Martin writes that he was told that there had once been a Rama temple built by Vikramaditya at the place where the disputed structure stands.

“इस वाद की विषयवस्तु यानी विवादित ढांचा को हिन्दू लोग भगवान राम का जन्मस्थल मानते हैं तथा मुसलमान बाबरी मस्जिद मानते हैं। विवादित ढांचे का निर्माण आधुनिक काल में नहीं हुआ है बल्कि मध्यकाल में हुआ है।” (पेज 109)

*“Hindus consider the subject-matter of this suit, that is, the disputed structure to be birth place of Lord Rama. The disputed structure has not been constructed in the modern period ; rather, it was constructed in the medieval period.”
(ETC)*

“अटाला मस्जिद के बारे में स्थानीय लोगों द्वारा यह कहा जाता है कि पुराने मन्दिर को नष्ट करके मस्जिद बनाई गई।” (पेज 110)

“Regarding Atala Mosque, it is said by the locals that the mosque was built after destroying the old temple.” (ETC)

*“अयोध्या महात्म्य में राम के जन्म के बारे में लिखा गया है। अयोध्या महात्म्य में अयोध्या में जो राम के जन्म का स्थल दिया गया है, उससे मैं सहमत हूँ। इस पुस्तक में लोमश ऋषि का आश्रम दिया गया है। यानी उसका वर्णन है। उसमें विघ्नेश्वर स्थान का भी वर्णन किया गया है। अयोध्या महात्म्य में वशिष्ठ मुनि के आश्रम का भी वर्णन किया गया है।”
(पेज 124)*

“ It is written about birth of Rama in Ayodhya Mahatmya. I agree with what is mentioned in Ayodhya Mahatmya about the birth place of Rama. The hermitage of sage Lomash has found mention in this book, that is, it is described therein. It also describes Vighneshwar sthan. The hermitage of seer Vashishtha has also found description in Ayodhya Mahatmya”. (ETC)

“अयोध्या महात्म्य में लोमश ऋषि के आश्रम एवं वशिष्ठ मुनि विघ्नेश्वर के आश्रम के रिफ्रेन्स से राम जन्मभूमि के स्थान को लोकेट किया गया है। अयोध्या महात्म्य के अनुसार राम जन्मस्थान लोमश ऋषि आश्रम के पश्चिम, विघ्नेश्वर मन्दिर के पूरब और वशिष्ठ मुनि के आश्रम से उत्तर स्थित बताया गया है। मुझे विघ्नेश्वर मन्दिर नहीं उसका एक खम्भा मिला, जिस पर ‘विघ्नेश्वर’ लिखा था। मुझे लोमश ऋषि का आश्रम नहीं दिशा। वशिष्ठ मुनि का आश्रम भी नहीं दिखा, लेकिन उसके बारे में लोगों ने बताया।” (पेज 125)

“ From references about the hermitages of sage Lomash and seer Vashishtha in Ayodhya Mahatmya, the birthplace of Rama has been located. As per Ayohya Mahatmya, Ram Janam Sthan is situated west of Lomash Rishi Ashram, east of the Vighneshwar temple and north of Vashishtha Muni Ashram. I did not come across the Vighneshwar temple; rather, I saw a pillar with the word “ Vighneshwar” engraved thereon. I did not come across the hermitage of sage Lomash. I also did not see the hermitage of seer Vashishtha, but people told me about him”. (ETC)

“मैंने वाल्मीकि की रामायण का नाम सुना है। वाल्मीकि रामायण में अयोध्या नगरी का और उसमें रामचन्द्र के जन्म का विवरण है। मैंने पूरी तरह से रामचरितमानस पूरी तरह से नहीं पढ़ा। रामचरितमानस में भी अयोध्या नगरी व राम जन्म के विवरण हैं।” (पेज 127)

“ I have heard of the Valmiki Ramayan. The Valmiki Ramayan has description of Ayodhya Nagri as also of the birth of Ramchandra there at. I did not go through the whole of the Ramcharitra Manas. The Ramcharitra Manas has also description of Ayodhya Nagri and the birth of Rama”. (ETC)

“अयोध्या महात्म्य में यह भी लिखा गया है कि अयोध्या में भगवान राम का जन्म हुआ और जन्मस्थान के मन्दिर पर हर तीर्थ यात्री को जाना चाहिए और यह भी लिखा है कि उस स्थान पर जाने से उस व्यक्ति को मुक्ति

मिल जाएगी।" (पेज 146)

"It is also written in Ayodhya Mahatmya that in Ayodhya, Lord Rama was born and every pilgrim should visit the temple at the birthplace; it is also written that by visiting that place, a person will attain Mukti (liberation)." (ETC)

“अयोध्या महात्म्य में यह माना गया है कि जिस स्थान पर भगवान का जन्म माना गया था, उस स्थान पर एक मन्दिर है।” (पेज 147)

" It is reckoned in Ayodhya Mahamtya that there is a temple at the place to which the birth of Bhagwan was attributed".(ETC)

“1800 ई० से पहले यह वृतान्त मिलता है कि रामकोट में हिन्दू लोग इकट्ठा होकर राम के अभिनन्दन में आकर राम की पूजा करते थे।” (पेज 171)

"Prior to 1800 AD, we come across such an instance that Hindu community after assembling in Ramkot in honour of Rama , used to worship him." (ETC)

“यह सही है कि विवादित स्थल रामकोट के इलाके के अन्दर आता है और आता था।” (पेज 172)

"It is true that the disputed site comes and came within the area of Ramkot." (ETC)

“करीब—करीब 5वीं सदी तक राम की जन्मभूमि अयोध्या थी। पांचवीं सदी के बाद यह बात समाप्त हो गई और फिर 11वीं व 12वीं शताब्दी में यह बात फिर से रिवाइव हो गई।” (पेज 217)

" Ayodhya was considered to be the birthplace of Rama upto circa 5th century A.D.. This conception came to an end after the 5th century and it got revived in the 11th and 12th centuries".(ETC)

“यह कहना सही है कि भारत में हिन्दुओं की धारणा अर्थात् सभी लोगों की धारण यह बनी रही कि अयोध्या राम की जन्मभूमि है और यह धारणा बराबर चलती रही है शुरु से आज तक।” (पेज 217)

“It is correct to say that in India it continued to be the conviction of Hindus, that is, of all the people that Ayodhya is the birthplace of Rama, and this conception has been in prevalence all along, that is, from the beginning until now.” (ETC)

“यह ठीक है कि मैं जितने लोगों से मिला अयोध्या में उनमें से कुछ लोगों का ऐसा विचार था कि श्रीराम की जन्मस्थली विवादित ढांचा में हुई हो। मैं जब विवादित स्थल पर गया था उस समय लोगों को पूजा करते देखा था पर मैं यह नहीं कह सकता कि वह किस आस्था से पूजा करते थे।” (पेज 312)

“It is true that some of those whom I met in Ayodhya had the opinion the birthplace of Sri Rama might have been at the disputed structure. When I visited the disputed site, I saw people offering worship but I can not see with what faith they offered worship.” (ETC)

“यह सही है कि मैंने जितने अंग्रेजी साहित्यों को पढ़ा उसमें राम की जन्मस्थली को ही राम जन्मभूमि दिखलाया गया।” (पेज 313)

“It is true that Rama's birthplace itself was shown to be Ram Janam Bhumi in all that English literature I went through.” (ETC)

PW-16, Prof. Suraj Bhan

“स्कन्ध पुराण में मैंने अयोध्या महात्म्य को पढ़ा है। अर्थात् स्कन्ध पुराण में अयोध्या महात्म्य एक भाग है।” (पेज 8-9)

"In Skandha Purana, I have read about the importance of Ayodhya. That is to say Ayodhya Mahatmya is a part of Skand Puran.” (ETC)

“परन्तु मन्दिर के लिए अर्थात् हर मन्दिर के लिए गर्भगृह का होना आवश्यक है। मन्दिर के लिए गर्भगृह का होना आवश्यक है, जहाँ देवता विराजमान हो, बाकी चीजों का होना आवश्यक नहीं है। मन्दिर बनाने का कोई एक स्वरूप नहीं दिया गया है।” (पेज 9)

“ But it is necessary for a temple, that is, every temple to have sanctum sanctorum. It is necessary for a temple to have a sanctum sanctorum. Where a deity is seated, rest of the things need not be there. No particular shape has been given for the construction of a temple.” (ETC

“जब मैं अयोध्या गया तब विवादित स्थल को निर्धारित करने के लिए हम लोगों ने लोमष आश्रम को आधार बनाया था, यह आधार हम लोगों ने अयोध्या महात्म्य के आधार पर बनाया था। यह मुझे याद नहीं है मेरी पहली यात्रा में मेरी टीम के सभी साथी साथ थे या नहीं।” (पेज 44)

"When I visited Ayodhya, we made the Lomash Ashram(hermitage) a basis for determination of the disputed site. We had chosen this basis on the premise of Ayodhya Mahatmya.I do not remember whether all my colleagues comprising my team were with me or not in course of my first journey." (ETC)

“मुझे याद नहीं कि जब मैं विघ्नेश्वर मन्दिर पहुँचा तो उस स्थान पर यह लिखा हो कि यह विघ्नेश्वर मन्दिर हो, लेकिन लोग वहाँ बता रहे थे कि यह विघ्नेश्वर मन्दिर है और मिश्र जी भी यह जानते थे कि यह विघ्नेश्वर मन्दिर है। ऐसा नहीं कि मैंने मिश्र जी के कहने पर यह मान लिया कि यह विघ्नेश्वर मन्दिर है बल्कि लोगों ने भी ऐसा ही बताया और तब मैंने उसे मान लिया।” (पेज 47)

“ I do not remember whether on reaching the Vighneshwar temple, the words 'Vighneshwar temple' were found to be written there at. But people were telling that it was Vighneshwar temple and Mishraji also knew that it was Vighneshwar temple. It is not that I took it to be Vighneshwar temple on being so told by Mishraji; rather, people also told me such thing and only then I took it to be such (a temple).“ (ETC)

“लौमष एक ऋषि थे और उनका आश्रम अयोध्या में है और जिसको लौमष

आश्रम या तीर्थ कहते हैं।" (पेज 50)

"Lomash was a sage with his hermitage in Ayodhya which is called Lomash Ashram(hermitage) or Teertha." (ETC)

“यह सही है कि आस्था की अंग्रेजी फेथ (Faith) होगी। आस्था दर्शन की बात है और परम्परा उसे लोगों में ले जाती है। यह सही है कि परम्परा की अंग्रेजी ट्रेडीशन है। यह सही है कि बहुत सी जगहों पर मूर्ति नहीं होती है पर लोग उस स्थान की पूजा करते हैं।” (पेज 106)

It is true that English word for 'Astha' would be 'faith'. Faith is is a philosophical term and 'parampara' (tradition) passes it on to people. It is true that 'parampara' is rendered as tradition in English. It is true that people offer worship even at those places where idols do not exist." (ETC)

“मेरे विवादित स्थल के अन्वेषण के समय उक्त संस्था के चेयरमैन प्रो० इरफान हबीब थे। यह सही है कि इसी संस्था के माध्यम से हमें विवादित स्थल का अन्वेषण करने के लिए ग्रांट मिली थी।” (पेज 167)

“ At the time of my exploration at the disputed site, Prof. Irfan Habib was chairman of the said institution. It is true that we had received grant for exploration of the disputed site through this very institution”.(ETC)

PW-18, Suvira Jaiswal

“मैं जब से होश संभाला, अपने माता-पिता को आर्य समाजी ही पाया था। फिर कहा कि शायद मेरे माता-पिता जी 1904 में आर्य समाजी ही बने थे। मैं शुरू से अर्थात् पैदाइश से ही आर्य समाजी अपने को मानती रही थी। यह सही है कि आर्य समाजी लोग ईश्वर को कोई मूर्ति पूजा नहीं मानते, पर ईश्वर का अस्तित्व मानते हैं।” (पेज 3)

“ When I came of age, I found my parents to be Arya Samajist.(Further stated) my parents became Arya Samajist perhaps in 1904 A.D. I continued to consider myself to be an Arya Samajist right since the beginning,

that is, my birth. It is true that Arya Samajists do not have any faith in idolatry but believe in the existence of God.”
(ETC)

“मेरे हिसाब से विष्णु का पहला मंदिर विदिशा वाला मंदिर ही था अर्थात् ऐसा ही साक्ष्य अभी तक जो मिला है।” (पेज 7)

"Vidisha- situated temple itself was, in my opinion, the first temple of Vishnu, that is to say, the evidence available to date suggest so." (ETC)

“मैंने मूल शिला लेख नहीं पढ़ा था, बल्कि जो किताब में छपा था, उसे पढ़ा है। लेख में कोई तस्वीर नहीं बनी है, बल्कि यह लिखा है कि गरुडध्वज स्थापित किया।” (पेज 8)

“ I had not read the original inscription; rather, I have gone through what was published in the book. No picture is carved in the inscription; rather it is written that 'Garudh Dhvaj' was established”. (ETC)

“यह सही है कि वाल्मीकी रामायण की रामकथा का जिक्र दशरथ जातक में मिलता है मैंने इसे पढ़ा है। दशरथ के पुत्र राम वही राम है जो वाल्मीकी रामायण में मिलते हैं और दशरथ जातक कथाओं में।” (पेज 11)

"It is true that the story of Rama of Valmiki Ramayana finds mention in Dashratha Jataka which I have read. Rama, son of Dashratha, is the same Rama that finds mention in Valmiki Ramayana and in the fables of Dashratha Jataka." (ETC)

“स्कन्ध पुराण में अयोध्या महात्म्य का एक पूरा अध्याय है।” (पेज 20)

“There is one full chapter of Ayodhya Mahatmay in Skand Puran”. (ETC)

“यह ठीक है कि हिन्दू धर्म में यदि किसी जगह पर आस्था है तो उस जगह भी पूजा पाठ हो सकती है। यह जरूरी नहीं है कि वहां पर मंदिर बना हो।” (पेज 27)

“It is true that Puja- Path (worship-prayer) can be offered

in Hindu religion at a place if people have faith in such a place. It is not necessary that a temple is built there. "

(ETC)

“मैंने ऐसा लेख पढ़ा है कि अबुल फजल ने यह लिखा है कि रामनवमी मनायी जाती थी। यह राम के अर्थात् रामनवमी के दिन मनाई जाती थी।”
(पेज 28)

“I have gone through a write- up that Abul Fazal has written that Ram Navmi was celebrated. It was celebrated on the day of Rama, that is, RamNavmi.” (ETC)

“मूलवाद सं० 5/89 में दाखिल पेपर सं० 118-सी-1/60 की ओर दिलाया एवं पैरा 3 एवं फुटनोट 7 को पढ़कर सुनाया एवं गवाह ने स्वयं भी पढ़ा और कहा कि मैं यह मानती हूँ कि श्रीराम को दूसरी शताब्दी में नारायण का अवतार माना जाता था।” (पेज 77)

“The attention of the witness was drawn to paper no. 118-C-1/60 filed in original suit no. 5/89 and its para 3 and footnote 7 was read over to her. The witness herself went through the said paper and stated -I consider that Sri Rama was considered to be an incarnation of Narayan in the 2nd century A.D.” (ETC)

“इस मरहले पर गवाह का ध्यान मूलवाद सं०-5/89 में दाखिल पेपर सं०-107सी-1/75 की ओर दिलाया, गवाह ने पृष्ठ 73 को पढ़कर उत्तर दिया कि श्लोक नं०-13, 14, 15 में सरयू नदी में स्नान करना और स्नान के बाद जो फल मिलता है, उसका वर्णन किया गया है। श्लोक नं०-16 में विघ्नेश्वर की स्थिति बताई गई है। श्लोक नं०-17 में विघ्नेश्वर के दर्शन का महत्व है और उससे क्या फल प्राप्ति होती है। श्लोक नं०-18 में विघ्नेश्वर से राम जन्मभूमि की स्थिति बताई गई है। श्लोक नं०-19 में विघ्नेश्वर, वशिष्ठ एवं लोमश से किस तरह जन्मस्थान स्थित है, यह बताया गया है; श्लोक नं०-20 में दर्शन का क्या फल होता है, यह दे दिया गया है। श्लोक नं०-21 में नौमी के दिन स्नान के बाद दर्शन का क्या फल होता है, यह दिया गया है। श्लोक नं०-22, 23, 24 और 25 में स्नान, पूजा करने और आश्रम में रहने से क्या फल प्राप्त होता है, यह दर्शाया गया है।” (पेज 80)

“In this behalf, the attention of the witness was drawn to

paper no. 107C-1/75 filed in original suit no. 5/89. Reading its page 73 the witness replied- Versus 13, 14 and 15 have description of taking a dip in the river Saru and of the results emanating from such dip. The location of Vighneshwar is mentioned in verse 16. Verse no. 17 speaks about the importance having Darshan of Vighneshwar and also about the results derived from such Darshan. Verse no. 18 has pointed out the location of Ram Janam Bhumi from Vighneshwar. Verse no. 19 has described about the location of Ram Janam Sthan from the places known as Vighneshwar , Vashishtha and Lomash Verse no. 20 speaks about the results derived from Darshan. Verse no. 21 describe what results are obtained from having Darshan after taking a dip on the 9th day. Verses 22, 23 , 24 and 25 describe about what results are obtained from taking a dip, offering prayer and dwelling in a hermitage.”(ETC)

“यह मुझे मालूम है कि अयोध्या में राम की पूजा परम्परागत रूप से होती चली आ रही है। यह ठीक है कि चैत्र की शुक्ल पक्ष नवमी के दिन श्रीराम के अनुयायी उनके जन्मदिन के रूप में उसे मनाते चले आ रहे हैं। अयोध्या के तीर्थ स्थलों में मैंने गोप्रतार अथात् गुप्तार का नाम सुना है। वर्तमान में उस जगह को श्रीराम का गुप्त होने का स्थान मानते हुए वहां पर नहाना, पूजा आदि करते चले आ रहे हैं। अर्थात् राम के अनुयायी।” (पेज 86)

"I know that the worship of Rama has been continuing by way of tradition in Ayodhya. It is true that the followers of Shri Rama have been observing the ninth day of Shukla Paksha of Chaitra month as his birthday. Among the sites of pilgrimage at Ayodhya, I have heard the name of Gopratar or Guptar. Currently believing that Shri Rama vanished at this place, they have been taking bath, offering worship etc. That is to say, they are followers of Rama."

(E.T.C)

“यह ठीक है कि परम्परागत रूप से वैष्णव धर्म के मानने वाले रामनवमी के दिन अयोध्या में सरयू स्नान और श्रीराम के दर्शन हेतु जाते हैं।” (पेज 93)

"It is true that by way of tradition the followers of Vaishnavism go to take a dip in Saryu and to have darshan of Shri Rama at Ayodhya on the occasion of Ram Navami."

(E.T.C)

“यह सही है कि इस मुकदमे में एक वर्ग के लोग इसे अपने आराध्य देव की जन्मभूमि मानते हैं। यह विवादित स्थल अयोध्या में स्थित है।” (पेज 104)

"It is true that people belonging to one side in this case consider it to be the birthplace of their adored deity. This disputed place is situated at Ayodhya." (E.T.C)

“विद्वान् जिरहकर्ता अधिवक्ता ने गवाह का ध्यान मूलवाद सं०-5/89 में दाखिल पेपर सं०-261सी/1 की पृष्ठ सं०-192 की ओर दिलाया। गवाह ने पढ़कर कहा कि श्लोक नं०-3 व 4 में विष्णु के आयतन का वर्णन है, विष्णुहरि मन्दिर का वर्णन नहीं है। आयतन का मतलब मन्दिर से होता है।” (पेज 106)

“Attention of the witness was drawn to page no. 192 of Paper No. 261C/1, reading which the witness said that in Verses no. 3 and 4 there is mention of 'Ayatan' of Vishnu and not of Vishnu Hari Mandir, Ayatan connotes temple."

(ETC)

“वाल्मीकि रामायण में श्रीराम की जन्म तिथि, और उनकी जन्मभूमि का उल्लेख आया है। इस वाल्मीकि रामायण में इस बात का जिक्र है कि इच्छवाकु वंश में राजा के घर में श्रीराम का जन्म हुआ और उनका बाल्यकाल अयोध्या में बीता।” (पेज 106)

"The date of Shri Rama's birth as well as his place of birth has found mention in the Valmiki Ramayana. It is mentioned in the Valmiki Ramayana that Shri Rama was

born in royal family belonging to the Ikshwaku dynasty, and he passed his childhood at Ayodhya." (E.T.C)

“रघुवंश महाकाव्य में राजा अदिति, भगवान राम व उनके वंशज एवं जन्म आदि का विवरण दिया है। यह ठीक है कि उस काव्य में श्रीराम के जन्म के समय प्रसूतिगृह और उनके जन्म के पूर्व देवताओं द्वारा दुंदुभी बजाने का विवरण है।” (पेज 108–109)

"Details about king Aditi and Lord Rama as also about their descendents, birth etc., have been given in an epic called Raghuvansh. It is true that this epic has details about the maternity home as it existed at the time of Shri Rama's birth and also about trumpets having been sounded by gods before his birth." (E.T.C)

“यह ठीक है कि रामचरितमानस में अयोध्या के उत्तर सटी हुयी सरयू नदी का होना, राम का जन्म, उनकी जन्मभूमि, अयोध्या में उनका कार्यकाल आदि का वर्णन है।” (पेज 113)

"It is true that the Ramcharit Manas depicts the existence of the river Saryu north of and adjacent to Ayodhya, the birth of Rama, his place of birth, his tenure etc. in Ayodhya." (E.T.C)

“यह कहना सही है कि वाल्मीकी रामायण अयोध्या काण्ड के अंदर श्रीराम के जन्म होने का विवरण है। यह कहना भी सही है कि उक्त रामायण में अयोध्या में आबादी का होना राजा का होना, राज्य की सीमाओं का होना एवं जनता का होना उल्लिखित है।” (पेज 126)

"It is true to say that details about the birth of Shri Rama are contained in the Ayodhya canto of the Valmiki Ramayana. It is also true to say that the said Ramayana also mentions about there being human inhabitation, king, state borders and public in Ayodhya" (E.T.C)

“मैंने 80 के दशक में मैंने राम जन्मभूमि को जानने के लिए शोध कार्य किया। अर्थात् सन् 80 से 90 के बीच में। यह कहना सही है कि 1990 के

बाद से आज तक रामजन्मभूमि स्थल के विषय पर मैंने कोई खोज या शोध कार्य नहीं किया।" (पेज 128)

"I did research work to know Rama's birthplace in 80's, i.e., between 80 and 90. It is true to say from 1990 to date I did not perform any search or research work on the site of Rama's birthplace." (ETC)

“रामकोट नाम का स्थान अयोध्या में है ऐसी मान्यता भी है उसी रामकोट मोहल्ले में श्रीराम का जन्म हुआ था और उस स्थान को पूजनीय मानते हैं और पूजा करते हैं।” (पेज 132)

"A place called Ramkot is in Ayodhya. It is also a belief that Shri Rama was born in that very Ramkot locality and (they) consider that place to be venerable and worship it." (E.T.C)

“यह ठीक है गुप्तकाल के प्रारम्भ में ही अयोध्या नगरी प्रतिष्ठित हो चुकी थी अर्थात् जानी जाती थी। यह कहना सही है कि गुप्तकाल की अयोध्या वही है जो अयोध्या आज जिला फैजाबाद में है। यह भी ठीक है कि विवादित ढांचा भी उसी अयोध्या में स्थित था।” (पेज 145)

"It is true that right at the outset of the Gupta period Ayodhya Nagari had got established, that is, it was known as such. It is true to say that the Ayodhya of the Gupta period is the same as it exists today at Ayodhya in the Faizabad district. It is also true that the disputed structure was also situated at that very Ayodhya." (E.T.C)

PW-19, Maulana Atiq Ahmed

“जिन किताबों का हवाला दिया है, उनमें कुछ का नाम मुझे याद है। मसलन तुज्क बाबरी, आईने अकबरी और फैजाबाद के मुखतलिफ गजेटियर्स एवं डॉ० राजेन्द्र प्रसाद की किताब इण्डिया डिवाइडेड आदि-आदि जिन गजेटियर्स का हवाला उन किताबों में दिया गया है और ऐब्सट्रेक्स दिए गए हैं उनमें से बाज में यह बात होना मुझे याद आता है कि लोगों में मशहूर यह है कि वहाँ पर राम जी की पैदाइश हुई थी।” (पेज 73)

"I remember the names of some of the books which have been quoted, for example- Tuzuk-e-Babri, Ain-e-Akbari, many gazetteers of Faizabad, Dr. Rajendra Prasad's book 'India Divided', etc. I remember that it is known to public that it is mentioned in some of the gazetteers-which have been quoted in those books and extracts of which have been given- that Ram Ji was born over there." (E.T.C)

“यह बात याद है कि आइने अकबरी में इसका जिक्र है कि अयोध्या हिन्दुओं की तीर्थगाह है जहाँ वह स्नान करने आते हैं। पर वहाँ वह मन्दिरों में पूजा अर्चना करने आते हैं या नहीं यह याद नहीं है। इतना याद है कि उसमें यह जिक्र है कि हिन्दू वहाँ नहाने आते हैं और वे क्या करते हैं, यह याद नहीं है।” (पेज 76)

"I remember that it is mentioned in Ain-e-Akbari that Ayodhya is a place of pilgrimage for Hindus where they come to have take dip. I do not remember whether or not they come over there to offer prayer-worship at the tmeples. I remember to extent that it is therein mentioned that Hindus come to that place for taking a dip; I do not remember what else they do there." (E.T.C)

“मुझे यह जानकारी पहले भी थी और आज भी है कि अयोध्या में हिन्दुओं के बहुत से मन्दिर हैं।” (पेज 77)

"I knew it earlier and I know it even today that there are many temples of Hindus in Ayodhya" (E.T.C)

PW-20, Prof. Shirin Musavi

“आइने अकबरी अबुल फज्जल ने 1586 से लिखना शुरू किया और 1598 में फार्मली क्लोज किया। अबुल फज्जल अकबर के एक मशहूर मिनिस्टर थे और उनके आफिसियल हिस्टोरियन थे।” (पेज 7)

"Abul Fazal began to write Ain-e-Akbari from 1586 and he formally completed in 1598. Abul Fazal was a famous minister of Akbar and he was his official historian."

(E.T.C)

“इस पुस्तक में भी अबुल फज्जल ने अयोध्या का दो जगह उल्लेख किया है। उस उल्लेख में उन्होंने ऐसा कहा है कि अयोध्या श्रीराम जी का, जो हिन्दुओं के अवतार थे, ऐसा माना जाता है कि वह उनका निवास स्थान था। उस किताब में भी अयोध्या में राम मन्दिर तोड़कर मस्जिद बनाने का कोई उल्लेख नहीं है। विलियम फिन्च एक मशहूर ट्रेवलर थे जो भारत वर्ष में 1608 से 1611 तक रहे थे। उनकी इस यात्रा के एकाउंट्स कई जगह छपे हैं। वह ब्रिटेन के रहने वाले थे। अपने उस एकाउंट में उन्होंने अयोध्या का उल्लेख किया है। उन्होंने ऐसा लिखा है कि अयोध्या में श्री राम चन्द्र जी का पैलेस एवं फोर्ट था।” (पेज 7)

"In this book too, Abul Fazal has mentioned about Ayodhya at two places. In course of that mentioning he has stated that Ayodhya is believed to be the dwelling place of Shri Ram Ji, who was an incarnation for Hindus. In that book also, there is no mention about the construction of a mosque after demolishing the Rama temple in Ayodhya. William Finch was a famous traveller who stayed in India from 1608 to 1611. Accounts of this travel of his are published at several places. He hailed from Britain. He has in his account mentioned of Ayodhya. He has written that Shri Ramchandra Ji's palace and fort stood in Ayodhya."

(E.T.C)

“बुकानेन 1810 में अयोध्या गये थे, उसका उल्लेख उन्होंने अपने एकाउंट में किया है। उन्होंने अपने इस एकाउंट में ऐसा लिखा है कि यह कहा जाता है कि औरंगजेब ने रामकोट में मन्दिर तोड़कर मस्जिद बनाई। पर उन्होंने यह कहा है कि इस मस्जिद पर जो इंसक्रिप्शन है, वह बाबर के समय का है।” (पेज 8)

"Buchanan had gone to Ayodhya in 1810; he has mentioned about it in his account. He has in his account written that it is said that Aurangzeb had got a mosque

build by breaking down a temple at Ramkot. But he had said that the inscription of this mosque is of the time of Babar." (E.T.C)

“में इस पर भी कुछ नहीं कह सकती कि भगवान श्रीराम अयोध्या में अवतरित हुए या नहीं। में इस पर भी कुछ नहीं कह सकती कि भगवान श्रीराम, अयोध्या में जन्म लिये या नहीं। में इस बारे में भी कुछ नहीं कह सकती कि भगवान राम ने यदि अयोध्या में जन्म लिया होगा, तो कोई भौगोलिक स्थल उस पर रहा होगा या नहीं। यह कहना गलत है कि में पूर्वाग्रह से ग्रसित होकर शुरु से आखिर तक गलत बयानी कर रही हूँ। यह भी गलत है कि पूरा सच कहने के बजय में सच को पूरी तरह से छिपा रही हूँ। यह भी कहना गलत है कि मार्क्सिस्ट स्कूल आफ थार्ट्स के इतिहासकारों के ग्रुप की एक सदस्य हूँ।” (पेज 100)

"I can say nothing even on the point as to whether Lord Shri Rama incarnated himself at Ayodhya or not. I can say nothing even on the point as to whether Lord Shri Rama took birth at Ayodhya or not. I can say nothing about whether or not there would have been a geographical place if Lord Rama had taken birth at Ayodhya. It is incorrect to say that I have been giving a wrong testimony out of prejudice from beginning to end. It is also incorrect that instead of speaking the whole truth, I am concealing the truth completely. It is also incorrect to say that I am a member of a group of historians associated with the Marxist School of Thoughts." (E.T.C)

“स्वयं कहा कि मैंने मेनली अयोध्या काण्ड व उत्तराकाण्ड पढ़ा है। उत्तराकाण्ड में यह लिखा है कि है राम तुम 27 बार यहां जन्मे और मैं हर जन्म के समय था। इसी तरह की बातें लिखी हैं। उसमें यह लिखा है कि राम तुम अयोध्या में 27 बार जन्मे। रामचन्द्र जी के पिता का नाम राजा दशरथ था। यह बात मैंने उसी में अर्थात् राम-चरित मानस में ही पढ़ी थी, पर किस काण्ड में पढ़ी, यह मुझे याद नहीं।” (पेज 101)

“(Stated on his own) I have mainly read Ayodhya-kand and

Uttara-kand. It is written in Uttara-kand: 'O Rama, you were born at Ayodhya 27 times and I was present on every occasion of your birth'. Such type of things are written. It is therein written: 'O Rama, you were born at Ayodhya 27 times'. The name of Ram Chandra Ji's father was King Dashrath. I read this thing in that very book, that is, in the Ram Charit Manas itself, but I do not remember the canto in which I read it." (E.T.C)

“यह मैं जानती हूँ कि हिन्दू धर्मावलम्बियों का मानना है कि श्रीराम का जन्म अयोध्या में ही हुआ। मुझे यह नहीं मालूम कि सभी हिन्दू ऐसा मानते हैं या नहीं कि अयोध्या में श्रीराम का जन्म हुआ था या नहीं पर हिन्दुओं के एक वर्ग का मत है कि श्रीराम का जन्म अयोध्या में विवादित स्थल पर ही हुआ था।” (पेज 124)

“I know that the followers of Hinduism believe that Sri Rama was born at Ayodhya itself. I do not know whether or not all the Hindus believe Sri Rama to have taken birth at Ayodhya. But a section of Hindus believe that Sri Rama was born on the disputed site itself in Ayodhya.” (E.T.C)

“जन्मभूमि का मतलब किसी व्यक्ति विशेष के जन्मस्थान से होता है। यह ठीक है जैसा कि मैं ऊपर बता चुकी हूँ कि रामचरित मानस में सरजू नदी का उल्लेख है।” (पेज 125)

“Janmbhumi (land of birth) means 'Janmsthan' (birthplace) of a particular person. It is true that the river Saryu finds mention in the Ram Charit Manas, as I have stated above.” (E.T.C)

“स्कंध पुराण का नाम सुना है। स्कंध पुराण के एक भाग का अनुवाद मैंने पढ़ा है इसमें श्रीराम के जन्म स्थान का विवरण लिखा है और कुछ दिशाएँ भी दी हुई हैं स्वयं कहा कि विद्वानों का कहना है कि वे वेग हैं इस संबंध में हमारा कोई व्यक्तिगत मत नहीं है।” (पेज 126)

“I have heard the name of Skanda Purana. I have read

translation of a portion of Skanda Purana which has description of Sri Rama's birthplace as also specification of some directions. (Stated on his own) They are vague; I do not have any personal opinion in this respect.” (E.T.C)

“मैंने स्कंध पुराण के इस पोर्शन को रिलेवेन्ट समझा इसलिए इसका अनुवाद पढ़ा। यहा ठीक है कि स्कन्ध पुराण में अयोध्या में श्रीराम के जन्म स्थान का वर्णन है पर उसी खण्ड में जन्म स्थान के सर्राऊडिंग टैम्पल का अनुवाद जो मैंने पढ़ा था, उसमें नहीं था।” (पेज 126)

"I took this portion of Skanda Purana to be relevant, that's why I studied its translation. It is true that Skanda Purana describes Sri Rama's birthplace at Ayodhya but the existence in that very part of any temple surrounding his birthplace did not find mention in the translation which I had gone through."(ETC)

“मन्दिर आदि का लोकेशन दिया हुआ है पर इसके बारे में निश्चित होना सम्भव नहीं है। मुझे ऐसा याद नहीं कि उस खण्ड में जन्म स्थान का उल्लेख है या नहीं। मेरे अनुसार सर्वप्रथम विवादित ढांचे का निर्माण 1528 में हुआ होगा। यह विवादित स्ट्रक्चर जिस भूमि पर बना था किसी सोर्स में नहीं मिलता।” (पेज 126)

“The location of the temple etc. is given but it is not possible to be sure about it. I do not remember whether or not Janmsthan finds mention in that part. In my opinion, the disputed structure would have first been constructed in 1528. Information as to the land on which this disputed structure was built is not available in any source.”(E.T.C)

“मस्जिद जिस ऐरिया में है उसे रामकोट के नाम से जाना जाता है। फिंच का पूरा नाम विलियम फिंच था यह ठीक है ये एक इंगलिश यात्री थे जो 1608 से 1611 में अयोध्या में आये थे। यह भी ठीक है फिंच साहब ने अपने एकाउन्ट में अयोध्या में राम का किला, महल, व खण्डहर होने का जिक्र किया है और साथ-साथ अयोध्या को हिन्दुओं का तीर्थ स्थल बताया है फिर कहा कि विलियम फिंच ने कहा कि यह लीजेन्ड था कि यहां राम

का किला था। उन्होंने यह भी कहा कि ऐसा माना जाता है कि श्रीराम ने यहां अवतार लिया है।” (पेज 127)

“The area in which the mosque is situated, is known as Rmakot. The full name of Finch was William Finch. It is true that he was an English traveller who came to Ayodhya between 1608 and 1611. It is also true that Finch has in his account mentioned about the existence of Rama's fort, palace and remains in Ayodhya; besides, he has termed Ayodhya as a place of pilgrimage for Hindus. (Further stated) William Finch stated that there was a legend that Rama's fort stood here. He has also stated that Sri Rama is believed to have incarnated himself here.” (E.T.C)

“अयोध्या में राम जन्म स्थान होने का लीजेन्ड 17वीं शताब्दी से मिलता है उससे पहले मध्यकालीन इतिहास में राम जन्म स्थान का कोई लीजेन्ड उपलब्ध नहीं है। जहां तक मुझे मालूम है अयोध्या के राम से ऐसोसियेटेड विचार धारा 16वीं सदी तथा उसके बाद मिलती है उससे पहले के फारसी और इंगलिश के जो सोर्सज मैने पढ़े हैं उनमें अयोध्या में श्रीराम से ऐसोसियेटेड किसी विचार धारा का जिक्र नहीं है। फारसी और इंगलिश के अलावा और कोई श्रोत उपलब्ध है या नहीं इसका मुझे ज्ञान नहीं है।” (पेज 136)

“A legend about the existence of Ram Janmsthan (Rama's birthplace) in Ayodhya is available from the 17th century. Prior to that, in course of the medieval history, we do not come across any legend about Ram Janmsthan. As far as I know, a line of thought associated with Rama of Ayodhya is found in the 16th century and its subsequent period. The Persian and English sources belonging to earlier period and which I have read, do not make mention of any line of thought associated with Sri Rama of Ayodhya. I do not have the knowledge as to availability or otherwise of any

sources other than Persian and English ones.” (E.T.C)

“विवादित स्थल पर विवादित ढांचे के पहले कोई भवन था या नहीं इसकी साक्ष्य आर्कियोलोजिकल एक्सप्लोरेशन से ही मिल सकती है।यह ठीक है कि सिक्ख साहित्य में यह एक टेडीशन है कि गुरुनानक अयोध्या गये थे श्रीराम जन्म स्थान का दर्शन किया और सरजू में स्नान किया। (पेज 137–138)

“Evidence about the existence or otherwise of any building at the disputed site prior to the disputed structure, can be obtained only through archaeological exploration. It is true that there goes a tradition in the Sikh literature that Guru Nanak visited Ayodhya, had darshan of Sri Ram Janmsthan and took a dip in Saryu.” (E.T.C)

“यह ठीक है कि जिस स्थान के साथ कोट शब्द लगा होता है उससे साधारणतया यह निष्कर्ष निकाला जाता है कि वहाँ पर किला रहा होगा।(पेज 144)

“It is true that if the word Kot is used with the name of a place, it is ordinarily inferred that there would have been a fort over there.” (E.T.C)

“अयोध्या में रामकोट स्थान के बारे में मैंने पढ़ा है। स्कन्ध पुराण में रामकोट की भौगोलिक स्थिति का वर्णन है परन्तु, वह अस्पष्ट है। यह ठीक है कि अयोध्या में किसी एक जगह को 16वीं सदी के अन्त से रामकोट के नाम से जाना जाता है। स्कन्ध पुराण का रचना काल नवी सेन्चुरी को एट्रीब्यूट किया जाता है अर्थात् बताया जाता है।” (पेज 144)

“I have read about a place called Ramkot in Ayodhya. The geographical location of Ramkot finds description in Skanda Purana. But it is not clear. It is true that a certain place in Ayodhya is known by the name of Ramkot from the end of 16th century. Skanda Purana is attributed to, that is, stated to be belonging to the 9th century.” (E.T.C)

“यह कहना भी गलत है कि उसी वजह से मैंने ऐसे स्रोतों को छोड़ दिया हो कि जिसमें विवादित स्थल पर राम जन्म स्थान या स्थित मंदिर का

प्रमाण मिलता हो।" (पेज 145)

"It is also incorrect to say that for this very reason I have omitted to mention those hymns from which proofs may be found of Ram Janmsthan at the disputed site or of temple situated there." (E.T.C)

"सबाहुद्दीन साहब ने जो पुस्तक अयोध्या में बाबरी मस्जिद के मुतालिक लिखी वह विवादित स्थल व ढांचे से ही संबंधित थी।" (पेज 23)

"A book which Sahab-ud-Din Sahib had written in connection with the Babri mosque in Ayodhya, was only about the disputed site and structure." (E.T.C)

"यह कहना सही है कि उक्त किताब में लेखक ने इस बात का तजकिरा किया है कि हिन्दू लोग विवादित स्थल को राम जन्मभूमि बताते हैं और मानते हैं तथा मुसलमान उसे मस्जिद।" (पेज 23)

"It is correct to say that the writer has in the said book mentioned that Hindus term and regard the disputed site as Rama's Janmbhumi and Muslims take it to be a mosque." (E.T.C)

"यह कहना सही है कि मैंने कुछ किताबों में इस बात का तजकिरा पढ़ा है कि अयोध्या में रामचन्द्र जी का जन्म स्थान है। यह कहना सही है कि श्री रामचन्द्र जी हिन्दुओं के अराध्य देवता है जिन्हें हिन्दू लोग भगवान मानते हैं और पूजा करते हैं। उपरोक्त संदर्भित किताब 'अयोध्या में इस्लामी आसार' में मैंने पढ़ा है कि शहर अयोध्या के बीचों बीच श्रीराम जन्म स्थान मंदिर है। जो रामचन्द्र जी के जन्म स्थान से मशहूर है।" (पेज 24)

"It is correct to say that I have read in some books that Ram Chandra Ji's birthplace is located in Ayodhya. It is correct to say that Sri Ram Chandra Ji is a adored deity of Hindus whom they regard as Bhagwan (Supreme Being) and worship Him as such. In the above-referred book 'Ayodhya Mein Islami Aasar', I have read that Sri Ram Janmsthan temple stands right in the centre of Ayodhya

town which is famous as the birthplace of Ram Chandra Ji.” (E.T.C)

“यह कहना सही है कि किसी भी धर्म की इबादतगाह को यदि गिरा दिया जाये तो वह उसी धर्म की इबादतगाह रहेगी यह कहना सही है कि यदि मंदिर को तोड़कर मस्जिद बना दी जाये तो उसकी हैसियत नहीं बदलेगी और वह मंदिर ही रहेगा और यदि मस्जिद को तोड़कर मंदिर बना दिया जाये तो वह मस्जिद ही रहेगी। यदि यह साबित हो जाये कि विवादित स्थल पर मंदिर था जिसे जबरन तोड़कर मस्जिद बनायी गयी तो वह मंदिर ही माना जायेगा।” (पेज 25)

“It is true to say that if a place of worship for any religion is demolished, that will remain as such for that religion. It is correct to say that if a mosque is constructed by demolishing a temple, its status will not change and it will remain as a temple, nothing else; and if a temple is constructed by demolishing a mosque, it will continue to be a mosque, nothing else. If it is proved that at the disputed site, there was a temple forcibly demolishing which a mosque was constructed then it will be considered to be a temple, nothing else.” (E.T.C)

“मैंने अली मियाँ साहब का नाम सुना है, मेरी उनके वालिद साहब से वाकाफियत है।” (पेज 25)

“I have heard the name of Ali Miyan Sahib; I have acquaintance with his father.” (E.T.C)

“उनकी लिखी पुस्तक ‘हिन्दुस्तान इस्लामी अहद में’ है। यह कहना सही है कि वह किताब जो अली मिया साहब के वालिद हकीम सै0अब्दुल हई हरौनी, ने लिखी थी। यह कहना सही है कि उस किताब में बाबरी मस्जिद का जिक्र आया है।” (पेज 25-26)

“‘Hindustan Islami Ahad Mein’ is a book written by him. It is true to say that the Babri mosque has found mention in the book written by Haquim Syed Abdul Hae Harauni son

of Ali Miyan Sahib.” (E.T.C)

“यह कहना सही है कि उपरोक्त किताब में लेखक ने ऐसा लिखा है कि लोग यह कहते हैं कि बाबरी मस्जिद अयोध्या में बाबर ने जहां बनवायी थी उसे हिन्दू रामचन्द्र जी का जन्म स्थल कहते हैं।” (पेज 26)

“It is true to say that the writer has in the aforesaid book written that Hindus call the place, where Babur had constructed Babri mosque in Ayodhya, 'Ram Chandra Ji's Janmsthal'.” (E.T.C)

PW-21, Dr.M. Hashim Quidwai

“यह सही है किसी जगह विशेष की मस्जिद के लिए कोई अहिमियत नहीं है। मैं इस बात से सहमत नहीं हूँ कि चूंकि श्रीरामचन्द्र का जन्म अयोध्या में हुआ था और हिन्दू उन्हें भगवान मानते हैं इसलिए वह भूमि पूजनीय है।” (पेज 43)

“It is true that a particular place does not have any importance for a mosque. I do not agree with the view that since Sri Ram Chandra was born at Ayodhya and Hindus regard him as Bhagwan (Supreme Being), that land is venerable.” (E.T.C)

“यह सही है कि हिन्दू लोग अयोध्या में भगवान राम के जन्मस्थान पर दर्शन करने सदियों से जाते हैं। मैंने यह सुना है कि रामनवमी के दिन अयोध्या में बहुत बड़ा मेला लगता है। यह सही है कि हिन्दू लोग भगवान राम को विष्णु का अवतार मानते हैं।” (पेज 77)

“It is true that for centuries Hindus have been coming to Ayodhya to have darshan of Lord Rama's Janmsthan (birthplace). I have heard that a very big fair is held at Ayodhya on the occasion of Ram Navami. It is true that Hindus regard Lord Rama as an incarnation of Vishnu.” (E.T.C)

“मुकदमें में एक पक्ष राम जन्मभूमि कहता है और दूसरा बाबरी मस्जिद कहता है।” (पेज 80)

“One party to the litigation call it Ramjanmbhumi and the other one call it the Babri mosque.” (E.T.C)

“मैं जब गया था उस जमाने में मुझे कोई आबादी विवादित स्थल के चारों ओर नजर नहीं आई थी। विवादित स्थल के चारों ओर मेरे ख्याल से डेढ़ दो फर्लांग तक कोई आबादी नहीं थी।” (पेज 81)

“No human inhabitation was seen by me around the disputed structure at the time when I went there. I think that there was no human inhabitation as far as one-a-half or two furlongs around the disputed site.” (E.T.C)

PW-23, Mohd. Qasim Ansari

“यह कहना सही है कि जो तीर्थ यात्री परिक्रमा करते हैं वे हनुमानगढ़ी, कनक भवन और रामजन्मभूमि का दर्शन भी करते हैं।” (पेज 34)

“It is correct to say that the pilgrims, who perform circumambulation, also have darshan of Kanak Bhawan and Ramjanmbhumi.”(E.T.C)

“मैं चौदह कोसी परिक्रमा के बारे में भी जानता हूँ। इस चौदह कोसी परिक्रमा मार्ग में अयोध्या और फैजाबाद आते हैं यह कहना भी सही है कि चौदह कोसी परिक्रमा भी होती है यह साल में एक बार होती है। यह परिक्रमा भी कार्तिक के माह में होती है। यह कहना भी सही है कि इस परिक्रमा में भी लाखों की संख्या में तीर्थ यात्री और भक्तगण शिरकत करते हैं।” (पेज 34)

“I also know about the 'Chaudahkosi' (fourteen kose, one Kose being equal to 2 miles) circumambulation. Ayodhya and Faizabad fall in this 'Chaudahkosi' circumambulation path. It is also correct to say that 'Chaudahkosi' circumambulation is also performed. It is performed once in a year. This circumambulation is also performed in the month of Kartika. It is also correct to say that pilgrims and devotees participate in this circumambulation in numbers going in lakhs.”(E.T.C)

“यह ठीक है कि हिन्दू लोग जिसे मैं बाबरी मस्जिद कहता हूँ उसे जन्मभूमि कहते हैं। यह ठीक है कि जो लाखों की भीड़ रहती है उसमें चारों जगह दर्शन करने का उल्लास रहता है।” (पेज 37)

“It is true that what I term as Babri mosque, is called Janmbhumi by Hindus. It is true that the gathering going in lakhs, is all full of fervour to have darshan.”(E.T.C)

“दोराही कुआ से जन्मभूमि, जिसे हम बाबरी मस्जिद कहते हैं वह लगभग 20-25 फिट ऊंचे स्थान पर है।” (पेज 37)

“The Janmbhumi, which is called Babri mosque by me, is at a height of about 20-25 feet above the 'Dorahi Kuan'.”(E.T.C)

“यह कहना ठीक है कि उपरोक्त तीनों मेले में अपनी याददाश्त से देखता चला आ रहा हूँ। यह कहना सही है कि यह तीनों मेले में लाखों की संख्या में श्रद्धालु आते हैं कुछ रेल से आते हैं, कुछ बस से आते हैं और कुछ अपनी गाड़ी से आते हैं पहले कुछ लोग बैलगाड़ी और घोड़ों से भी आते थे। यह कहना गलत है कि जब लोग बैलगाड़ी से आते थे तो दोराही कुआं के आसपास पूरे रामकोट में बैलगाड़ी ही बैलगाड़ी रहती थी। बल्कि बैलगाड़ियां मेरे घर के पास ही रोक दी जाती थीं। यह भी कहना ठीक है कि अयोध्या में 10-20 हजार आदमी रोज आते हैं।” (पेज 39)

“It is correct to say that I have been seeing these three fairs since my memory. It is true that lakhs of devotees visit on occasion of these three fairs, some come by train, some by bus and some by their private vehicles. Earlier some people used to come by bullock-carts and horses as well. It is wrong to say that when people used to come by bullock-carts, then there were bullock-carts all around in Ramkot near the Dorahi Kuan, and instead the bullock-carts were stopped near my house. It is correct to say that 10-20 thousand people come to Ayodhya everyday.”(E.T.C)

“वशिष्ट कुण्ड के उत्तर ब्रह्मकुण्ड गुरुद्वारा है। झगड़े वाली जमीन के पूरब मानस भवन है जिसके पूरब 4-5 मंदिर है जिसमें लोमस मंदिर और राम

गुलेला मंदिर आदि हैं। यह सड़क जो विवादित भवन के उत्तर से जाती है वह पूरब की ओर जाकर राजमार्ग में मिल जाती है। यह ठीक है कि राजमार्ग से झगड़े वाली जमीन के दोनों तरफ हिन्दुओं के मंदिर हैं। इसी सड़क पर अयोध्या का प्रसिद्ध मंदिर हनुमानगढ़ी भी है। यह भी ठीक है कि झगड़े वाली जमीन से पूरब राजमार्ग तक हिन्दुओं की आबादी है और उनके तमाम मंदिर हैं। झगड़े वाली जमीन के उत्तर एक किमी० की दूरी पर सरयू नदी है। यह भी ठीक है कि झगड़े वाली जमीन के उत्तर भी कई मंदिर हैं। उसी ओर कनक भवन मंदिर और कई तमाम प्रसिद्ध मंदिर हैं जिनका नाम मुझे नहीं मालूम है। लक्ष्मण टीला का नाम सुना है यह भी झगड़े वाली जमीन के उत्तर दिशा में नदी के किनारे है। यह ठीक है कि हमारे याददाश्त से अयोध्या में हिन्दुओं की मुसलमानों से ज्यादा आबादी है। यह ठीक है कि अयोध्या को हिन्दुओं का एक तीर्थ स्थल माना जाता है।” (पेज 41)

“The Brahmkunda Gurudwara is in north of Vashishtha Kunda. The Manas Bhawan lies in east of the disputed site, in east of which are 4-5 temples including Lomash temple, Ram Gulela temple etc. This road in north of the disputed structure, merges eastwards with the national highway. It is true that Hindu temples lie on both sides of the road between the national highway and the disputed site. The famous Hanumangarhi temple of Ayodhya also lies on this road. It is also true that Hindu populace exists in east of the disputed site upto the national highway and their various temples also lie over there. The Saryu river is one kilometer in north of the disputed site. It is also true that there are many temples in north of disputed site. The Kanak Bhawan temple and many other famous temples, whose names are not known to me, lie on that side. (I) have heard about Laxman Tila. It is also along the river bank in north of the disputed site. It is true that as per my memory, the

*Hindus are in majority over the Muslims in Ayodhya...
 . . . It is true that Ayodhya is considered a pilgrimage of the
 Hindus.”(E.T.C)*

“तीर्थ स्थान पहले भी था पर पहले कम लोग आते थे, अब ज्यादा लोग आते हैं। यह ठीक है कि हिन्दू लोग भगवान राम को अपना देवता मानते हैं। यह कहना सही है कि हिन्दुओं का ऐसा विश्वास है कि भगवान राम अयोध्या में पैदा हुए थे। यह भी कहना ठीक है कि अयोध्या में भगवान राम से संबंधित कई कुण्ड और स्थान हैं।” (पेज 42)

“Earlier also it was a pilgrimage but fewer people used to come. Now more people come. It is true that Hindus consider Lord Rama to be their God. It is correct to say that it is the belief of Hindus that Lord Rama was born in Ayodhya. It is also correct to say that there are many Kundas and places related to Lord Rama in Ayodhya.”(E.T.C)

“जब से मैंने होश संभाला तब से अयोध्या की आबादी में गृहस्थ और विरक्त (वैरागी) को बराबर-बराबर देख रहा हूँ। यह कहना सही होगा कि गृहस्थ आबादी में हिन्दुओं की संख्या लगभग 90 फीसदी के आसपास है।” (पेज 45)

“Since I have attained maturity, I have seen the householders and recluses to be in equal number in the populace of Ayodhya. It would be correct to say that Hindus would be around 90 percent of the householder's population.”(E.T.C)

“विभीषण कुण्ड है। ...मैं जानता हूँ कि भगवान राम हिन्दुओं के अराध्य देवता हैं।” (पेज 64)

“There is Vibhishan Kunda. I know that Lord Rama is revered God of Hindus.”(E.T.C)

PW-28, Sita Ram Roy

“मैंने बाल्मीकि रामायण पढ़ी है। इसमें अयोध्या का जिक्र है, जिसकी चर्चा

मैंने अपने उपर के बयान में किया। बाल्मीकि रामायण में लिखा है कि सरयूनदी से अयोध्या डेढ़ योजन दूर है पर दिशा नहीं कहा गया है। यह ठीक है बाल्मीकि रामायण में भगवान श्रीराम का मंदिर है। उनके द्वारा अयोध्या के मंदिर में पूजा अर्चना शयन आदि का वर्णन है। बाल्मीकि रामायण के बालकाण्ड में भगवान राम के जन्म, विश्वामित्र के साथ ताड़का राक्षसी का बध वहाँ से उनका विश्वामित्र के साथ धनुष यज्ञ में जनकपुर जाना और धनुष यज्ञ में सम्मिलित होना और परशुराम के साथ भेट आदि का वर्णन है। यह ठीक है कि बाल्मीकि रामायण के बालकाण्ड में भगवान राम का अयोध्या में जन्म हुआ और उनके बालरूप का वर्णन है।” (पेज 11-12)

“I have read Valmiki Ramayana. It mentions about Ayodhya, which has been discussed by me herein-above in my statement. It is mentioned in Valmiki Ramayana that Ayodhya was 1½ 'yojan' away from river Saryu, but the direction has not been given. It is correct that in the Valmiki Ramayana there is temple of Lord Sri Rama. (It) contains descriptions of prayer, worship, sleeping, etc. by Him in temple of Ayodhya. In the Valmiki Ramayana, the Baalkand contains descriptions of the birth of Lord Rama, the killing of demoness Tarka along-with Vishwamitra, thereafter His visit to Janakpur along-with Vishwamitra in the 'Dhanush Yagya' and participation in the 'Dhanush Yagya', and meeting with Parashuram, etc. It is correct that the Baalkanda of the Valmiki Ramayana contains descriptions of the birth of Lord Rama in Ayodhya as well as His child-form.” (E.T.C)

“यह ठीक है उसमें ऐसा भी वर्णन है कि भगवान राम का जन्म अयोध्या में हुआ तो देवताओं ने दुदम्भि बजाकर उनका स्वागत किया। यह भी ठीक है कि इसमें लव और कुश के जन्म का उल्लेख है।” (पेज 13)

“It is true that it is also so mentioned in it that when Lord

Rama was born in Ayodhya, the 'Devtas' (Gods) had welcomed Him by blowing trumpets. It is also correct that it mentions about the birth of Luv and Kush.”(E.T.C)

“मैनें स्कन्ध पुराण पढ़ा है। इसमें अयोध्या महात्म्य चैप्टर मैने पढ़ा है। अयोध्या महात्म्य में रामजन्मभूमि की स्थिति का वर्णन नहीं है। मेरी दृष्टि में ऐसा कहना सही नहीं होगा कि अयोध्या महात्म्य में रामजन्मभूमि की चौहद्दी एवं उसकी स्थिति दी हुई है। उक्त श्लोक को पढ़कर गवाह ने कहा कि मैनें इसका भावार्थ समझ लिया है इसमें जन्मभूमि की चौहद्दी स्पष्ट नहीं है फिर कहा कि चौहद्दी नहीं दी गयी है। गवाह से विद्वान अधिवक्ता ने श्लोक के 18, 19वीं लाईन दुबारा पढ़वाई जिसे पढ़कर गवाह ने कहा कि इस श्लोक से उपरोक्त चौहद्दी स्पष्ट नहीं होती है। इन श्लोकों में जन्मभूमि की चौहद्दी स्पष्ट नहीं है। इसमें इसकी चारों दिशाओं का उल्लेख नहीं है जो चौहद्दी के लिए होना जरूरी है। यह ठीक है कि उपरोक्त श्लोक में पिण्डारक, विघ्नेश्वर, वाशिष्ठ और लोमश का उल्लेख है। विद्वान जिरहकर्ता अधिवक्ता से 18वीं श्लोक की पहली पंक्ति सुनकर गवाह ने पढ़कर जबाब दिया कि इस स्थान से ईशान कोण की ओर जन्मभूमि के लिए जाना पड़ता है इसी श्लोक की दूसरी पंक्ति का अर्थ यह है कि मोक्ष की प्राप्ति के लिए जन्मस्थान जाया जाता है। प्रवर्तते शब्द का अर्थ यह होगा जो जाता है। विघ्नेश्वरः पूर्वभागे का अर्थ है कि विघ्नेश्वर के पूर्व भाग में। वशिष्ठातः उत्तरे का मतलब है और वशिष्ठ के उत्तर में, लोमाशात पश्चिमे भागे का मतलब है कि लोमश के पश्चिम भाग में, जन्मस्थानम् ततः का अर्थ है वहाँ से जन्मस्थान, मैनें जो अर्थ उपर बताया है इससे जन्मस्थान जाने का सकेंत होता है न कि उसकी चौहद्दी स्पष्ट होती है।”
(पेज 17-18)

“I have read Skand Puran. I have read Ayodhya Mahatmya chapter in it. The chapter Ayodhya Mahatmya does not describe the location of Ramjanmbhumi. In my view, it would not be correct to say that in Ayodhya Mahatmya, the boundary of Ramjanmbhumi and its status are mentioned. After reading the above verse, the witness stated that I have understood its meaning. The

boundary of Janmbhumi is not clear in it. Then stated that boundary has not been given. The learned counsel asked the witness to read again the 18th and 19th lines of the verse, and after reading them, the witness stated: 'the aforesaid boundary is not clear from this verse'. The boundary of Ramjanmbhumi is not evident in these verses. The four directions which are necessary for a boundary are not mentioned therein. It is correct that in the aforesaid verse, Pindarak, Vighneshwar, Vashishta and Lomesh are mentioned. On hearing the first line of 18th verse from the learned counsel conducting cross-examination and after reading the same, the witness replied that one has to go to the north-east direction from this place for visiting Janmbhumi (place of birth). The meaning of the second line of the same stanza is that one has to visit the 'place of birth' for salvation. The term 'parvartate' means one who goes. The term 'Vighneshwarah Poorvabhage' means in the eastern part of Vighneshwar. The term Vashishthatah Uttare means 'in the north of Vashishtha'; the term Lomashat Paschime bhage means 'in the western part of Lomash'; Janmsthanam Tatah means 'the place of birth from there'. The meaning which I have stated above indicates the path of the birth-place and not its boundary.

”(E.T.C)

“मैं अयोध्या अपने परिवार वालों के साथ जाने के कारण से जाता था। आखिरी बार अयोध्या में 60-62 की उम्र में गया था। मैंने यह जानने की कोशिश नहीं की, कि मेरे परिवार वाले अयोध्या किस भावना से जाते थे। मैं अयोध्या बीसों बार गया। मैं वहाँ ठहरता नहीं था। वहाँ मैंने मंदिर में अन्दर जाकर कभी दर्शन नहीं किए। गाड़ी में बाहर बैठे-बैठे देख लेता था।” (पेज 38)

“I used to go to Ayodhya on account of accompanying my family members. I last visited Ayodhya at the age of 60-62 years. I did not attempt to know as to with which feeling did my family members used to go to Ayodhya. I have been to Ayodhya more than 20 times. I did not stay there. I never had darshan over there by going inside the temple. I used to see from outside by sitting in the vehicle.”(E.T.C)

“चूँकि मैंने राम के जन्म को ऐतिहासिक ही नहीं माना इसलिए मैंने यह पता लगाने की कोशिश नहीं की, कि राम का जन्म कहाँ हुआ था।” (पेज 61)

“Since I did not consider the birth of Rama to be historical, as such I did not make attempt to learn as to where was Rama born.”(E.T.C)

“मुझे इसकी जानकारी है कि विवादित ढांचे के विध्वंस के पूर्व राम लला की मूर्ति रखी गयी थी, पर मुझे इसकी जानकारी नहीं है कि वहां कीर्तन होता था। मुझे यह मालूम था कि किस ई0 सन् में भगवान राम लला की मूर्ति विवादित ढांचे में रखी गयी थी, पर इस समय याद नहीं है, ऐसा कहना गलत है कि मेरी दृष्टि में यह बात महत्व हीन थी।” (पेज 103)

“I have knowledge of the fact that prior to demolition of disputed structure, the idols of Ramlala had been installed, but I do not have knowledge of the fact as to where was 'kirtan' performed. I knew the year in which the idol of Ramlala had been installed in the disputed structure, but do not recollect it at present. It is wrong to say that in my opinion, this fact had no importance.”(E.T.C)

“तत्काल मुझे ऐसी किसी अयोध्या की जानकारी नहीं है जिसके उत्तर में सरयू नदी बहती हो।” (पेज 111)

“At present I do not know about any such Ayodhya, to the north of which flows the river Saryu.”(E.T.C)

“राम के बारे में कुप्रचार करने के लिए नब्बे के दशक के बाद यह

किताबे योजनाबद्ध तरीके से लिखी गयी।" (पेज 127)

"These books were written in the decade of nineties in a planned manner in order to do wrong publicity about Rama." (E.T.C)

OPW-1, Mahant Ram Chandra Das Digambar

"रामायण में यह उल्लिखित है कि भगवान राम का जन्म अयोध्या में हुआ। अयोध्या का वर्णन हमारे वेदों में है, उपनिषदों में तथा संहिताओं में एवं अष्टादश उप पुराणों में, स्मृतियों में है और भारत के संस्कृत जगत में जो मान्य साहित्य उपलब्ध है, उस भगवान का जन्म स्थान अयोध्या माना गया है।" (पेज 7)

"It is mentioned in the Ramayana that Lord Rama was born in Ayodhya. The descriptions of Ayodhya are there in our Vedas, Upnishadas, Samhitas, Smritis of Ashtadash Up-puranas and the recognised literature available in Sanskrit in India. The birth place of the Lord has been taken as Ayodhya in (them)." (E.T.C)

"यह वही अयोध्या है जो वर्तमान स्थल है। इस स्थल पर भगवान राम का जन्म हुआ, इसके सम्बन्ध में चौहद्दी का उल्लेख करते हुए उपरोक्त सभी हिन्दू धर्मग्रन्थों में स्पष्ट रूप से उल्लेख है। कागज सं० 107ग/75 मेरे समक्ष है, स्कन्ध पुराण के अन्तर्गत अयोध्या महात्म्य प्रकरण में इस सम्बन्ध में स्पष्ट उल्लेख है। भगवान राम का जन्म स्थल एवं गर्भगृह विवादित स्थल ही है, जहाँ पर रामलला जी इस समय विराजमान हैं।" (पेज 8)

"It is the same Ayodhya, which is the present site. Lord Rama was born at this place. While giving the boundary in its behalf, there is clear reference in all the above mentioned Hindu treatises. The paper no. 107C/75 is before me, it contains clear mention in this behalf in the Ayodhya Mahatmya under the Skanda-purana. The birthplace of Lord Rama and the sanctum sanctorum are the disputed site, where Ramlala is present at

present.”(E.T.C)

“वाल्मीकि रामायण के पात्रों के नाम पर अयोध्या में स्थित विभिन्न स्थल तथा अयोध्या में स्थित विभिन्न स्थलों के सम्बन्ध में उपर्युक्त वर्णन के आधार पर मेरा यह कहना है कि विवादित स्थल रामजन्मभूमि है।” (पेज 54)

“On the basis of the aforesaid description on several Ayodhya situated places named after the characters of Valmiki Ramayan and in regard to the several places located in Ayodhya, I say that the disputed site is Ramjanmhbhumi.”(E.T.C)

“यह स्थान राम चबूतरे के उत्तर था। शिखर के नीचे दो मूर्तियाँ तथा सालिग्राम की एक बटिया थी जिसे पुजारी बाहर आंगन में लेकर आ गए थे। दोनों मूर्तियाँ रामलला की ही थी, क्रमशः बड़ी तथा छोटी मूर्तियाँ थी। मूर्तियों में जो शिखर के नीचे थे, सीता जी की मूर्ति नहीं थी, हनुमान जी की मूर्ति वहाँ पर थी या नहीं, मुझे याद नहीं। जिस स्थान से अर्थात् शिखर के नीचे से पुजारी मूर्तियों को हटाकर लाया था, समतलीकरण के बाद उन मूर्तियों को वहीं पर रख दिया गया।” (पेज 82)

“This place was to the north of the Ramchabuttra. Beneath the dome, were two idols and one 'Batiya' of Saligram, which has been brought out in the courtyard by the priest. Both the idols were of Ramlala, which were big and small idols respectively. Out of the idols present beneath the dome, there was no idol of Sita Ji, I do not remember whether the idol of Hanuman Ji was there or not. After levelling, those idols were placed at that very place from which the priest had removed and brought them i.e. from beneath the dome.”(E.T.C)

“पुजारी सत्येन्द्र दास ने तथा अन्य लोगों ने मुझसे यह बताया कि विवादित भवन के गिरने के बाद मूर्ति उसी स्थान पर रखी गई जहाँ पर पहले स्थित थी। जिस दिन निर्माण ध्वस्त हुआ उसी दिन 8 बजे रात को मैंने आकर उस स्थान को देखा जहाँ पर मूर्ति रखी गई थी।” (पेज 98)

“Priest Satyendra Das and others had told me that after collapse of the disputed structure, the idols had been placed at the same place where they existed earlier. At 8 PM of the day on which the structure was demolished, I had come and seen the place where the idols had been installed.”(E.T.C)

“उपरोक्त कमिश्नर द्वारा लिए गए फोटोग्राफ सं०-10 कागज सं०-154/13 साक्षी को दिखलाया गया, यह वही स्थल है जहाँ पर पहले मूर्ति थी तथा बाद में उसी स्थान पर दुबारा मूर्ति रखी गई। यह मूर्ति चबूतरे पर रखी हुई दिखाई गई है। चबूतरा निर्मित कर दिया गया था। वह स्थान जहाँ पर इस समय मूर्ति रखी हुई है वही स्थान गर्भगृह 1934 उसके पूर्व 1949 में तथा अब भी है।

प्रश्न : 1934 में मध्य शिखर के नीचे आप जिस स्थान को जन्मभूमि समझते थे, उसकी लम्बाई, चौड़ाई क्या थी ?

उत्तर : विवादित भवन के नीचे का सम्पूर्ण स्थान मध्य शिखर के नीचे तथा उसके अगल-बगल क्षेत्र को राम जन्मभूमि के रूप में मैं समझता हूँ।

प्रश्न : क्या उस भूमि की कोई लम्बाई-चौड़ाई 100 x 100 फिट रही होगी या इससे अधिक ?

उत्तर : मैं यह निश्चित नहीं कह सकता कि उस स्थान की लम्बाई-चौड़ाई क्या थी परन्तु परिक्रमा मार्ग को लेकर सम्पूर्ण भूमि को मैं जन्मभूमि का हिस्सा मानकर उसकी परिक्रमा करता था।

— जन्मभूमि उसी स्थान को समझता हूँ, जहाँ पर राम का जन्म हुआ था। यह जन्म राजा दशरथ के महल में प्रसव गृह में हुआ था। गर्भगृह तथा प्रसवगृह जन्म की दृष्टि से एक ही हैं, मेरा तात्पर्य भगवान राम के जन्म लेने के स्थान से है।” (पेज 99)

“The photograph no.10, paper no. 154/13, taken by the aforesaid Commissioner was shown to the witness. It is the same place where idols existed earlier and later on idols were again installed over there. These idols appear to have been placed above platform. The platform had been built.

The place where idols are installed at present, was the sanctum sanctorum in 1934 (or) earlier, in 1949 and even today.

Question: What was the dimension of the place beneath the Central dome in 1934, which you considered to be Janmbhumi?

Answer: I consider the entire place beneath the central dome as well as the adjoining places, to be Ramjanmbhumi.

Question: Would the length-breadth of any part of that land, have been 100x100 feet or more?

Answer: I cannot tell definitely the dimension of that place, but I used to perform circumambulation of the entire land including the circumambulation path, by treating it to be part of Janmbhumi.

-(I) consider Janmbhumi to be the same place, where Rama was born. This birth took place in the labour room of king Dashrath's palace. Sanctum sanctorum and labour room, are the same from the point of view of birth. I mean the place of birth of Lord Rama. "(E.T.C)

“प्रश्न :- विवादित भवन में गर्भगृह उसी स्थल पर होने के सम्बन्ध में जहाँ पर आप बताते हैं, आपका विश्वास किस पुस्तक व प्रमाण पर आधारित है ?

उत्तर :- वेदों में जन्मभूमि का वर्णन है। अथर्ववेद के मंत्र :-

अष्टाचक्र नवद्वारा सादेवत नाम पुः अयोध्या तस्यामहिरण्मयः कोषः लिखा है, जिसका शब्दार्थ है—आठ वक्रों पर यह अयोध्या नगरी बसी हुई है और आगे आठों वक्रों के आठ देवताओं का वर्णन रुद्रयामल तक में आता है। उससे सम्बंधित श्लोक निम्न है :-

जन्मभूमिं हनुमन्तं नागेशं सरयूशिवाम्

लक्ष्मणं वेणु तीर्थम बन्दे हाटक मन्दिरम् ॥

इस श्लोक में प्रथम चक्र के देवता राम जन्म भूमि का होना उल्लिखित है।" (पेज 103)

"Question:- On which book and evidence is your belief based regarding the existence of 'Garbh-grih' (sanctum sanctorum) in the disputed structure at the same place where you claim so?"

Answer:- The Janmbhumi is described in the Vedas. The meaning of Atharvaveda's hymn reading as 'Ashtachakra Navadwara Shaddevnam Puh Ayodhya Tasyamahiranyamayah Koshah' is that 'the city of Ayodhya exists over eight 'Chakras' (wheels)', and the description of the eight Gods of the eight 'Chakras' (wheels) is found in Rudrayam. The concerned verse is as under:

*'Janmbhumim Hanumantam Nagesham Saryushivam
Laxmanam Venu Tirthavbande Hatak Mandiram'.*

This verse gives the Ramjanmbhumi to be the God of the first 'Chakra' (wheel)." (E.T.C)

OPW-3, Dr. S.P. Gupta

"1946 में अयोध्या आया तो श्रीराम जन्मभूमि आदि का दर्शन करने जाया करता था।" (पेज 2)

"(When I) came to Ayodhya in 1946, I used to go to have darshan of Sri Ramjanmbhumi. etc." (E.T.C)

"23 दिसम्बर, 1949 के कई महीने पहले से राम जन्मभूमि मन्दिर के सामने मैदान में दिन में अखण्ड पाठ कीर्तन के समय काफी भीड़ इकट्ठा होती थी।" (पेज 10)

"For many months before 23rd December, 1949, 'Akhand Paath' during day time in the ground opposite Ramjanmbhumi temple. Much gathering used to take place at time of 'Kirtan'." (E.T.C)

"विवादित भवन के अन्दर पुजारी जाते थे। सन् 1995 में एक-दो पुजारी

वहाँ पर झाड़ू वगैरह लगाने के लिए जाते थे।” (पेज 15)

“The priests used to go inside the disputed structure. In the year 1995, a couple of priests used to go there for brooming etc.”(E.T.C)

OPW-4, Sri Harihar Prasad Tewari

“अयोध्या हिन्दुओं की एक प्राचीन पवित्रतम तीर्थ स्थली है जहाँ परमब्रह्म परमेश्वर भगवान विष्णु ने राजा दशरथ के पुत्र श्रीराम के रूप में अवतार लिया था। हिन्दू मतावलम्बियों में अनादिकाल से यह आस्था एवं विश्वास रहा है कि भगवान विष्णु ने श्रीराम के रूप में अयोध्या में अवतार लिया था। यह स्थान पूज्य है, इसी आस्था एवं विश्वास के आधार पर लोग श्रीराम जन्मभूमि का दर्शन और परिक्रमा करने आते थे। मेरे परिवार के लोग, मेरे बाबा, अयोध्या में जब मैं 1934 से 1938 तक शिक्षा ग्रहण के दौरान रहा तो वहाँ के बड़े बुजुर्ग साधु-सन्त भी बताते थे कि भगवान विष्णु ने भगवान श्रीराम के रूप में यहीं जन्म लिया था, और यही श्रीराम जन्मभूमि है।” (पेज 2)

“Ayodhya is an ancient, most sacred pilgrimage of Hindus, where the 'Param Brahm' Lord Vishnu incarnated as King Dashrath's son Sri Rama. It has been the faith and belief of followers of Hinduism from time immemorial that Lord Vishnu had incarnated in Ayodhya as Sri Rama. This place is worship-able, it is on basis of this faith and belief that people used to come over to have darshan of Sri Ramjanmbhumi and to perform circumambulation. From 1934 to 1938 when I stayed in Ayodhya to receive education, my family members, my grandfather, the elderly people over there as well as the saints-sages used to tell that Lord Vishnu had incarnated at this very place in form of Lord Sri Rama and this was Sri Ramjanmbhumi.”(E.T.C)

“इसी आस्था और विश्वास के आधार पर मैं श्रीराम जन्मभूमि पर दर्शन करने जाता रहा और पढ़ाई समाप्त करने के बाद भी जब कभी अयोध्या

आता था तब भी दर्शन करने जाता था, इधर लगभग 8-9 साल से सुग्रीव किला, रामकोट, अयोध्या में अधिकांश समय रहता हूँ और राम जन्मभूमि का दर्शन करने जाता रहता हूँ।” (पेज 3)

“It is on basis of this faith and belief that I kept going to Sri Ramjanmbhumi to have darshan and after completing my studies, whenever I went to Ayodhya, I used to go to have darshan. In last 8-9 years, I mostly stay at Sugriv-Qila, Ramkot, Ayodhya and keep going to Ramjanmbhumi to have darshan.”(E.T.C)

OPW-6, Hausila Prasad Tripathi

“12-13 वर्ष की आयु में 1935 में दिसम्बर में पहली बार अपने चाचा के साथ अयोध्या आया था। मेरे चाचा श्रीराम जन्मभूमि से लगभग आधा किलोमीटर दूर रहते थे। उनके साथ मैं राम जन्मभूमि मन्दिर व अन्य मन्दिरों का दर्शन किया।” (पेज 3)

“I had first come to Ayodhya along-with my uncle at the age of 12-13 years, in December, 1935. My uncle used to live about ½ kilometre away from Sri Ramjanmbhumi. I had the darshan of Ramjanmbhumi temple and other temples, along-with him.”(E.T.C)

“अयोध्या में 4 मेले हैं, उनके नाम हैं— कार्तिक पूर्णिमा, परिक्रमा, चैत्र रामनवमी, सावन झूला व राम विवाह।” (पेज 4)

“In Ayodhya, there are four fairs. Their names are—Kartika Purnima Parikrama, Chaitra Ramnavmi, Sawan Jhoola and Ram Vivah.”(E.T.C)

“मेरा भी दृढ़ विश्वास और आस्था है कि भगवान श्रीराम का जन्म अयोध्या में उसी स्थान पर हुआ है, जहाँ हजारों हिन्दू तीर्थयात्री दर्शनार्थी आकर दर्शन, पूजा व परिक्रमा करते हैं। इसी आस्था एवं विश्वास के आधार पर मैं भी 1935 से प्रतिवर्ष साल में 3-4 बार अयोध्या गया और वहाँ सरयू स्नान के बाद कनक भवन, हनुमानगढ़ी व श्रीराम जन्मभूमि का दर्शन व श्रीराम जन्मभूमि की परिक्रमा किया। ...राम जन्मभूमि परिसर पर जब मैं पहली बार गया, तो मुझे पूरा परिसर मन्दिर जैसा लगा। सन् 1935 से 1945 के बीच

जब-जब मैं राम जन्मभूमि मन्दिर में गया वहाँ पर सभी धार्मिक स्थल जैसे राम चबूतरा, छठी पूजन स्थल, सीता रसोई, मुख्य गर्भगृह में भगवान का दर्शन किया। राम चबूतरा और शिव दरबार और सीता रसोई में प्रसाद लेता था और प्रसाद चढ़ाता भी था और गर्भगृह वाले भगवान का दर्शन सीखचे के बाहर से करता था और सीखचे के पास ही प्रसाद रख देता था।” (पेज 5)

“It is my firm faith and belief that Lord Sri Rama was born in Ayodhya at that very place, where thousands of Hindu pilgrims, devotees come to have darshan, worship and perform circumambulation. On basis of this very faith and belief, I also went to Ayodhya 3-4 times a year from 1935 and after having a dip in Saryu, had the darshan of Kanak Bhawan, Hanumangarhi and Sri Ramjanmbhumi and performed circumambulation of Sri Ramjanmbhumi. When I first visited the Ramjanmbhumi premises, the entire premises appeared to me just like a temple. In between the years 1935 to 1945, whenever I went to Ramjanmbhumi temple, I had darshan of deity at all religious places such as Ramchabuttra, Chhatthi worship place, Sita Rasoi, main sanctum sanctorum. (I) used to take 'prasad' at Ramchabuttra, Shiv Darbar and Sita Rasoi, and also used to make offerings and used to have darshan of the deity in the sanctum sacntorum through the grills from outside and used to keep the offerings near the grill.”(E.T.C)

“1935-45 के बीच भीड़ में लाइन लगवा कर साधु-बैरागी दर्शन कराते थे। ये साधु उसी परिसर में रहते थे।” (पेज 10)

“In between 1935-45, the saints-recluses used to organise queues for darshan. These saints lived in that very campus.”(E.T.C)

“मैंने अपने शपथ पत्र में पेज सं०-४ में जो यह कहा है कि साधुओं तथा वैरागियों के डर के कारण कोई भी मुसलमान इस परिसर के आसपास आने की हिम्मत नहीं जुटा पाता था, वह इस कारण था कि मुसलमान लोग साधुओं से डरते थे।” (पेज 12)

“My statement appearing in page 8 of my affidavit as 'due to fear of saints and recluses, no Muslim was able to gather the courage to come near this premises', was in view of the fact that the Muslims were scared of the saints.” (E.T.C)

“सन् 1949 वाली घटना के लगभग एक माह बाद मैं राम जन्मभूमि मन्दिर गया था। 1949 की घटना के बाद जब मैं विवादित परिसर में गया तो वहाँ पुलिस तो थी, परन्तु सीखचे के पार से गर्भगृह के अन्दर मैंने दर्शन किया। सीखचे के पहले रामचबूतरा, सीता रसोई, शिव दरबार, षष्ठी पूजा स्थल आदि पर उसी प्रकार से पूजा आदि होती थी, जैसे पहले होती थी, बल्कि अन्तर यह था कि पुलिस वहाँ लगी थी। मेन गेट पर भी पुलिस रहती थी एवं ग्रिल से भी पुलिस दिखाई देती थी। गर्भगृह के पहले रामचबूतरा, भंडारगृह, सीता रसोई, शिव दरबार, षष्ठी पूजा स्थल पर वैसे ही साधु-वैरागी रहते थे, जैसे पहले रहते थे और दर्शनार्थी वैसे ही दर्शन करते थे, प्रसाद चढ़ाते थे और पूजा आदि करते थे, जैसे पहले करते थे। बताशा एवं फूल मुख्य गेट के सामने दुकानें रहती थीं, वहाँ से लिया जाता था। मुझे नहीं मालूम कि सीता कूप का जल पिलाने के लिए कोई साधु-वैरागी गेट पर रहता था या नहीं।” (पेज 13)

“I had gone to the Ramjanmbhumi temple, about a month after the incident of the year 1949. When I went to the disputed premises after the incident of the year 1949, the police was present but I had the darshan of sanctum sanctorum from outside the grill. The worship at Ramchabuttra, Sita Rasoi, Shiv Darbar, Chhatthi worship place, etc. outside the grill, used to take place as in past, and the only difference was that police had been deployed over there. The police was present at the main gate as well and was visible from the grill also. The saints-recluses

lived at Ramchabutara, store-room, Sita Rasoi, Shiv Darbar, Chhathi worship place, outside the sanctum sanctorum, as in past and the devotees also had darshan, offered offerings, performed worship etc. in the same manner, as in past. The shops of 'Batasha' and flowers existed opposite the main gate and they were purchased from there. I do not know whether there was any saint-recluse at the gate for giving the water of Sita Koop, or not.”(E.T.C)

“1922 में मैं पैदा हुआ था। मेरे पिता का देहान्त 1969 में हुआ। 1935 से 1969 के बीच लगभग 100 बार अयोध्या गया।” (पेज 19)

“I was born in 1922. My father died in 1969. (I) went to Ayodhya on about 100 occasions between 1935 to 1969.”(E.T.C)

“मैंने 14 कोसी परिक्रमा 3-4 बार और एक बार पंचकोसी परिक्रमा की है। परिक्रमा हमेशा रात में की है। इस कारण दिखाई नहीं देता था। रास्ते में कोई मस्जिद पड़ी है या नहीं, या कहाँ-कहाँ क्या-क्या पड़ता था।” (पेज 35)

“I have performed 14 kosi (kose, 1 kose equal to 2 miles) circumambulation 3-4 times and 'Panchkosi' (of five kose) circumambulation once. (I) have always performed circumambulation during night, due to which it could not be seen (whether) there was any mosque in the path or not, or as to what fell in between.”(E.T.C)

“1935 से 2002 तक मैं राम जन्मभूमि और कनक भवन जा रहा हूँ। वहाँ मैंने 1 या 2 पुजारी देखे थे।” (पेज 41)

“From 1935 to 2002. I have been going to Ramjanmbhumi and Kanak Bhawan. There, I had seen 1 or 2 priests.”(E.T.C)

“जिस गर्भगृह के बारे में मैंने अपने पहले बयान में बताया है उस गर्भगृह

के बारे में सन् 1949 के पहले से जानता था, उसे मेरे चाचा ने बताया था। मैं अपने चाचा के साथ विवादित स्थल पर सन् 1935 के अन्त में दिसम्बर के महीने में गया था, तभी मेरे चाचा ने उपरोक्त बात बताई थी। सन् 1949 के बाद जो मूर्तियाँ मैंने गर्भगृह में देखी थी, वह मूर्तियाँ 1935 में नहीं थी। सन् 1935 में केवल ताक वाली मूर्ति व एक फोटो थी, जो स्थिति विवादित स्थल पर गर्भगृह में सन् 1935 में मैंने देखी थी, वही स्थिति सन् 1949 तक कायम थी। मैं नहीं बता सकता कि हर मन्दिर में गर्भगृह का होना आवश्यक है या नहीं।” (पेज 77)

“I knew the sanctum sanctorum, about which I have stated earlier, from before the year 1949. it was told to me by my uncle. I had been to the disputed structure along-with my uncle in last of December, 1995, when my uncle had told me the aforesaid facts. The idols which I saw in the sanctum sanctorum after 1949, did not lie there in 1935. In 1935, there was just one niche-placed idol and one photograph. The position which I had seen in the sanctum sanctorum on the disputed site in 1935, continued to exist up to 1949. I cannot tell whether or not it is necessary for each temple to have a sanctum sanctorum. ”(E.T.C)

OPW-7, Ram Surat Tiwari

“अयोध्या वर्ष में 4-5 बार जाता रहा, कनक भवन, हनुमानगढ़ी, श्रीराम जन्मभूमि आदि का दर्शन करता था।” (पेज 2)

“I kept visiting Ayodhya, 4-5 times in a year. (I) used to have darshan of Kanak Bhawan, Hanumangarhi, Sri Ramjanmbhumi, etc.”(E.T.C)

“आदिकाल से हिन्दुओं में यह आस्था, विश्वास एवं लोकमान्यता प्रचलित है कि इस भवन के बीच वाले शिखर के नीचे ही भगवान विष्णु ने राजा दशरथ के पुत्र श्रीराम के रूप में अवतार लिया था इसीलिए इसे भगवान राम का गर्भगृह कहा जाता है। राम चबूतरा का दर्शन करने के बाद सींखचों वाली दीवार के दरवाजे से तीन शिखर वाले भवन में स्थित श्रीराम जन्मभूमि गर्भगृह का दर्शन तीर्थयात्री-दर्शनार्थी किया करते थे तथा

फूल-माला, द्रव्य-प्रसाद आदि वहीं से गर्भगृह की ओर डाल दिया करते थे।" (पेज 4)

"From ancient times, this faith, belief and public opinion is prevalent amongst the Hindus that Lord Vishnu had incarnated beneath the mid dome of this structure as Lord Rama, son of King Dashrath. Due to this, it is called the sanctum sanctorum of Lord Rama. After having darshan of Ramchabutara, the pilgrims-devotees used to have darshan of Sri Ramjanmbhumi sanctum sanctorum situated in the three domed structure, from the gate in the grill wall, and used to make offerings of flowers-garlands, money-sweets, etc. at the sanctum sanctorum from there." (E.T.C)

"बड़े बुजुर्ग लोगों ने भी बताया था कि आस्था, विश्वास एवं प्रचलित लोक मान्यता के अनुसार सभी वैष्णव रामभक्त हिन्दू जनता बीच वाले शिखर के नीचे की भूमि को भगवान श्रीराम की जन्मभूमि होने के कारण अत्यन्त पवित्र, पूज्य और दर्शनीय मानती है। इसी कारण मेरे भाई साहब उस स्थल को भगवान राम की जन्मभूमि मानते थे।" (पेज 4)

"The elderly persons had also told that according to faith, belief and prevalent public opinion, the Vaishnavite Rama devotee Hindu public considers the land beneath the mid dome to be very sacred, worshippable and reverable on account of being the birthplace of Lord Sri Rama. Due to this, my brother used to consider that place to be the birthplace of Lord Rama." (E.T.C)

"सीखचे वाली दीवाल के अन्दर तीन शिखर वाले भवन में बीच वाले शिखर के प्रवेश द्वार में और उसके अन्दर बारह कसौटी के खम्भे लगे हुए थे, उन खम्भों में घट, पल्लव, फूल-पत्तियाँ, हिन्दू देवी-देवताओं की मूर्तियाँ उत्कीर्ण थी, उनमें से किसी मूर्ति का चेहरा, किसी का हाथ, किसी का पैर खुरचे हुए थे।" (पेज 6)

"12 touchstone pillars were fixed at and inside the

entrance gate of the mid dome inside the grill wall of the three domed structure. The idols of Hindu Gods-Goddesses, 'Ghat', 'Pallav', flowers-leaves were engraved over those pillars. Out of them, the face or hand or leg of some idol had been scratched.”(E.T.C)

“1942 से 1992 के दरम्यान मैंने विवादित परिसर के चारों तरफ परिक्रमा कम से कम 100-50 बार जरूर की होगी।” (पेज 51)

“In between 1942 to 1992, I must have circumambulated the disputed premises at least 100-150 times.”(E.T.C)

“सन् 1949 के मूर्ति रखे जाने के दो-तीन महीने पहले से परिसर के बाहर और रामचबूतरे के सामने कीर्तन और रामायण का पाठ हुआ करता था। वह कीर्तन अक्टूबर से 24 घंटे चलता रहता था।” (पेज 101)

“For 2-3 months before the installation of idols in the year 1949, 'Kirtan' and 'Ramayana' oration used to take place outside the premises and in front of the Ramchabutara. This 'Kirtan' was performed 24 hours from October onwards.”(E.T.C)

“कीर्तन के समय विवादित परिसर में 50-60 लोग रहते थे, परिसर के बाहर बहुत भीड़ रहती थी।” (पेज 102)

“At time of 'Kirtan', there used to be about 50-60 persons in the disputed premises. There used to be large gathering outside the premises.”(E.T.C)

“कुछ लोग झाड़ियाँ साफ करते थे, जो भवन के पूरब और उत्तर तरफ थी। इनकी सफाई का काम अक्टूबर तक चलता था।” (पेज 102)

“Few people used to clean the hedges, which were in east and north of the structure. Their cleansing continued till October.”(E.T.C)

“मैंने इन झाड़ियों को सन् 1942 से देखा था।” (पेज 102)

“I had seen these hedges from the year 1942.”(E.T.C)

“विवादित परिसर के बाहर शामियाना झाड़ियाँ कटने के बाद लगा था।”

(पेज 104)

“The tent outside the disputed premises, was fixed after the cutting of hedges.” (E.T.C)

OPW-9, Dr. Thakur Prasad Verma

“नया जन्म स्थान मन्दिर 200–250 साल पुराना। पुराना जन्मस्थान दूसरों के कब्जे में इसलिए नये जन्मस्थान के साथ सीता रसोई भी बनाई गई—दूसरों के कब्जे का मतलब मुस्लिम शासक।” (पेज 138)

“The new Janmsthan temple (is) about 200-250 years old. The old Janmsthan in possession of others, as such Sita Rasoi was also built along with new Janmsthan – by possession of others is meant the Muslim rulers.” (E.T.C)

“1885 का वाद पत्र – जिला जज चामियार – निर्णय – ‘यह दुर्भाग्यपूर्ण है कि हिन्दुओं द्वारा विशेष रूप से पवित्र माने जाने वाले स्थल को तोड़कर उस पर इमारत खड़ी कर दी गई लेकिन 300 वर्ष बीतने पर भी इस पर निश्चित निर्णय नहीं दिया जा सका’ इस प्रकार चामियार ने उस विवादित भवन को जन्मभूमि का एक अंश माना है।” (पेज 151)

“Plaint of 1885 – District Judge Chamiar – Judgment – ‘It is unfortunate that structure was raised by demolishing the place, particularly considered sacred by Hindus, but despite lapse of 300 years no definite decision has been possible on the same’. Accordingly Chamiar has considered the disputed structure to be part of Janmbhumi.” (E.T.C)

“203C-1/1&2 देखकर पहली बार ज्ञात हुआ कि जिस स्थान पर B.M. थी वहाँ पहले विष्णु हरि का मन्दिर था जिसे गिराकर 1528 में मस्जिद बनी।” (पेज 209)

“After looking at (paper no.) 203C-1/1&2, it transpired for the first time that at the place where B.M. stood, there was Vishnu Hari temple in past, after demolishing which the mosque was built in 1528.” (E.T.C)

107C-1/14 (P322) 11th 12th line जन्मस्थान का जो वर्णन है यह

विवादित स्थल पर स्थित भवन से सम्बंधित है।" (पेज 320)

"The Janmsthan mentioned in 11th 12th line (of paper no.) 107C-1/14(P322), is related to the building situated at the disputed premises." (E.T.C)

“विवादित स्थल सरयू के किनारे प्राचीनकाल (2000–1000 हजार साल पहले) में था।” (पेज 322)

"The disputed site was along the banks of Saryu in the ancient period (2000-1000 years ago)." (E.T.C)

“गहड़वाल राजवंश के संस्थापक चन्द्रदेव अपने को अयोध्या आदि तीर्थ स्थानों के संरक्षक मानते थे।” (पेज 325)

"Chandradeo, the founder of Gahadwal Dynasty regarded himself patron of Ayodhya and other places of pilgrimage (Teerthsthan)." (E.T.C)

OPW-12, Kaushal Kishore Mishra

“श्रीराम जन्मभूमि अयोध्या में जब से मैं अपने बाबा और पिताजी के साथ जाना प्रारम्भ किया तब से वहाँ हिन्दुओं को ही पूरे परिसर में काबिज, दाखिल व पूजा पाठ करते साधु-बैरागियों को परिसर में रहते हुए देखा।” (पेज 5)

"Since I started going to Sri Ramjanmbhumi Ayodhya along-with my grandfather and father, I have seen the Hindus to be in possession over the entire premises, carry out prayer-worship, and the saints-recluses living in the premises." (E.T.C)

“राम जन्मभूमि मन्दिर में जब पहली बार दर्शन करने गया था, उस समय मेरे साथ मेरे पिताजी भी थे। सीखचों वाली दीवार के दोनों दरवाजे खुले रहते थे। उसी दरवाजे से दर्शन करने जाता था। वहीं पर रामलला का विग्रह था।” (पेज 15)

"When I first went to Ramjanmbhumi temple to have darshan, at that time my father was also with me. Both the gates of the grill wall used to remain open. The 'Vigrah' of

Ramlala existed over there.”(E.T.C)

“सालिग्राम की प्राण प्रतिष्ठा नहीं होती है। वह स्वयंभू भगवान हैं।” (पेज 22)

“Deification of Saligram is not carried out. He is self-originating God.”(E.T.C)

“सालिग्राम के शंख, चक्र आदि चिन्हों के आधार पर देवताओं का आकार निश्चित मानकर ध्यान किया जाता है।” (पेज 22)

“Meditation is carried out after assuming the form of Gods on basis of conch, wheel, etc. symbols of Saligram.”(E.T.C)

“मैं जन्म से ही अयोध्या में रहता हूँ।” (पेज 30)

“I live in Ayodhya since birth.”(E.T.C)

“श्री रामचन्द्र जी का जन्म अयोध्या में रामकोट मोहल्ले में वर्तमान जन्मभूमि परिसर में हुआ था। जहाँ पर गर्भगृह में आज रामलला जी विराजमान हैं, वहीं पर उनका जन्म हुआ था। तीन गुम्बद वाला मन्दिर, जो रामकोट में स्थित था, उसके मध्य भाग में श्रीरामलला जी का गर्भगृह था।” (पेज 42)

“Lord Ram Chandra was born in Ramkot locality of Ayodhya, the present Janmbhumi premises. Lord Ramlala was born at the same place where He is present today in the sanctum sanctorum. The sanctum sanctorum of Ramlala was in the mid part of the three domed temple, which was situated in Ramkot.”(E.T.C)

“जो गर्भगृह है, वहीं पर रामचन्द्र जी का जन्म हुआ था। पूरा रामकोट दशरथ जी का महल था, जिसमें गर्भगृह भी शामिल है। रामचन्द्र जी का जन्म दशरथ जी के महल में ही हुआ था। वर्तमान समय में जिसे रामकोट मोहल्ला कहा जाता है, वही दशरथ जी के महल का अन्तर्गृह था। शिव संहिता, भव्य उत्तरखण्ड के प्रथम अध्याय से चतुर्थ अध्याय तक श्रीराम जी के राज्याभिषेक के समय जो अयोध्या और रामकोट की स्थिति थी, उसका वर्णन आया है।” (पेज 43)

“Lord Ram Chandra was born at what is the sanctum sanctorum. The entire Ramkot was the palace of Dashrath, which also included the sanctum sanctorum. Lord Ram

Chandra was born in the palace of Dashrath. At present what is called the Ramkot locality, was the inner part of the palace of Dashrath. The situation of Ayodhya and Ramkot, at time of enthronement of Lord Rama, is found in Chapter 1 to 4 of Bhavya Uttrakhand, Shiv Samhita.”(E.T.C)

“जैसे आजकल गणराज्य हैं, हर प्रान्त का शासन अलग-अलग है, और केन्द्रीय शासन एक जगह है, उसी प्रकार दशरथ जी की केन्द्रीय शासन की राजधानी अयोध्या थी। राम जी का जन्म राजा दशरथ के राजमहल के प्रसूति गृह में हुआ था।” (पेज 46)

“As is the case in present days republic where every province has its independent rule with a separate central rule, similarly Ayodhya was the capital of the central rule of King Dashrath. Lord Rama was born in the labor room of the palace of King Dashrath.”(E.T.C)

“मेरी यह भी आस्था है कि हर बार रामचन्द्र जी का जन्म उसी स्थान पर हुआ होगा, जहाँ पर बाबरी मस्जिद थी। शास्त्रों में ऐसा आया है कि जब रामचन्द्र जी का पहली बार जन्म हुआ था, उस समय राजा दशरथ का महल पत्थर, मणि, मोती, मुक्ता से बना था। शास्त्रों में इस बात का भी वर्णन है कि हर कल्प में रामचन्द्र जी का जन्म जिस अयोध्या में हुआ था, वह, वही अयोध्या थी, जो वर्तमान में है।” (पेज 51)

“It is my faith that every-time Lord Ram Chandra would have been born at that very place where Babri mosque stood. It has so been mentioned in the Shashtras that when Lord Ram Chandra was born for the first time, the palace of King Dashrath was made up of stones, gems, pearls at that time. It is also mentioned in the Shashtras that the Ayodhya in which Lord Ram Chandra was born in every 'Kalpa', was the same Ayodhya which exists today.”(E.T.C)

“विवादित भवन की भूमि का महत्व और कलेण्डर पर लगे चित्र पर मानसिक ध्यान द्वारा आराधना, भोग, पूजा-पाठ, आरती आदि किया जाता

था।” (पेज 96)

“The prayer, worship, offerings, 'Aarti', etc. were performed by concentrating on the importance of the land of the disputed structure as well as the picture contained in the calendar.”(E.T.C)

“अयोध्या में कोई भी भवन मूल रूप से उस समय का नहीं है, जो भगवान राम के काल में निर्मित थे।” (पेज 98)

“In Ayodhya, there is no building in its original form, as built in the period of Lord Rama. ”(E.T.C)

“प्रश्न : क्या आप इस मुकदमे के वादी के इस कथन से जो वाद की धारा 23 में लिखित है कि विवादित स्थल पर महाराजा विक्रमादित्य द्वारा एक मन्दिर बनाया गया था, जिसे तोड़कर बाबर ने मस्जिद बनाई थी, सहमत हैं ?

उत्तर : वादी के कथन के पहले भाग से मैं सहमत हूँ अर्थात् विक्रमादित्य ने विवादित स्थल पर एक मन्दिर बनवाया था, पर जहाँ तक दूसरे भाग का प्रश्न है, मैंने ऐसा सुना है कि वहाँ पर मन्दिर तोड़ने का कई बार प्रयास किया गया और तोड़कर उसे मस्जिद बनाई भी गई, परन्तु उसका मस्जिद के रूप में कभी इस्तेमाल नहीं हुआ।” (पेज 100)

“Question: Do you agree with the contention of the plaintiff of the suit contained in para 23 of the plaint as – a temple was built at the disputed site by King Vikramaditya, after demolishing which Babur had built a mosque?

Answer: I agree with the first part of the plaintiff's contention i.e. King Vikramaditya had built a temple at the disputed site but so far as the second part of the question is concerned, I have so heard that attempts were made on various occasions to demolish the temple over there and a mosque was also built by demolishing (the temple), but it was never used as a mosque.”(E.T.C)

“जिस समय विक्रमादित्य ने अयोध्या बसाया था, उस समय अयोध्या

बिल्कुल खाली थी और खण्डहर हो गई थी, सिर्फ नागेश्वर नाथ जी का ज्योतिर्लिंग सरयू जी के किनारे स्थित था। ऐसा मैंने सुना है कि विक्रमादित्य जी ने भगवान शंकर जी की आराधना की और भगवान शंकर ने उनको दर्शन दिया और एक गऊ की बछिया दिया और बताया कि इसके स्तन से अपने आप जिस स्थान पर दूध गिरने लगेगा, उसी स्थान पर राम जी के जन्म का गर्भगृह और मन्दिर बनवाना, फिर वह बछिया दूध मुमाई गई और उसका दूध उसी स्थान पर गिरा जहाँ आज गर्भगृह स्थित है।” (पेज 117)

“At the time when Vikramaditya had settled Ayodhya, Ayodhya was lying vacant completely and had turned into ruins. Only the 'Jyotirlinga' of Nageshwar Nath existed along the banks of Saryu. I have so heard that Vikramaditya prayed to Lord Shankara, who appeared before him and gave him a calf and told that (you) build the sanctum sanctorum of Lord Rama and the temple at that very place where this calf starts milking on its own. Then the calf was taken around and she started milking at that very place where sanctum sanctorum is situated today.”(E.T.C)

OPW-16, Jagadguru Ramanandacharya Swami Rambhadracharya

“मेरे अध्ययन और जानकारी के अनुसार अयोध्या स्थित विवादित स्थल जी श्रीराम जन्मभूमि है जो हिन्दू धर्मानुयायियों द्वारा भगवान श्रीराम के जन्मभूमि के रूप में अनन्त काल से आस्था, परम्परा एवं विश्वास के अनुसार मान्यता प्राप्त है तथा उस स्थल की पूजा अनवरत होती चली आ रही है।” (पेज 5)

“According to my studies and knowledge, the Ayodhya situated disputed site is Sri Ramjanmbhumi, which has been recognised as the birthplace of Lord Rama by followers of Hinduism from time immemorial on basis of faith, tradition and belief and the said place has been

continuously worshipped. ”(E.T.C)

“हिन्दू धर्मशास्त्रों में स्थान विशेष की विशेष महत्ता है जो स्वयंभू देव के रूप में स्वयं प्राण प्रतिष्ठित एवं पूज्य हैं। इस प्रकार के स्थान अनन्तकाल से जनमानस में आस्था, परम्परा एवं पूजा के कारण सर्वोत्कृष्ट पूज्य स्थल हैं। इस प्रकार के देवत्व प्राप्त स्थलों पर शिवैत या सर्वराहकार या महंत की कोई आवश्यकता नहीं होती है।” (पेज 5)

“In Hindu treatises, a place particular has a special importance, which is self deified and worshipable as self-originating God. From time immemorial such places are the top-most worship place of the general public due to faith, tradition and worship. There is no requirement of any Shebait or Sarvarahkar or Mahant at such deified places.”(E.T.C)

“मुझे इस बात की जानकारी है और इस पर चर्चा भी हुई थी कि बन्द ताले के अन्दर के स्थल की पूजा अनवरत होती चली आ रही है।” (पेज 19)

“I have knowledge of the fact and there was also a discussion on this that worship has been continuing uninterruptedly at the place under the locks.”(E.T.C)

“हमें इस बात की जानकारी है कि ताले के अन्दर का स्थल स्वयंभू भगवान रामलला हैं। फिर कहा कि स्थल तो पूज्य है ही, इसके अतिरिक्त रामलला की मूर्ति ताले के अन्दर विराजमान थी।” (पेज 20)

“I have knowledge of this fact that the place under the lock is self-originating Lord Ramlala. Further stated that the place is worshipable and besides this, the idol of Lord Ramlala was also present under the locks.”(E.T.C)

“अथर्ववेद में राम का जन्म का विशेष स्थान पर होना लिखा हुआ है। इस विशेष स्थान का अथर्ववेद के किस अध्याय में जिक्र है, मुझे याद नहीं है, पर मैं पुस्तक देखकर बता सकता हूँ। पर मुझे वह मंत्र याद है जो निम्न प्रकार है—

‘अष्टाचक्रा नवद्वारा देवानां पूरयोध्या,

तस्यां हिरण्यमयः कोशः स्वर्गो ज्योतिषावृतः ।

गवाह ने किताब दिखवाकर प पढ़वाकर मंत्र संख्या बताई, जो दशम् काण्ड द्वितीय अनुवाद मंत्र संख्या 31 है।" (पेज 39)

"In the Atharvaveda, Lord Rama is mentioned to have been born at a place particular. I do not remember as to in which chapter of the Atharvaveda is this place particular mentioned, but I can tell after going through the book. However, I remember that hymn, which reads as under:

*'Ashtachakra Navadwara Devnam Puryodhya,
Tasyam Hiranyamayah Koshah Swargo
Jyotishavritah'.*

The witness gave the number of the hymn by getting the book shown and read, which is hymn no.31 of the 'Dasham Kand-II translation'." (E.T.C)

"इस मंत्र में 'हिरण्यमयः कोशः स्वर्गः' इन तीन शब्दों से भगवान राम के जन्मस्थल का स्पष्ट संकेत होता है और चूंकि अथर्ववेद अपौरुषेय है इसलिए इसमें इतना ही संकेत मिलता है। कहने का तात्पर्य यह है कि उस अयोध्या में एक हिरण्यमयः अर्थात् स्वर्ण का मण्डपाकार भवन है, जहाँ प्रकाश से सम्पन्न साकेत लोक से आकर परमब्रह्म श्रीराम जन्म लिए थे। उपरोक्त शब्दों के आधार पर ही मैंने व्याकरण शास्त्र के अनुसार यह निष्कर्ष निकाला है कि विवादित स्थल पर ही भगवान राम का जन्मस्थान है।" (पेज 40)

"The three words 'Hiranyamayah Koshah Swargah' in this hymn, clearly point towards the birthplace of Lord Rama and since Atharvaveda is 'Apaurusheya' (not authored by any Purusha or human mind i.e. they have no human origin), as such only this much indication is found in it. The implication of this is that in said Ayodhya there is a 'Hiranmayah' i.e. a golden domed shaped building where the Supreme Being Lord Rama was born from the radiant

'Saketlok'. It is on the basis of the above words that I have drawn the conclusion according to grammar that the birthplace of Lord Rama is at the disputed site.' (E.T.C)

“मैंने विवादित भवन में 1949 के पहले समय में पूजा-अर्चना की बात सुनी है। ऐसा मैंने अपने पितामह से सुना है।” (पेज 63)

“I have heard about offering of prayer-worship at the disputed structure prior to 1949. I have heard so from my grandfather.” (E.T.C)

“आस्था शास्त्रों पर भी आधारित हो सकती है और परम्पराओं पर भी आधारित हो सकती है। पूजा अर्चना की बात सन् 1528 से लेकर 1949 तक परम्पराओं के आधार पर हम सुनते चले आ रहे हैं और यह परम्परा लगातार सुनी हुई बातों पर आधारित है। उपरोक्त परम्परा मैंने अपने जीवनकाल में अपने पूर्वजों से सुनी और यह मेरे विश्वास की बात है कि यह बात मेरे पूर्वजों को उनके पूर्वजों ने बताई होगी। स्वयं कहा कि “अविच्छिन्न जनश्रुति” का नाम ही परम्परा है।” (पेज 63)

“Faith can be based on Shastras as well and also on traditions. I have been hearing about offering of prayer-worship from the year 1528 to 1949, on basis of traditions and this tradition is based on facts heard continuously. I heard this tradition in my life time from my ancestors and it is a matter of my belief that these facts were told my ancestors by their ancestors. Stated on his own that 'uninterrupted hearsay' is what is called tradition.” (E.T.C)

DW-1/1, Rajendra Singh

“सायंकाल को भी आरती व भोग के समय सपरिवार अन्य मन्दिरों के साथ-साथ जन्मभूमि मन्दिर में भी पूजा व दर्शन करते थे व बिना किसी रोकटोक के गर्भगृह तक जाकर पूजा व दर्शन करते थे। वर्ष 1950 के मकर संक्रान्ति से कुछ पहले मेरे पिता स्वर्गीय श्री गोपाल सिंह विशारद अस्वस्थ हो होने के कारण मन्दिरों में दर्शन व पूजा करने नहीं पहुँच पाए। स्वस्थ होने पर मकर संक्रान्ति को जब वे पूजा व दर्शन करने हेतु जन्मभूमि पर गए, तो राज्य सरकार के कर्मचारियों ने उन्हें भीतर जहाँ श्री रामचन्द्र

आदि की मूर्ति विराजमान थी, जाने से रोक दिया।” (पेज 4)

“In evening also at time of 'Aarti' and 'Bhog', (I) along with family used to offer prayers and have darshan in the Janmbhumi temple as well besides other temples and used to offer prayer and have darshan up to the sanctum sanctorum without any obstruction. On account of his ill health for sometime before the Makar Sankranti of the year 1950, my father Late Sri Gopal Singh Visharad could not go to temples to have darshan and offer prayers. On recovery, when he went to the Janmbhumi to offer prayer and have darshan on the occasion of Makar Sankranti, the employees of State Government restrained him from going inside, where the idols of Lord Ramlala etc. were present.”(E.T.C)

“वादपत्र के अन्त में जो चौहद्दी दर्शाई गई है उस चौहद्दी के अन्दर भगवान श्रीरामचन्द्र आदि की मूर्तियाँ भवन के मध्य शिखर के नीचे गर्भगृह में विराजमान रही हैं, जिनकी पूजा व दर्शन सदैव से मूलवादी तथा वादी एवं करोड़ों हिन्दू जनता व रामभक्तों द्वारा निर्बाध रूप से सहस्रों वर्षों से होती चली आ रही है।” (पेज 5)

“The idols of Lord Ram Chandra and others have existed in the sanctum sanctorum beneath the mid dome of the structure, whose boundary has been shown at the foot of the plaint, and its prayer-darshan has always been performed uninterruptedly by the original plaintiff, the plaintiff, crores of Hindu public and devotees of Lord Rama for thousands of years.”(E.T.C)

“समस्त हिन्दू जनता और रामभक्त तथा मूलवादी व वादी स्वयं इसे श्री रामचन्द्र जी की जन्मभूमि मानते चले आ रहे हैं। जन्मभूमि परिसर का वन्दन और नमन करने के उपरान्त समस्त परिसर की परिक्रमा करके अपने को धन्य मानते हैं। मूलवादी तथा वादी ने भी लगातार जन्मभूमि पर आकर

जन्मभूमि का नमन व वन्दन किया है तथा लगातार वर्षों तक भगवान श्री रामचन्द्र आदि की विराजमान मूर्तियों का दर्शन करने के उपरान्त स्वयं वादी ने भी जन्मभूमि परिसर की परिक्रमा असंख्य बार की है।” (पेज 6)

“The entire Hindu public, the devotees of Lord Rama, the original plaintiff and the plaintiff himself have been considering it to be the birthplace of Lord Rama. One considers himself to be blessed by offering reverence at the Janmbhumi premises and thereafter performing circumambulation of the entire premises. The original plaintiff as also the plaintiff have continuously offered reverence at the Janmbhumi and after continuously having darshan for years of the idols of Lord Sri Ram Chandra and others existing over there, the plaintiff has himself performed circumambulation of Janmbhumi premises on innumerable occasions.”(E.T.C)

“मैंने अपने शपथपत्र के पैरा 13 में यह लिखाया है कि सदैव से मूलवादी एवं करोड़ों हिन्दू जनता व रामभक्तों द्वारा निर्बाध गति से सहस्रों वर्षों से पूजा-दर्शन होते चले आ रहे हैं, यह बातें मेरी सुनी हुई हैं। सहस्रों वर्षों से पूजा-दर्शन वाली बात मुझे मेरे बाबा एवं पिताजी ने बताई थी।” (पेज 20)

“In para 13 of my affidavit, I have got it mentioned that the original plaintiff, crores of Hindu public and devotees of Lord Rama have always uninterruptedly carried out prayer-darshan for thousands of years. These facts have been heard by me. The fact of prayer-darshan for thousands of years, were told to me by my grandfather and father.”(E.T.C)

“विवादित भवन पर पुलिस का पहरा लगने के लगभग एक साल बाद मैं पहली बार फिर गया था। जब तक मैं अयोध्या में रहा, अर्थात् सन् 1959 तक मैं विवादित परिसर पर लगभग महीने में एक बार जरूर जाता था।

सन् 1950 से सन् 1959 के बीच में जब मैं विवादित स्थल पर जाता था तो सींखचे वाली दीवार के दरवाजे के अन्दर कुछ दिखाई नहीं देता था। पर कुछ रखा हुआ मालूम होता था, जिसे मैं रामलला मानकर दर्शन कर लेता था।” (पेज 23)

“I first went to the disputed structure after about one year since the deployment of police. As long as I remained in Ayodhya i.e. till the year 1959, I definitely went to the disputed premises at least once a month. Between the years 1950 to 1959, whenever I went to the disputed site, the visibility of the inner portion was poor from the gate in the grill wall but something did appear, of which I used to have darshan as Lord Ramlala ”(E.T.C)

DW-1/2, Krishna Chandra Singh

“परम्परागत आस्था एवं विश्वास के कारण हिन्दू श्रद्धालु रामभक्त तथा मेरे परिवार के लोग और मैं भी उस स्थल को जहाँ भगवान श्रीराम का जन्म अनादिकाल से माना जाता रहा है, उसे स्वयंभू देव मानकर दर्शन-पूजा, साष्टांग प्रणाम करते हैं तथा पूरे परिसर की परिक्रमा अयोध्या में रहने वाले तथा देश-विदेश से अयोध्या आने वाले दर्शनार्थी-तीर्थयात्री करते हैं।” (पेज 5)

“Out of customary faith and belief and by considering it to be a self-originating God, the Hindu devotees of Lord Rama, my family members and myself have been offering reverence, having darshan over there, which has been considered as the birthplace of Lord Rama since ancient times, and the circumambulation of the entire premises is performed by the residents of Ayodhya as well as the pilgrims-devotees coming over to Ayodhya from country-abroad.”(E.T.C)

“प्र0 : 22 दिसम्बर सन् 1949 तक विवादित परिसर में आप किस स्थान पर रखी हुई मूर्तियों का दर्शन एवं पूजा करते थे ?

उ० : 22 दिसम्बर सन् 1949 में जब तक भगवान का प्रादुर्भाव वहाँ नहीं हुआ था, उसके पहले मैं बीच वाले गुम्बद के नीचे साक्षात् प्रभु को उपस्थित मानकर मैं साष्टांग दण्डवत एवं पूजा करता रहा हूँ।” (पेज 31)

“Question: Till 22nd December, 1949, at which place did you offer prayers and had darshan of the idols in the disputed structure?”

Answer: Prior to 22nd December, 1949, by which time the deity had not appeared over there, I used to offer my reverence and prayer by taking the God to be Himself present beneath the mid-dome.”(E.T.C)

“उ० गुम्बद वाला भवन बाबर के समय से पहले मन्दिर के रूप में ही था। मीरबाकी ने उसको तोड़ने का प्रयास किया और मस्जिद के रूप में परिवर्तित करने का प्रयास किया, लेकिन सफल नहीं हुआ और आज तक हिन्दू उसे रामजन्मभूमि मानते चले आए हैं।” (पेज 40)

“Answer: Prior to the period of Babur, the domed structure was in form of a temple. Mir Baqi had attempted to demolish and convert it into a mosque, but had not been successful in the same and till date the Hindus have been considering it to be Ramjanmbhumi.”(E.T.C)

“मीरबाकी के समय से लेकर और उसके पहले से भी लेकर 6 दिसम्बर 1992 तक सारे भारत की हिन्दू जनता उसे रामजन्मभूमि मन्दिर मानकर चली आई है और सदा हिन्दू लोग वहाँ जाकर पूजा, अर्चना, प्रणाम और परिक्रमा करते रहे हैं और जब-जब मुसलमानों ने उस पर कब्जा करने का प्रयास किया तब-तब देश के हिन्दुओं ने उसका विरोध किया और अपना कब्जा करते रहे और संघर्ष बराबर चलता रहा।” (पेज 40)

“From the period of Mir Baqi as well as the period before, upto 6th December, 1992, the Hindu public of India has been treating it to be Ramjanmbhumi temple and Hindus have always offered prayer, worship and circumambulation

over there and whenever Muslims have attempted to grab the same, the Hindus of the country have resisted it and maintained their possession and the conflict continued regularly.”(E.T.C)

“प्रश्न : आपने अपने शपथपत्र के पैरा 16 में जिस परम्परागत आस्था और विश्वास का उल्लेख किया है, वह कितनी पुरानी और किस समय से चली आ रही है ?

उत्तर : यह परम्परा रामावतार के बाद से ही चली आ रही है।”
(पेज 59)

“Question: The 'customary faith and belief' mentioned by you in para 16 of your affidavit, is how old and since when it is in practice?

Answer: This custom is in practice after the 'Ramavatar' (incarnation of Lord Rama).”(E.T.C)

“प्र0 : सिर्फ बाहर से देखने पर विवादित भवन आपको रिहायशी मकान, मन्दिर, मस्जिद, तिजारती भवन या कम्युनिटी हाल क्या लगती थी ?

उ0 : सिर्फ बाहर से देखने से ही जैसा कि चारों ओर वाराह भगवान की खण्डित प्रतिमा है और दो शेर, गुरुड़, जो भगवान विष्णु के वाहन हैं, की प्रतिमा लगी है और पूर्वी दरवाजा जो हनुमतद्वार के नाम से जाना जाता है, उसके पास ही एक पत्थर पर गड़ा हुआ पत्थर है, जिस पर लिखा हुआ है, रामजन्मभूमि नित्य-यात्रा। इन सबके देखने से भी यह सिद्ध होता है और प्रतीत होता है कि यह हमेशा प्राचीन राम जन्मभूमि मन्दिर रहा है। मेरे विचार से बाहर जो पत्थर लगा हुआ मैंने बताया है, वह भी बहुत प्राचीन है और मन्दिर के समय का ही है।” (पेज 63)

“Question: What does the disputed structure appear to you from outside—a residential house, temple, mosque, business place or community hall?

Answer: Merely looking from outside, there is broken idol of God Varah, the statue of two lions, Garuna, which is the carrier of Lord Vishnu and there is eastern gate which

is known as Hanumatdwar and near to it is a stone with 'Ramjanmbhumi Nitya Yatra' inscribed over it. By looking at all these, it is established and transpires that it has always been an ancient Ramjanmbhumi temple. In my opinion, the stone told by me to have been fixed outside, is also very old and is of the period, similar to the temple.”(E.T.C)

DW-1/3, Dr. Sahdev Prasad Dubey

“पौराणिक ग्रन्थों व लाखों वर्षों की आस्था के अनुसार अयोध्या के रामकोट मोहल्ले में जन्मभूमि व जन्मस्थान अवस्थित है। यों तो समस्त अयोध्या क्षेत्र ही मर्यादा पुरुषोत्तम श्रीराम की जन्मस्थली के रूप में देवतुल्य, पूज्य है किन्तु जिस स्थान को शास्त्रों ने श्रीराम की जन्मस्थली माना है उसकी महिमा का बखान धार्मिक, साहित्यिक व ऐतिहासिक पुस्तकों में किया गया है। इनके अतिरिक्त जनमानस की आस्था व विश्वास के आधार पर रामकोट स्थित जन्मभूमि मन्दिर, जिसे विवादित कर दिया गया है वही मर्यादा पुरुषोत्तम श्रीरामचन्द्र जी की जन्मभूमि मानी जाती है, जिसे चिन्हित कर भव्य मन्दिर का निर्माण आदिकाल में हुआ था, जब से निरन्तर उस स्थान तथा वहाँ विराजमान एवं स्थापित भगवान श्रीराम की मूर्ति का दर्शन-पूजन एवं जन्मस्थान की परिक्रमा होती चली आ रही है।” (पेज 2)

“As per the ancient treatises and faith of lakhs of years, the Janmbhumi and Janmsthan are situated in Ramkot locality of Ayodhya. Although the entire Ayodhya region is reverable as the birthplace of Maryada Purushottam Lord Sri Rama, still the praise of importance of the place, which has been considered as the birthplace of Lord Sri Rama in the Shashtras, is found in religious, literary and historical books. Apart from this, on basis of the faith and belief of the general public, the Ramkot situated Janmbhumi temple, which has been given in dispute, has been considered as the Janmbhumi of Marayada Purushottam Lord Sri Ram

Chandra, which was identified in the ancient times and a grand temple had been built. Since then, the darshan-prayer of that place and of the idol of Lord Shri Ram, present and installed over there, as well as the circumambulation of the Janamsthan has been continuing continuously.”(E.T.C)

“पौराणिक तथा समस्त सनातन धर्मावलम्बी जनमानस की आस्था एवं विश्वास के अनुसार इस स्थान पर जन्मभूमि के प्रतीक स्वरूप मन्दिर की स्थापना असंख्य वर्षों पूर्व हुई थी तथा कालान्तर में महान पराक्रमी राजा विक्रमादित्य का शासनकाल जो कालगणना के अनुसार वर्तमान समय से 2060 वर्ष पूर्व माना जाता है और इसी कालगणना को विक्रम संवत् के नाम से जाना जाता है। उन्होंने उक्त स्थान पर भव्य मन्दिर का निर्माण किया।”
(पेज 3)

“As per the faith and belief of the ancient and entire 'Sanatandharmi' religious minded public, a temple was built at this place innumerable years ago as symbol of Janmbhumi and in later period the great brave king Vikramaditya, whose reign is considered to be 2060 year ago as per period calculation and this very period calculation is known as Vikram Samvat, built a grand temple at the above place.”(E.T.C)

“अयोध्या स्थित रामकोट मोहल्ले में श्रीराम जन्मभूमि मन्दिर एक ऊँचे टीले में अवस्थित है, जिसके नीचे धरातल तक प्राचीन मन्दिरों के अवशेष विद्यमान हैं, जिनका निर्माण काल कई शताब्दियों के अन्तराल पर हुआ है। क्योंकि मन्दिरों का पुनरोद्धार एवं पुनर्निर्माण आवश्यकतानुसार किया जाता रहा है। 6 दिसम्बर, 1992 को मन्दिर का जो भवन गिर गया है, उसके नीचे बारहवीं शताब्दी के मन्दिर के अवशेष विद्यमान हैं, जिसका निर्माण गहड़वाल वंशीय राजा ने ग्यारहवीं शताब्दी के आसपास किया था।” (पेज 5)

“The Shri Ramjanmbhumi temple is situated over a high mound in Ramkot locality of Ayodhya, beneath which the

remains of ancient temples exist upto the ground level, whose periods of construction are separated by many centuries because the renovation and reconstruction of the temples used to take place as per necessity. The remains of twelfth century temple built by Gahadwal dynasty king around the eleventh century, are present beneath the structure of the temple, which fell down on 6th December, 1992.”(E.T.C)

“अयोध्या तीर्थस्थली अन्य सभी तीर्थस्थलों में प्रमुख रूप से मानी जाती है क्योंकि यहाँ ही मर्यादा पुरुषोत्तम भगवान श्रीराम ने मानव रूप में अवतार लेकर समस्त मानव जाति के लिए कल्याणकारी काम किए हैं। भगवान श्रीराम और अयोध्या में स्थित उनकी जन्मस्थली जिसे राम जन्मभूमि मन्दिर व परिसर के रूप में कोटि-कोटि भारतीय व रामभक्त श्रद्धा, विश्वास व आस्था का पूंज मानकर पूजा करता चला आ रहा है।” (पेज 7)

“The pilgrimage Ayodhya is considered prime out of all other pilgrimage because it is here where Maryada Purushottam Lord Shri Rama had incarnated in human form and carried out welfare acts for the entire human race. Lord Shri Rama and His Ayodhya situated birthplace has been worshipped by crores of Indians and devotees of Lord Rama as Ramjanmbhumi temple and its premises, by taking it to be a matter of their devotion, belief and source of faith.”(E.T.C)

“मैंने अपने दिनांक 7.08.2003 के बयान पेज 47 के अन्तिम 2 पंक्तियों में जो यह कहा है कि जिस स्थान पर राम का जन्म हुआ, उसे हम जन्मभूमि के नाम से संदर्भित करते हैं। सही कहा है। जन्मस्थान उस सम्पूर्ण परिसर को कहते हैं, जो जन्मभूमि के चारों तरफ चारदीवारी से घिरा हुआ होता है, अर्थात् राम जी का जिस महल में जन्म हुआ, वह तो जन्मभूमि कहलाएगी और उस महल के आसपास का उससे सम्बंधित और घिरा हुआ स्थान जन्मस्थान कहलाएगा।” (पेज 72)

“My statement given yesterday on 07.08.2003 in last two lines of page-47 as 'the place where Lord Rama was born, is referred as Janmbhumi by us', is correct. The entire premises is referred as Janmsthan, which is bounded by the boundary on all sides of the Janmbhumi i.e. the palace in which Lord Rama was born would be called Janmbhumi and the area adjoining, related and covered by that palace would be called Janmsthan.”(E.T.C)

“उत्तर : रामचरितमानस में एक जगह पर स्पष्ट लिखा हुआ है कि “जन्मभूमि मम पुरी सुहावनि, उत्तर दिसि सरयू बहि पावनि” इसमें “पुरी” शब्द का प्रयोग अयोध्या के लिए हुआ है, और ‘जन्मभूमि’ शब्द का प्रयोग उस स्थली के लिए है, जो उस पुरी में स्थित है।” (पेज 95)

“Answer:- It is clearly mentioned at a place in Ramcharit Manas that 'Janmbhumi Mam Puri Suhawani, Uttar Disi Saryu Bahi Pawani'. In it, the word 'Puri' has been used for Ayodhya and 'Janmbhumi' for that place which is situated in 'Puri'.”(E.T.C)

“भरे विचार से विवादित परिसर मे रामलला की केवल एक मूर्ति स्थापित थी और वह मूर्ति रामलला के प्रकट होने के पहले भी थी। जब इस मन्दिर को मस्जिद बनाने का बाबर के सिपहसालार ने आक्रमण किया और इसको ध्वस्त किया और मूर्ति को भी गायब कर दिया या क्या हुआ, इसका मुझे ज्ञान नहीं है। बाबर के आक्रमण के समय श्री रामलला की जो मूर्ति वहाँ थी, वह गायब हुई, उस समय से जब तक भगवान स्वयं मूर्ति के रूप में प्रगट नहीं हुए तब तक उस खाली स्थान का ही लोग दर्शन करते थे।” (पेज 99)

“In my opinion, only one idol of Lord Ramlala was installed at the disputed premises and that idol of a period earlier than the appearance of Lord Ramlala. I have no knowledge as to what happened when the commander of Babar carried out invasion to convert this temple into

mosque and even demolished it and also removed the idol. The idol of Lord Shri Ramlala, which existed at time of the invasion by Babar and which had been removed, did not re-appear till the appearance of the deity Himself and till that time people used to have darshan of the vacant place.”(E.T.C)

DW-2/1-2, Ram Saran Srivastava

“उपरोक्त गजेटियर के अध्ययन से स्पष्ट होता है कि विवादित स्थल हिन्दुओं के आराध्य भगवान श्रीराम की जन्मस्थली है जहां हिन्दुओं द्वारा सदैव से अपने आराध्य भगवान श्रीराम की जन्मभूमि के रूप में पूजा की जाती रही है तथा इसी स्थल पर श्रीराम जन्मभूमि मंदिर पूर्व काल में भी स्थित था जिसे 1528ई में ध्वस्त करके विवादित ढांचा बाबर के आदेश पर मीरबाकी द्वारा बनाया गया।” (पेज 4)

“By study of the aforesaid gazetteer, it transpires that the disputed site is the birthplace of Lord Sri Rama, revered by Hindus, where Hindus have always paid their reverence as the birthplace of their revered Lord Sri Rama and the Sri Ramjanmbhumi temple existed at this very place in past, which was demolished in 1528 AD and the disputed structure was built by Mir Baqi under the command of Babur.”(E.T.C)

“मेरी पुस्तक का निष्कर्ष यह है कि मैं विवादित स्थल को श्रीराम की जन्म स्थली मानता हूं। मैं अपने अनुभव के आधार पर इतना जानता हूं कि राम जन्मभूमि पर जो मूर्ति थी, उसकी पूजा अर्चना, भोग, सम्मझिया आदि वहां के साधु लोग करते थे। रिसेवर की नियुक्त के बाद रिसेवर लोग तथा उनके नियुक्त कर्मचारी लोग यह कार्य करते थे।” (पेज 23)

“The conclusion of my book is that I consider the disputed site to be the birthplace of Lord Sri Rama. On the basis of my experience, I know only this much that the prayer, worship, 'Bhog', 'Sammaiya', etc. of the idols at the

Ramjanmbhumi, were carried by the saints present over there. After the appointment of Receiver, the said work was carried out by the Receiver and persons appointed by him.”(E.T.C)

“मेरा जन्म 1918 का है। 1933 में मैं अयोध्या आया।” (पेज 25)

“I was born in the year 1918. I came to Ayodhya in the year 1933.”(E.T.C)

“मेरे फैजाबाद में जिलाधिकारी नियुक्त होने के पहले विवादित स्थल पर नमाज पढ़ने के लिए कोई नहीं जाता था। जब मैं फैजाबाद में जिलाधिकारी के रूप में नियुक्त हुआ तब मैंने विवादित स्थल की पूरी जानकारी प्राप्त की। मुझे यह जानकारी प्राप्त हुई कि मुसलमान भाई लोग विवादित स्थल को बाबरी मस्जिद कह रहे थे तथा हिन्दू लोग इसे रामजन्मभूमि कह रहे थे। स्वयं कहा कि इसी कारण हम लोग प्रशासनिक दृष्टि से उस स्थल को विवादित स्थल कहते थे। मैंने विवादित स्थल को कई बार देखा था। विवादित स्थल की सही लम्बाई-चौड़ाई, मैं इस समय नहीं बता सकता हूँ।” (पेज 26-27)

“Prior to my posting as District Magistrate of Faizabad, none used to go to the disputed site for offering namaz. When I was posted as District Magistrate of Faizabad, I gathered complete information about the disputed site. I came to know that the Muslims used to term it to be Babri mosque and the Hindus were terming it Ramjanmbhumi. Stated on his own that it was due to this administrative reason that we used to call that place, the disputed site. I had seen the disputed site on number of times. At the moment, I cannot give the exact dimensions of the disputed site.”(E.T.C)

“जो प्रशासनिक अधिकारी विवादित स्थल पर जाते थे, पूजा व दर्शन भी करते थे। मैं भी दर्शन करता था। उस समय मैं इस तथ्य की सूचना रखता था कि इस स्थल से संबंधित मुकदमें चल रहे हैं।” (पेज 31)

“The administrative officers, who used to go to the disputed site, used to offer prayer and have darshan over there. I also used to have darshan. At that time, I did have the information that cases were pending in respect of this site.”(E.T.C)

“जो जानकारी मैंने हासिल की और जैसा कि लोग कहते थे, वह स्थान, जिस पर बाबरी मस्जिद खड़ी थी, रामजन्मभूमि था। मेरे अनुभव और मेरी राय के मुताबिक लोग ऐसा सही कहते थे कि यह स्थान, रामजन्मभूमि थी।” (पेज 42)

“According to the information gathered by me and as told by people, the place where Babri mosque stood was Ramjanmbhumi. As per my experience and opinion, people used to rightly say that this place was Ramjanmbhumi.”(E.T.C)

“जन्मस्थान मन्दिर रामजन्मस्थान के रूप में जाना जाता है। स्वयं कहा कि राम जन्मभूमि विवादित स्थल था। इसे गुदड़तल मन्दिर नहीं कहा जाता है।” (पेज 48)

“The Janmsthan temple is known as Ramjanmsthan. Stated on his own that Ramjanmbhumi was the disputed site. It was not called Gudadtal temple. ”(E.T.C)

“ताला लगने से पहले लोग दीवार के पास खड़े होकर दर्शन करते थे। मैं वहाँ अन्दर जाकर झाड़ू-बहारू करता था, पूजा पाठ करता था।” (पेज 49)

“People used to have darshan from near the wall, before the locks were put. I used to broom the inside portion, (and) perform prayer-worship over there.”(E.T.C)

“विवादित स्थल को मैंने भगवान श्रीराम का जन्म स्थान, धार्मिक मान्यताओं एवं उपलब्ध अभिलेखों के आधार पर कहा है। फ़ैजाबाद में जिलाधीश की तैनाती के पूर्व एवं प्रारम्भ से ही मेरी यह मान्यता थी कि विवादित स्थान श्रीराम का जन्म स्थान है। यानी बचपन से जब से मैंने होश संभाला, तब से मेरी उपरोक्त धार्मिक मान्यता चली आ रही है। मैंने जिन अभिलेखों का सन्दर्भ अपने शपथ पत्र की धारा-20 और 21 में किया है, उनमें

गजेटियर एवं रेवेन्यू रिकार्ड्स थे। उक्त अभिलेखों में पुलिस रिपोर्ट्स व इंटेलेजेन्स रिपोर्ट्स जो समय-समय पर दाखिल हुई, भी सम्मिलित हैं।” (पेज 54)

“I have stated the disputed site to be the birthplace of Lord Shri Rama, on basis of religious belief and available records. Prior to (my) posting as District Magistrate in Faizabad and since beginning, it was my belief that the disputed site was the birthplace of Lord Shri Rama i.e. since childhood, when I attained maturity, the aforesaid religious belief of mine has been continuing. The records referred to by me in para-20 and 21 of my affidavit, include gazetteer and revenue records. The aforesaid records also includes police reports and intelligence reports filed from time to time.”(E.T.C)

“गुरुद्वारा ब्रह्मकुण्ड का उल्लेख करते हुए मैंने गुरुनानक देव के यहाँ पधारने का उल्लेख किया है, इस प्रकार की मान्यता अयोध्या में थी। इस सम्बन्ध में मैंने कहीं पर पढ़ा नहीं है। मैं अपने अध्ययन के आधार पर तथा लोगों के बताने के आधार पर यह जानता हूँ कि गुरुनानक देव अयोध्या आए थे।” (पेज 80)

“While mentioning Gurudwara Brahmkund, I have mentioned about arrival of Guru Nanak Dev over here. Such a belief existed in Ayodhya. I have not read in this behalf anywhere. On basis of my studies and as told by people, I know that Guru Nanak Dev had come to Ayodhya.”(E.T.C)

“कागज संख्या 312सी-1/6 में कारनेगी ने अयोध्या को ‘अजुधिया’ (Ajudhia) से सम्बोधित किया है। इसमें परगना हवेली अवध के अन्तर्गत अयोध्या को स्थित होना लिखा है। ‘डिराइवेशन’ शीर्षक के अन्तर्गत जो बातें लिखी हुई हैं, उनमें मैं सहमत हूँ। इसके बाद के शीर्षक ‘एरिया’ के अन्तर्गत जो बातें लिखी हुई हैं, उन बातों से मैं सहमत हूँ।” (पेज 90)

“In paper no. 312C-1/6, Carnegie has referred Ayodhya as 'Ajudhiya'. In it, Ayodhya is given to be situated under Pargana Haveli Awadh. I agree with the facts mentioned under the heading 'derivation'. I agree with the facts mentioned after it under the heading 'area'.”(E.T.C)

“कागज संख्या 312सी-1/11 में 'हिन्दू एण्ड मुसलमान डिफरेंसेज' शीर्षक के अन्तर्गत लिखी हुई बात मेरी जानकारी के अनुसार सही है। इस शीर्षक के अन्तर्गत लिखी हुई बातों में चौथी लाइन में जन्मस्थान का उल्लेख आया है, जो विवादित स्थल के सन्दर्भ में है।” (पेज 92)

“According to my knowledge, the facts mentioned under the heading 'Hindu and Musalman differences' in paper no. 312C-1/11, are correct. Janmsthan is mentioned the fourth line of the facts mentioned under this heading, which is in context of the disputed site.”(E.T.C)

“कागज सं० 312 सी-1/23 के पृष्ठ 389 की दूसरी, तीसरी एवं चौथी पंक्तियों में रामकोट मोहल्ले के एक स्थान पर रामचन्द्र जी के जन्म लेने का उल्लेख है, परन्तु उस स्थान को विशिष्ट रूप से इसमें नहीं बताया गया है। इसी पृष्ठ की पांचवी तथा छठी लाईन में लिखी यह बात सही नहीं है कि बाहरी भाग में एक छोटे से चबूतरे पर रामचन्द्र जी का जन्मस्थान है।” (पेज 95)

“In the second, third and fourth lines at page 389 of paper no. 312C-1/23, there is reference about the birth of Lord Ramchandra at a place in Ramkot locality, however, that place has not been particularly defined in it. The fact mentioned in fifth and sixth line of this page that the birthplace of Lord Ramchandra is at a small platform in the outer part, is not correct.”(E.T.C)

“मेरे विचार से यह उल्लेख सड़क के उत्तर वाले मंदिर के संबंध में नहीं है। इसी स्थान पर जो सीता रसोई मंदिर था। उसका ही इसमें वर्णन है।” (पेज 95)

“In my opinion, this reference is not in context of the temple in north of the road. It is the Sita Rasoi temple, which existed at this place, which has been mentioned in it.”(E.T.C)

“जी हाँ। उस स्थान को 'लार्जर टेम्पिल' कहा जा सकता था।” (पेज 96)

“Yes. That place could have been called 'larger temple'.”(E.T.C)

“ट्रिफेन थैलर की पुस्तक के उद्धरण, जो अन्य मूल वाद सं० 5/89 में फ्रेंच भाषा में कागज संख्या 107सी-1/96 लगायत 107 सी-1/104 के रूप में दाखिल हैं, को देखकर साक्षी ने कहा कि फ्रेंच भाषा को मुझे ज्ञान नहीं है।” (पेज 132)

“After looking at the extract of the book of Tiffen Thalor, which has been filed in French as paper no. 107C-1/96 to 107C-1/104 in O.O.S no. 5/89, the witness stated that I do not have knowledge of French language.”(E.T.C)

“इसी उद्धरण का अंग्रेजी अनुवाद 107सी-1/105 लगायत 107 सी-1/107 के रूप में दाखिल किया गया है तथा इन तीनों पृष्ठों को एक ही पेज कागज सं० 107सी-1/108 के रूप में दाखिल किया गया है।” (पेज 132)

“The English translation of this very extract has been filed as paper no. 107C-1/105 to 107C-1/107 and all these three pages have been filed in single page being paper no. 107C-1/108.”(E.T.C)

“कागज संख्या 107सी-1/106 के अंतिम प्रस्तर तथा कागज संख्या 107सी-1/107 के द्वितीय प्रस्तर में लिखा हुआ है। दोनों स्थानों पर क्रमशः रामकोट तथा घर के गिराये जाने का उल्लेख किया गया है। मकान को भगवान विष्णु का जन्मस्थान होने के कारण इसे मंदिर ही माना जायेगा। दोनों स्थानों पर औरंगजेब द्वारा गिराये जाने की बात लिखी गई है तथा कुछ लोगों के द्वारा बाबर द्वारा इसे गिराये जाने की बात कही गई है।” (पेज 132)

“(It) is mentioned in last paragraph of paper no. 107C-

1/106 and second paragraph of paper no. 107C-1/107. At the two places, Ramkot and demolition of house respectively have been mentioned. The house would be considered a temple on account of being the birthplace of Lord Vishnu. Demolition by Aurangzeb is mentioned at both the places and few people have stated it to have been demolished by Babar.”(E.T.C)

“थाने के त्यौहार रजिस्टर में विवादित भवन के बारे में विवरण दिये गये हैं। प्रत्येक वर्ष के दशहरा, दीवाली, परिक्रमाएँ तथा विभिन्न धर्मों के अन्य त्यौहारों का विवरण इसमें रहता है।” (पेज 161)

“The festival register of the police station contains details of the disputed structure. The details of various festivals of each year such as Dussehra, Deepawali, circumambulations and other festivals of other religions, are found in it.”(E.T.C)

“अयोध्या में जो भी परिक्रमाएँ, मेला विवादित भवन से संबंधित रहती हैं, इन सबका उल्लेख त्यौहार रजिस्टर में रहता है।” (पेज 161)

“The details of the circumambulations, fair in Ayodhya related to the disputed structure, are found in this festival register.”(E.T.C)

4356. A few documents were also referred to which, we also deal at this stage.

4357. Sushri Ranjana Agnihotri, Advocate, to fortify her submission that disputed place is the place where Lord Rama was born and later on formed part of the fort of Lord Rama; referred to a structure called "Varah Image" in the south east side of the outer wall of the disputed property. Paper No. 200C1/201C1 was claimed to be the photo of Varah Image. She referred to "**Anand Ramayana (Navon Khand Sampurna)**" edited by Pandit Sri Ramji Sharma published by Sri Durga

Pustak Bhandar (Pvt.) Ltd., Bombay and at page 477 thereof, it says as under:

“उस समय विभीषण की सारी सम्पत्ति में से रामजी को कपिल वाराह की मूर्ति अच्छी लगी, जिसकी पूजा रावण स्वयं करता था। विभीषण ने रामजी को वह मूर्ति दे दी। उस मूर्ति के विषय में ऐसा सुना जाता है कि कपिल भगवान् ने अपनी मनः शक्ति से उस मूर्ति की रचना की। बहुत दिनों तक कपिल मुनि ने स्वयं उसकी पूजा की थी। उसके बाद वह इन्द्र के हाथ लग गयी। जब रावण ने इन्द्र से संग्राम करके उन्हें पराजित किया, तब रावण उस मूर्ति को इन्द्र से छीन लाया और बहुत समय तक उसका पूजन करता रहा। आज उसे ही विभीषण ने रामजी को अर्पण कर दिया। राम ने बड़े प्रेम से उसे अपने पुष्पक विमान पर रक्खा।”

4358. Exhibit 116 (Suit-5) (Register 20, page 161) contains verses 13 to 25 from “Ayodhya Mahatmya” Skandapurana : Vaishnavakhanda edited by Sri Krishnadas Kshem Raj Shresthi (1910) and reads as under:

“एतत्पश्चिमदिग्भागे वर्तते परमो मुने ।
 पिंडारक इति ख्यातो वीरः परमपैरुषः ॥
 पूजनीयः प्रयत्नेन गंधपुष्पाक्षतादिभिः ॥13॥
 यस्य पूजावशान् नृणां सिद्धयः करसंश्रिताः ।
 तस्य पूजाविधानेन कर्तव्यं पूजनं नरैः ॥14॥
 सरयूसलिले स्नात्वा पिंडारकं च पूजयेत् ।
 पापिनां मोहकर्तारं मतिदं कृतिनां सदा ॥15॥
 तस्य यात्रा विधातव्या सुपूण्या नवरात्रिषु ।
 तत्पश्चिमदिशाभागे विघ्नेश किल पूजयेत् ॥16॥
 यस्य दर्शनतो नृणां विघ्नलेशो न विद्यते ।
 तस्माद् विघ्नेश्वरः पूज्यः सर्वकाम फलप्रदः ॥17॥
 तस्मात्स्थानतं ऐशने रामजन्म प्रवर्तते ।
 जन्मस्थातमिदं प्रोक्तं मोक्षादिफलसाधनम् ॥18॥
 विघ्नेश्वरात्पूर्वभागे वासिष्ठादुत्तरे तथा ।
 लौमशात्पश्चिमे भागे जन्मस्थानं ततः ॥19॥

यदृष्ट्वा च मनुष्यस्य गर्भवासजयो भवेत् ।
 विना दानेन तपसा विना तीर्थैर्विना मखैः ॥20॥
 नवमी दिवसे प्राप्ते व्रतधारी ही मानवः ।
 स्नानदानप्रभावेण मुच्यते जन्मवनधनात् ॥21॥
 कपिलागोसहस्राणि यो ददाति दिनेदिने ।
 तत्फलं समवाप्नोति जन्मभूमिः प्रदर्शनात् ॥22॥
 आश्रमे वसतां पुंसां तापसानां च युत्सु ।
 राजसूयसहस्राणि प्रतिवर्षाग्निहोत्रतः ॥23॥
 नियमस्थं नरं दृष्ट्वा जन्मस्थाने विशेषतः ।
 मातापित्रोर्गुरुणां च भक्तिमुद्रहतां सताम् ॥24॥
 तत्फलं समवाप्नोति जन्मभूमिः प्रदर्शनात् ॥25॥

Hindi Translation (as provided by DW 2/1-3, Mahant Ram Vilas Das Vedanti):

“एतत्=राम जन्मभूमि के पश्चिम दिशा में पिण्डारक इस नाम से ख्यातो=प्रसिद्ध परम पुरुष बीर परम मुनि का स्थान वर्तते=हैं। उस पूजनीय स्थान का गन्ध पुष्प अक्षत आदि से प्रयत्नपूर्वक पूजन करना चाहिए। (13)

“जिसके पूजन के कारण मनुष्यों के हाथ में सिद्धि प्राप्त हो जाती है। इसलिए उसकी पूजा मनुष्यों को विधि पूर्वक करना चाहिए। (14)

“सरयू जल में स्नान करके पिण्डारक की पूजा करनी चाहिए। मतिमंद मोह से ग्रसित पापियों को सदा करना चाहिए। (15)

“उसकी यात्रा नवरात्रि के पुष्य नक्षत्र में करनी चाहिए। तत्=राम जन्मभूमि के पश्चिम दिशा के भाग में विघ्न को दूर करने वाले श्रीगणेश जी का पूजन करना चाहिए। (16)

“जिसके दर्शन से मनुष्यों का विघ्न=कष्ट, दुःख थोड़ा भी नहीं रहता इसलिए विघ्नेश्वर सम्पूर्ण कामनाओं के फल को प्रदान करने वाले पूज्याय :=पूजनीय हैं। (17)

“उस स्थान के ईशान कोण पर राम जन्मभूमि है (जहाँ पर इस समय राम लला) विराजमान हैं। इदम्=इसी राम जन्मभूमि को जन्म स्थान=राम जन्मभूमि स्थान के नाम से प्रामृमं=जाना जाता है अथवा उक्त प्रकार से व्यक्त किया गया है जो मूक्षादि फल को देने वाला है। (18)

“विधनेश्वरात्=विध्न को दूर करने वाले गणेश जी के पूर्व भाग में तथा वशिष्ठकुण्ड के उत्तर भाग में, लोमश के पश्चिम भाग में जन्म स्थानं=जन्मभूमि का स्मृतम्=स्मरण करना चाहिए। (19)

“जिस राम जन्मभूमि पर विराजमान श्रीराम लला का दर्शन करने के बाद मनुष्य को पुनर्जन्म से मुक्ति मिल जाती है। बिना दान, बिना तपस्या और बिना यज्ञ के ही केवल राम जन्मभूमि के दर्शन मात्र से ही मुक्ति प्राप्त हो जाती है अर्थात् फिर से गर्भ में जन्म नहीं लेना पड़ता। (20)

“जो मनुष्य नवमी तिथि को व्रत धारण करता है और सरयू में स्नान और अयोध्या में दान करता है उसके प्रभाव से जन्मबन्धन से मुक्ति मिल जाती है। (21)

“एक हजार कपिला गाय जो प्रतिदिन दान करता है उस दान का जो फल मनुष्य को मिलता है वही फल श्रीराम जन्मभूमि के दर्शन करने से प्राप्त होता है। (22)

“आश्रम में निवास करने वाले मनुष्यों को और तपस्वियों को जो फल प्राप्त होता है, एक हजार राजसूय यज्ञ करने वालों को और प्रति वर्ष अग्निहोत्र में हवन करने वालों को वो फल प्राप्त होता है। (23)

“नियम में स्थित रहकर जो मनुष्य विशेष रूप से जन्मस्थाने=श्रीराम जन्मभूमि पर स्थित राम जी के दर्शन से प्राप्त होता है। माता-पिता गुरुओं और सज्जनों की भक्तिपूर्वक सेवा करने से जो फल प्राप्त होता है वहीं फल रामजन्मभूमि के दर्शन से प्राप्त होता है। (24)

“वही फल श्रीराम जन्मभूमि का एवं श्रीरामजन्मभूमि में विराजमान भगवान रामलला के दर्शन से प्राप्त होता है। (25)

English Translation (By the Court)

“On the west of Ram Janam Bhumi lies a place of Pindara, a famous and great sage and great human being. We should worship this adorable place with scent, flowers, rice-grains, etc. (13)

Due to that worship human beings can attain Siddhi(accomplishment). Hence, human beings should duly worship it. (14)

After taking a dip in the water of Saryu one should worship Pindarak. The sinners suffering from weak understanding and from attachment should always do the said worship. (15)

Journey to it should be done in the Pushpa Nakshatra of Navratri. In the west part of Ram Janam Bhumi, we should worship Ganesha Ji, remover of obstacles. (16)

As a result of whose darshan human beings do not have any obstacle and pain, even a little sorrow such Vighneshwar is worthy of worship as provider of results of all desires. (17)

On the north-east of that place lies Ram Janam Bhumi (where at present Ram Lala is presiding). The same Ram Janam Bhumi is known as Ram Janam Bhumi Sthan or expressed in the said manner and it is a provider of liberation, etc. (18)

We should remember Janam Bhumi as located in the east part of 'Ganesha Ji' , remover of obstacles, and in the north part of Vashishtha Kunda and in the west part of Lomash. (19)

After having darshan of Sri Ram Lala presiding at that very Ram Janam Bhumi one is liberated from rebirth. Even without making any gift, without practising austerities and without making sacrifices, one attains liberation only with darshan of Ram Janam Bhumi, that is to say, one does not have to take birth from mother's womb again. (20)

One who keeps fast on the ninth day, has a dip in Saryu and offers gifts in Ayodhya, gets liberated from the bondage of birth. (21)

The darshan of Sri Ram Janam Bhumi provides the same results that a man may have by gifting one thousand Kapila cows everyday. (22)

The result that hermits and ascetics residing in Ashrams have, is the same that people have on performing one thousand Rajsuya Yajnas have and on offering 'havans' in fire-pits. (23)

From the darshan of Ram Janam Bhumi one may get the same results as one may get from having darshan of Ram Ji particularly at Sri Ram Janam Bhumi or from rendering dedicated service to parents, teachers and gentle persons. (24)

One may get the same results from darshan of Lord Ram Lala presiding at Sri Ram Janam Bhumi. (25)”

4359. Exhibit J-3 (Suit-4) (Register Vol.13, page 13) is a photocopy of page 39 Part-I of Maharshi Valmiki Praneet Shrimad Balmikiya Ramayan authored by Maharshi Valmiki published by Gorakh Press, Gorakhpur, U.P.. It shows Pancham Sarg Shlok 1 to 11. Shlok 6, 9 and 10 was pressed before us which reads as under:

“अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।

मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ।। 6 ।।

उसी जनपद में अयोध्या नामकी एक नगरी है, जो समस्त लोकों में विख्यात है। उस पुरी को स्वयं महाराज मनु ने बनवाया और बसाया था ।। 6 ।।

“तां तु राजा दशरथो महाराष्ट्रविवर्धनः ।

पुरीमावासयामास दिवि देवपतिर्यथा ।। 9 ।।

जैसे स्वर्ग में देवराज इन्द्र ने अमरावतीपुरी बसायी थी, उसी प्रकार धर्म और न्याय के बल से अपने महान राष्ट्र की वृद्धि करने वाले राजा दशरथ ने अयोध्यापुरी को पहले की अपेक्षा विशेष रूप से बसाया था ।। 9 ।।

“कपाटतोरणवतीं सुविभक्तान्तरापणाम् ।

सर्वयन्त्रायुधवतीमुपितां सर्वशिल्पिभिः ।। 10 ।।

वह पुरी बड़े-बड़े फाटकों और किवाड़ों से सुशोभित थी ।

उसके भीतर पृथक-पृथक बाजारें थीं। वहां सब प्रकार के यन्त्र और अस्त्र-शस्त्र संचित थे। उस पुरी में सभी कलाओं के शिल्पी निवास करते थे।।10।।

We have another publication of Valmiki Ramayan, Critical Edition by G.H.Bhatt published by Oriental Institute Baroda, Maharaja Sayajirao University of Baroda in 1960. Vol.-1 at page 43 and 44 contains the same Shlokas which are shown in Ex. J-3. It is not in dispute that Valmiki Ramayana is the first document, which gives entire details of Lord Rama known to us. A perusal of the critical edition of Valmiki Ramayana shows that they collected manuscripts requesting across the country for publishing a most authentic version of Valmiki Ramayan and in their endeavor they got the oldest Manuscripts of 1020 AD said to be in Nepali version. It is said in the introduction part that there is an entry in the Manuscripts that it was copied by Sri Gopati, S/o Pt. Shri Shri Tara on the 4th day of the dark half of the month of Aashad in Samvat year 1076 (AD 1020). Besides they also received Manuscripts in different languages i.e. Newari, Maithli, Bengali, Devnagari, Telgu and Malyalam. The oldest version in Maithli is of 1360 AD, Bengali 1688 AD, Devnagari 1455 AD, Malyalam 1512 AD.

4360. Exhibit 77 (Suit-4) (Register Vol. 16, pages 27-29) contains photocopy of the title page and page no. 49 of "Janam Sakhi Das Guru Arthat Suraj Prakash" Gyani Gyan Singh Ji first edition 1995 fifth edition 2002. There it talks of visit of Guru Nanak to Ayodhya and says:

“अयोध्या नगरी

इसी प्रकार ही पहाड़ी क्षेत्रों में से चलते हुए गुरु जी श्रीराम चन्द्र जी के जन्म स्थान अयोध्या नगरी आ गये। बहुत से लोग और पंडित गुरु जी के करीब एकत्र हो गये। गुरु जी ने एक पंडित से पूछा कि हमने सुना

था कि अयोध्या नगरी को श्री राम चन्द्र जी अपने साथ ही बैकुण्ठ को ले गये थे, फिर यह तो यहीं की यहीं है? पंडितों ने कहा, वह केवल अयोध्या नगरी के जीवों को ही साथ लेकर गये थे, महल आदि और सब कुछ यहाँ ही रहा था। गुरु जी ने कहा उन लोगों ने श्री राम चन्द्र जी के दर्शन किये थे जिस के लिए वह उनके साथ ही बैकुण्ठ को चले गये थे। परन्तु तुम लोग जब तक गुरु उपदेश के द्वारा भक्ति धारण नहीं करोगे तब तक तुम बैकुण्ठ नहीं जा सकते। उन्होंने कहा गुरु तो कई प्रकार के हैं, हम किस गुरु को धारण करें? गुरु जी ने कहा— जिसके अपने मन में पूर्ण ज्ञान हो, मोह माया से निर्लेप हो, वह आप भी मुक्त हो जाता है और दुसरे भी जो उसके साथ चलते हैं वह अन्त समय बैकुण्ठ को जाते हैं। गुरु जी के यह वचन सुन कर पंडितों ने कहा महाराज ! हमें आप ही उपदेश दो। तब आप जी ने उनको सत्यनाम का उपदेश देकर सौभाग्यशाली बनाया।”

4361. Two more exhibits, i.e., **Exhibit J-5 (Suit-4) (Register Vol.13, page 39-45)** is a photocopy of pages no.682, 683, 678, 679 and Appendix-U page lxxvi, lxxvii, lxxviii, lxxix of A.S. Beveridge's Babarnama and **Exhibit J-4 (Register Vol.13, page 101-105)** is a photocopy of the pages No.173, 174 of Fyzabad Gazetteer. Vol. XLIII of the District Gazetteers of the United Provinces of Agra and Oudh by H.R Nevill, 1905. We have already dealt with these documents and, therefore, no occasion to refer further.

4362. Reference is also made to Exhibit 118 and 119 (Suit-5), which are, **Exhibit 119 (Suit-5) (Register 23, page 669)** contains some date mentioned on a paper by Pt. Indushekhar Pandey. It has been filed to show that the placement of idol under the central dome inside the disputed structure in the inner Courtyard. The appropriate time was calculated by the experts and that was the most suitable time. **Exhibit 118 (Suit-5) (Register 23, Page 671)** is also to the same effect and this has been written by one Pt. Harisharan Dwivedi of Allahabad. Both

these documents, however, were not proved and even otherwise are not relevant for the issue.

4363. One more book, i.e., "**Ain-i-Akbari**" is also cited. 1. One of the earliest work wherein Ayodhya has been referred is the work of Abul-Fazl Allami. It is a Persian treatise titled as A-in-i Akbari (the Institutes of Akbar) (Akbar-Nama). He was a Minister of the Mughal Emperor Akbar and has given the geography, physical and historical descriptions of the Emperor accompanied by statistical table. It described in detail the sixteen Subhas of the Government of which the Mughal Emperor was then composed with minute exactitude Initially, in 1783 Francis Gladwin published unabridged English version of the said work encouraged by the Governor General Warren Hastings but it was found to be highly defective. Later on an English translation was published in 1873 by H. Blochmann. The original book is said to be in five volumes and with respect to its contents etc. in the preface stated on 23rd September, 1873, Blochmann said :

“The A-in-i Akbari is the third volume of the Akbar-nama, by Shaykh Abu'l Fazal, and is by far the greatest work in the whole series of Muhammadan histories of India. The first volume of the this gigantic work contains the history of Timur's family as far as it is of interest for the Indian reader, and the reigns of Babar, the Sur Kings, and Humayun whilst the second volume is devoted to the details history of nearly forty-six years of the reign of the Great Emperor. The concluding volume, the A-in-i-Akbari, contains that information regarding Akbar's reign, which, though not strictly historical, is yet essential to a correct

understanding of the times, and embodies, therefore, those facts for which, in modern times, we would turn to Administration Reports, Statistical compilations, or Gazetteers. It contains the a-in (i.e. mode of governing) of Akbar, and is, in fact, the Administration Report and Statistical Return of his government as it was about A.D. 1590. The contents, therefore, of the A-in are naturally varied and detailed. The first of its five books treats of Akbar's household and court, and of the emperor himself, the soul of every department, who looks upon the performance of his duties as an act of divine worship, and who enters into the details of government in order to create a harmonious whole. Vouchsafed as king with a peculiar light from on high, his person is prominently put forward as the guide of the people in all matters temporal and spiritual; in whose character and temper the governed find that rest and peace which no constitution can give, and in whom, as the author of a new and advanced creed, the dust of intolerance is for ever allayed.

The second book treats of the servants of the throne, the military and civil services, and the attendants at court whose literary genius or musical skill receives a lustre from the encouragement of the emperor, and who in their turn reflect a brilliant light on the government.

The third book is entirely devoted to regulations for the judicial and executive departments, the establishment of a new and more practical era, the survey of the land, the tribal divisions, and the rent-roll of the great Finance minister whose name has become proverbial in India.

The fourth book treats of the social condition and literary activity, especially in philosophy and law, of the Hindus, who form the bulk of the population, and in whose political advancement the emperor saw the guarantee of the stability of his realm. There are also a few chapters on the foreign invaders of India, on distinguished travellers, and on Muhammadan saints and the sects to which they respectively belong.

The fifth book contains the moral sentences and epigrammatical sayings, observations, and rules of wisdom of the emperor, which Abu 'l-Fazl has gathered as the disciple gathers the sayings of the master.”

4364. Blochmann's translation was published second time in 1927 which was edited by Lieut. Colonel D.C. Phillott and he has given an explanation in his preface dated written in 1927 as under :

“Some explanation is needed of the present edition. Blochmann's original translation has for some time been out of print. The Asiatic Society of Bengal has asked me undertake the preparation of a reprint, and I lightly accepted the task, not realizing the amount of labour involved. Blochmann's translation and notes form a work of infinite detail and thorough scholarship; and though it has seldom been necessary to correct, it has often been necessary to investigate. This present edition is, however, in the main a mere reprint. This of itself is no small testimony to Blochmann's thoroughness. The transliteration, however, has been brought into line with a more modern system, and a few additional notes [in a square brackets] have been

added; those with a suffixed B. are Blochmann's own MS. Notes from a printed copy in my possession; I have not incorporated all of them, as many I was unable to decipher. Notes to which a P. is suffixed are my own."

4365. It appears that after the death of H. Blochmann on 30th July 1878 it was found by Asiatic Society of Bengal which had published the translation of A-in-i Akbari that the work was only to the extent of the First Volume and, therefore, it entrusted the unfinished work to Lieut. Colonel H.S. Jarrett who finished the printing of translation of the second Volume in 1891. This work of Jerrutt was revised by Sri Jadunath Sarkar in 1949 and its latest re-print of 2001 distributed by D.K. Publishers Distributors P. Ltd., New Delhi has been placed on record before us. The Subah of Audh is on page 181 and onwards and the relevant part thereof referred by the parties is as under :

"It is situated in the second climate. Its length from the Sarkar of Gorakhpur to Kanauj is 135 kos. Its breadth from the northern mountains to Sidhpur on the frontier of the Subah of Allahabad is 115 kos. To the east is Bihar; to the north, the mountains; to the south, Manikpur, and to the west Kanauj. Its climate is good. Summer and winter are nearly temperate. Its principal streams are the Saru (Sarju), the Ghaghar (Gogra) the Sai and the Godi (Gumti). In the first mentioned, divers aquatic animals and forms of strange appearance show themselves. Agriculture is in a flourishing state, especially rice of the kinds called Sukhdas, Madhkar, and Jhanwan, which for whiteness, delicacy, fragrance and wholesomeness are scarcely to be matched. They sow their rice three months earlier than in

*other parts of Hindustan. When the drought begins, the Sai and the Gogra rise high in flood and before the beginning of the rains, the land is inundated, and as the waters rise, the stalks of rice shoot up and proportionately lengthen : the crop, however, is destroyed if the floods are in full force before the rice is in ear. Flowers, fruits and game are abundant. Wile buffaloes are numerous. When the plains are inundated the animals take to the high ground where the people find sport in hunting them. Some of the animals remain all day in the water and only at night approach the dry ground and breathe in freedom. **Awadh (Ajodhya) is one of the largest cities of India.** In is situated in longitude 118^o, 6', and latitude 27^o, 22. It ancient times its populous site covered an extent of 148 kos in length and 36 in breadth, and it is esteemed one of the holiest places of antiquity. Around the environs of the city, they sift the earth and gold is obtained. It was the residence of Ramachandra who in the Treta age combined in his own person both the spiritual supremacy and the kingly office.*

At the distance of one kos from the city, the Gogra, after its junction with the Sai, [Saraju] flows below the fort. Near the city stand two considerable tombs of six and seven yards in length respectively. The vulgar believe them to be the resting places of Seth and the prophet job, and extraordinary tales are related of them. Some say that at Ratanpur is the tomb of Kabir, the assertor of the unity of God. The portals of spiritual discernment were partly opened to him and he discarded the effete doctrines of his

own time. Numerous verses in the Hindi language are still extant of him containing important theological truths. Bahraich is a large town on the banks of the river Sarju. Its environs are delightful with numerous gardens. Salar Masud and Rajab Salar are both buried here. The common people of the Muhammadan faith greatly reverence this spot and pilgrims visit it from distant parts, forming themselves in bands and bearing glided banners. The first mentioned was connected by blood with Mahmud Ghaznavi, and sold his life bravely in battle and left an imperishable name. The second was the father of Sultan Firoz king of Delhi and won renown by the recitude of his life."

4366. We find that it only refers to the antiquity of Ayodhya and about Lord Rama but no further information can be derived which may throw any light on the issues in question.

253. Sri Jain also refers to the following.

4367. Exhibit 76 (Suit-4) (Register Vol. 16, pages 21-26) is the photocopy of the title page and pages no. 406 to 411 of the book "Sri Guru Granth Sahib (Pahli Sainchi)" translated by Dr. Manmohan Sahgal. The following part thereof shows that the Guru Nanak had taught even Muslims as to who can be a true follower of Islam and it says:

“॥ सलोकु म०१॥॥ मिहर मसीति सिदकु मुसला हकु हलालु कुराणु। सरम सुंनति सीलु रोजा होहु मुसलमाणु। करणी काबा सचु पीरु कलमा करम निवाज। तसबी सा तिसु भावसी नानक रखै लाज॥१॥॥

॥ सलोकु महला १॥॥ वास्तविक रूप में मुसलमान बनने के लिए गुरुजी ने अपनी धारणा इस प्रकार प्रकट की है कि जीवों पर दया, मस्जिद व खुदा पर विश्वास मुसल्ला, अपने हक या अपनी कमाई का खाना हलाल और सच बोलना ही कुर्आन का पढ़ना है। जब कुकर्मों से संकोच करना

सुन्नत, संयम धारण करना रोजा होगा, तब मुसलमान सच्चा मुसलमान होगा। शुद्ध कर्म करना काबा, सत्यरूप खुदा को जानना पीर की उपासना है, कृपापूर्वक किसी गरीब का संरक्षण कलमा और नमाज है। नानक कहते हैं, शान्तिरूपी माला वही है, जो उसे भाए। अर्थात् वही माला बनाए जो परमात्मा को भाए, (ईश्वर की रजा में रहे)। हे काजी, जब ऐसे गुणों से युक्त होगा, तब तेरी लाज परमेश्वर रखेगा।।।।।”

“।। सलोकु म० १।। मुसलमाणु कहावणु मुसकलु जा होइ ता मुसलमाणु कहावै। अवलि अउलि दीनु करि मिठा मसकलमाना मालु मुसावै। होइ मुसलिमु दीन मुहाणै मरण जीवण का मरमु चुकावै। रब की रजाई मंने सिर उपरि करता मंने आपु गवावै। तउ नानक सरब जीआ मिहरंमति होइ त मुसलमानु कहावै।।।।।

।। सलोकु महला १।। हे काजी, मुसलमान कहलाना कठिन है। यदि कोई मुसलमान के गुणों से युक्त है तभी मुसलमान कहा जा सकता है। सर्वप्रथम, औलिये अर्थात् सन्तजनों के धर्म को मीठा करके माने। तदन्तर जिन सन्तजनों ने मान दूर किया है, उन्हें अपना माल लुटावे। मल्लाह—रूपी जो सन्तजन हैं, उनके धर्म में स्थित हो तथा जन्म—मरण या जीवन—मृत्यु के भ्रम को दूर करे। सिर के ऊपर रब की रजा माने अर्थात् ईश्वरेच्छा को सर्वोपरि मानकर प्रसन्न रहे तथा अहंत्व को गवाँकर कर्ता—पुरुष को माने। नानक कहते हैं, समस्त जीवों पर कृपा करें और ऐसे गुणों से संयुक्त हो तो मुसलमान कहलाए।।।।।”

4368. Exhibit 78 (Suit-4) (Register Vol. 16, pages 30-40) contains photocopy of the title page and pages no. 37, 38, 431, 432, 473, 474, 906 to 908 of "Sri Guru Granth Sahib (Tisari Sainchi)" translated by Dr. Manmohan Sahgal. Sri Hari Shankar Jain placed before us the following part from page 37 to 38 thereof:

“।। तिलंग महला १।। जैसी मैं आवै खसम की वाणी तैसड़ा करी गिआनु वे लालो। पाप की जंज लै काबलहु धाड़आ जोरी मंगै दानु वे लालो। सरमु धरमु दुई छपि खलोए कूडु फिरै परधानु वे लालो। काजीआ बामणा की गल थकी अगदु पड़ै सैतानु वे लालो। मुसलमानीआ पड़हि कतेबा कसट महि करहि खुदाई वे लालो। जाति सनाती होरि

हिदवाणीआ एहि भी लेखै लाइ वे लालो। खून के सोहिले गावीअहि नानक
रतु का कुंगू पाई वे लालो॥ 1॥ साहिब के गुण नानकु गावै मास पुरी
विचि आखु मसीला। जिनि उपाई रंगि रचाई बैठा देखै दखि इकेला सचा
सो साहिबु सचु तपावसु सचड़ा निआउ करेगु मसोला। काइआ कपडु टुकु
टुकु होसी हिन्दुस्तानु समालसी बोला। आवनि अठतरै जानि सतानवै होरु
भी उठसी मरद का चेला। सच की बाणी नानकु आखै सचु सुणाइसी सच
की बेला॥2॥3॥ 5॥

हे भाई लालो ! मुझे प्रभु-पति की ओर से जैसा आभास हुआ है,
उसी के अनुसार मैं तुझे अवगत कराता हूँ। काबुल से बाबर की फौज मानो
पाप-अत्याचार की बारात है, जिसे एकत्रित करके वह आ चढ़ा है और
बलपूर्वक हिन्दुस्तान की बागडोर रूपी कन्यादान की मांग कर रहा है।
सैयदपुर से लाज और धर्म विलुप्त हो गए हैं, झूठ ही सर्वत्र महत्वपूर्ण बना
फिरता है। (ऐसा लगता है कि) शैतान विवाह सम्बन्ध करा रहा है और
ब्राह्मणों तथा काजियों की मर्यादा समाप्त हो चुकी है, मुसलमान औरतें भी
इस विपत्ति में कुर्आन पढ़ रही है और खुदा से प्रार्थना कर रही हैं। ऊँची
जाति तथा नीची जाति वाली एवं अन्य दूसरी सब स्त्रियों पर अत्याचार हो
रहे हैं। नानक का कथन है कि सब ओर विलाप का संगीत हो रहा है और
लहू का केसर छिड़का जा रहा है॥1॥ (सब कुछ प्रभु की रजा अनुसार
होता है, इसलिए) लाशों से भरे इस शहर में बैठकर भी नानक उस
मालिक-प्रभु के गुण ही गाता है। (हे लालो!) तू भी प्रभु के अटल नियम
को उच्चरित कर कि जिस मालिक-प्रभु ने सृष्टि उत्पादित की है, उसी ने
इसे माया-मोह में प्रवृत्त किया है और वह आप निर्लिप्त रहकर सब घ
टनाओं को देख रहा है। वह मालिक-प्रभु अटल नियमों वाला है, उसका
न्याय अटल है, वह भविष्य में भी अटल नियम और अटल न्याय का व्यवहार
करेगा। अब (सैयदपुर में) मनुष्य का शरीर रूपी वस्त्र टुकड़े-टुकड़े हो रहा
है। यह एक ऐसी भयानक दुर्घटना है, जिसे हिन्दुस्तान कभी नहीं भुला
सकेगा। आज मुगल लोग सम्बत् अठहत्तर में आए हैं, ये सम्बत् सत्तानबे में
चले जाएँगे, कोई दूसरा शूरवीर इनके विरुद्ध उठा खड़ा होगा। नानक तो
सत्यस्वरूप प्रभु की गुणस्तुति करता है, आजीवन यह गुणस्तुति करता
रहेगा, क्योंकि यह मनुष्य-जन्म की अवधि गुणस्तुति के लिए ही मिली
है॥2॥3॥5॥”

4369. He contended that the above narration show the

atrocities of Babar when he invaded India. We, however, point out him that it mentions the treatment of both Hindus and Muslims of India in the hands of Babar in equally adverse conditions, meaning thereby Babar killed the people without caring as to whether he was Muslim or Hindu.

4370. Exhibit 79 (Suit-4) (Register Vol. 16, pages 41-58) contains title page and pages no. 8 to 17, 226 to 229 and 400 to 401 of "Sri Guru Granth Sahib (Dusari Sainchi)" translated by Dr. Manmohan Sahgal. Sri Jain, learned Counsel, placed before us the following Hindi translation from page 226 of the book:

“(उनका) धन और यौवन, जिनका उन सुन्दरियों को बहुत अभिमान था, आज दोनों ही उनके बैरी बने हुए हैं। (बाबर ने) कूर सिपाहियों को हुक्म दे दिया है, वे उनकी प्रतिष्ठा गवाँकर उन्हें ले जा रहे हैं। (जीवों के कुछ वश नहीं) यदि परमात्मा को उपयुक्त लगे तो जीवों को आदर-सम्मान देता है, यदि उसकी रजा होवे तो सजा देता है।।4।। यदि पहले ही (अपने-अपने कर्तव्य को) याद करते रहें, तो ऐसी सजा क्यों मिले? (यहाँ के) हाकिमों ने ऐश-आराम के चाव में अपना कर्तव्य भुला दिया था। (अब, जब) बाबर की आवाज आई है, तो कोई पठान शहजादा भी रोटी नहीं खा सकता।।5।। (जालिमों के पंजे में आकर) मुसलमानी स्त्रियों के नमाज के वक्त छिन गए हैं, हिन्दू स्त्रियों की पूजा का समय जा रहा है। (जो पहले बड़ी ही औपचारिक विधि के साथ पूजा करती थी, अब) वे न स्नान करके टीके लगा सकती हैं, न ही उनके चौके पवित्र रह गए हैं। (जिन्होंने धन-यौवन के नशे में) कभी राम को स्मरण नहीं किया था, अब उन्हें खुदा, खुदा कहना भी नहीं मिलता।।6।। (बाबर की कैद से) बचकर जो विरले मनुष्य अपने-अपने घर आते हैं, वे परस्पर मिलकर कुशल-क्षेम पूछते हैं। उनकी किस्मत में यह विपत्ति पूर्व-लिखित थी, वे एक दूसरे के पास बैठकर अपने-अपने दुख रोते हैं। (पर) हे नानक! मनुष्य बेचारे क्या करने योग्य हैं? वहीं कुछ होता है, जो उसे भला लगता है।।7।।”

4371. Here also we find that the act of the Babar was equally adverse to both Muslims and Hindus of the then Hindostan.

4372. To our mind instead of puzzling ourselves in so much literature etc. in view of certain aspects which emerges from whatever we have mentioned above may be summarised which probably may give some idea as to how the questions are to be answers. The antiquity of Ayodhya is not disputed. It is also not disputed that Ayodhya is known as the principle place of religion and mainly concerned with Vaishnavites, i.e., the followers of Lord Rama. Lord Rama was borne at Ayodhya and ruled thereat. The religious texts like Valmiki Ramayan and Ramcharitmanas of Goswami Tulsidas and others like Skandpuran etc. mentions that Lord Rama was borne at Ayodhya and it is his place of birth but do not identify any particular place in Ayodhya which can be said to be his place of birth. On the one hand we do not get any idea about the exact place or site but simultaneously we can reasonably assume that once it is not disputed that Lord Rama was borne at Ayodhya there must be a place which could be narrowed down at the site of his place of birth. It is true that a search of a place of birth after long time even today may not be very easy if one tried to find out in this regard just three or four generations back. Therefore, for making such kind of inquiry in a matter of such an antiquity is almost impossible. But when a dispute in such a manner is raised then we go by the well accepted principle in law of evidence particularly as application in civil cases, i.e., preponderance of probability.

4373. The Evidence Act defined (proved) vide Section 3 as under:

"A fact is said to be proved when, after considering the matters before it the Court either believes to exist or

considers its existence so probable that a prudent man ought, under the circumstances of the particular case, to act upon the supposition with its existence."

4374. The only thing the Court should not to do is to base its conclusion on mere conjectures and surmises. Here we have not to consider the historicity of Ayodhya or Lord Rama but only to find out whether the place in dispute according to the belief, faith and traditions of Hindus is the site where Lord Rama was borne. Even if we have to draw an inference whether this is a place where Lord Rama is borne we need not to record a finding like mathematical calculation but it has to be decided on the preponderance of probability. As we have already said that if Lord Rama was borne at Ayodhya then there must be a place which can be identified for such purpose. It is no where suggested by plaintiffs (Suit-4) for the muslim parties that except the property in dispute there was any other place in Ayodhya which is believed by the Hindu people as place of birth of Lord Rama. What they submit is that there was another temple on the north site of the property in dispute which is called Janamsthan temple and, therefore, that can be the place of birth. But the antiquity of that temple goes back to only about 200-300 years, i.e., not beyond 18th or 19th century. The possibility of that area gets ruled out for more than several reasons.

4375. The first document which is available to us is that of William Finch Travellers Account who visited Ayodhya sometimes between 1608-1611 and there he has referred to a place known as fort of Ramchandra where he is borne. It does not talk of any Janamsthan temple at this stage but talk of a fort

in a ruined condition. He also mentioned that the people use to visit it for worship. Therefore, at that time also there was only one place which the Hindus people known to be a place of birth of Lord Rama or in any case a place which is related to Lord Rama. It has referred as Fort obviously must have been quite bigger when it is said that it was on a mount and was the highest area in Ayodhya.

4376. The next document available to us was published in 1786, i.e., of Joseph Tieffenthaler who was an Australian Christian Priest and came to India sometimes in 1740. He visited Awadh area between the 1766-1771. He was a highly educated Orientalist knowing several languages including Sanskrit and Persian. It is he who has given some detail about the place in dispute as also mentioned in detail the place in dispute including the disputed building and also says very clearly that the people believe that Lord Rama was borne here where exist its house which was demolished and thereafter the building was constructed. The size of the house whether he called Hindu temple as a house is not known but for our purposes it is sufficient that in the bigger area of the fort of Lord Rama there was a part on which the disputed building was constructed and in this disputed building the people at that time also believe that it includes the place of birth of Lord Rama and use to visit and worship despite knowing that a knew building has been raised which is a mosque. The territory was reign by muslim rulers and despite of taking risk the Hindu people if were entering a mosque for worship believing it to be the place of birth of Lord Rama, this faith, their determination and their attitude must have some basis and cannot be taken lightly.

4377. Plaintiffs (Suit-4)'s one of the witness Suvira Jaiswal, an expert, (Historian) claims to have made special study on Lord Rama and has represented to have special knowledge in this regard. With respect to her religious followings, she said:

“मैं आस्तिक सिर्फ इस रूप में हूँ कि विश्वास मानवता में है। मैं किसी बाहरी शक्ति या चमत्कार में विश्वास या आस्था नहीं रखती हूँ।” (पेज-3)

“I am theist only in a sense that I believe in humanity. I have no belief or faith in any external power or miracle.”

(E.T.C.)

“मैं शुरु से अर्थात् पैदाइश से ही आर्य समाजी अपने को मानती रही थी। यह सही है कि आर्य समाजी लोग ईश्वर को कोई मूर्ति पूजा नहीं मानते, पर ईश्वर का अस्तित्व मानते हैं।” (पेज-3)

“ I have been considering myself to be an Arya Samaji right since the beginning, that is, my birth. It is true that Arya Samajists do not have any faith in idolatry but believe in the existence of God.” (E.T.C.)

“मैं, पूजा-पाठ, भजन आदि नहीं करती हूँ।” (पेज-4)

“ I do not perform worship, incantation etc.” (E.T.C.)

“मैं मार्क्सवादी विचारधारा से प्रभावित रही हूँ मार्क्सवादी विचारधारा की हूँ इसलिए मैं धर्म में विश्वास नहीं करती।” (पेज 161)

“I have been influenced by Marxism ... Since I am follower of Marxist theory, I have no faith in religion.”

(E.T.C.)

4378. She did her Ph.D. under the guidance of Dr. Ram Sharan Sharma from Patna University. In respect to Lord Rama, his historicity, period when his worship started according to her research and information, she has said as under:

“राम का अवतार त्रेता युग में माना जाता है। अर्थात् विष्णु का राम अवतार त्रेता युग में माना जाता है। विष्णु का राम अवतार, उनके दस अवतारों का सातवाँ नम्बर का है। राम को पूजा करने वालों को मध्यकाल में रामायत्

के नाम से जाना गया है। और उसकी रामानन्दीय भी कहते हैं। स्वामी रामानन्द, रामायत या रामानन्दी सम्प्रदाय के प्रवर्तक माने जाते हैं।" (पेज 9)

"Rama is taken to have incarnated in Treta Yuga, that is to say, Vishnu is taken to have incarnated as Rama in Treta Yuga. Incarnation of Vishnu as Rama is the seventh incarnation out of the ten ones. Worshippers of Rama are known as Ramayat in the Medieval Period and they are also called Ramanandiya. Swami Ramanand is considered to be the progenitor of Ramayat or Ramanandiya school."

(E.T.C.)

"दशरथ जातक में मूल कथा काफी प्राचीन है। यह सही है कि बाल्मीकी रामायण में रामकथा का जिक्र दशरथ जातक में मिलता है मैंने इसे पढ़ा है। दशरथ के पुत्र राम वही है राम है जो बाल्मीकी रामायण में मिलते मिलते हैं और दशरथ जातक कथाओं में।" (पेज 11)

"The basic story in Dashratha Jataka is fairly old. It is true that the story of Rama of Valmiki Ramayana finds mention in Dashratha Jataka which I have read. Rama, son of Dashratha, is the same Rama that finds mention in Valmiki Ramayana and in the fables of Dashratha Jataka." (E.T.C.)

"यह सही नहीं है कि बाल्मीकी रामायण बुद्धकाल से पहले की थी। दशरथ जातक भी बुद्धकाल से पहले का नहीं है परन्तु रामकथा मौखिक रूप से पहले से प्रचलित थी ऐसा अनुमान है।" (पेज 11)

"It is not true that the Valmiki Ramayana preceded the Buddha Period. Dashratha Jataka, too, does not precede the Buddha Period but the story of Rama, as I guess, was verbally in vogue." (E.T.C.)

"अयोध्या का वर्णन प्राचीन ग्रन्थों में आया है। अयोध्या का उल्लेख बाल्मीकी की रामायण एवं पुराण और महाभारत के रामोपाख्यान इत्यादि में आता है। साहित्यिक पुस्तकों में रघुवंश और उत्तर रामचरित में अयोध्या का उल्लेख है। ये पुस्तकें गुप्त काल या उसके बाद की हैं। यह ठीक है कि

वायु पुराण एवं विष्णु पुराण गुप्तकाल के इतिहास को जानने के लिए कुछ सामग्री उपलब्ध कराते हैं। कालीदास जी को गुप्तकाल का माना जाता है और मैं भी इस विचार से सहमत हूँ कि वह गुप्तकाल में थे।”

(पेज 17-18)

“The description of Ayodhya is found in ancient books. Ayodhya also finds mention in Valmiki Ramayana, Purana and in Ramopakhyan etc of Mahabharata. In literary books like Raghuvansh and Uttar Ram Charit, there is mention of Ayodhya. These books are either of Gupta period or subsequent thereto. It is correct that Vayu Purana and Vishnu Purana procure some material to know the history of Gupta Period. Kalidas is considered to be in Gupta Period and I agree with this view that he was in Gupta Period.” (E.T.C.)

“यह सही है कि मृच्छकटिक में उस जमाने की वेशभूषा का वर्णन मिलता है। यह ठीक है कि उसमें वर्णित वेशभूषा बाल्मीकि रामायण में बताए गए वेशभूषा से मेल खाते हैं। शूद्रक के मृच्छकटिक से कई शताब्दी पूर्व वात्स्यायन का कामसूत्र लिखा गया है। इसमें भारतवर्ष की भौगोलिक स्थिति एवं वेशभूषा का वर्णन है।” (पेज 18)

“It is true that in Mrichhakatik description of dress and attire of that age is found. It is correct that the dress and attire mentioned therein match with that mentioned in Valmiki Ramayan. Kamsutra by Vatsyayan had been written centuries ago Mrichhakatik was written by Shudrak. In it there is mention of topography as well as dress and attire of India.” (E.T.C.)

“यह सत्य है कि मैंने अपनी पुस्तक में यह लिखा है कि ईसवी सन् की प्रारम्भिक शताब्दियों में राम को विष्णु के अवतार के रूप में मान्यता मिली। प्रारम्भिक शताब्दी से मेरा मतलब पहली व दूसरी शताब्दी ए0डी0से है।”

(पेज 59)

"It is correct that in my book I have written that in early centuries of A.D., Rama was recognized as incarnation of Vishnu. By early century I mean first and second century A.D." (E.T.C.)

"यह कहना ठीक है कि राम को पहली दूसरी शताब्दी ए0डी0 में विष्णु के अवतार की मान्यता मिली पर इसके पहले राम कथा के नायक के रूप में राम मौजूद थे।" (पेज 59)

"It is correct to say that in I and II A.D. Rama was recognized as incarnation of Vishnu but prior to that existence of Rama was there as a hero of Rama's Story." (E.T.C.)

"बौद्ध धर्म के पहले राम, कथा के रूप में मौजूद थे।" (पेज 60)

"Prior to Budha religion, Rama was existent in the form of a story" (E.T.C.)

"यह ठीक है कि इस कथा के अनुसार महात्मा बुद्ध ने अपने को राम का अवतार माना था।

दशरथ जातक को मैंने इतिहास के श्रोत के रूप में प्रमाणिक माना है। राम की कथाओं को भी मैंने इतिहासिक श्रोत के रूप में प्रमाणिक माना है। दशरथ जातक एवं राम कथायें मेरी प्राइमरी सोर्स हैं।" (पेज 60-61)

"It is correct that as per this story, Lord Buddha declared himself incarnation of Rama.

I considered Dasrath Jatak authentic as a source of history. I recognized the Rama's stories also to be authentic as a source of history. Dasrath Jatak and Rama's stories are my primary sources." (E.T.C.)

"होली काईस्ट को ईश्वर का पुत्र कहा गया है। प्राफेट मोहम्मद को ईश्वर का पैगम्बर कहा गया है। राम को ईश्वर का अवतार कहा गया है। मैं इन तीनों को सही नहीं मानती हूँ।" (पेज 63)

"Holy Christ has been regarded as the Son of GOD. Prophet has been regarded as prophet of GOD. Ram has

been said to be incarnation of GOD. I do not believe all the three to be true" (E.T.C.)

“मैं यह मानती हूँ कि श्री राम को दूसरी शताब्दी में नारायण का अवतार माना जाता था।” (पेज 77)

“I accept that in second century, Sri Ram was regarded as incarnation of Narayan.” (E.T.C.)

“मेरे अनुसार राम कथा का आरम्भ चौथी शताब्दी ईसा पूर्व से हुआ था।”
(पेज 77)

“In my view, initiation of Rama's story was from 4th century B.C.” (E.T.C.)

“आज तक पुरातात्विक खोज के द्वारा किसी विष्णु हरी का मंदिर नहीं मिला। पर अयोध्या महात्म्य में विष्णु हरि के मंदिर का वर्णन है। अयोध्या महात्म्य स्कन्द पुराण का एक अंश है।” (पेज 78–79)

“Till date, by any archaeological survey, no any temple of Hari Vishnu could be discovered but in Ayodhya Mahatmya, there is description of the temple of Vishnu Hari. Ayodhya Mahatmya is a part of Skand Puran.”

(E.T.C.)

“तथाकथित से मेरा अभिप्राय यह है कि शिलालेख तो है पर वह वहाँ विष्णु हरि मंदिर से पाया गया या नहीं यह संदेहास्पद है। मेरे अनुसार शिलालेख अयोध्या में पाया गया है पर विष्णु हरि मंदिर में पाया गया या नहीं यह संदेहास्पद है।” (पेज 79)

“By 'alleged', I mean that inscription does exist there but that was discovered from Vishnu Hari Mandir or not, it is doubtful. According to me, the inscription stone has been found in Ayodhya, but whether it was found in Vishnu Hari Mandir or not, it is doubtful.” (E.T.C.)

“मैं राम को एक व्यक्ति मानती हूँ।” (पेज 84)

“I consider Rama to be simply a person.” (E.T.C.)

“दशरथ जातक का अध्ययन करते समय मैंने यह पाया कि राम दशरथ के

पुत्र थे।" (पेज 85)

"While studying Dashrath Jatak, I found that Ram was the son of Dashrath." (E.T.C.)

“यह भी सही है कि वर्तमान अयोध्या वही पुरानी अयोध्या है। यह मुझे मालूम है कि अयोध्या में राम की पूजा परम्परागत रूप से होती चली आ रही है।” (पेज 86)

“It is also true that the present Ayodhya is the same old Ayodhya. I know that worship of Rama in Ayodhya has been continuing traditionally.” (E.T.C.)

“मेरी खोज के अनुसार अयोध्या में कई स्थान ऐसे हैं जो श्री राम के जन्म स्थान होने का दावा करते हैं। मैं यह नहीं बता सकती कि उन स्थानों का जहां राम जन्म स्थान का दावा किया जाता है, कौन-कौन से हैं, या कहां-कहां हैं।” (पेज 86)

“As per my research, there are such several places in Ayodhya, which claim to be the birthplace of Sri Rama. I cannot point out specifically as to the places which are claimed to be the birthplace of Rama.” (E.T.C.)

“मैं राम को एक कथा का पात्र मानती हूँ इसलिए मैं उनको इतिहास की कैटीगरी में नहीं रख सकती हूँ। मैं उनको एक इतिहासिक व्यक्ति मानती हूँ।” (पेज 96)

“I regard Rama as a character of a story, therefore, I cannot put him in the category of history. I reckon him as a historical person.” (E.T.C.)

“यह कहना भी ठीक है कि जैन धर्म के स्रोतों से यह पता लगता है कि साकेत व अयोध्या एक ही हैं। यह मुझे मालूम है कि 24 वें तीर्थाकर महावीर अयोध्या गये थे।” (पेज 96)

"It is also true that it is found from the sources of Jain religion that Saket and Ayodhya are the same. I know that 24th Tirthankar Mahavir went to Ayodhya." (E.T.C.)

“यह कहना भी सही है कि भगवान राम को कई स्थानों पर कोशल नरेश

के नाम से उद्धृत किया गया है। यह कहना सही है कि अयोध्या में राम के जन्म से संबंधित स्थलों को कुण्डो के नाम संदर्भित किया जाता है।”

(पेज 97)

“It is also true to say that at many places, Lord Rama has been referred as Koshal Naresh (King of Koshal). It is true to say that the places related to birth of Rama in Ayodhya are referred with the name of Kunds.” (E.T.C.)

“मैं उपरोक्त शताब्दियों से चली आ रही परम्परा को इतिहास के विश्लेषण का विषय मानती हूँ और उसे इतिहास की श्रेणी में रखती हूँ।

मेरे विचार से राम कथा का प्राचीनतम उल्लेख दशरथ जातक में हुआ है।” (पेज 98–99)

“I consider the traditions continuing from centuries as the subject of analysis of history and place the same in the category of history.

In my view, the ancient mention of Rama's story has been made in Dashrath Jatak.” (E.T.C.)

“यह हो सकता है कि गौड़बहो नामक ग्रन्थ में विष्णु हरि मंदिर का अयोध्या में होना वर्णित किया गया है।” (पेज 102)

“It may be that in the book Gaurbaho, there is mention of temple of Vishnu Hari Mandir being situated in Ayodhya.”

(E.T.C.)

“स्कन्ध पुराण के वैष्णव खण्ड के आखिर में अयोध्या महात्म में रामजन्म स्थान का वर्णन आया है इसलिए ऐसा लगता है कि यह पृच्छिप्त अंश है। यह सही है कि वैष्णव खण्ड स्कन्ध पुराण के मध्य में है।” (पेज 106)

“At the end of Vaishnav Part of Skand Puran, description of birthplace of Rama in Ayodhya has come in Ayodhya Mahatmya at the end, it so appears because it is maimed portion. It is true that Vaishnav Part is in the middle of Skand Puran.” (E.T.C.)

“बाल्मीकि रामायण में श्रीराम की जन्म तिथि उनकी जन्म भूमि का उल्लेख आया है। इस बाल्मीकि रामायण में इस बात का जिक्र है कि इच्छवाकु वंश में राजा के घर में श्रीराम का जनम हुआ और उनका बाल्यकाल अयोध्या में बीता। बामिज बाल्मीकि रामायण का काल ईसा पूर्व तीसरी शताब्दी से दूसरी शताब्दी माना जाता है बाल्मीकि रामायण में एक अयोध्या काण्ड भी हैं इसमें उल्लिखित अयोध्या काण्ड दूसरी शताब्दी ईसा पूर्व माना जाता है। ...पर इसमें राम के जन्म व जन्मभूमि का उल्लेख अवश्य है।” (पेज 106–107)

“It is correct that in Valimiki Ramayan there is reference of date and place of birth of Rama. In this Valmiki Ramayan, there is reference of the fact that in Ikshwaku Dynasty Rama was born in the royal family and his childhood passed in Ayodhya. Period of Balimiki Ramayan is regarded as 300 BC-200 BC. There is a Ayodhya Kand too in Valimiki Ramayan. The Ayodhya Kand in it, is regarded pertaining to second century B.C. ... But in it, the reference about Rama's birth and birthplace does find place.” (E.T.C.)

“नरसिंह पुराण में अयोध्या एवं विष्णु मंदिर का वर्णन है।” (पेज 109)

“In Narsingh Puran, there is description of Ayodhya and Vishnu Mandir.” (E.T.C.)

“विष्णु पुराण, विष्णु धर्मोत्तर पुराण का मुझे ज्ञान है। यह ठीक है कि इसमें भी अयोध्या में विष्णु के मंदिर का वर्णन दिया है।” (पेज 109)

“I have knowledge of Vishnu Puran, Vishnu Dharmmotar Puran. It is true that in this also, description is given about temple of Vishnu in Ayodhya.” (E.T.C.)

“मैं मनुस्मृति को पहली या दूसरी शताब्दी की रचना मानती हूँ। मैं इसको इतिहास का एक प्रमाणिक स्रोत मानती हूँ। यह सही है कि पुराण महाभारत, रामायण इतिहास के प्रामाणित स्रोत हैं। रामायण से मेरा तात्पर्य बाल्मीकि रामायण से है।

वेदों को मैं इतिहास के लिए प्रमाणिक मानती हूँ। यह भी इतिहास

के एक स्रोत हैं। वेदों की रचना काल 1500 ई०पूर्व से लेकर 800 ई०पू० माना जाता है।" (पेज 114-115)

"I consider the Manusmriti as the creation of first or second century. I reckon it as an authentic source of history. It is correct that Puran, Mahabharat and Ramayan are the authentic sources of history. By Ramayan, I mean the Balimiki Ramayan.

I regard Vedas authentic for history. These are also a source of history. Period of creation of Vedas are deemed from 1500 BC-800 BC." (E.T.C.)

"किसी विशेष स्थान को निर्मित करके पूजा करने की प्रथा पाँचवीं छठी शताब्दी ई.पू. में रही होगी परन्तु ऐसा निश्चित प्रमाण नहीं मिलता है परन्तु यह भी संभव हो कि हड़प्पा सभ्यता में रही हो।" (पेज 132)

"Custom of worshipping a particular place after creation thereof, might have been in 5th-6th century B.C. but no specific evidence thereof is found, but it might be possible that it would have been prevailing in Hadappan Civilisation." (E.T.C.)

"यह ठीक है कि श्रीराम को भगवान के अवतार के रूप में पूजने का प्रमाण मिलता है। श्रीराम को श्री विष्णु का अवतार 200 ए०डी० से माना जाने लगा था। श्री राम को अवतार रूप में पूजा करने का प्रथम प्रमाण गुप्त युग में मिलता है।" (पेज 143)

"This is correct that evidence pertaining to worship of Rama as incarnation of Vishnu is found. Sri Rama was used to be regarded as incarnation of Vishnu since 200 AD. The first evidence in respect of Sri Rama being worshipped as incarnation, is found in Gupta Period." (E.T.C.)

"यह ठीक है गुप्त काल में आने तक भगवान् राम विष्णु के अवतार के रूप में पूजे जाने लगे थे।" (पेज 144)

"It is true that by the commencement of Gupta Period,

Bhagwan Ram was being worshipped as incarnation of Vishnu." (E.T.C.)

“यह बात सही है कि अरली सेन्चुरी आफ क्रिश्चन ऐरा में श्री राम विष्णु के अवतार के रूप में प्रतिष्ठित हो चुके थे।” (पेज 144)

“This fact is correct that in early century of Christian Era, Sri Rama was established as incarnation of Vishnu.”

(E.T.C.)

“यह बात अंशतः सही है कि हिन्दू धर्म में ज्ञान अर्थात् विवेक को महत्व दिया गया है।” (पेज 159)

“It is partly true that in Hindu religion, knowledge or discretion has been given importance.” (E.T.C.)

“यह बात सही है कि हिन्दू धर्म ही एक ऐसा धर्म है जो धर्माचरण में विवेक का प्रयोग करने की छूट देता है।” (पेज 159)

“It is true that Hindu religion is such a religion which provides for liberty to exercise discretion in its execution.”

(E.T.C.)

“आर्यों के देव विभिन्न थे। यह ठीक है कि उन विभिन्न आर्यों के देवताओं में संकर्षण राम परशु राम, कृष्ण एवं श्री राम— सम्मिलित हैं। यह सही है कि इनको पूजा परम्परागत रूप से बहुत दिनों से चली आ रही है। और आज तक इनकी पूजा अबाध रूप से होती चली आ रही है।” (पेज 163)

“Aryans' Gods were different. It is correct that amongst those Gods of Aryans, Samkarshan Ram, Parashu Ram, Krishna and Sri Ram are included. It is correct that their worship has been continuing traditionally since long. Till today their worship has unceasingly been continuing.”

(E.T.C.)

4379. Apparently, there are some contradictions, but broadly she has not been confident in denying the historicity of Lord Rama and also admits that his worship started much before the Christian era. It is not said that the worship of Lord

Rama at Ayodhya or the custom of Darshan of birthplace of Lord Rama started after the construction of the disputed structure or after 1528 as suggested and argued by learned counsels for Muslim parties. In the excavation by ASI, artefacts of religious nature of Gupta period and even earlier thereto have been found.

4380. Having considered the entire evidence as also the recorded material including Hindu religious texts, historical books, gazetteers etc. one thing is clear that Ayodhya though is held to be a place of much antiquity but its real fame, piety and sacredness relates with the name of Lord Rama and none else. He is considered to be a manifestation (Avtar) of Lords of Lord Vishnu according to the Hindu faith, customs and belief. Is the concept of Avtar is something a fairy tale or is a kind of deep spiritual theory and practice, needs to be pondered over.

4381. It is no doubt true that the sentiments, emotions, faith, belief, confidence etc., whatever term we use, but millions of people of this country believe that Lords of Lord manifested in living form in the materialistic world i.e. earth, time and again. In this vast country, those different forms in different ways and means, but substantially with the tradition, common factor of belief, are worshipped. Commonly they are known as 'Avtaar', which means a form of God when He descended into this materialistic world. Many a places, they are referred to as incarnations of God. There is some dispute even about the fine distinction between 'Avtaar' and 'incarnation'. One said that incarnation is not correct, for it means when someone or something reincarnates or takes another materialistic body of flesh and blood. Quite often it is in this context and with this

understanding that people at large use the word incarnation. It is said by the learned Dharmacharyas that God does not take a material form. His form is always spiritual, transcendental to the norms and laws of material nature. He descended from the spiritual data as He is or in a form to do a specific activity/mission or carry out a particular purpose. The Supreme Being has many names considering his form and activities that he displays in his cosmic creation. In this country we have different religions and among them also a multi-fold system of faith, sects etc., but all have a common object of attaining salvation with the Almighty i.e. Lord of Lords or whatever name one may call, it as. All the major religions are having some sects which are the result of some differences in the system of worship but the common objective of all is indisputably same. The major religions in this country are Hindu, Muslims and Christians. Some say that Hindu by itself is not a form of religion but a way of life, living etc. On this aspect we have also said something above but at this stage we may clarify that the term Hindu may intend to use as it is known in common parlance in contra distinction to the terms used for other religions i.e. Muslims and Christians. Hindu religion is the oldest one. Whether it is 3000 year old or 5000 year old or more than a few lacs year old may not be of much consequence for us. Today, Christianity is more than 2000 and Islam 143 years old. We should not be understood saying that before Islam as propounded by Prophet Muhammad or Christianity as per the teaching of the Jesus Christ, there was no religion whatsoever, but this is what normally or commonly understand. The religious scriptures and literatures of the religions therefore,

though in abundance conform to the point of view, requirement and necessities of the corresponding period. Because of its own certain antiquity amongst Hindu scriptures, we find sometimes, mention of such things which become difficult to digest on our conceivable notion and logic and the limitation of our understanding which we have in the light of the information available to us currently.

4382. May be on account of non availability of the reliable feed back some of the aspects of Hindu scriptures are termed by others as Myth, legend, epic etc., doubting its historicity, ignoring the fact that the common people are so deep embedded in blood that it is beyond imagination for them to even think of a situation where those faith and belief can be termed as a mere fiction and not a matter of historicity. For example, the two of the world's biggest works known as 'Ramayana' and 'Mahabharatha' of Hindu scriptures, other people started to call it 'Epic' and that we have followed since the days of British India and now also. Initially the European writers in their own understanding find it unthinkable even the existence of such an antique society and culture and that too so perfect and so well defined, sophisticated, but complicated in different facets. With the passage of time the thoughts and approach have undergone a sea of change and now we find quite a sectionable intelligentsia who is changing its views and that is not merely on some kind of altered hypothesis etc., but due to the cemented, reliable information, they have collected in the mean time. In brief, it can be said that merely because I am not able to trace my history of succession it will not mean that I do not have a chain of succession. One's inability in finding something cannot result in

a conclusion that actually nothing existed. There has to be much more. The mathematical, astronomical calculation of the learned people in ancient India have been found to be reasonably correct though they are presumed to lack so called advanced technology for arriving at such conclusions. It is easy to discard something at the threshold but difficult to find reason and logic behind its existence. Difficulty cannot be a reason to opt for an easier method instead of the cumbersome one. If Indian culture and society could have survived for such a long time even though other ancient cultures, whether Egyptian, Greek or Roman have lost behind the time, then one has to find out the reason for its sustenance. It cannot be brushed aside loosely. This is a kind of approach, thoughts, faith and belief of one part of the litigants before us and their contemporary opponent wants in existence of positive material irrespective of the time and antiquity matter relates to. The reason being that the issue has been brought in a Court of law which is presently governed by the system we have inherited from a totally different culture i.e. British legacy where they have told us to decide the dispute only on getting evidence and not otherwise. The issues relating to faith and belief and that too, which had continued from generations to generations, from hundreds and thousands years neither depend on the so called existence of evidence nor one can shake such custom which they have received by tradition for want of evidence. It is not totally a different concept and notion, independent in its own ways. In the erstwhile territory of India, before entry of the far east people or from other parts of world it appears that natives had their own traditions, system, faith and belief, and the society had different kinds of religious concept.

The subsequent scholars tried to bifurcate this religious system of ancient India into that of Aryan and Dravidian but what we find is that barring a few differences in the matter of system of worship etc., the core belief and faith remained same. The entire society remained connected with a common thread of religious faith. This difference, more or less, was political. It is in this system, where we find the people in ancient India believed in the Avtaars of God which found mention in Vedic texts. All these Avtaars in one or the other way we find had a specific objective and ultimately helped to save the world, human being and other creatures and also to guide the living being in lives, some are to attract the people back to the spiritual domain.

4383. On the one hand when modern day's science believe in the system of universe controlled by various principle of energy, then Indian Society was glued with a common platform by the learned sages and others telling that the Supreme Lord maintains all the planets and universe. It is He who assume roles and incarnation to perform pastimes to reclaim those in the mode of goodness. They were led to believe that throughout the many millions of Universe in which the Supreme Being appears, the objective is to apprise Society and bring it to senses, in particular, one who are in the higher grades of consciousness, receptive to understand their spiritual relation with him. He also sends his pure representatives and instruction to guide people. The object is common i.e. to bind the living beings back towards the spiritual world. It is also said that source of various Avtaars within this cosmic creation is the Lord of the Universe i.e. Garbhodakashayi Vishnu (see Srimad Bhagwatam 1.3.5). The form of the Lord, that descends to the material world to create,

is called Avtaar.

4384. We are not going into that various Avtars of Lord Vishnu according to the Hindu tradition and in details thereof. Since Ayodhya is known by the name of Lord Rama and, therefore, one can presume that the religious structures must have connection with Lord Rama in one or the other way. The stone inscription found in 1992, as we have already discussed, at least show this much that a temple of Vishnu Hari was constructed by the erstwhile Gahadwal King in 11th or 12th century, i.e., much before the visit of Babar near Ayodhya. In no other record, reference of Vishnu Hari Mandir at Ayodhya has been pointed out, meaning thereby, before the history of Hinduism started in writing in a proper way, that temple must have disappeared for one or the other reason. At Ayodhya, the people used to visit for Darshan of Lord Rama's places is also evident from the record of Sikh religion showing that Guru Nanak Dev Ji came to Ayodhya in 1510 or 1511, told his companion that it is the birthplace of Lord Rama and then went for Darshan. Even for a moment we are not drawing any inference that the Sikhs religious texts anywhere identify the place of birth of Lord Rama but this is sufficient to point out that even before the entry of Babar in the then Hindustan, Ayodhya was already a well established Hindu Tirtha for the followers and believers of Lord Rama. The custom of worship of Lord Rama has already begun long back.

4385. Then we find the record of William Finch, who mentioned about a fort, which is said to be Rama's fort in ruined condition, but the people were visiting at a particular place and worshipping thereat. The nature of worship and that specific

place Finch could not point out, may be he might not have been allowed to go there being a non Hindu person or whatever other reason, at least this much is evident that in an area which was covered and known as fort of Lord Rama, there was a place which used to be visited by the people for worship believing it the place of birth of Lord Rama.

4386. Then comes, the next record of Joseph Tieffenthaler. By the time he visited Ayodhya, the building in dispute had come into existence. Tieffenthaler very categorically said that locally he was told that the building in dispute was constructed by demolishing a Temple, which existed at a place believed to be the birthplace of Lord Rama. Here by custom, tradition and practice, we narrowed down to the area whereat the place of birth of Lord Rama was believed to be or existed to be discovered by the people several hundred years ago and they used to visit and worship it. It may be a discovery by faith and belief or discovery by chance or a kind of discovery which we may term as symbolic discovery, but this faith and custom we trace back to almost five hundred years from today, which had continued as such atleast since then.

4387. No one is supposed to point out place of birth of Lord Rama like finding out a correct residential address in the present time but one has to adjudge the matter in the given set of facts and circumstances in a reasonable and plausible manner, which is not almost impossible.

4388. If history as written about construction of the disputed structure by Mir Baki in 1528 AD can depend solely on two inscriptions, which nobody knew whether installed by Mir Baki himself or came into being as a result of any subsequent

manipulation, we fail to understand why something written almost two and half century ago by a person who was well conversant in the local languages at that time, whose motive in writing those facts is not doubted, ought not to be believed. Further it may be considered in the light that some facts were written by different people after about 40 or 50 years from the visit of Tieffenthaler having no knowledge of his work. They also repeated except of the distinction that this time they refer to an inscription also relying whereon the local belief was discarded by them, i.e., **Martin's Eastern India (supra)**.

4389. Had there been no reason, we fail to understand why Hindus would have continued to persuade their faith at the site in dispute particularly when there was muslim rule and they could have least expected in support therefrom.

4390. In the middle of 19th century, i.e., as we have already observed, between the 1853 to 1855 there appears to be a major confrontation between Hindu and Muslims at Ayodhya resulting in hundreds of deaths. Some says that 75 muslims were slain while others say that the actual figure was about 200 Hindus and 75 Muslims. Be that as it may, that is not very relevant for the point in issue. We are concerned as to what impel the two communities to fought so frightfully that resulted in such a large number of casualties, if the disputed place was an ordinary place of worship of muslims having no other history or antiquity attached with it. The conduct, the attitude, the insistence on the part of Hindus, continuously, atleast as is evident from the record, i.e., from the time of Tieffenthaler and onwards, show that it was for something really serious on account whereof Hindus were not able to give up their claim. Probably for this

reason, despite all odds, they continued to pursue their claim at the place in dispute.

4391. Sri Zilani sought to argue that had there been such a mass casualty, at Ayodhya it would have been noticed by R.C. Majumdar, a well known, historian in his work. **Exhibit D3, Register 38, Suit-5, page 295** is a photocopy of the extract of the book "**The History and Culture of the Indian People-British Paramountcy and Indian Revaisance**" Part II (Vol. 10) edited by R.C. Majumdar, published by Bhartiya Vidya Bhawan, Bomday. It contains its frontispiece, pages VII, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334. The above document has been filed on behalf of the plaintiffs (Suit-4) to show what has been written by the learned historians on Hindu Muslim relations during British Rule and that they have referred to certain communal riots but it did not include alleged right of Ayodhya in 1855. Hence it is contended that no such riot actually took place.

4392. It is no doubt true that in the said chapter there is no reference of the riots of Ayodhya in 1853 or 1855 but having gone through it carefully, we do not find any claim of the author that the details contain therein are exhaustive. The chapter mainly deals with the British policy of divide and rule and how the members of two communities behaved at that time but nothing more than that. Some part thereof may be reproduced herein:

"The contribution of the British rule to the cleavage between the Hindus and Muslims should be considered in its proper perspective. It must be frankly admitted that the roots of the cleavage lay deep in the soil, and it was

already manifest even early in the nineteenth century. The British did not create it, but merely exploited the patent fact to serve their own interests. Reference has been made above to the growing difference between the elites of the two communities, even before a fillip was given to it either by the Aligarh Movement or the definite policy of Divide and Rule adopted by the British Government. The relations among the masses, though normally cordial, occasionally took a very ugly turn in the shape of communal riots, showing that the volcanic mountains, calm on the surface, had not altogether lost their eruptive tendency and power. Early in the nineteenth century there was such a violent outbreak in Varanasi (Banaras). In October, 1809, the Hindu mob of the city stormed the great mosque of Aurangzeb. Though well-authenticated details are lacking, it is reported that about fifty mosques were destroyed, the city was given up to pillage and slaughter, and a large number of Muslims were put to death. In 1820 the Muslims assaulted a Durga Puja procession in Calcutta.

Communal riots and tensions during the great outbreak of 1857 have been noted above. Hindu-Muslim riots with heavy casualties occurred at Bareilly and other localities in U.P. During 1871-2. Two such riots took place in Bombay.

An article in a magazine, edited by a Parsi youth, gave an account of the Prophet of Arabia which lacked "that sentiment of respect and tolerance which is due to a sister community." The lithographed portrait of the Prophet, which was given with the article, also gave

umbrage, and "an undiscovered villain added fuel to the fire by posting a copy of the picture, with ribald and obscene remarks underneath, on the main entrance of the principal mosque." Large crowds of Muhammandans assembled in the mosques of the town with the Qur'an in one hand and a knife in the other. At a meeting held on October 7, 1851, they proclaimed a Jihad (holy war) against the Parsis. They overwhelmed the small police force on duty and marched triumphantly to the Parsi quarters of the Bombay town. The Parsis were "belaboured mercilessly by the rioters". "For weeks together, that part of Bombay was a scene of pillage and destruction, and the Parsis had to put up with shocking atrocities such as defilement of corpses". "Only after the editor had been compelled to tender a written apology a truce was declared". "In connection with this disturbance the Parsi community looked in vain to the police for protection. If not altogether hostile, they were indifferent. Dadabhai Naoroji, who witnessed the tragedy, hastened the publication of the 'Rast Goftar' and wrote strong articles against the Government for indifference and failure of duty. He also rebuked the cowardly Parsi leaders for having tamely submitted to such outrages."

Another riot took place in 1874 of which there is an eye-witness' account by the great Indian leader Pherozechah Mehta. In a book written by a Parsi vaccinator there was a reference to the Prophet which was regarded as objectionable by the Muslims. The publication was accordingly suppressed by the Government and the

author was made to apologize for any affront he might have inadvertently offered. Nevertheless, there was "a brutal and unwarranted attack on Parsis by a mob of Mohamedans", on 13 February, 1874. They "invaded Parsi places of worship, tore up the prayer-books, extinguished the sacred fires and subjected the fire-temples to various indignities. Parsis were attacked in the streets and in their houses and free fights took place all over the city. Thanks to the weakness and supineness of the police and the Government, hooliganism had full play and considerable loss of life and damage to property were caused". The riot continued for several days till the military was called out.

Pherozeshah Mehta, like Dadabhai Naoroji, none of whom one would accuse of having any special animosity against the Muslims or the British Government, has laid emphasis on the callousness of the police and the indifference of the Government. "The attitude of the Commissioner of Police was particularly hostile and objectionable. The Governor told a Parsi deputation that waited on him that the conduct of the community had been injudicious and unconciliatory and advised it to make its peace with the Muhammadans and to learn the lesson of defending itself without dependence on the authorities."

Communal disturbances grew in volume and frequency, particularly between the years 1835 and 1893. Serious communal riots broke out at Lahore and Karnal (1885), Delhi (1886) where military had to be requisitioned, Hoshiarpur, Ludhiana, Ambala, Dera Ghazi Khan (1889), and Palakod in the Salem District of Madras

(1891). The year 1893 was one of the worst and there were grave outbreaks over a large area in Azamgarh District (U.P.), Bombay town (lasted for 6 days) and interior, and Isa Khel (Mianwalli District, Punjab). Muharram and Dusserah processions, and cow-killing at Baqr'id were the causes, and murders, demolition of mosques and temples, and looting of shops, the chief characteristics of these riots. Detailed accounts of a few riots are given in the Appendix. It is not perhaps unreasonable to assume that this increased tension between the masses of the two communities was the direct consequence of the growing cleavage between their leaders.

Thus towards the end of the period under review the Hindus and Muslims represented almost two opposite camps in politics, and the ground was prepared for this, throughout the nineteenth century, by the frankly communal outlook of the Muslims, both in their general political evolution as well as in the Wahabi and Aligarh movements. The Muslim political ideas were generally inspired by the consideration of purely Muslim interests. But in forming a proper estimate of the Muslim politics in the nineteenth century it would be unfair to look at it only from the standpoint of modern nationalist outlook, and several important factors, which are generally overlooked, should be taken into consideration.

In the first place, it should be remembered that neither the Wahabi nor the Aligarh Movement represented the Muslim community as a whole. Large elements stood outside both, and even in the heyday of Aligarh Movement,

the masses were mostly indifferent, and a number of distinguished Muslims co-operated in political matters with the Hindus.

Secondly, if the Muslims were communal and lacking in an all-India outlook, the Hindus were partly responsible for this. The Hindu intelligentsia cherished a definitely anti-Muslim bias from the very beginning of the nineteenth century, as has been noted above, though some of them, like Peary-chand Mitra, realized the need of a united front and publicly expressed this view. It is not without significance that the formation of a Muhammadan Association in 1856 (or 1855) was welcomed by the British Indian Association. The Hindus regarded it as quite natural, and evidently looked upon the Muslims as a separate political unit. Far more significant is the justification offered by the authorities of the Hindu Mela for forming a National Society. To the objection that a Society with membership confined to Hindus could hardly be called national, the National paper answered as follows on December 4, 1872: "We don not understand why our correspondent takes exception to the Hindus who certainly form a nation by themselves, and as such a society established by them can very properly be called a National Society."

No wonder that soon after the foundation of the Hindu Mela and National Society, the National Muhammadan Association was founded in Calcutta. It would be obvious from the above that while genuinely all-India national outlook was not altogether absent, there was a general

feeling among large sections of both Hindus and Muhammandans that they formed two separate political units or nations.

Thirdly, it is to be considered very carefully why the Hindus gradually outgrew this narrow separatist tendency and imbibed a truly national spirit, while the Muslims failed to do so during the period under review. The Hindus had a start of at least half a century over the Muslims in their political evolution, and this margin of time should be normally allowed for similar development. But there were special difficulties in the adoption of a national outlook by the Muslims. They were in a hopeless minority as compared with the Hindus, and in any democratic form of government, they were sure to occupy only a position of secondary importance. As noted above, this view was publicly expressed at the time of the legislation for local self-government. This apprehension of the Hindus obtaining superior authority would naturally increase with every advance of self-government on democratic lines. The same fear worked upon the minds of the Muslims even in comparatively minor matters like recruitment to higher posts by open competitive examination, which was strongly advocated by the Hindus. Nobody could deny that it was the best mode of recruitment that could be conceive, but the Muslims opposed it on the ground that these were sure to be filled up mostly by the Hindus, not only because they were more numerous, but also because they were more advanced in education.

This feeling was brought to a head at the evidence

given before the Public Service Commission in 1886. In his evidence Dadabhai Naoroji urged the necessity of holding simultaneous examinations in England and India. This was, however, strongly opposed by the Muslims "who feared that an examination held in India would lead to a preponderance of Hindus in the Civil Service to the detriment of the interests of their own community."

With the greatest chagrin Dadabhai learnt, after he returned to London, that his friend Dazi Shahabuddin had also joined in the opposition. On July 15, 1887, he wrote to Dazi in anguish:

"How your action has paralysed not only our own efforts, but the hands of our English friends and how keenly I feel this, more so because you have based your action on selfish interests, that because the Muhammadans are backward, therefore, you would not allow the Hindus and all India to go forward.....In the House of Commons I think Mr. Bright has stoutly urged the necessity of an examination in India to put us on an equality with English candidates. To-day when he would and could have urged the same thing with ten times the force, he feels himself staggered, and owing to your opposition he feels puzzled and cannot help us. What a blight you have thrown upon our future and how you have retarded our progress for a long time to come. This discussion will hurt us in a variety of ways. I do not know whether I can hope that before the Commission's work has ended, you will still undo the mischief in some way."

But the sentiment against which Dadabhai thundered

was not confined to a few individuals; it was shared by the Muslims in general all over India. The Central Muhammadan Association, Madras, sent a memorial requesting the Government that the recommendations of the Public Service Commission for the abolition of the Statutory Civil Service and for the introduction of a system of competitive examination should not be accepted, for in that case the Hindus would get the full advantage and the "result would be disastrous to the Muslim Community."

There can be no gainsaying the fact that the Muslim apprehensions were well-founded, that in all human probability every advance in democracy in India would increase the dominance of the Hindus, and an open competitive examination would give preponderance to the Hindus over Muslims in all higher posts under the Government. There is, however, nothing to show that this patent fact was recognized by the Hindus who were too much imbued with nationalistic ideas to take a realistic view of things.

Dadabhai, however, touched the crux of the whole problem when he observed that the attitude of the Muslims was "based on selfish interests, that because the Muhammadans are backward, therefore, they would not allow the Hindus and all India to go forward". In all human probability there would never be a time, at least within measurable distance, when the Muslims would be equally advanced with the Hindus in point of education. If, therefore, the Muslims persisted in their present attitude, nobody could foresee a period, even in distant future, when

they would readily join the Hindus in political fight for democracy or nationalism. The Hindu political leaders hoped that a consideration of this dismal prospect would induce the Muslims to give up communal for national interest in the hope that ultimately even the communal interest would be better served by following this course. But it is easy to explain why the Muslims as a body could not or would not follow this advice.

As always happens, a community, as a whole, is guided by the considerations of immediate interest involved rather than those of a remote ideal of which very few have any clear conception. Particularly, as in this case, the idea of an Indian nationality was generally lacking both among Hindus and Muslims. The Muslims could not forget that they were masters of the Hindus not long ago. To be subject to the British was bad enough, but subjection to Hindu domination would be far worse. This mentality may be regarded as ignoble from the higher standpoint of Indian nationality, but it is difficult to say that it is unnatural.

It would have been an act of great sacrifice on the part of the Muslims to join the Hindus in their political demands. But what were the inducements to such a sacrifice? In social and religious matters a deep gulf separated the two. Historical traditions and memories created a wide barrier between them. The name of Shivaji was an inspiration to the Hindus who held Aurangzeb in open contempt. The reverse was the case with the Muslims. The Rajput heroes like Rana Pratap were the idols of the Hindus and enemies of the Muslims. The Third Battle of

Panipat was the occasion of national mourning for the Hindus but of a great deliverance for the Muslims. Such instances can be easily multiplied.

It may be argued with a great deal of plausibility, that in spite of all this a fusion of Hindus and Muslims into one nation was not an impossible ideal. Even if this be admitted, it must not be forgotten that what was at best merely a possible ideal should not have been mistaken for an actual fact, either already accomplished, or nearing completion. But the most eminent Hindu political leaders committed this fatal mistake. They took for granted what was at best a remote contingency, not to be achieved without great difficulty. They never understood, nor even cared to understand, the real feelings and impulses of the Muslim community. They never appreciated the motives which guided their policy and actions. The result was that they could not realize the patent fact that the Hindus and Muslims were, as yet, two different political units. In their new-born zeal for democracy and nationalism the Hindus forgot that large section of the people, for very good reasons, refused to accept these ideals. They, therefore, could not conceive any possible opposition to them from any quarter, far less brook it when it occurred. In the voluminous political literature of the period one looks in vain for a just assessment of the Muslim point of view on the part of the Hindus. The Hindu leaders made the great mistake of taking Badrudding Tyabji and a few men of his views as the only real representatives of the Muslims. They failed to read the sign of the times and had no patience to

listen sympathetically to the grievances of the Muslims, which might not excuse, but could at least satisfactorily explain, their attitude towards the Hindus.

The indifference or apathy of the Muslim masses to all political questions probably contributed largely to the mistaken notion of the Hindus about the Muslim attitude. Confronted by the opposition of educated Muslims, they consoled themselves with the idea that the Muslim masses were not with the latter, and the opposition was after all confined to the educated few. In arguing thus they committed the same mistake as the British rulers did when they ignored the demands of Indian politicians because they represented, in their eyes, a "microscopic minority". But as a prominent Hindu pointed out in reply, "the educated community represented the brain and conscience of the country, and were the legitimate spokesmen of the illiterate masses, the natural custodians of their interests'.

The Hindus, however, forgot that what they urged on behalf of the country at large applied equally well to a distinct and strong minority community. They should have foreseen that ultimately the Muslim masses were bound to fall in line with the views of their leaders."

4393. He also referred to the work of Rahul Sankritayan. **Exhibit D22, Register 38, Suit-5, pages 325-349**, a photocopy of the extract from the book "Meri Jiwan Yatra-1" by Rahul Sankrityayan (First Paperback Edition:1996) published by Radhakrishna Prakashan Pvt. Ltd., New Delhi containing preface as also pages no. 163-170. It shows that in the earlier 20th century Rahul Sankrityayan had visited Ayodhya. It is

contended that the learned author has not said anything about the disputed site which shows that it was not treated to be a place of importance by Hindu people at that time also. Having carefully gone through the above document, we do not find that it intended to give details of various places at Ayodhya. The purpose and objective was totally different, hence reliance is totally misconceived.

4394. One of the most crucial document which corroborates records is the letter dated 30th November, 1858 [**Exhibit 20 (Suit-1) (Register 5 Page 65)**] of Mohd. Asgar, who said that in the inner courtyard, Hindus had been worshipping for several hundred years. We find no reason even to ignore this document. The statements of several witnesses, we have already referred above, also fortify this fact.

4395. The place of birth of Lord Rama is not to be searched elsewhere in Ayodhya but it has to be in the disputed site or near about is evident from pleadings of the Muslim parties, which shows that they also do not dispute the existence of place of birth of Lord Rama along with the temple, though an attempt is made that such temple is not the disputed one but one existing on the north side at about 200 meters. In para 27 (Suit-1), the defendants 1 to 5 have said:

“अयोध्या में एक मन्दिर मौसूमा बमन्दिर जन्मस्थान श्री रामचन्द्र की जनम भूमि पर मुद्दत मदीद से कायम व मौजूद है।”

"A temple at the birthplace of Lord Rama (known as 'Mandir Janamsthan) has had been in existence from ancient times " (E.T.C.)

The defendants no. 1 and 2 are co-plaintiffs in Suit-4 also.

4396. In Suit-3 also, the defendants no. 6, 7 and 8 have

made several pleadings in Para 28 of their written statement:

“अयोध्या में एक मन्दिर मौसूमा बमन्दिर जन्मस्थान श्री रामचन्द्र की जनम भूमि पर मुद्दत मदीद से कायम व मौजूद है।”

"A temple at the birthplace of Lord Rama (known as 'Mandir Janamsthan) has had been in existence from ancient times " (E.T.C.)

Here also the defendant no. 7, Mohd. Faiq is a co-plaintiff in Suit-4.

4397. The existence of birthplace as well as the temple thereon, therefore, was pleaded as long back as in 1950, i.e., at the first opportune. Thereafter, in the subsequent pleadings etc. this has been tried to explain. What is suggested is the temple which is referred to is the one on the northern side of the disputed structure across the road. We are not concerned with the existence of that temple but what we intend to point out that the existence of birthplace in this very area is an admission by the plaintiffs. The persons, jointly interested in a suit, are bound by the admission made by any one of them. The Janamstham temple along with the place in dispute has also been noticed by Tieffenthaler and he has called it as "Sita Rasoi", but the fact is where he has referred to an earlier temple, which was demolished so as to construct disputed building, he has not referred to that temple (Sita Rasoi), but the present site which are in dispute. It could not be explained by the learned counsels for the plaintiffs (Suit-4) as to how there exist a 'Vedi' in the premises of the disputed structure known as a mosque and that 'Vedi' in the place in dispute continued to be worshipped by Hindus by lying prostrate on the ground and going for three Parikramas.

4398. It is not improbable that the people at that time took all possible efforts to continue with the worship of the place which they believed to be the birthplace of Lord Rama and for that purpose, whatever attempt they could make, the same were taken. We can easily understand the difficulty since they were under Muslim rule and the system, culture, traditions during such time were totally different.

4399. When the things became a bit easier, the Hindus succeeded in staking their claim partially inasmuch the British Government allowed the partition of the building in dispute with the instructions that the Hindus shall worship in the outer courtyard. Whether this was a resolution of a dispute between the two communities or not is a different aspect, but at least it had recognized the right and belief of Hindus about the place of birth of Lord Rama at the site in dispute.

4400. As we have further discussed, the Hindus did not desist from entering inner courtyard and continued not only to enter therein but to worship the place as well as the images on the black *kasauti* pillars. What was the structure of the erstwhile temple before the construction of the disputed structure is not known but it appears that due to affixation of black *kasauti* pillars mainly at the entry point of central dome after the construction of the new structure, the Hindu people continued to worship thereat believing the same as the central point of the birthplace of Lord Rama. Since, we do not find any detail as to how it was being worshipped earlier, but from the subsequent conduct, practice and traditions, in the absence of anything contrary, one can reasonably believe that the in the past also it must be the same.

4401. From the subsequent Gazetteers and other records, we find that while referring to Rama's fort at the mount, the disputed structure was mentioned as a part of such land. The entire fort if as per the belief of people was that of Lord Rama, obviously it was the most sacred and pious place and therein also by traditions and practice, if the Hindu people worshipped a particular place believing it to be the place of birth of Lord Rama, in the absence of any location elsewhere, or existence of another place of birth at Ayodhya, we find no reason not to accept and uphold the said belief.

4402. Suvira Jaiswal (PW 18), during cross examination, though tried to mislead by observing that according to her research, she found several places claiming birth place of Lord Rama at Ayodhya, but when asked as to which are those places, she could not reply and said that she don't know.

4403. Sri Jilani contended that the Gazetteers and other record of Europeans, wherever they have said that an existing temple was demolished to construct the mosque in question, did not refer any basis for such observation and, therefore, he submits that the same is unreliable. In normal course, his submission may not have been brushed aside easily, but in a case like this, where we are concerned with respect to a dispute going deep in history, the situation is slightly different. We can look into the matter from this another angle also as to why all of them have mentioned only this fact if it had no basis at all. Had the facts been otherwise, when they discard the local belief of the people that demolition was made by Aurangzeb and sought to support the stand that the demolition was by Babar, based on an inscription fixed thereat, if there would have been anything

otherwise, in the same manner, they could have disbelieved Hindus' version about demolition of a temple.

4404. It is true that several confrontations amongst Hindus and Muslims in respect to the property in dispute are not on record of the history books, but there are some indications.

4405. In H.R. Nevill's **Barabanki Gazetteer** at pages 168-169 (**Exhibit 52, Suit 5**), it says, "*The cause of the occurrence was one of the numerous disputes that have sprung up from time to time between the Hindu priests and the Musalmans of Ajodhya with regard to the ground on which formerly stood the Janamasthan temple, ...*".

4406. The words "disputes that have sprung up from time to time" clearly refer to some other and earlier disputes also though the details thereof are not on record.

4407. Once we find that by way of faith and traditions, Hindus have been worshipping the place of birth of Lord Rama at the site in dispute, we have no reason but to hold in a matter relating to such a kind of historical event that for all practical purposes, this is the place of birth of Lord Rama.

4408. The matter does not end here. Can it be said that it is the entire premises at the site in dispute which can be said to be the place of birth of Lord Rama or within this premises there is a smaller area which actually believed by Hindus to be the place of birth. There could have been two fold inquiry into this matter. Whether Hindus by custom, tradition, faith and believe, handed down from generations to generation, treat the entire area covered by the disputed structure as well as its outer boundary wall constituting the place of birth of Lord Rama or Hindus actually believed a smaller space within this very premises to

be, precisely, the place of birth of Lord Rama. Area of the premises in dispute is near about 130 feet in length and 80 feet in width, i.e., roughly about 10400 sq. feet (.2387 acre). This measurement is not exactly but near about. Suppose within this area there is another place of 10x10 or 20x20 or as the case may be, which had been identified by Hindus, believing to be the place of birth of Lord Rama, then the entire disputed area cannot be said to constitute the place of birth of Lord Rama for the purpose of the issues in question.

4409. The reason being that the Hindu parties have virtually interchangeably used two terms which have different meaning, i.e., Birthplace temple and the birthplace. On the one hand they contend that the disputed area is such where existed temple of Lord Rama, constructed since it was the birthplace and, therefore, it is of special significance for Hindus, inalienable and cannot be departed. On the other hand, they plead that within the area in dispute, there is a small area, which had been identified by Hindus as the birthplace of Lord Rama since time immemorial and, therefore, the peculiarity and speciality vis a vis place is attached with that area only and rest of the part is of an erstwhile temple whereon a mosque was constructed but then the label of special significance for the entire area shall extinguish.

4410. In other words, the precise issue, in terms of the "birthplace", as we could understand, is in the following terms:

- I. According to faith and belief of Hindus, a particular smallest area in Ayodhya which they treat as the sanctum sanctorum i.e 'Garbh Grah' that is where Lord Rama was born.

- II. A temple constructed in the area which included sanctum sanctorum and the place covered by that temple which is termed as 'Janam Bhumi temple' or 'Ram Janam Bhumi temple.
- III. There is a complete unanimity amongst all Hindu parties as also deposed by their witnesses that under the central dome lie the sanctum sanctorum, i.e. 'Garbh-Grah' since lord Rama was born thereat and it was part of a bigger holy structure, i.e., a temple, which was constructed and known as "Janam Bhumi temple" or "Ram Janam Bhumi temple" which included the rest of the area occupied by the disputed structure.

4411. The witnesses, produced by Hindu parties to depose about the custom, tradition, faith and belief in respect to the place of birth i.e. sanctum sanctorum i.e. Garbh-Grih, where Lord Rama was born, making a distinction between the said place as well as the place occupied by the temple which obviously must have been constructed later on, are as under:

(i) DW 1/1 Rajendra Singh

“विवादित स्थल ही श्रीरामजन्म भूमि व जन्म स्थान है . . . उसमें से जन्मभूमि से मेरा तात्पर्य उस जगह से है जहाँ जन्म होता है और जो गर्भगृह है और जन्म स्थान से तात्पर्य पूरे भवन से है जिसमें जन्म होता है।” (पेज 44)

"It is the disputed place which is the Shri Ram Janam Bhumi and Janam Sthan. . . By Janam Bhumi I mean that place where a birth takes place and which is the sanctum sanctorum (center place) and by "Janamsthan" I mean the entire building wherein the birth takes place." (E.T.C.)

“यह सैकड़ों वर्ष मैंने गर्भगृह के दर्शन के संबंध में लिखा है मूर्तियों की पूजा के लिए नहीं। मूर्तियों की पूजा सन् 1950 से वहाँ पर शुरू हुई

और सन् 1524 से पहले भी वहाँ पर मूर्तियों की पूजा होती रही।”

(पेज 47)

"This hundreds of years, I have written with respect to Darshan of Garbh Grih (Sanctum Sanctorum) and not in relation to worship of deities. Worship of deities started there since 1950 A.D. and prior to 1524 A.D. also worship of the deities continued there." (E.T.C.)

(ii) DW 1 /2 Krishna Chandra Singh

“जिसके मध्य वाले शिखर के नीचे की भूमि ही वह भूमि है जो परम्परागत आस्था एवं विश्वास के अनुसार भगवान श्रीरामचन्द्र जी की जनमभूमि मानी जाती है (पेज-4)

“Only the place below whose middle dome, is the place which is, as per traditional faith and belief, considered to be the birthplace of Sri Ram Chandra Ji.”(E.T.C.)

“भगवान रामलला वहाँ पर सन् 1949 में विराजमान हुए। जब मैं वहाँ पहले गया था तो गुम्बद के नीचे वाले स्थान पर रामलला नहीं थे। परन्तु मेरे पहली बार वहाँ जाने और सन् 1949 के दरम्यान मैं 6-7 बार वहाँ गया था। . . .मैं पहली बार विवादित स्थल पर गया था तो गुम्बद के नीचे वाले स्थल को जन्मभूमि मानकर श्रद्धालु प्रणाम कर लेते थे।”

(पेज 12-13)

"Lord Rama was throned there in 1949 AD. For the first time when I visited there, Ramlala (Lord Rama) was not there at the place below the dome. But between my first visit and till 1949 AD, I went there six-seven times. . . When I visited the disputed site for the first time, the devotees used to salute the place under the dome regarding it as Janambhumi (birthplace)." (E.T.C.)

“सन् 1949 की घटना के बाद भी रामचबूतरे पर मैंने पूजा आदि

होते हुए देखी है, परन्तु रामलला की मूर्ति वहां नहीं देखी और पता चला था कि वह मूर्ति अन्दर थी। और रामचबूतरे पर सीता राम आदि की मूर्तियां थी।" (पेज 20)

"I had seen performance of worship on Ram Chabutara even after the incident of 1949 but never saw any idol of Ramlala and I came to know that the idol was inside. And there was idols of Sita, Ram etc. over Ram Chabutara." (E.T.C.)

“हिन्दू उसे मस्जिद नहीं मानते थे और हिन्दू लोग उसे जन्म स्थान मानकर परिक्रमा और प्रणाम करते थे।" (पेज 25)

"Hindus did not recognize it as a mosque and treating the same as Janam Sthan, Hindus used to take round (circumambulation/Parikrama) and salute the same." (E.T.C.)

“मैंने अपने मुख्य परीक्षा के शपथ-पत्र की धारा 14 में जो यह लिखा है कि “जिसकी मध्य वाले शिखर के नीचेजन्मभूमि मानी जाती है”, वह सही लिखा है।" (पेज 68)

"The words "below the central domeis regarded as birthplace" which I have written in para 14 of the affidavit of my examination in chief, is written correctly."(E.T.C.)

(iii) DW 2/1-1 Rajendra Singh

“इन ग्रन्थों से प्राप्त जानकारी से यह पूर्णतः प्रमाणित होता है कि विवादित भूमि भगवान श्री रामचन्द्र जी की जन्मस्थली है – (पेज-3)

"From the knowledge obtained from these treatises, it is absolutely proved that the disputed building is the birthplace of Sri Ram Chandra Ji."(E.T.C.)

(iv) DW 2/1-3 Mahant Ram Vilas Das Vedanti

“यह कि विवादित स्थल देश विदेश के असंख्य हिन्दुओं द्वारा भगवान श्रीरामचन्द्र जी की जन्म भूमि के रूप में प्रथागत, परम्परागत आस्था

एवं विश्वास से अनादि काल से पूजित होता चला आ रहा है। हिन्दू सनातनधर्मी विवादित स्थल को अपने आराध्य भगवान श्रीरामचन्द्र जी की जन्मस्थली व जन्मभूमि मन्दिर के रूप में पूजते हैं।" (पेज 3)

"That the disputed site has continuously been worshipped as the birthplace of Lord Sri Ram Chandra by innumerable Hindus of country-abroad with customary faith and belief from time immemorial. Orthodox Hindus worship the disputed site as the birthplace of their revered Lord Sri Ram Chandra and as Janam Bhumi temple."(E.T.C.)

“मुख्य परिसर में स्थित ढांचा तीन गुम्बद वाला था जिसमें मध्य वाले गुम्बद के नीचे की भूमि पर भगवान श्रीराम का जन्म हुआ था, ऐसा परम्परा आस्था एवं विश्वास हिन्दू जनमानस का है तथा वेदों धर्मशास्त्रों पुराणों आदि के अनुसार भी यह सिद्ध है। इसी आस्था एवं विश्वास के आधार पर परम्परागत ढंग से देश विदेश के असंख्य हिन्दू रामभक्त व जनसामान्य द्वारा विवादित स्थल को भगवान श्रीराम की जन्मस्थली व जन्मभूमि मन्दिर मानते हुए पूजन दर्शन करता चला आ रहा है तथा शपथकर्ता भी उसे उसी रूप में अतिपवित्र एवं भगवान राम की पूज्य जन्मस्थली मानता है।” (पेज 4)

"The structure situated within the main premises, was of three domes, beneath the mid dome of which was Lord Rama born. Such is the customary faith and belief of the Hindu public and the same is supported by Vedas, treatises, Puranas, etc. as well. It is on basis of this faith and belief that innumerable Hindu devotees of Lord Rama and the general public of country – abroad have been offering prayers and having Darshan of the disputed site as the birthplace of Lord Sri Rama and as Janam Bhumi temple, and the deponent also considers it to be the same very sacred, reverable birthplace of Lord Rama." (E.T.C.)

“यह कि मध्य वाले गुम्बद के नीचे स्थित स्थल पर ही सनातनधर्मी हिन्दू मतावलम्बियों की प्राचीन परम्परा एवं प्रथा तथा उनकी आस्था एवं विश्वास के अनुसार महाराज दशरथ के पुत्र भगवान श्रीराम का जन्म हुआ था, इसीलिए यह स्थल अतिपवित्र एवं पूज्य है एवं इसी आस्था एवं विश्वास के आधार पर अनादिकाल से करोड़ों सनातनधर्मी हिन्दू अयोध्या आकर श्रीराम जन्मभूमि स्थल का दर्शन पूजन एवं परिक्रमा करते चले आ रहे हैं।” (पेज 4-5)

"That as per the ancient custom and practice and the faith and belief of orthodox followers of Hinduism, the birth of King Dashrath's son Lord Sri Rama took place at the place beneath the mid dome. Due to this it is very sacred and reverable and it is out of this faith and belief that from time immemorial crores of orthodox Hindus have been coming over to Ayodhya to have darshan and perform circumambulation of the Sri Ram Janam Bhumi site."(E.T.C.)

(v) DW 3/1 Mahant Bhaskar Das

“भगवान राम लला के जन्मभूमि होने के कारण भीतरी भाग पूज्य है।” (पेज 27)

"On account of being the Janmbhumi of Lord Ram Lala, the inner part is reverable."(E.T.C.)

(vi) DW 3/2 Shri Raja Ram Pandey

“यह सही है कि हिन्दू समाज के सभी लोग अधिकार-स्वरूप राम जन्मभूमि मन्दिर दर्शन व पूजा आदि के लिए जाते थे। दर्शन के लिए किसी की अनुमति की आवश्यकता नहीं थी।” (पेज 21)

"It is correct that all people of the Hindu community used to come over as a matter of right to have darshan and offer prayers etc. at the Ram Janam Bhumi temple. No permission was required to have darshan."(E.T.C.)

“तीन शिखर वाला जो भवन था, उसके बीच वाले

शिखर में भगवान विराजमान थे और वही गर्भगृह कहलाता था और हिन्दू लोग गर्भगृह को रामजन्मभूमि मानते हैं।”

(पेज 22)

"Lord (Rama) was present beneath the mid dome of the three domed structure, and the same was called the sanctum sanctorum and the Hindus consider the sanctum sanctorum to be the Ram Janam Bhumi."(E.T.C.)

“अयोध्या में विवादित भवन वाली सीता रसोई एवं जन्मस्थान मन्दिर वाली सीता रसोई के अतिरिक्त अन्य किसी स्थान को सीता रसोई नाम से नहीं जाना जाता है।” (पेज 113)

"Apart from the Sita Rasoi of the disputed structure and the Sita Rasoi of the Janam Sthan temple, there is no other place in Ayodhya known as Sita Rasoi."(E.T.C.)

“मेरी आस्था के अनुसार विवादित भवन के बीच वाले गुम्बद का स्थान कौशल्या महल में गर्भगृह था, गर्भगृह को ही प्रसूति गृह कहते हैं।” (पेज 113)

"According to my faith, the place beneath the mid dome of disputed structure was the sanctum sanctorum of the Kaushalya palace, the sanctum sanctorum is also called the labour room."(E.T.C.)

(vii) DW 3/3 Satya Narayan Tripathi

“यह सही है कि हिन्दुओं की आस्था श्रद्धा विश्वास हमेशा से सदा यही रही है कि जिस स्थान पर वर्तमान में रामलला जी विराजमान हैं उसी स्थान पर दशरथ जी के पुत्र के रूप में उनका जन्म हुआ था। हिन्दू लोग उन्हें भगवान विष्णु का अवतार मानते थे और आज भी मानते हैं।” (पेज 14)

"It is correct that it has always been the faith, belief and devotion of Hindus that the place where Ram Lala is present today, He was born as son of King Dashrath at

the same place. Hindus considered and even today consider, Him to be an incarnation of Lord Vishnu."(E.T.C.)

“तीन गुम्बद वाले विवादित भवन के बीच के गुम्बद के नीचे भगवान राम का जन्म हुआ था, ऐसा हिन्दू लोग मानते हैं। हिन्दुओं की यह मान्यता है कि राम जन्मभूमि का दर्शन करने से मोक्ष मिलता है।” (पेज 13)

"Lord Rama was born at the place below the central dome of the three domed disputed building; such is the belief of Hindus. Hindus believe that by having a glimpse of birthplace of lord Rama, salvation is attained."
(E.T.C.)

(viii) DW 3/4 Mahant Shiv Saran Das

“मैं भीतर वाले गर्भगृह में भगवान रामलला के दर्शन करता रहा हूँ।” (पेज 2)

"I have been taking glimpse (Darshan) of Lord Ramlala inside the sanctum sanctorum." (E.T.C.)

(ix) DW 3/5 Raghunath Prasad Pandey

“मेरी आस्था के अनुसार जो विवादित भवन है, उसी को हम कौशिल्या भवन मानते हैं। (पेज-93)

"As per my faith we consider the disputed building itself to be Kaushalya Bhawan." (E.T.C.)

(x) DW 3/6 Sitaram Yadav

“विवादित भवन सौरी गृह (प्रसूतिगृह) रहा होगा। स्वयं कहा कि विवादित भवन के बीच वाले भाग को अब भी हम सौरीगृह (प्रसूतिगृह) मानते हैं। बीच वाले गुम्बद के भाग को हम विशेष तौर पर प्रसूतिगृह मानते हैं अगल-बगल वाला भाग भी उस कमरे का हिस्सा रहा होगा।” (पेज-57)

"The disputed building must have been 'Sauri Grih (maternity home). (Stated on his own) we still consider the middle part of the disputed building to be 'Sauri Grih'. We consider particularly the middle dome part to be maternity

home. The adjoining part must also have been part of that room." (E.T.C.)

(xi) DW 3/7 Mahant Ramji Das

"यह कि भगवान राम महाविष्णु के अवतार हैं और भगवान राम इसी विवादित परिसर में गर्भ गृह में प्रकट हुए हैं इसीलिए यह रामजन्मभूमि कहलाता है।" (पेज 8)

"That Lord Rama is an incarnation of Maha Vishnu and Lord Rama had descended in the sanctum sanctorum of this very disputed premises, as such it is called Ram Janam Bhumi." (E.T.C.)

"हिन्दुओं की परम्परा आस्था एवं विश्वास चला आ रहा है कि तीन गुम्बद वाले विवादित भवन के बीच वाले गुम्बद के नीचे वाले भाग में रामचन्द्र जी का जन्म हुआ था और यही आस्था व विश्वास मेरा भी है। श्रीराम जन्मभूमि स्थल रामचन्द्र जी के जन्म के समय से पूज्य है और बराबर पूजित होती चली आ रही है। मैं विवादित परिसर के पूर्वी मुख्य द्वार से होकर अंदर दर्शन करने जाता था। जन्मभूमि का दर्शन करने के उपरान्त जब बाहर निकलते थे तो दक्षिण की ओर से घूम कर परिक्रमा करते थे।" (पेज 23)

"The custom, faith and belief of Hindus has been continuing that the **birth of Ram Chandra Ji took place beneath the mid dome** of the three domed disputed structure and I also share the same faith and belief. The Sri Ram Janam Bhumi site is reverable from the time of birth of Ram Chandra Ji and has been continuously worshipped. I used to go inside through the eastern main gate of the disputed premises to have darshan. On coming out after having darshan of the Janam Bhumi, used to perform circumambulation by going southwards." (E.T.C.)

"भगवान राम का जन्म स्थान, यदि वहाँ मूर्तिया न भी हों, तो भी पूज्य हैं। जन्मस्थान के दर्शन मात्र से ही माक्ष की प्राप्ति हो जाती है।"

(पेज 26)

"The birthplace of Lord Rama is reverable, even if there are no idols over there. Salvation is achieved by mere darshan of the birthplace."(E.T.C.)

“इस सूची संख्या-3 के कागज संख्या-9/20 के पेज-18 पर जन्म स्थान का विवरण है और रामजन्मभूमि भी उसी में वर्णित है। इस पृष्ठ पर जन्मस्थान का निश्चित स्थान एवं सीमायें नहीं लिखी हैं। (पेज-50)

“Details of Janamsthan find mention on page 18 of paper no. 9/20 of this list no. 3, and Ramjanambhumi is also mentioned therein. Definite location and boundaries of Janamsthan are not mentioned on this page.”(E.T.C.)

जन्मस्थान, जिसे गूदड़तड़ बाबा ने बनवाया था, रामचन्द्र जी का ही जन्मस्थान माना जाता है। (पेज-72)

“Janamsthan, which Gudadtad Baba had raised, is considered to be the birthplace of Ram Chandra Ji Himself.”(E.T.C.)

“विवादित भवन में भगवान श्री राम करोड़ों वर्ष पहले प्रगट हुए थे।” (पेज-77)

“Lord Sri Rama had appeared in the disputed building crores of years back.”(E.T.C.)

(xii) DW 3/8 Pt. Shyam Sunder Mishra

“मैं शुरु से विवादित भवन को राम जन्म भूमि मंदिर के रूप में मानता रहा हूँ। और उसी रूप में मैं वहाँ पूजा दर्शन करता रहा हूँ। बीच वाले गुम्बद के नीचे की भूमि राम जन्म भूमि मानी जाती है।” (पेज 10)

"From beginning I have been treating the disputed structure to be the Ram Janam Bhumi temple and have been offering prayer-worship over there in the same form. The land beneath the mid dome, is considered to be Ram Janam Bhumi." (E.T.C.)

“जब से भगवान राम राजा दशरथ के पुत्र के रूप में कौशल्या माता के गर्भ से पैदा हुए तब से उस स्थल को राम जन्म भूमि कहा जाता है और तभी से वह स्थल पूज्य है। हिन्दुओं की आस्था विश्वास एवं परम्परा के अनुसार **तीन गुम्बद वाले विवादित भवन के बीच के स्थान पर भगवान राम पैदा हुए।** इसलिए वह स्थल स्वयं में पूज्य है और अयोध्या स्वयंभू क्षेत्र है। राम लला जी का वहाँ प्रादुर्भाव हुआ है, उस पृथ्वी को स्वयंभू क्षेत्र माना जाता है।” (पेज 22)

*"Since Lord Rama was born from the room of Kaushalya Mata as the son of King Dashrath, the said place is called 'Ram Janam Bhumi', and since then it is a sacred place. As per the faith, belief and tradition of Hindus, **Lord Rama was born at the central part of the three domed disputed structure.** As such this place is reverable on its own and Ayodhya is a self originating place. Ram Lala had descended over there, that portion of the land is considered to be self originating."* (E.T.C.)

(xiii) DW 3/9 Ram Asray Yadav

“हिन्दू धर्म के मानने वाले यह विश्वास करते हैं कि विवादित स्थल पर रामचन्द्र जी का जन्म हुआ था।” (पेज 11)

"The believers of Hindu religion are sure that the birth of Ram Chandra Ji took place at the disputed site."(E.T.C.)

(xiv) DW 3/11 Bhanu Pratap Singh

“रामचन्द्र जी का जन्म कौशल्या जी के महल में नहीं हुआ था। यह जन्म जन्मस्थान पर हुआ था। (पेज-68)

"Ramchandra Ji was not born in the palace of Kaushlya Ji. This birth took place at the Janmsthan."(E.T.C.)

(xv) DW 3/12 Ram Akshaywar Pandey

“रामजन्मभूमि स्थान के संबंध में लोगों का श्रद्धा-विश्वास तथा

आस्था है कि भगवान राम उसी स्थान पर प्रकट हुए थे।" (पेज 13)

"As regards the site of Ram Janam Bhumi, it is the faith, belief and devotion of people that Lord Ram had appeared at that very place." (E.T.C.)

“मैंने अपने बाबा से यह सुना था कि जन्मस्थान जन्मभूमि पर भगवान राम का जन्म हुआ था। इसके पहले भी लोग कहते थे कि भगवान राम का जन्म वहाँ हुआ था।” (पेज 16)

"I had heard it from my grandfather that lord Rama was born at the Janam Sthan Janam Bhumi. Earlier also, people used to say that lord Rama was born over there."(E.T.C.)

“भगवान राम का जन्म तीन गुम्बद वाले भवन के बीच वाले गुम्बद के नीचे वाले स्थान पर हुआ था।” (पेज 44)

"The birth of Lord Rama took place beneath the mid dome of the three domed structure." (E.T.C.)

(xvi) DW 3/13 Mahant Ram Subhag Das Shastri

“जब से मैं अयोध्या आया तब से मैं नियमित राम जन्म भूमि दर्शन करने जाता था और गर्भ गृह में विराजमान राम लला का बराबर दर्शन करता रहा।” (पेज 6)

*"Since I came to Ayodhya, I have been regularly going to Ram Janam Bhumi to have Darshan and **all along had Darshan of Ram Lala present in the sanctum sanctorum.**" (E.T.C.)*

“विवादित गर्भ-गृह या पूरे परिसर में कभी मुसलमानों द्वारा नमाज नहीं पढ़ा गया।” (पेज 9)

"Namaz was never offered by Muslims in the disputed sanctum sactorum or the entire premises." (E.T.C.)

“वाल्मीकी रामायण में रामजन्मभूमि मन्दिर का उल्लेख नहीं मिलता। वाल्मीकी रामयण में उस विशेष स्थान का नाम नहीं लिखा है, जहाँ रामचन्द्र जी का जन्म हुआ था। रामचरित मानस में भी इस स्थान को विशिष्ट रूप

से नहीं बताया गया है, जहाँ पर रामचन्द्र जी का जन्म हुआ था, परन्तु उसमें रामकोट का उल्लेख आया है। उस निश्चित स्थान, जहाँ पर रामचन्द्र जी का जन्म हुआ हो, इसका उल्लेख नहीं है। रामकोट कितनी लम्बाई तथा चौड़ाई में स्थित है, इसका कोई उल्लेख नहीं है।" (पेज 105)

"Reference of Ramjanmbhumi temple is not found in Valmiki Ramayana. The particular place where Ramchandra Ji was born, is not name in the Valmiki Ramayana. In the Ramcharit Manas as well, this place has not been particularly defined where Ramchandra Ji was born, but it does refer about Ramkot. There is no reference of the particular place, where Ramchandra Ji was born. There is no mention of the length and breadth in which Ramkot is situated." (E.T.C.)

(xvii) DW 3/14 Jagadguru Ramanandachrya Swami Haryacharya

“मेरी मान्यता के अनुसार 1 करोड़ 81 लाख 60 हजार 103 वर्ष पूर्व रामावतार हुआ था।” (पेज 79)

"As per my belief, the incarnation of Lord Rama had taken place 1 crore 81 lakhs 60 thousand 103 years ago."(E.T.C.)

“मैंने यह बताया है कि पहले मानव, मनु थे। पहले मानव का समय मैंने आज से 6 हजार कल्प पूर्व का बताया है। एक हजार चतुर्युग के पूरे होने पर एक कल्प होता है। एक कल्प चार अरब 32 करोड़ वर्षों का होता है। मेरे अनुसार छः कल्प व्यतीत हो चुके हैं तथा सातवां कल्प चल रहा है। इस प्रकार लगभग 25 अरब 92 करोड़ वर्ष व्यतीत हो चुके हैं।” (पेज 79)

"I have told that Manu was the first human. I have given the period of first human to be 6 thousand 'Kalpa' ago from today. One 'Kalpa' is completed after one thousand 'Chaturyuga'. One 'Kalpa' is of four arab 32 crore years. According to me, 6 'Kalpas' have lapsed and

the 7th 'Kalpa' is going on. As such around 25 arab 92 crore years have lapsed." (E.T.C.)

“विवादित स्थल के उत्तर-सड़क तथा उसके बाद जन्मस्थान मन्दिर है। वह जन्मस्थान मन्दिर 300-400 वर्ष पुराना हो सकता है। जन्मस्थान मंदिर के अंदर मैं गया हूँ।” (पेज 105)

"To the north of the disputed site is a road and after it is the Janam Sthan temple. This Janam Sthan temple can be 300-400 years old. I have been inside the Janam Sthan temple." (E.T.C.)

“अयोध्या में केवल जन्मभूमि पर गर्भगृह है। . . . अयोध्या में जिस गर्भगृह का मैंने उल्लेख किया है, उसे मैं रामचन्द्र की जन्मभूमि मानता हूँ।” (पेज 107)

"In Ayodhya, the sanctum sanctorum exists only at the Janam Bhumi. . . . The sanctum sanctorum in Ayodhya, mentioned by me, is considered by me to be the birthplace of Ram Chandra Ji." (E.T.C.)

“वाल्मीकी रामायण में अयोध्या को भगवान राम द्वारा अपनी जन्मभूमि कहा जाना उल्लिखित है। भगवान राम ने पूरी अयोध्या को अपनी जन्मभूमि बताया है, इसमें किसी स्थान विशेष को इंगित नहीं किया गया है।” (पेज 144)

"In Valmiki Ramayana, reference is contained about Lord Rama calling Ayodhya, His Janam Bhumi. Lord Rama has termed the entire Ayodhya to be His birthplace, no particular place has been pin pointed in it." (E.T.C.)

(xviii) DW 3/15 Narendra Bahadur Singh

“वह गर्भगृह बीच वाले गुम्बद के नीचे था।” (पेज 35)

"That sanctum sanctorum was beneath the mid dome." (E.T.C.)

“अयोध्या में विवादित भवन के अलावा किसी और मन्दिर का नाम जन्मस्थान मन्दिर नहीं था।” (पेज 93)

"Besides the disputed structure, there was no other temple in Ayodhya known as Janam Sthan temple." (E.T.C.)

(xix) DW 3/16 Shiv Bhikh Singh

"बीच वाले शिखर के नीचे गर्भगृह था।" (पेज 2)

"Garbh Grih (sanctum sanctorum=place of birth) existed below the central dome." (E.T.C.)

"विवादित स्थल जहाँ पर रामलला विराजमान हैं, उसको जनमभूमि इसलिए कहा जाता है, क्योंकि वहीं पर रामचन्द्रजी का जन्म हुआ था। इसलिए यह स्थान बहुत पवित्र माना जाता है। हिन्दुओं का ऐसा विश्वास है कि इस स्थान के दर्शन मात्र से ही मोक्ष की प्राप्ति होती है।" (पेज 10)

"The disputed site where Ramlala is installed, is called Janam Bhumi because it is this place where Ram Chandra Ji was born. Therefore this place is considered very pious."

"इसके अलावा गर्भगृह होने से भी मैं यह मानता हूँ कि यहाँ पर रामचन्द्रजी का जन्म हुआ था।" (पेज 24)

"Except this, on account of it being the Garbhgrih, I believe that Ram Chandra Ji was born here." (E.T.C.)

(xx) DW 3/17 Mata Badal Tiwari

"पिता जी ने मुझे यह बताया था कि यह रामजन्मभूमि का मन्दिर है। हिन्दुओं की यह आस्था है तथा यह विश्वास है कि रामचन्द्र जी का जन्म तीन गुम्बद वाले भवन के बीच वाले गुम्बद के नीचे हुआ था। इसीलिए इसको श्रीरामजन्मभूमि कहा जाता है।"

(पेज 10)

"My father told me that this was the temple of Ram Janam Bhumi. This is the faith and belief of Hindus that the birth of Ram Chandra Ji took place beneath the mid dome of the three domed structure. Due to this, it is called 'Sri Ram Janam Bhumi'. (E.T.C.)

"रामजन्मभूमि कहने का तात्पर्य मेरा यह है कि उस स्थान पर

रामचन्द्रजी का जन्म हुआ था। रामचन्द्र जी का जन्म सौ-दो सौ साल पूर्व, हजार-दो हजार वर्ष पूर्व अथवा लाख-दो लाख वर्ष पूर्व हुआ था, इसके बारे में मैं नहीं बता सकता हूँ। रामजन्मभूमि पर रामचन्द्र जी का जन्म होते मैंने स्वयं नहीं देखा, मैंने सुना है। यह कहना गलत है कि विवादित स्थल भगवान राम की जन्मभूमि नहीं है।" (पेज 53)

"By 'Ram Janam Bhumi', I mean the place where Ram Chandra Ji was born. I cannot tell whether Ram Chandra Ji was born hundred-two hundred years ago, or thousand-two thousand or lakh-two lakh years ago. I did not myself see the birth of Ram Chandra Ji at Ram Janam Bhumi, I have heard so. It is wrong to say that the disputed site is not the birthplace of Lord Rama." (E.T.C.)

(xxi) DW 3/18 Acharya Mahant Banshidhar Das

“विवादित स्थल श्री राम जन्म भूमि मन्दिर है” (पेज 2)

"The disputed site is Sri Ram Janam Bhumi temple."(E.T.C.)

“हिन्दुओं की यह आस्था तथा विश्वास है कि तीन गुम्बद वाले विवादित भवन के बीच वाले गुम्बद के नीचे भगवान राम का जन्म हुआ था। यह आस्था तथा विश्वास पीढ़ी दर पीढ़ी चला आ रहा है। लोगों की यह भी आस्था व विश्वास है कि इस रामजन्मभूमि का दर्शन करने से मोक्ष की प्राप्ति होती है।” (पेज 14)

"It is the faith and belief of Hindus that Lord Rama was born beneath the mid dome of the three domed disputed structure. This faith and belief has been continuing generation after generation. It is also the faith and belief of people that by having Darshan of this Ram Janam Bhumi, one attains salvation." (E.T.C.)

(xxii) DW 3/20 Rajaram Chandracharya

“विवादित भवन के तीनों गुम्बद के नीचे का भाग गर्भगृह था।”

"The portion beneath all the three domes of the disputed structure, was the sanctum sanctorum." (E.T.C.)

“किसी भी वेद में रामचन्द्र जी के अयोध्या में जन्मस्थान के स्थान का उल्लेख मेरे ख्याल से नहीं है।” (पेज-73)

"In my opinion, the site of birth place of Ramchandra Ji in Ayodhya is not mentioned in any Veda."

(E.T.C.)

(xxiii) DW 13/1-1 Mahant Dharmdas

“विवादित भवन के बीच वाले गुम्बद के नीचे के स्थान पर प्रसूतिगृह था जो कौशल्या जी के भवन का भाग था तीन गुम्बद वाले भवन के उत्तर तथा दक्षिणी गुम्बद के नीचे राजा दशरथ के किसी और रानी का प्रसूतिगृह नहीं था। तीनों गुम्बद वाला भवन कौशलया भवन का ही भाग था।” (पेज-199)

"Beneath the middle dome of the disputed building lay 'Prasuti Grih' (maternity home), which was a part of Kaushalya Ji's mansion. There was no 'Prasuti Grih' of any other queen of King Dashrath in the north of the three domed building and below the southern dome. The three domed building was part of Kaushalya Bhawan itself."(E.T.C.)

(xxiv) DW 13/1-3 Dr. Bishan Bahadur

“यह कि मेरे अध्ययन एवम् जानकारी के अनुसार अयोध्या में स्थित विवादित भूमि को हिन्दुओं द्वारा अनादि काल से अपने अराध्य भगवान श्रीराम की जन्मभूमि के रूप में प्रथागत एवं परम्परागत रूप से पूर्ण आस्था एवं विश्वास के साथ दर्शन-पूजा किया जाता रहा है।” (पेज 5)

"That as per my studies and knowledge, the Hindus have been worshipping the Ayodhya situated disputed site from time immemorial as the birthplace of their revered Lord Sri Rama with full faith and devotion."(E.T.C.)

“मेरी आस्था अयोध्या के प्रति है। स्वयं कहा कि भगवान राम का जन्म स्थान होने तथा हिन्दू होने के कारण मेरी आस्था अयोध्या में है।”

(पेज 9)

"I have faith in Ayodhya. Stated on his own that I have faith in Ayodhya on account of (it) being the birthplace of Lord Rama and being a Hindu."(E.T.C.)

“यह सही है कि इस पूरे विवरण में विलियम फिच ने किसी स्थान विशेष को इंगित नहीं किया है, जहाँ पर रामचन्द्र जी का जन्म हुआ होना बताया गया हो तथा जिसके सम्बन्ध में लोगों की यह आस्था हो कि वह रामचन्द्र जी का जन्म स्थान हो, लेकिन उसने अयोध्या को बहुत लम्बी परम्परा से सम्बद्ध होना बताया है।” (पेज 72)

"It is true that in this entire description, William Finch has not pointed towards any particular place where Ram Chandra Ji has been given to have taken birth and about which people had the faith that it was the birthplace of Ram Chandra Ji, but he has mentioned about association of a very old custom with Ayodhya."(E.T.C.)

“अयोध्या एक तीर्थ स्थान है, राम जन्म स्थली है और विवादित स्थल जन्म स्थान है और इसको मैं परम्परा के आधार पर मानता हूँ।”

(पेज 145)

"Ayodhya is a pilgrimage, is Ram Janam Sthali and the disputed site is the Janam Sthan and I believe this on basis of custom." (E.T.C.)

“रामचन्द्र के निश्चित जन्म स्थान को मेरे द्वारा चिन्हित किया जाना इस समय स्मृति द्वारा संभव नहीं है।” (पेज 145)

"At present, it is not possible for me to point out the exact birthplace of Ram Chandra Ji, on basis of memory."(E.T.C.)

“अयोध्या एक तीर्थ स्थान है, राम की जन्मस्थली है और विवादित स्थल जन्मस्थान है और इसको मैं परम्परा के आधार पर मानता हूँ।”

(पेज 145)

“Ayodhya is a site of pilgrimage; it is birthplace of Rama and the disputed site is Janamsthan and I take it to be so on the basis of tradition.”(E.T.C.)

“मैंने अपने शपथ पत्र के प्रस्तर 14 में अपने अध्ययन के आधार पर यह उल्लेख किया है कि अयोध्या में स्थित विवादित भूमि को हिन्दुओं द्वारा अनादिकाल से अपने आराध्य भगवान श्रीराम की जन्मभूमि के रूप में प्रथागत तथा परम्परागत रूप से विश्वास के साथ दर्शन किया जाता है और अपने अध्ययन के आधार पर ही मैंने “अपनी जानकारी” शब्द का प्रयोग इस प्रस्तर में किया है। . . मेरे अध्ययन के अनुसार अयोध्या में जन्मभूमि को तीर्थ के रूप में माना जाता है। इस प्रथा में कभी बदलाव नहीं आया।”(पेज 189)

"On basis of my studies, I have mentioned in para 14 of my affidavit that from time immemorial the Hindus have been having Darshan of the Ayodhya situated disputed site as Janmbhumi of their revered Lord Sri Rama with full customary faith and belief, and it is on the basis of my studies that I have used the words 'apni jaankari' in this paragraph.....According to my studies, the Janmbhumi in Ayodhya is treated as pilgrimage. This practice never underwent any change." (E.T.C.)

“अपने शपथ पत्र के प्रस्तर 14 में मैंने जिस स्थल से श्रीराम की जन्मभूमि का संदर्भ दिया है, वह विवादित स्थान ही है, जो आज भी पवित्र और पुनीत माना जाता है। जन्मभूमि से मेरा आशय उसी स्थल से है जो विवादित भूमि है, न कि सड़क के पार उत्तर में स्थित रामजन्मस्थान मंदिर सीता रसोई से है। . . .मेरी जानकारी के अनुसार विवादित ढांचों में बने तीन डोम के नीचे ही श्रीराम का जन्म हुआ था, उसी को राम जन्म भूमि मानते हैं। . . . मैं तीन डोम वाले भवन के नीचे की भूमि को रामजन्मभूमि, मान्यता, आस्था और परम्परा के आधार पर मानता हूँ।

मेरे अनुसार रामजन्मभूमि और सोमनाथ मन्दिर में रामजन्मभूमि का महत्व ज्यादा है क्योंकि राम को विष्णु का अवतार माना गया है और यह

महत्त्व अनादिकाल से चला आ रहा है।" (पेज 189-190)

"The site referred as the Janmbhumi of Lord Sri Rama in para 14 of my affidavit, is the disputed site which is even today considered pious and scared. By Janmbhumi, I imply the place which is the disputed site and not the Ramjanmsthan temple, Sita Rasoi situated in north across the road..... As per my knowledge, the birth of Lord Sri Rama had occurred beneath the three domes of the disputed structure, the same is considered to be Ramjanmbhumi.....It is on the basis of faith, belief and custom that I consider the land beneath the three domed structure, to be Ramjanmbhumi.

According to me, out of Ramjanmbhumi and Somnath temple, the importance of Ramjanmbhumi is more because Lord Rama is considered to be an incarnation of Lord Vishnu and this importance has continued from time immemorial." (E.T.C.)

“मैं तीन डोम वाले भवन के नीचे की भूमि को रामजन्मभूमि, मान्यता, आस्था और परम्परा के आधार पर मानता हूँ।” (पेज-190)

“I consider the underlying part of the three domed building to be Ramjanambhumi, on the basis of belief, faith and tradition.” (E.T.C.)

(xxv) DW 17/1 Ramesh Chandra Tripathi

“जिस स्थल पर आस्था, मान्यताओं एवं परम्पराओं के अनुसार भगवान श्रीराम ने जन्म लिया वह हिन्दू धर्मावलम्बियों द्वारा भगवान राम की जन्म भूमि के रूप में पूजित चली आ रही है। वह क्षेत्र जहाँ भगवान श्रीराम ने जन्म लिया वह आज भी नगरपालिका में मोहल्ला रामकोट के नाम से तथा राजस्व अभिलेखों में ग्राम-कोटरामचन्द्र के नाम से चला आ रहा है।” (पेज 3)

"The place where Lord Sri Rama was born as per

faith, belief and customs, has continued to be worshipped by followers of Hinduism as the birthplace of Lord Rama. The region where Lord Sri Rama was born, is still entered in Municipality in the name of Ramkot locality and in the revenue records as Village-Kot Ramchandra." (E.T.C.)

“राम चन्द्र जी का जन्म मेरे अनुसार आज से लगभग नौ लाख वर्ष पूर्व हुआ था। नौ लाख वर्ष पूर्व के कोई चिन्ह आज विद्यमान नहीं हैं। आज से नौ लाख वर्ष पूर्व राजा दशरथ तथा उनकी रानियों के महल कहां पर स्थित थे यह नहीं बताया जा सकता है। परन्तु जैसा विश्वास चला आ रहा है यह महल वहीं पर स्थित थे जहां पर आज बने हैं।” (पेज 74)

“According to me, the birth of Ramchandra Ji took place about nine lakhs years ago. No symbol dating back to nine lakh years exists today. It cannot be stated where the palaces of King Dashrath and his queens were located nine lakh years back. However, as per the continuing belief, these temples existed at the same place where they exist today.” (E.T.C.)

“विवादित भूमि के रामजन्मभूमि मन्दिर होने के बारे में, जो मैंने अपने शपथ-पत्र तथा इसके बारे में अपने बयान में बताया है, उसको मैंने अपने पिता जी से सुनने व परम्परा से प्राप्त ज्ञान व अपने द्वारा प्राप्त जानकारी के आधार पर कहा है। परम्परा के बारे में मैंने सुनकर ही जाना है।” (पेज 90)

"The averments made by me in my affidavit about the disputed land being Ram Janam Bhumi temple and the statement given by me in this regard, are on basis of learning from my father, gaining knowledge from customs and knowledge acquired by me. I have come to know about customs only by hearing." (E.T.C.)

“वाल्मीकि रामायण तथा रामचरित मानस में रामजन्मभूमि मंदिर का उल्लेख, जितना मैंने पढ़ा है, उसमें मुझे प्राप्त नहीं है।” (पेज-91)

"I have not come across the mention of Ramjanambhumi temple in the Valmiki Ramayan and the Ram Charit Manas as much I have gone through them."(E.T.C.)

“परम्परा से विवादित स्थल पर ही भगवान का जन्म स्थान माना जा रहा है।

परम्परा से जो चला आ रहा है उसी स्थल को जन्म स्थान मानते हैं।” (पेज 92)

"By custom, the disputed site has been considered as the birthplace of Lord (Rama).

Whatever has been continuing by custom, the same site has been considered as the Janam Sthan."(E.T.C.)

“वह भगवान का जन्म स्थल है तथा स्थल ही पूज्य है, यदि वहाँ पर मूर्ति नहीं रहती, तब भी वह पूज्य है।” (पेज 96)

"It is the birthplace of Lord(Rama) and this place itself is reverable. Even if there were no idols over there, then also it is reverable." (E.T.C.)

(xxvi) DW 20/1 Shashi Kant Rungta

“परम्पराओं के अनुसार विवादित भवन को रामजन्म स्थान के रूप में पूजा जाता रहा है।” (पेज 17)

"As per custom, the disputed structure has been worshipped as Ram Janam Sthan (birthplace of Lord Rama)." (E.T.C.)

“मेरी आस्था के अनुसार विवादित भवन के बीच वाले गुम्बद के नीचे का स्थान “जन्म स्थान” है। मेरे अनुसार यह आस्था करोड़ों वर्षों से चली आ रही है। मेरे अनुसार बीच वाले गुम्बद के नीचे का स्थान “रामजन्म स्थान” है यह आस्था है कि करोड़ों वर्षों से यह स्थान रामजन्मस्थान के रूप में चला आ रहा है। इसका मतलब यही हुआ कि करोड़ों वर्ष पूर्व रामचन्द्र जी का जन्म इस स्थान पर हुआ था।” (पेज 19)

"As per my faith, the place beneath the mid dome of

the disputed structure is the "Janam Sthan". According to me, this faith has been continuing for crores of years. According to me, the place beneath the mid dome, is the Ram Janam Sthan. It is the faith that this place has continued as Ram Janam Sthan for crores of years. It means that Ram Chandra Ji was born at this place crores of years ago." (E.T.C.)

“कौशल्या जी ने रामचन्द्र जी को जन्म दिया था। इस प्रस्तर की तीसरी पंक्ति में “उसी स्थान” नामक शब्दों का प्रयोग किया गया है, इससे मेरा तात्पर्य तीन गुम्बद वाले विवादित भवन के बीच वाले गुम्बद के नीचे वाले स्थान से है। यह स्थान राजा दशरथ के समय में कौशल्या जी के महल का भाग था।” (पेज 35)

"Kaushalya Ji had given birth to Ram Chandra Ji. The words 'Usi Sthan' have been used in third line of this paragraph, by it I mean the place beneath the mid dome of the three domed disputed structure. In the period of King Dashrath, this place was part of the palace of Kaushalya Ji." (E.T.C.)

“रामजन्म भूमि पूजनीय है, जिस प्रकार मुसलमान भाईयों के लिए मक्का-मदीना और ईसाई भाईयों के लिए यूरोशलम, इसी प्रकार हिन्दुओं के लिए रामजन्मभूमि है। ईसाईयों के लिए यूरोशलम का महत्व इसलिए है क्योंकि वहाँ पर जीसेस का जन्म हुआ था। मक्का तथा मदीना मेरी जानकारी के अनुसार एक ही स्थान है।” (पेज 52)

"Ram Janam Bhumi is reverable, just as 'Mecca-Medina' is for Muslims and 'Jerusalem' is for Christians, 'Ram Janam Bhumi' is for Hindus. Jerusalem has importance for Christians because Jesus was born there. As per my knowledge, Mecca and Medina are the same place." (E.T.C.)

(xxvii) DW 20/2 Swami Avimukteshwaranand Saraswati

“राजा दशरथ के जमाने में जो कौशिल्या भवन या कौशिल्या महल था वह अयोध्या में किस स्थान पर था, इसकी जानकारी मुझे नहीं है क्योंकि इस सम्बन्ध में मेरा कोई अध्ययन नहीं है। परन्तु रामचन्द्र जी का जन्म कौशिल्या भवन में ही हुआ था।” (पेज-96)

“मेरी आस्था व विश्वास के अनुसार रामचन्द्रजी का जन्म तीन गुंबदों (शिखर) वाले भवन के बीच वाले गुंबद के नीचे हुआ था।” (पेज-97)

वाल्मीकि रामायण तथा श्रीरामचरित मानस एवं श्रीमद् भागवत् का उल्लेख अपने शपथ-पत्र के धारा 11 में किया है श्रीमद् भागवत् में रामचन्द्र जी की वंशावली और चरित्र तथा अयोध्या में जन्म लेने का उल्लेख है, परन्तु स्थान विशेष का उल्लेख नहीं है, जहाँ पर रामचन्द्र जी का जन्म हुआ हो।” (पेज 132)

"I have no knowledge as to where was the Kaushalya Bhawan or Kaushalya Palace situated in Ayodhaya during the times of King Dasrath, because I have not undertaken any studies in this behalf. However, Ramchandra Ji was born in Kaushalya Bhawan.

As per my faith and belief, the birth of Ramchandra Ji took place beneath the mid dome of the three domed structure.

(I) have mentioned about Valmiki Ramayan, Sri Ramcharit Manas and Srimad Bhagwat in para 11 of my affidavit. Srimad Bhagwat contains the reference of Ramchandra Ji's family tree, character and birth in Ayodhaya but no particular place has been mentioned where Ramchandra Ji had taken birth." (E.T.C.)

(xxviii) DW 20/3 Brahmchari Ramraksha Nand

“यह कि तीन शिखर वाले भवन के मध्य वाले शिखर के नीचे वाले भाग में गर्भगृह है जहाँ भगवान राम का अवतार हुआ था जिसमें भगवान श्रीराम लला का विग्रह सदैव से विराजमान रहा है।” (पेज 4)

"That there is sanctum sanctorum in the part beneath the mid dome of three domed structure, where Lord Rama had incarnated and the Vighrah of Lord Sri Ram Lala had always remained present." (E.T.C.)

(xxix) OPW1 Mahant Paramhans Ram Chandra Das

“विवादित भवन के नीचे का सम्पूर्ण स्थान मध्य शिखर के नीचे तथा उसके अगल बगल के क्षेत्र को जन्मभूमि के रूप में समझता हूँ।” (पेज 99)

"I consider the entire place below the disputed building as also the area below and adjacent to the middle dome, to be Janmbhumi." (E.T.C.)

“मैं यह निश्चित नहीं कर सकता कि उस स्थान की लम्बाई चौड़ाई क्या थी परन्तु परिक्रमा मार्ग को लेकर सम्पूर्ण भूमि को मैं जन्मभूमि का हिस्सा मानकर उसकी परिक्रमा करता था।” (पेज-99)

"I cannot definitely say what was the length and width of that place, but I used to perform circumambulation, taking the entire place, including the path of circumambulation, to be part of Janmbhumi." (E.T.C.)

“चबूतरा जहाँ पर मूर्ति पहले स्थापित थी उसके जनमभूमि का अंग मानता था।” (पेज-100)

"I considered the Chabutra, where an idol was installed earlier, to be a part of Janmbhumi." (E.T.C.)

“विवादित भवन को मैं गर्भगृह मानता हूँ।” (पेज 102)

"I consider the disputed building to be 'Garbhgrih' (sanctum sanctorum)." (E.T.C.)

(xxx) OPW 9 Dr. T.P. Verma

“अयोध्या महात्म्य संभवतः 400 वर्ष पुराना लिखा हुआ होगा। अयोध्या महात्म्य में स्कंद पुराण की लिखी हुई हस्तलिपियाँ जो प्राप्त हुई हैं वह 400 वर्ष से ज्यादा पुरानी नहीं लगती है।” (पेज 112)

"Ayodhya Mahatmya would perhaps have been

written 400 years back. The Skanda Purana manuscripts on Ayodhya Mahatmya – as has been discovered – do not appear to be more than 400 years old.”(E.T.C.)

“परम्परायें एक पीढ़ी से दूसरी पीढ़ी तक मौखिक रूप से ही संक्रामित (कन्चे) होती हैं और यह परम्परा सैकड़ों पीढ़ियों से मौखिक रूप से चली आ रही हैं और ईस्ट इंडिया कम्पनी के समय में गजेटियर लेखकों तथा अन्य यूरोपीय विद्वानों से मौखिक रूप से ही सुनकर आधुनिक पुस्तकों में इसका विवरण दिया है।” (पेज-150)

“Traditions orally pass on from one generation to another, and they have been continuing orally for hundreds of generations, and their details have been given in modern books only on the basis of what was heard from the gazetteer writers and other European scholars during the time of East India Company.”(E.T.C.)

“मैं इस परम्परा वाली बात से सहमत नहीं हूँ कि राम चबूतरे पर ही रामचन्द्र जी का जन्म स्थान था, वास्तव में भगवान राम का जन्म पहले बताये गये गर्भगृह स्थल पर ही हुआ था और राम चबूतरे को एक समझौते के रूप में राम जन्म स्थल के रूप में स्वीकार किया गया होगा। . . . मुझे यह नहीं मालूम है कि कभी ऐसी कोई परम्परा रही है कि राम चबूतरे पर ही रामचन्द्र जी का जन्म हुआ था।” (पेज-151)

“I do not agree that there was a tradition that the birthplace of Ram Chandra Ji's was on Ram Chabutra itself. Actually, **the birth of Lord Rama had taken place at the aforesaid Garbh Grih itself and Ram Chabutra must have been accepted as Rama's birthplace by way of an agreement.** I do not know whether there had ever been a tradition that the birth of Ram Chandra Ji had taken place on Ram Chabutra itself.”(E.T.C.)

“मैं यह पहले भी स्पष्ट कर चुका हूँ कि राम चबूतरा एक समझौते

के रूप में स्थापित और उसमें पूजा कराने वाले पुजारियों आदि का स्वार्थ इसमें निहित था और इसी कारण उन्होंने सम्भवतः यह आस्था उत्पन्न करने की कोशिश की होगी कि यह राम चबूतरा ही भगवान राम का जन्म स्थल है और यह आस्था व परम्परा राम चबूतरा बनने के बाद में पैदा की गयी होगी, जो सन् 1885 में भी प्रचलित थी।” (पेज-153)

“Priests, etc. performing pooja had vested interest in it, and due to this very reason they may have tried to arouse a faith that this Ram Chabutra itself is the birthplace of Lord Rama, and this faith and tradition must have been generated after the construction of Ram Chabutra and it was prevalent in 1885 as well.”(E.T.C.)

“परन्तु मुगलिया शासन काल से सम्बन्धित किसी भी इतिहास की पुस्तक में इस राम चबूतरे अथवा उसके अकबर के ज़माने में बनने का उल्लेख हमें नहीं मिलता है।” (पेज- 154)

“We do not come across the mention of this Ram Chabutra and that of it being built in the times of Akbar, in any history book regarding the Mughal rule.”(E.T.C.)

“विवादित भवन के बीच वाले गुम्बद के नीचे के स्थान को परम्परागत राम जन्म स्थली माना जाता था और यह परम्परा कभी बदली नहीं थी बल्कि एक समझौते के तहत राम चबूतरे को राम जन्म स्थली मानकर लोग पूजा-अर्चना करने लगे थे और इस तरह मेरे अनुसार बीच वाले गुम्बद के नीचे राम जन्म स्थली होने की परम्परा बरकरार रही।”

(पेज 211-212)

“The underlying place of the middle dome of the disputed building was believed to be Ram Janamsthali (Rama’s birthplace) by way of tradition, and this tradition never underwent any change. Rather, under an agreement people began to perform prayer and worship, taking Ram Chabutra to be Rama’s birthplace, and in this way, the tradition of Rama’s birthplace beneath the middle

dome continued to be in vogue.”(E.T.C.)

“राम चबूतरे के अलावा और कोई जगह विवादित परिसर में ऐसी नहीं थी जिसको इस गजेटियर में कही गयी बात से संदर्भित किया जा सके। उस समय अर्थात् गजेटियर लिखते समय इस चबूतरे के ऊपर रखा कोई पालना रहा होगा और चबूतरा न रहा हो। इस गजेटियर में चबूतरे का उल्लेख नहीं है बल्कि पालने का उल्लेख है इसलिए हो सकता है कि उस चबूतरे के स्थान पर पालना रखा रहा हो। इस गजेटियर को लिखते समय उस चबूतरे को देखा था, तो उसकी ऊँचाई 5 से 6 इंच बताई गयी थी, पर जब मैंने सन् 1992 में उस चबूतरे को देखा था, तो उसकी ऊँचाई जमीन से 4-5 फिट थी। ” (पेज-277)

“Except for Ram Chabutra there was no other place in the disputed premises which may be associated with the things stated in this gazetteer. At that time, that is, while writing the Gazetteer, any cradle must have been kept above this chabutra and there may not have been chabutra. There is no mention of chabutra in this gazetteer; rather there is mention of cradle therein. So, cradle may have been kept in place of that chabutra.. . . . At the time of writing this gazetteer, when I had seen this chabutra, its height was stated to be 5-6 inches; but when I saw that chabutra in 1992, its height was 4-5 feet from the surface.”(E.T.C.)

“ऐसा लिखा है कि उस समय के लोगों का ऐसा विश्वास था कि उसी पालने में श्री राम चन्द्र जी का जन्म हुआ था। यह लोक धारणा सन् 1850 के समय में लोगों में प्रचलित थी। यह पालना सम्भवतः वहीं रखा हुआ हो, जहाँ सन् 1992 तक राम चबूतरा था। मैं इस विषय पर कुछ नहीं कह सकता कि यह लोक श्रुति अर्थात् पालने में श्री राम चन्द्र जी के जन्म की कब समाप्त हुई मेरा ऐसा विश्वास है कि अब यह लोक धारणा अर्थात् पालने वाली बात अब प्रचलित नहीं है। फिर कहा कि मुझे इस विषय पर संदेह है कि यह आज भी धारणा प्रचलित है या नहीं।”

“It was belief of people of that time that Sri Ramchandra Ji was born in that very cradle. This public perception was prevalent among people in 1850. This cradle may have been put at the place where there was Ramchabutra upto 1992. I cannot say anything about when this public hearsay, that is, the one about the birth of Sri Ram Chandra Ji in cradle ceased to be prevalent. It is my belief that this public perception, that is, the one about the cradle is now not in prevalence. (Further stated) I have doubt as to whether this perception is still prevalent or not.”(E.T.C.)

(xxxi) OPW 11 – Dr. S.C. Mittal

“इस संदर्भ में मेरा कथन है कि, जिस स्थान पर राम का जन्म हुआ था, उस स्थान पर एक मंदिर था, जिसे तोड़कर बाबर द्वारा एक मस्जिद का निर्माण हुआ।” (पेज-138)

“In this behalf, it is my statement that at the place where Rama was born, there lay a temple by demolishing which a mosque was constructed by Babur.”(E.T.C.)

“रामचन्द्र जी के जन्म की बात, प्राचीन इतिहास के पहले की बात है। मैंने इस संबंध में कहीं खुद नहीं पढ़ा कि रामचन्द्र जी का जन्म कब हुआ और कहाँ हुआ।” (पेज 138)

“The factum of Ram Chandra Ji’s birth precedes the times of ancient history. I have not myself read about when and where Ram Chandra Ji was born.”(E.T.C.)

“मेरे शपथ-पत्र की धारा 8 में वर्णित पुस्तकों में और विशेषकर हेंस बेकर की पुस्तक में, तथ्यों के आधार पर मैंने यह पढ़ा, कि राम जनम अयोध्या में हुआ और उक्त पुस्तक में उस स्थान को भी दिया गया है, जहाँ राम का जन्म माना जाता है। वह स्थल वह स्थान माना जाता है, जहाँ बाबर द्वारा मस्जिद का निर्माण हुआ था।” (पेज 138)

“I have, in the books as mentioned in para 8 of my

affidavit and particularly in Hans Bakker's book, read that Rama's birth had taken place in Ayodhya and the said book also specifies the place where Rama is considered to have taken birth. This place is considered to be the place where mosque was erected by Babur."(E.T.C.)

“रामचन्द्र जी का जन्म स्थान जानने के लिए मैंने अयोध्या का प्राचीन इतिहास पढ़ना आवश्यक नहीं समझा।” (पेज 138)

“I did not consider it to be necessary to read ancient history of Ayodhya, with a view to know about the birthplace of Ram Chandra Ji.”(E.T.C.)

“विवादित भवन में किसी स्थान पर रामचन्द्र जी का जन्मस्थान रहा होगा, यह बात मैं इस आधार कह रहा हूँ क्योंकि पुस्तकों में विवादित स्थान पर एक मंदिर होने का वर्णन है जिसे परम्परा से अनेक लोग यह मानते रहे हैं कि यहाँ पर राम का जन्म हुआ था।” (पेज 149)

“I am stating about where the birthplace of Ram Chandra would have been in the disputed building, on this basis; because books speak of there being a temple, about which people by way of tradition have been holding that Rama was born here.”(E.T.C.)

“अयोध्या महात्म्य ऐतिहासिक दृष्टि से महत्वपूर्ण पुस्तक नहीं मानी जाती है इसका वर्णन रीति-रिवाजों, अयोध्या के प्रमुख धार्मिक स्थलों, त्योहारों आदि से संबंधित लगता है, क्योंकि इस पुस्तक के पूरे एक भाग में धार्मिक बातों का ही उल्लेख है।” (पेज 164)

“Ayodhya Mahatmya is not taken to be an important book from historical point of view. Its description appears to be about customs and traditions and about important religious sites, festivals, etc. of Ayodhya, because full one part of this book mentions only of religious things.”(E.T.C.)

“हैंस बेकर साहब ने ‘अयोध्या महात्म्य’ का प्रयोग अपनी इस पुस्तक में धार्मिक दृष्टि से किया है और ऐतिहासिक दृष्टि से उसका प्रयोग करना

मेरे विचार से सही नहीं है।" (पेज 164)

"Hans Bakker has in his book used 'Ayodhya Mahatmya' from religious point of view, and it is, in my opinion, not correct to use it from historical viewpoint." (E.T.C.)

(xxxii) OPW 12 - Sri Kaushal Kishore Mishra

"श्रीरामजन्मभूमि परिसर अयोध्या स्थित तीन शिखर वाले भवन के मध्य वाले शिखर के नीचे महाराज दशरथ के पुत्र के रूप में श्रीरामलला जी ने त्रेता युग में जन्म लिया था।" (पेज 41)

"Sri Ramlala Ji had taken birth in Treta Era as son of King Dashrath, below the middle dome of the three domed building situated in Sri Ram Janambhumi premises at Ayodhya." (E.T.C.)

"विवादित परिसर के अन्दर राम चबूतरा कब से बना चला आ रहा है, इस विषय में मुझे कोई जानकारी नहीं है पर विवादित भवन के बनने से पहले यह राम चबूतरा वहाँ था।" (पेज 116)

"I do not know since when Ram Chabuttra has been in existence inside the disputed premises, but this Ram Chabuttra was there prior to the construction of the disputed building." (E.T.C.)

"हमारा और हमारे साथ रहने वाले साधू-संतों का यह पूर्ण विश्वास है कि भगवान राम का जन्म तथा अवतरण विवादित परिसर के भीतर चबूतरे पर ही हुआ था।" (पेज 117)

"It is full belief of ours as well as of saints and sages residing with us that Lord Rama had taken birth and descended on chabuttra itself inside the disputed premises." (E.T.C.)

(xxxiii) OPW 13 - Narad Sharan

"अयोध्या भगवान राम की जन्म भूमि है, और विवादित ढाँचा के बीच वाले स्थान को हम उनका जन्म स्थान मानते हैं।" (पेज 33)

“Ayodhya is Lord Rama’s birthplace, and we consider the middle place of the disputed structure to be His birthsite.” (E.T.C.)

“भगवान राम का जन्म विवादित भवन में हुआ था, यह बात मैं परम्परागत रीति रिवाज पर सुनी हुई बात के आधार पर कर रहा हूँ।”

(पेज 34)

“On the basis of hearsay based on conventions and traditions, I am saying that Lord Rama was born in the disputed building.” (E.T.C.)

(xxxiv) OPW 16 Sri Jagadguru Ramnandacharya Swami Rambhadracharya

“यजुर्वेद में जैसा कि मैंने अपने शपथ-पत्र पैरा-27 में लिखा है, भगवान राम का जन्म अयोध्या में होने की बात लिखी है, किसी स्थान विशेष का जिक्र नहीं है।” (पेज 39)

“As I have written in para 27 of my affidavit, the factum of Lord Rama’s birth in Ayodhya finds mention in Yajurveda; there is no mention of any particular place therein.” (E.T.C.)

“उस अयोध्या में एक हिरण्मयः अर्थात् स्वर्ण का मण्डपाकार भवन है, जहां प्रकाश से सम्पन्न साकेत लोक से आकर परमब्रह्म श्री राम जन्म लिए थे। उपरोक्त शब्दों के आधार पर ही मैंने व्याकरण शास्त्र के अनुसार यह निष्कर्ष निकाला है कि विवादित स्थल पर ही भगवान राम का जन्म स्थान है।” (पेज 40)

“There is a canopy-shaped building of gold in that Ayodhya where the Supreme Being Sri Ram Chandra, illumined with light, had come from Saket Lok and had taken birth. Only on the basis of the aforesaid words, I have as per grammar inferred that the disputed place itself is the birthplace of Lord Rama.” (E.T.C.)

4412. A bare reading of all the above statements makes it

very clear and categorical that the belief of Hindus by tradition was that birthplace of Lord Rama lie within the premises in dispute and was confined to the area under the central dome of three domed structure, i.e., the disputed structure in the inner courtyard.

4413. In arriving to this conclusion we do not find any difficulty since the pleadings in general and particular also do not detract us. When the Hindu parties have referred to the entire disputed site as a place of birth, this Court can always find out and record a finding for, instead of the entire area, a smaller area within the same premises. The pleadings are not to be read in a pedantic manner but the Court has to find out substance therein as to whether the parties knew their case or not. The evidence adduced by the parties and what the witnesses have said on behalf of Hindu parties fortify the case set up by the defendants.

4414. In **Jamshedji Cursetjee Tarachand Vs. Soonabai, ILR (1909) 33 Bom. 122** the Bombay High Court said:

"if this is the belief of the community.....a secular judge is bound to accept that belief - it is not for him to sit in judgment on that belief."

4415. We are also of the view that once such belief gets concentrated to a particular point, and in totality of the facts, we also find no reason otherwise, it partakes the nature of an essential part of religion particularly when it relates to a matter which is of peculiar significance to a religion. It, therefore, stands on a different footing. Such an essential part of religion is constitutionally protected under Article 25.

4416. In **N. Adithayan Vs. Travancore Devaswom Board,**

2002 (8) SCC 106 on page 123 the Court observed:

"as to what really constitutes an essential part of religion or religious practice has to be decided by the Courts with reference to the doctrine of a particular religion or practices regarded as parts of religion."

4417. In **Commissioner of Police and others Vs. Acharya Jagadishwarananda Avadhuta and another**, 2004 (12) SCC 770 the Court said:

*"9. The protection guaranteed under Articles 25 and 26 of the Constitution is not confined to matters of doctrine or belief but extends to acts done in pursuance of religion and, therefore, contains a guarantee for rituals, observances, ceremonies and modes of worship which are essential or integral part of religion. What constitutes an integral or essential part of religion has to be determined with reference to its doctrines, practices, tenets, historical background etc. of the given religion. (See generally the Constitution bench decisions in *Commr., H.R.E. Vs. Sri Lakshmindra Swamiar of Sri Srirur Mutt*, AIR 1954 SC 282, *Sardar Syedna Taher Saifuddin Saheb V. State of Bombay*, AIR 1962 SC 853, and *Seshammal Vs. State of Tamilnadu* (1972) 2 SCC 11, regarding those aspects that are to be looked into so as to determine whether a part or practice is essential or not). What is meant by "**an essential part or practices of a religion**" is now the matter for elucidation. Essential part of a religion **means the core beliefs upon which a religion is founded**. Essential practice means those practices that are fundamental to follow a religious belief. It is upon the cornerstone of*

essential parts or practices the superstructure of religion is built. Without which, a religion will be no religion. Test to determine whether a part or practice is essential to the religion is - to find out whether the nature of religion will be changed without that part or practice. If the taking away of that part or practice could result in a fundamental change in the character of that religion or in its belief, then such part could be treated as an essential or integral part. There cannot be additions or subtractions to such part. Because it is the very essence of that religion and alterations will change its fundamental character. It is such permanent essential parts is what is protected by the Constitution. No body can say that essential part or practice of one's religion has changed from a particular date or by an event. Such alterable parts or practices are definitely not the 'core' of religion where the belief is based and religion is founded upon. It could only be treated as mere embellishments to the non-essential (sic essential) part or practices."

4418. In view of the above discussion of the matter, we are satisfied and hold that the place of birth as believed and worshipped by Hindus is the area covered under the central dome of three domed structure, i.e., the disputed structure, in the inner courtyard of the premises in dispute. We **answer all the three issues , i.e., issues no. 11(Suit-4), 1 (Suit-1) and 22 (Suit-5) accordingly.**

(F) Others:

4419. In this category fall issues no. 27 (Suit-4) and 1 (Suit-3).

4420. Issue No.27 (Suit-4) reads as under:

"Whether the courtyard contained Ram Chabutara, Bhandar and Sita Rasoi? If so, whether they were also demolished on 06.12.1992 along with the main temple?"

4421. While discussing the issues relating to limitation and possession, as also issue no.24 (Suit-5), it is already held that at the premises in the outer courtyard, there existed *Ram Chabutara, Bhandar and Sita Raoi*, which stand confirmed from the two maps also i.e. of 1885 and 1950 (Appendix Nos. 3 and 2). The parties also admit during the course of argument that all these three structures were demolished on 06.12.1992 when the disputed structure was demolished. **Issue 27 (Suit-4) is accordingly answered in affirmative.**

4422. Issue No.1 (Suit-3) read as under:

"Is there a temple of Janam Bhumi with idols installed therein as alleged in para 3 of the plaint?"

4423. Before answering it, once again we reiterate that this suit pertains only to the premises within inner courtyard including the disputed structure. We have already held that the disputed structure was constructed as a 'mosque' and always treated and called 'mosque' by Hindus and Muslims both, alike, for the last almost one and half century before the date of attachment. DW 20/5 Jayanti Prasad Srivastava on page 31 of his statement, has clearly said:

"The disputed structure was a three domed structure. It was known as Babri Masjid. It was a mosque."

4424. However, we have also held that despite of the structure constructed as a 'mosque', and, termed and called by the people at large as 'mosque', the Hindus continuously entered