

Part I

Janma Sthan is the place where Ram Lallaji is Virajman

Muslim Parties have been claiming that there are three sites at Ayodhya which claim to be the birth-spot of Lord Rama. The sites suggested are Janmasthan temple across the road, Chabutara and the Ram Janma Bhumi where Rama Lalla is virajman. The correctness of the claim of each site is discussed below:

(1) Janma Sthan Mandir across the road is a later construction, which was made as an alternative site but never accepted by the Hindus as the birthplace of Rama

This Janmasthan temple across the road was built by a sadhu named Ramadasa in early 18th century.

Many persons have been claiming that this is the original Janma-sthan temple and the disputed mosque was built at a virgin land. Had it been the original Janma-sthan temple, it would have been mentioned in the counter affidavit of the Muslim Respondent Mohammad Asghar in the suit of Raghubar Das and various complaints of the Muslim religious leaders. But there is not a single document of any Muslim litigant which states that this temple across the road was the original Janma-sthan of Rama.

(i) In 1885, when Raghubar Das had filed petition in the court, he had claimed himself to be the Mahanta of Janma Asthan, which was shown to be located within the premises of the disputed shrine.

(ii) When Mohammad Asghar submitted the written statement in the same case, he did not point out that there was another Janma Sthana temple across the road.

(iii) When Pandit Hari Kishan in the Judgment referred to the Janma Sthan, it was in the context of the disputed spot.

(iv) When the District Judge Chamier lamented that “it is most unfortunate that a masjid should have been built on land specially held sacred by the Hindus, but as that event occurred 356 years ago, it is too late now to remedy that grievance”, he had the disputed place as the birthplace of Rama in mind.

(v) When Tieffenthaler wrote in 1767, he did not mention this second Janma Sthana temple.

(vi) P. Carnegie, who was posted at Ayodhya in an administrative capacity, Settlement Officer, from 1861 to 1870, clearly states that the site whereupon the disputed shrine was standing was the birthplace of Rama.

(vii) All Gazetteers and other official documents are unaware of the claim that the Janmasthana temple across the road was the birthplace of Rama.

(viii) Even the nomenclature Janmasthan Masjid in early revenue records is an unimpeachable proof that the place, where the mosque was standing, was the birthplace of Rama. Thus there was one and only one accepted Rama Janma Bhumi or Janma Sthana.

At Ayodhya there are hundreds of temples and each has got one name and in that way the temple across the road was called Janma Sthan Mandir. But it has never been linked with the birthsite of Rama. Had

the Hindus accepted it as the birthsite of Rama, they would not have continued their struggle to retrieve the disputed area. The Svargadvara mosque has been in ruins for long, but the Hindus have never made any endeavour to capture it. Since the disputed shrine was located at the birthplace of Rama, the Hindus have been making persistent efforts to take possession of it. Had this second Janmasthan temple been on the original Janma sthana, the Hindus would not have persisted in claiming the mosque site as Rama's birthplace.

(2) The Chabutra in the outer courtyard did not exist until 1856

(i) Exhibit 23 (para no. 2370, page. 1428, vol. 2) is the application before the Sub Judge filed by Mohammad Asghar the Mutwalli of the Masjid on 22nd December, 1885 in the Suit instituted by Raghubar Das. In the para 3 of the application Asghar states:

“It is also clear that from the time of the construction of the Masjid till 1856 there was no Chabutra at his place. This was constructed in 1857 and on application of the Muslims the order of digging out the Chabutra was passed. Therefore, it is clear that the Chabutra was constructed in 1857.”

(ii) Exhibit 31 (Suit-1), On November 5, 1860 Rajjab Ali, Khatib of the mosque and father of Asghar, had filed an application in the Court of the Deputy Commissioner, wherein it was prayed that the Chabutra built in the mosque premises be removed. Rajjab Ali prays,

“Garib Parwar Salamat,

“The story of mucelemanship of the Nihang respondent is being told in this Hon'ble Court. About 30 days back the respondent made a small Chabootra in violation of law, in the graveyard, adjacent to Babri Masjid.”

(Para 2329, p. 1376, Vol. 2)

(iii) Exhibit 20 (Suit-1, Register-5)

(Para 2317, p. 1366, Vol. 2)

On November 30, 1858 Syed Mohammad Khatib and Moazzin of the Masjid submitted a complaint to the thanedar (S.H.O.) of Oudh police Station and prayed,

“Sir, In a recent incident one Nihang Sikh resident of Punjab Sikkhan, a government employee (Sic) is creating riot on Janam Sthan Masjid situated in Oudh. Near Mehrab and Mimber, he has constructed, inside the case, an earth Chabutra measuring about four fingers by filling it with Kankars (concrete). Lighting arrangement has been made. . . . and after raising the height of Chabutra about 1¼ yards a picture of idol has been placed and after digging a pit near it, the Munder wall has been made Pucca.

Fire has been lit there for light and Puja and Home is continuing there. In whole of this Masjid 'Ram Ram' has been written with coal. Kindly, do justice. It is an open tyranny and high handedness of the Hindus on Muslims. You are the master of both the parties since the Shahi era (sic) if any person constructs forcibly he would be punished by your honour. Kindly consider the fact that Masjid is a place of worship of the Muslims and not that of Hindus. **Previously the symbol of Janamasthan had been there for hundreds of years and Hindus did Puja.** Because of conspiracy of Shiv Ghulam Thandedar Oudh Government, the Bairagis constructed overnight a Chabutra up to height of one 'Balisht' until the orders of injunction were issued. At that time the Deputy Commissioner suspended the Thanedar and fine was imposed on Bairagis. Now the Chabootra has been raised to about 1¼ yards. Thus sheer high-handedness has been proved.”

In para 2318-19, (page. 1366, vol. 2) Hon'ble Justice Sudhir

Agarwal makes the following comment:

“The above letter referred to something which happened in the disputed building i.e. inner courtyard. In fact, the learned counsels for the defendants Hindu parties have submitted that the complaint of Syed Mohd. Khateeb was in respect to the disputed building and the premises in the inner courtyard wherein worship

by Hindus said to have continued from hundred of years. The genuinity of this document has not been disputed by the plaintiffs (Suit-4) and on the contrary they also rely upon it. Being one of the earliest document, in our view, it is a very important Exhibit. It is contended by the various learned counsels appearing for defendants Hindu parties, that the same being a document of one of the earliest period available having been written by a person whose identity and authority is not disputed by the Muslim parties. **Being an admission must be treated as a sole conclusive evidence to prove that the disputed building and premises throughout has been in possession of Hindus and not of Muslims. Hindus have continuously offered prayer inside the disputed building as well as the premises in the inner courtyard as also at the Ram Chabutara and Seeta Rasoi which was in the outer courtyard.** It is not stated anywhere in the said application that Muslims ever offered Namaz in the disputed building or were obstructed. The only averment is that, being a mosque, it is a muslim religious place which is being defiled and defaced by Hindus by offering their worship and keeping their religious marks etc. for the past hundreds of years ("*Sadaha Baras*").

(Para 2318, p. 1366, Vol. 2)

Again on para 2319, he comments:

“We find substance. It thus appears that in 1858 a *Chabutara* was constructed in the inner courtyard also and the complaint was made in respect thereto. Had the building in dispute and the inner courtyard been in possession of Muslims, such an act on the part of the Hindus could not have been possible at all.”

Thus from the three testimonies of Mohammad Asghar, the mutwalli of the mosque, Rajjab Ali, Khatib and Syed Mohammad, Khatib it is clear that there existed no Chabutara since the construction of the mosque to 1856 and it was built sometime between 1857 and 1860.

iv) In the Written Statement to the Suit no. 5 the Sunni Waqf Board, too, has admitted the historical fact in the following words:

(para no. 3135, page. 1755, vol. 2)

“The alleged Ram Chabutra has also not remained existence since the time of Babar out (but) rather the same is the creation of around 1857 period.”

Therefore, the claim of the Sunni Waqf Board that Chabutra was considered to be the birthspot of Rama by the Hindus is not substantiated by historical facts and their admissions.

(3) The disputed spot is the Janma Sthan of Lord Rama

On the contrary, the Exhibit no. 20 (para no. 2317, page. 1363, volume 2) (Suit-1, Register-5) makes a very significant statement that there was a mark (nishan) of the Janma Sthan in symbol the mosque:

“Kindly consider the fact that Masjid is a place of worship of the Muslims and not that of Hindus. Previously the symbol of Janmasthan had been there for hundreds of years and Hindus did puja:

“जनाब आली गौर का है मस्जिद मुकाम इबादत मुसलमानान है न कि बखेलाफ उसके बदजेह हुनूद की व साबिक में कब्ल में अमलदारी सरकार मुकाम जनम स्थान का सदहा बरस के निशान पड़ा रहता था व अहले हुनूद पूजा करते थे।”

(janaab aalee gaur ka hai masjid mukaam ibaadat musalamaanaan hai na ki bakhelaaph usake badajeh hunood kee va saabik mein kabl mein amaladaaree sarakaar muqaam janam sthaan ka sadaha baras ke nishaan pada rahata tha va ahale hunood pooja karate the.,)

It is the statement of Syed Mohammad, who was the Khatib and Moazzin of the disputed mosque on 30.11.1858. What was the symbol (nishan) of Janam Asthan which is lying there (in the mosque) for centuries and which was being worshipped by the. What the Khatib of the Masjid says is that there was a symbol i.e. an earmarked spot of Rama’s birth in the mosque and it was being worshipped by the

Hindus. It is the first document of an official of the mosque and thus a very important document.

These facts of Exhibit 20 have not been controverted by the Learned Counsel Dr. Rajeev Dhavan in his 'Note on Exhibits and other Relevant Documents filed and other Relevant Documents filed by Plaintiffs in Suit 5 of 1989. Rather he approvingly comments:

“It is relevant to note that this Exhibit records the complaint dated 30.11.1858 filed by Syed Mohammad Khateeb and Moazzin stating that in the middle of the Babri Masjid an earthen Chabutra was made by Nihang Fakir and a symbol of idol and adjacent to that a ditch was dug and fire was lit for puja and ‘Ram’ was written by him with coal within the Masjid Compound. It was further complained that since the Babri Masjid is the place of offering Namaz by Muslims and contrary to that if Puja would be going on the same would lead to communal clash.”

Nevertheless, Dr. Dhavan in his argument on 5.10.19 tried to mislead the Hon'ble Court by changing the correct translation which was before the High Court and which was detrimental to his case. In his Note on Title he first produces the High Court's translation of the relevant portion:

“You are the master of both the parties since the Shahi era (sic) if any person constructs forcibly he would be punished by your honour. Kindly consider the fact that Masjid is a place of worship of Muslims and not that of Hindus. Previously the symbol of Janamnsthan had been there for hundreds of years and Hindus did puja” (A-112, p-11)

Dr. Dhavan changes it arbitrarily into an extract which is incorrect and desired to suit their interest:

“It is evident from the clear words of the Shah that if any person constructs forcibly he would be punished by the government and your honour may consider the fact that Masjid is a place of worship of the Muslims and not the contrary position that previously the symbol of Janamsthan had been there for hundreds of years and Hindus used to perform puja” (A-112, p-12)

He admits that the first translation is in the impugned Judgment and in Vol. 87 but he discards it because Advocate Pasha argued like that. How Pasha’s arbitrary translation in the last leg of the argument ever be accepted? But it has been incorporated in his written submission by Dr. Dhavan.

But as the saying goes on that lies don’t have wings, so Dr. Dhavan’s lies are detected by his own words in another submission ‘Convenience compilation of Exhibits submitted on the same day. This Exhibit 20 has been produced by him in this compilation and on page 24 he submits the correct translation of the High Court and quotes from the Exhibit :

“Previously the symbol of Janmasthan had been there for hundreds of years and Hindus did puja.” Thus Dr. Dhavan has deliberately tried to mislead the Court and hence convenience compilation of Exhibits which is a bundle of distortions should be discarded in toto. Anyone can see here that between the two clauses the conjunction is **व** (wa) which means ‘and’. Therefore, the first translation is correct and Dr. Dhavan’s presentation is a total distortion.

**(4) Tieffenthaler states that the Rama Janma Bhumi was near
Sita Rasoi**

[Exhibit 133 (Suit-5) (Register 21, page 273-289)

Para 3514, page 2020 vol. 2]

Joseph Tieffenthaler in his very authentic book **“Description Historique Et Geographique De L’inde”** determines the exact birthsite of Rama. Tieffenthaler was a Jesuit Father who came from Austria in 1745 and visited Oudh between 1765 and 1772 settled in India and died here in 1780.

Joseph Tieffenthaler is the most important eye-witness who confirms that the R.J.B. is the place whereupon once stood the disputed shrine:

“But a place especially famous is the one called Sitha Rassoï, i.e. the table of Sita, wife of Rama, adjoining to the city in the South, situated on a mud hill.

* * *

“On the left is seen a square box, raised five inches from the ground, with borders made of lime, with a length of more than 5 ells and a maximum width of about 4. The Hindus call it Bedi, i.e. ‘the cradle’. The reason for this is that once upon a time, here was a house where Bescham was born in the form of Ram. It is said that his three brothers too were born here. Aurengzeb or Babor, according to others, got this place razed in order to deny them the noble people, opportunity of practising their superstitions. However, there still exists some superstitious cult in some place or other. For example, in the place where native house of Rama existed, they go around 3 times and prostrate on the floor.”

Thus, it is clear that the R.J.B. was in the vicinity of the Sita Rasoi.

The Sita Rasoi existed very near to the disputed shrine until it was demolished on 6th December, 1992 along with the so called mosque.

Hindu pilgrims used to worship this earmarked birthsite of Rama by making circumambulation three times and by prostrating before it.

During the visit of Tieffenthaler to the spot, the Hindus were seen

making parikrama around the Janmasthan and prostrating before it. Devotees used to perform puja of the Janma Sthan and not of the idol.

(5) P. Carnegy's Ajudhia Mahatam informs that the R.J.B. is close to the Sita Rasoi and located in the north west direction of the Sita Kupa

It is further corroborated by Carnegy's **Ajudhia Mahatum**, which is an abstract made for him by Woodburn from the former's translation of the Ayodhya-mahatmya. It gives the boundaries of the birth-place of Rama:

(Para 4262, page. 2640, Vol. 2)

“Just beside the birthplace of Rama is the “Kitchen” of Janki-ji. It is in shape like the ordinary Indian “Chulha,” and is supposed to be always filled with food. The sight of it satisfies every want; a daily visit keeps the house supplied with food. The sight of it satisfies every want; a daily visit keeps the house supplied with food. Close to this is the house of Kaikayi, where Bharat-ji was born. On the other side is that of Somitra, where Lachhman and Satrohan were born. South-east of this is the Sita Kup, the waters of which are said to give intelligence to the drinker.”
(Appendix B, P. iii)

Thus it is clear from the above passage that the birthsite of Rama was between the Sita Rasoi and the Sita Kup. It was the same place whereupon the disputed shrine stood once.

(6) Oxford University manuscript of Ayodhya-mahatmya quoted in Hans Bakker's Ayodhya determines the location of R.J.B. to south-east of the Sita Rasoi and north-west of the Sita Kupa

(The complete book is on record before the Hon'ble Court.)

Ayodhya-mahatmya preserved in the Bodleian Library of Oxford University is a very important document on Ayodhya. Noted

Research Scholar Hans Bakker has furnished the following details of this manuscript in his book *Ayodhya* published in 1986.

“Chandra Shum Shere Collection of the Bodleian Library Oxford No. C 150. The MS is bound in one volume with the Kedarakalpa (original no. 301), the Kosalakhanda (original No. 2251; our MS. O2. See below), and the Tantrasara (original No. 3534). The title-page contains in black ink the No. ‘473’, ‘rudrayamala’, ‘ajodhyamahatma 57’. On top of the title-page ‘rudrayamale’ has been added in red ink by another hand. The number 473 seems to be the ‘Shelf-mark’ of the original collection, presumably that of Chandra Shum Shere.

Devanagari script; 57 folios containing 30 adhyayas; 10 lines to a page; 50 aksaras per line; hand-made paper, black Indian ink; total number of slokas 1582; neat and regular handwriting; one scribe.

The text of the MS is correct throughout and largely conforms to standard orthography.” (Part II, p. viii)

This *Ayodhya-mahatmya* determines the location of Rama-janma-bhumi. According to this text Sita Rasoi was situated in the Vayukona, i.e. in the north-west direction of the Janma-sthana and Sita-Kupa was located in the Agni-kona i.e. south-east direction of the Janma-sthana. It is the same site whereupon stood the disputed shrine. Sita-kupa still exists there; whereas Sita Rasoi was in existence until its destruction on 6th December, 1992.

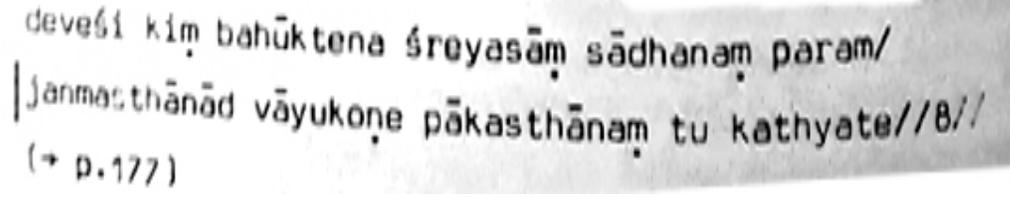
“OA and CK agree that the kitchen (Sita pakasthana) is situated in the north-western corner (Vayukone) of the Janma Sthan.”

(Chapter 24, Sita’s kitchen, Page 4036, vol 3)

“The OA recension bears witness to still further developed compound which comprised also two shrines of Sita, viz., her kitchen and her well. (Sitapakasthan) (OA 24) and Sitakupa (OA 26)”

(Chapter 24, Sita’s kitchen, Page 4033, vol 3)

The relevant verses from Hans Bakker's book are quoted below:



deveśi kiṃ bahūktena śreyasāṃ sādhanam param/
| janmasthanād vāyukōṇe pākasthanam tu kathyate//३//
(→ p.177)

Hans Bakker has not provided English translation of the above text. However, only one (last) verse is relevant to determine the location of Janmabhumi. It is quoted below in the Devanagari script with English translation:

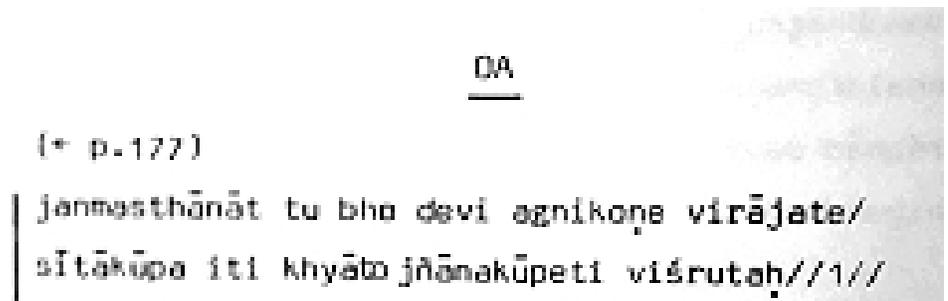
देवेशि किं बहुक्तेन श्रेयसां साधनं परम्।
जन्मस्थानाद् वायुकोणे पाकस्थानन्तु कथ्यते॥३३॥

What more shall I say about it? It is the bestower of all sorts of merit. Sita's kitchen is situated north-west of the Janma-sthana.

Hans Bakker makes the following comment on the location of Sita Rasoi:

“ Within the outer enclosure of the mosque (in the NW corner) an altar is installed on which lie sum stone kitchen-utensils. This place is venerated as Sita's kitchen”

Again Hans Bakker quotes from this manuscript on page 178 of the II volume. It is cited below:



(→ p.177)
| janmasthanāt tu bho devi agnikōṇe virājate/
| sītākūpo iti khyāto jñānakūpeti viśrutah//१//

Again, Hans Bakker has not provided English translation. The three verses, quoted above are cited in Devanagari script along with English translation below:

जन्मस्थानात्तु भो देवि अग्निकोणे विराजते।
सीताकूप इति ख्यातो ज्ञानकूपेति विश्रुतः॥३८॥

Devi! South-east of the Janma-sthana is Sita-kupa which is also called Jnana-kupa.

A copy of the original manuscript in Devanagari script is obtained from the Oxford University and on permission, it may be submitted.

Thus, from the two references in the **Ayodhya-mahatmya** manuscript preserved in the Bodleian Library of the Oxford University it is clear that the Janmasthan has been in the south-east direction of the Sita Rasoi and north-west of Sita Kup. Sita Kup exists even today south-east of the disputed land and Sita Rasoi has been seen north-west of the claimed Janma bhumi till 1992. Therefore it is proved beyond all shades of doubt that the Rama Janma Bhumi exists on the place where the disputed structure was built.

Similar verses are available in many manuscripts and printed books. On permission a copy of the manuscript preserved in the Oriental Institute of Vadodara University may be submitted.

The location of Janma Bhumi given in some versions of Skanda Purana cannot be determined with certainty because the markers such as Vighneshvara, Lomash etc., cannot be located at present conclusively, though Hans Bakker has tried to do it unsuccessfully with diagrams. Therefore, the determination of the Janma Bhumi in relation to the existing Sita Kup and Sita Rasoi is the most objective way of determining exact location of the Janma Bhumi.

(7) 1902 Markers were placed at 145 prominent places of Ayodhya and the first marker is still seen near R.J.B. with caption 'Janma Bhumi'

Prince of Wales was to visit Faizabad in 1902 A.D. Sizeable money was collected for the reception of the Prince. After the cancellation of the Prince's visit to Faizabad, the District Magistrate decided to utilize this amount for marking important religious places of Ayodhya. For this purpose a local committee headed by Mahant Ramamanohar Prasad of the Bada Sthana was constituted. The committee after scrutinising the

details given in Ayodhya-mahatmya of Skanda-Purana and other texts made recommendations. Accordingly, the district administration placed markers for all important religious places at Ayodhya. The first stone-marker was placed in front of the eastern entrance of the disputed Baburi mosque and it was christened “No. 1, Rama Janma-bhumi.” It was claimed that according to the **Ayodhya-mahatmya**, it was the birthplace of Rama.

H.R. Nevill, ICS who wrote the District Gazetteer in 1905 wrote thus on 1902 markers:

[Exhibit T5 (Suit-4) (Paper No. 43A1/2-11), Register 18, pages 5-23.]

[Para 4281, page 2665, vol. 2]

“In 1902 a local committee was formed with the object of commemorating the coronation of His Imperial Majesty King Edward VII, and a sum of over Rs. 1,000 was collected and expended on the erection of stone pillars marking the sacred spots in Ajodhya and its neighbourhood. This work has been carried out and no fewer than 145 such stones have been erected; their ostensible and to serve as a guide to pilgrims and others interested in the place.”

(Fyzabad A Gazetteer Vol.43 by Nevill, H. R., Allahabad,1905, p. 176)

Thus, the place of Lord Rama’s birth (Rama-janma-bhumi) was officially settled and markers were placed accordingly.

(8) ‘Plan of the ruins at Ayodhya’ prepared in 1810 by Francis Buchanan

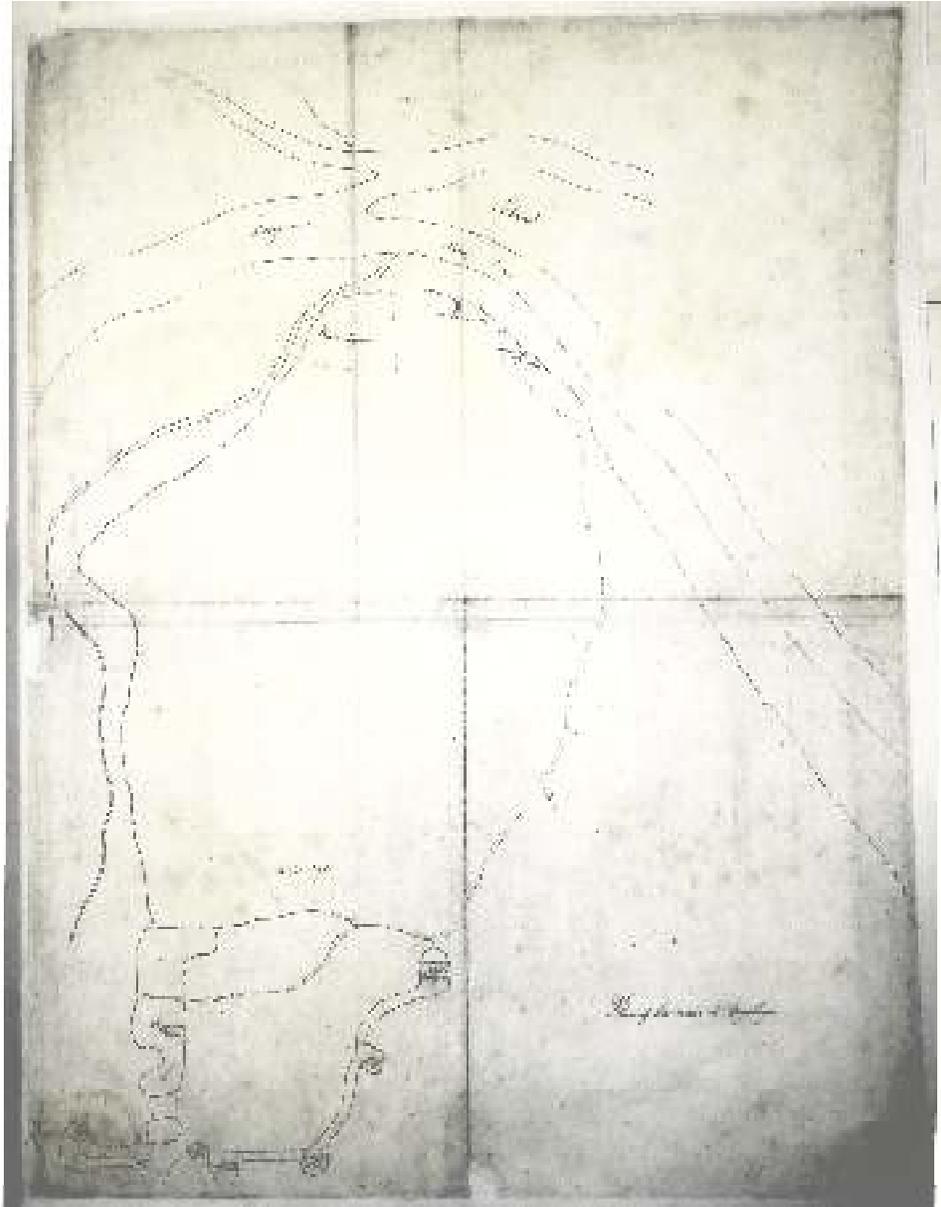
There is a lot of confusion with the report of Francis Buchanan which was published in Robert Montgomery Martin’s book **The History, Antiquities, Topography, and Statistics of Eastern India** in 1838.

What many Counsela call the report of Martin is, in fact, the report of Buchanan. It appears that they have not read the following part of the Introduction to the first volume of the book:

“During a period of seven years the survey was sedulously pursued by Dr. Buchanan,” and then brought to a close, after an expenditure of about 30,000., and when only a portion of the territories under the government of the Bengal Presidency were investigated. The materials collected and the observations made were forwarded by the Supreme Government to the home authorities in 1816, and have since remained in the East India House. On my completion of the Marques Wellesley's Despatches, I asked and obtained permission to examine the manuscripts connected with this survey; that examination convinced me that a judicious selection from the documents and information collected would be extremely valuable, by placing before the British Public a minute and official description of the condition of the mass of the people; while it would also tend to promote such further inquiries in india as will, I trust, enable us ere long to obtain a complete insight into the resources of that vast and fertile country; and into the social state of the millions of our fellow-subjects by whom it is inhabited.

The facts detailed in the survey, possess an intrinsic merit without reference to the time which has elapsed since they were recorded; but all who have visited the East will agree with me, that a few years makes no difference in the manners and habits of the people.”
(Introduction pp. x-xi)

So whatever has been attributed to M. Martin by the learned Counsel is the Survey Report of Buchanan. Buchanan was officially assigned the work of survey by Lord Wellesley and therefore his report has official status. Along with his survey report he had enclosed “an inscription” which, Dr. Dhavan informs that is a part of volume 73 , page 195. In addition, Buchanan appended one map of Ayodhya (N20) with caption “**Plan of Ruins at Ayodhya**” which is placed below:



A larger map of the “**Plan of Ruins at Ayodhya**” prepared by Buchanan is enclosed as Annexure I

Buchanan’s report is incorporated in M. Martin’s book ‘**The History, Antiquities, Topography and Statistics of Eastern India**’. This book is submitted before the Hon’ble Court. In O.O.S. No. 5 of 1989 it is placed page 85 to 115 in the Papers filed during the Cross Examination of P.W. 15 Sushil Srivastava. On page 110 Buchanan’s report reads as follows:

“Although I did not fail to visit the place, and whatever the Hindus reckon remarkable, I did not choose to take any measurements, so as to draw with any accuracy a plan of the space which the ruins occupy, as the doing so might have given offence to the government of the Nawab Vazir, in

whose territory, separated from this district only by the river Sarayu, they are situated.”

(Para 1600, page 1059, Vol. 1)

Here Buchanan talks about his plan of Ruins which he prepared for every site reckoned remarkable by the Hindus. But he did not take measurement so it is not in accordance with scale.

From the perusal of this map it is clear that in 1810 the place with three domed structure was considered to be the Janma Sthan. Here, Buchanan writes only “Janma Sthan” Buchanan surveyed all the places in a very systematic way. He had a team of experts from many fields and he has almost invariably placed maps of the places surveyed by him and this is the reason that his survey reports are widely accepted and appreciated. His ‘Plan of ruins at Ayodhya’ establishes two facts beyond doubt:

- i) In and around 1810 Rama’s Janma Sthan was located with certainty and it was the same place where the disputed structure stood.
- ii) During that period there was no namaz in the mosque because had it been even occasional, it would have been written like Janma-sthan Masjid. Buchanan, who was very meticulous in describing everything correctly, would have not written it only Janma Sthan. Enlarged map of the concerned portion is produced below:



The caption of the map is “Plan of Ruins at Ayodhya”. By ‘ruins’ Buchanan here means ‘mound’, as he has written in his report which is incorporated in M. Martin’s book Eastern India. On page 335 it is written:

“This renders the whole story of Vikrama exceedingly doubtful, especially as what are said to be the ruins of his fort, do not in any essential degree differ from those said to have belonged to the ancient city, that is, consist entirely of irregular heaps of broken bricks, covered with soil, and remarkably productive of tobacco; and, from its name, Ramgar I am inclined to suppose that it was a part of the building actually erected by Rama. ” (p. 335 of the book Eastern India)

(Para 1600, page 1059, Vol. 1)

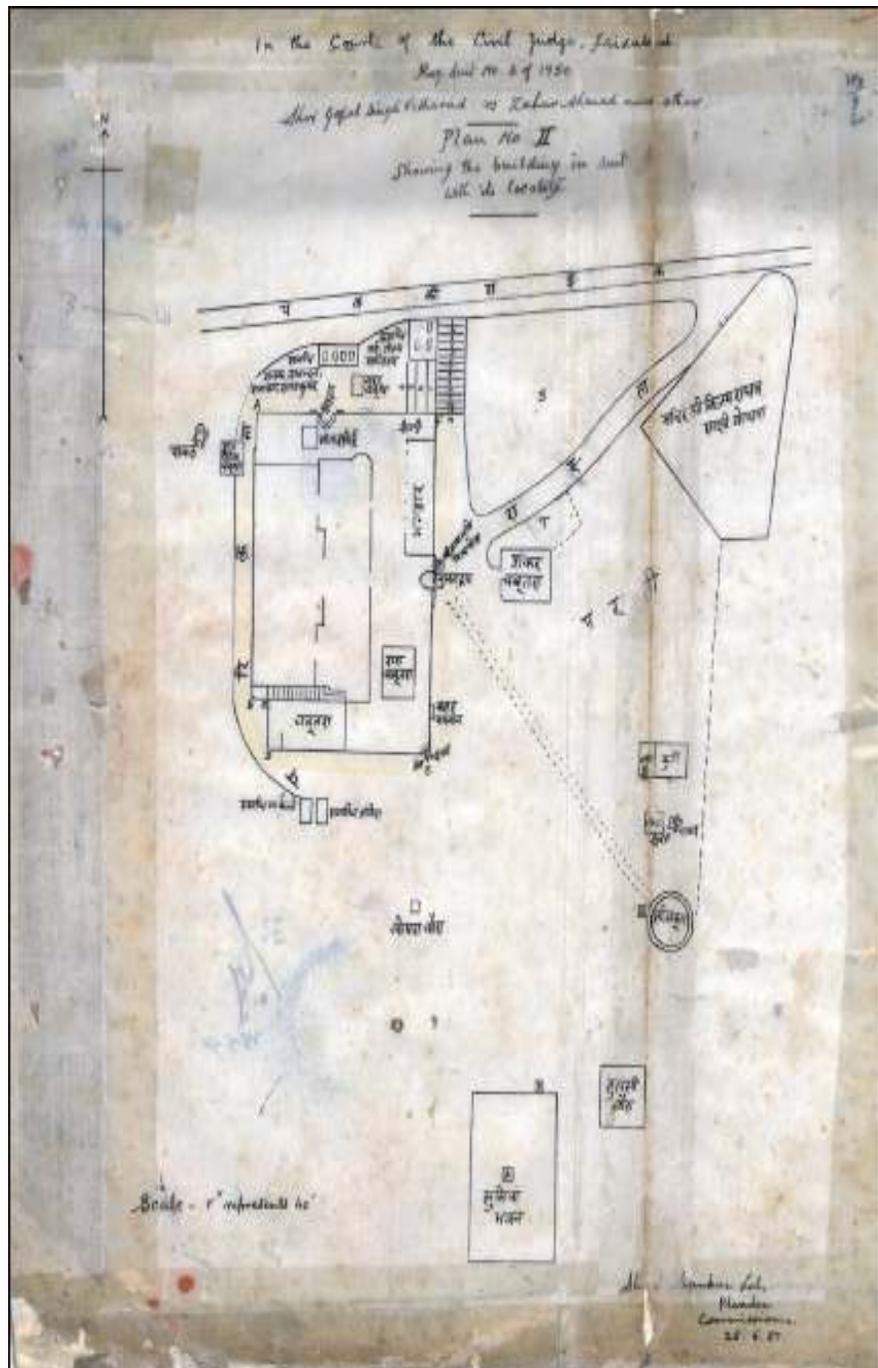
In this map Buchanan has shown only mounds and under those mounds there were ruins of ancient sites; so he has called it ‘Plan of ruins at Ayodhya’.

In addition, Buchanan has approvingly cited two opinions has approvingly cited two opinions of the Mahant of the Janma Sthan temple in his another book **Account of the Kingdom of Nepal**. It shows that in 1810 it was not only a Janma Sthan temple but there was a Mahant here also. Thus, it is established that the Janma Sthan is the place where once stood the disputed shrine and now Ram Lallaji is virajman.

Thus it shows that this disputed structure was only a temple having a Mahant. Thus, it is evident that the disputed site was only Janma Sthan, and no nemaz was offered in it.

(9) Map of the disputed site prepared by Shiv Shankar Lal in 1950 indicates the location of Sita Rasoi and Sita Kupa

On 25.5.1950 Shiv Shankar Lal, pleader commissioner submitted his report along with the map of the disputed site, everyone appreciated his sketch which is placed below:



From the observation of this map it is clear that the disputed shrine existed between Sita Kup and Sita Rasoi exactly in the same direction as mentioned in Ayodhya-mahatmyas. In this map both, Sita Rasoi are shown vividly.

(10) Exact location of the birthsite of Lord Rama is drawn on the testimony of Syed Mohammad, Joseph Tieffenthaler and other sources

Here, the exact birthspot of Lord Rama is located with accuracy on the basis of the original and authentic documentary evidences.

- (i) In the preceding paragraphs it has been shown on the basis of many authentic sources that Rama Janma Sthana was between the Sita Koop and Sita Rasoi. Sita Koop was in the Agni Kona (South-east direction) and the Sita Rasoi was in the Vayu Kona (i.e. North-west direction). Thus, the Janma Sthan is located in the area where Ram Lallaji is Virajman.
- (ii) Exhibit 20 (Suit-1) (Register 5 Page 65-68 B) is a complaint dated 30th November, 1858 submitted by Syed Mohammad, Khatib and Moazzin of the disputed mosque. The subject of his complaint (having case no. 884) before the Thanedar Oudh is against the reconstruction of a nishan (mark or symbol) within the Masjid Janma Sthan by Nihang Singh. In this complaint, the Khatib and Moazzin of the mosque writes,

Sir, In a recent incident one Nihang Sikh resident of Punjab Sikkhan, a government employee (Sic) is creating riot on Janam Sthan Masjid situated in Oudh. Near Mehrab and Mimber, he has constructed, inside the case, (in the middle of the mosque, as the word used is '*beech masjid*') an earth Chabutra measuring about four fingers by filling it with Kankars (concrete). Lighting arrangement has been made. . . . and after raising the height of Chabutra about 1¼ yards a picture of idol has been placed and after Masjid 'Ram Ram' has been written with coal.

(Para 2317, p. 1366, Vol. II)

After a few lines he provides this vital information in the complaint:

“kindly consider the fact that Masjid is a place of worship of the Muslims and not that of the Hindus. Previously the symbol (nishan) of Janma Sthan had been there for hundreds of years and the Hindus did puja (used to worship).”

From these two statements of the Khatib of the Masjid the following facts emerge:

(a) There was a nishan (marker symbol) of the Janma Sthan in the Masjid and the Hindus used to worship that nishan for centuries.

(b) It appears that this nishan was erased by the Muslims before November 1858 and again it was reconstructed in the middle of the mosque by Nihang Singh. He first made an earthen Chabutra of 4 inches height which he enhanced to 1¼ yards. Thereafter an idol was installed on the Chabutra in the mosque and performing puja and hoam Ram Ram was written in the mosque.

(c) According to the statement of the Khatib of the mosque, the Hindus used to worship the nishan of the Janma Sthan for centuries and the Nihang devotee also reconstructed the nishan of the Janma Sthan in the middle of the mosque; the symbol or the mark of the Janma Sthan was in the middle of the mosque i.e. under the central dome of the mosque.

When it has been proved conclusively that the chabutara was made after 1856, it is clear that the Bedi referred to by Joseph Tieffenthaler was in the inner circle of the disputed shrine. Dr. Rajeev Dhavan, the Sr. Counsel of the Sunni Waqf Board, has claimed that the Bedi mentioned by Tieffenthaler was chabutara only. But the learned Counsel failed to appreciate the testimonies of many Muslim witnesses that chabutara was built after 1856. So there was no existence of any chabutara in 1767 when Tieffenthaler visited the site. Moreover, the learned Counsel Dr. Dhavan has again failed to appreciate the observation of Tieffenthaler, when the learned Counsel takes a turn to left immediately after entering the main gate; whereas Tieffenthaler mentions “on the left” after describing the kasauti pillars. Kasauti pillars were supporting the main inner mosque structure.

Therefore, the Bedi was near kasauti pillars in the inner portion of the mosque.

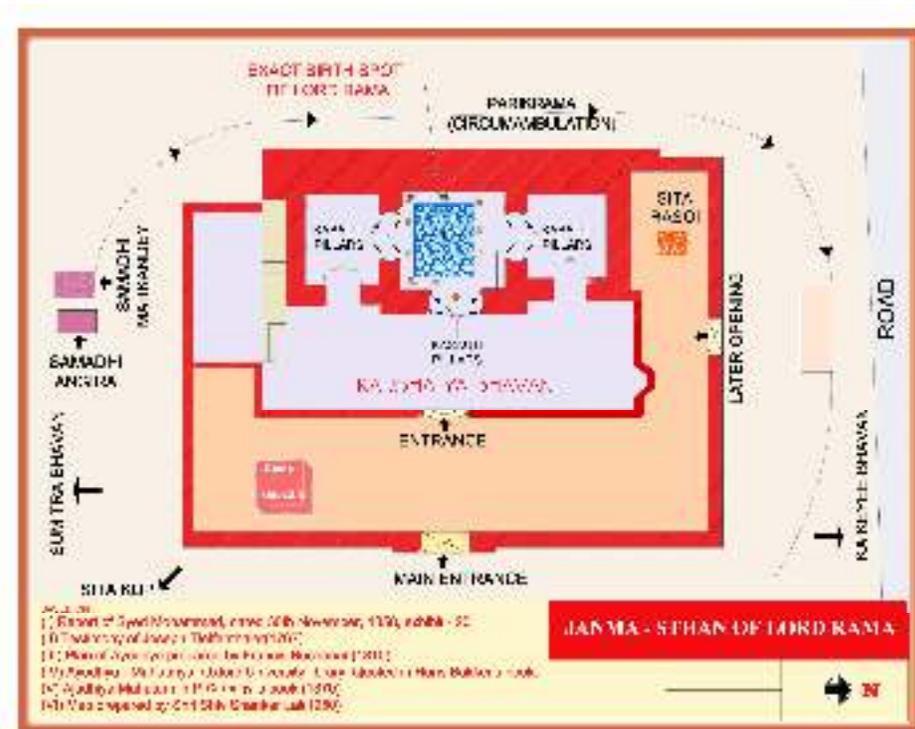
Now on the testimony of Joseph Tieffenthaler, the sketch prepared by Hans Bakker and vivid description of Ayodhya-mahatmya, the exact location of the birthsite of Rama can be determined with accuracy.

It is well known that there was only one mosque in the Ram Kot area. It was supported by 12 kasauti pillars. Near these pillars the Bedi i.e. the birth place of Rama was seen and described by him. It was the natal home of Rama because the French translation of Tieffenthaler's original Latin account is '*maison natale de Ram*', which means 'the natal home of Ram' in English. Tieffenthaler has made it crystal clear by explaining that the reason for calling it Bedi is that once upon a time here was a house where Rama was born. It was the part of the Bhawan of Kaushalya, the chief queen of King Dasharath. Sumitra Bhawan was located in the south portion of the palace and Kaikeyi Bhawan was in the north side of the palace. The main central, large portion was naturally occupied by King Dasharath and his Rajmahishi Kaushalya. Sumitra Bhawan and Kaikeyi Bhawan existed until they were acquired along with adjacent area by Kalyan Singh Government and were demolished during the initial phase of kar-sewa. The Kaushalya Bhawan which included the birthplace of Rama was demolished by Aurangzeb (or Babur) along with the fortress of the palace which has been mentioned by Tieffenthaler. When this Kaushalya palace was demolished there existed an edifice of Rama's birthsite which, too, was razed to the ground. This is the reason that the height of the Bedi (birth-spot of Rama) was only 5 inches but the length and width of the structure continued. This birth-spot of Rama was curcumambulated by the devotees three times and they used to

prostrate also before it each time. It has been lucidly described by Tieffenthaler.

The birthplace of Rama was marked and indicated by the 'Bedi' which was raised 5 inches above the ground measuring 5 ell in length and 4 ell in width. Ell is a measurement unit equal to 45 inches. Thus, the length of the Bedi was 18ft. 9 inches and the width 15ft. Tieffenthaler writes that despite Aurangzeb's attempt to deny the Hindus their right to practise their rituals, devotees used to circumambulate the birthplace of Rama they prostrate before it as a ritual.

On the basis of the statement of the Khatib of the disputed mosque the testimony of Tieffenthaler and other evidences including the site plan prepared by Shiv Shankar Lal the following sketch the Janma Sthan of Rama is prepared.



Exact Janma Sthan prepared on documentary evidences

A larger map of the Janma Sthan complex is enclosed as Annexure II

A mere view of the disputed shrine shows that the Bedi which was the birthplace of Rama was inside the inner portion of the mosque.

Since the Bedi was the natal home, the palace could have engulfed the whole place whereupon stood the disputed shrine. It is being presented for the first time and is a vital evidence which cannot be ignored in adjudicating the case. This assertion that the Bedi, which was the birthplace of Rama, was inside the mosque may shock many readers because they have been fed *all along that the chabutara was outside the inner portion of the mosque*. But very few people know that this *chabutara* was constructed in the outer courtyard of the mosque after the British takeover of the disputed shrine when they ousted the Hindus arbitrarily and unlawfully from the inner portion of the mosque to maintain peace in the area.

Tieffenthaler tells us that Aurangzeb (Babur according to some) demolished the fortress and built the three domed mosque on the site. Since it was the palace of King of Ayodhya, it was well fortified and on that site the mosque was built. Tieffenthaler further informs that there was a monument on the birthsite of Rama which was razed to the ground by Aurangzeb to deprive the heathen (Hindus) of practicing their religion. This was the reason that the height of Bedi seen by Tieffenthaler was only 5 inch. Nevertheless, the Hindus had not forgotten the Janma Sthan of Rama and were making parikrama around and prostration in front of it. It was seen and recorded by Tieffenthaler. Accordingly this map has been prepared.

What the Khatib of the Masjid calls the nishan of the Janma Sthan is the Bedi, the birthplace of Rama in Joseph Tieffenthaler's account. Tieffenthaler vividly depicts the birthsite and it has been quoted

above. Thus there should be no doubt about the accuracy of the exact birth spot of Lord Rama.

- (iii) Evidences in various version of the Ayodhya Mahatmya preserved in Oxford University Library, Carnegy's translation, etc. have been discussed above.
- (iv) A map of the disputed spot was prepared by the Court Commissioner Shiv Shankar Lal in 1950. The correctness of the map has been accepted by all parties, though some have shown reservation about nomenclatures like simha-dwar. His map of the disputed site has been utilized here for determining the exact Janma Sthan of Rama.

Thus, the exact location of the birthsite (Janma Sthan) is earmarked with complete accuracy and shown on the enclosed sheet.
