

# Weekly Islam Journal





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Bismillah-ir-Rahman-ir-Raheem: In the name of  
Allah, the Most Gracious, the Most Merciful

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# Purpose Of Weekly Islam Journal/ वीकली इस्लाम जर्नल का उद्देश्य/ ویکی اسلام جرنل کا مقصد

ویکی اسلام جرنل کا مقصد مسلمانوں کو سیدھے راستے یعنی صراطِ مستقیم کی طرف بلانا ہے، اور غیر مسلموں کو اسلام کے صحیح پیغام سے آگاہ کرنا اور ان کی غلط فہمیوں کو دور کرنا ہے۔

The purpose of Weekly Islam Journal is to call Muslims towards the straight path i.e. Siratal Mustakeem and to make Non-Muslims aware about the true message of Islam & to remove their misconceptions.

वीकली इस्लाम जर्नल का उद्देश्य मुसलमानों को सीधा रास्ता, अर्थात् सिरातुल मुस्तक़ीम, की ओर बुलाना है और ग़ैर—मुसलमानों को इस्लाम के सच्चे संदेश से परिचित कराना तथा उनकी गलतफ़हमियों को दूर करना है।

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01

# Dars E Quran (Quran Section)

Ayat of the Week:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“I seek refuge in Allah from the accursed devil.”

“In the name of Allah, the Most Gracious, the Most Merciful.”

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ ۝

سوره ال عمران (102)



## *Translation of the Ayat*

“O believers! Fear Allah as He deserves to be feared, and be careful that death does not come to you except in a state of complete submission—while you are Muslims.”

**Surah Aal-e-Imran — Ayat Number 102**



# Tafseer of the Ayat

That is, remain steadfast in obedience and loyalty to Allah until the moment of death.”

Surah Aal-e-Imran - Ayat Number 102



02

# Dars E Ahadees (Ahadees Section)

Ahadees of the Week:

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ»

صحیح بخاری 5827

Hazrat Abu Dharr (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

“Whoever affirms that there is no deity worthy of worship except Allah, and then dies upon this belief, will enter Paradise.”

## Current Issue & Weekly message for Ummah

### 6 December : A Black Day for Muslim Ummah

6 December 1992 is remembered as a **black day** in the history of the Muslim Ummah, particularly in India. On this day in 1992, the Babri Masjid in Ayodhya (Faizabad) was demolished- an act that deeply wounded the religious sentiments of Millions of Muslims and shock the foundations of secularism, constitutional values and the rule of law. On 6<sup>th</sup> December 1992, by demolishing the Babri Masjid, a dagger was plunged into the chest of the Muslim Ummah and its blood continues to bleed even today.

The Babri Masjid was not merely a structure of bricks and stones; it was a **symbol of faith, history, and coexistence**. Its demolition was carried out in the presence of the state machinery, yet no effective steps were taken to stop it.

This failure marked a dark chapter in democratic governance and exposed how mob mentality can overpower justice when institutions remain silent.

For the Muslim Ummah, 6 December is a reminder of:

- **Injustice and oppression**
- **Betrayal of constitutional guarantees**
- **The pain of lost heritage**

**The importance of unity, patience and steadfastness (ṣabr)**

## **The History of Babri Masjid:**

**Construction of the Mosque (1528-29):** Mir Baqi, a commander of Emperor Babur, built the Babri Masjid in 1528. It was built under the order of Mughal Emperor Babar.

during communal riots in 1934 which were triggered off by the slaughter of a cow in the village of Shahjahanpur near Ayodhya on 27 March that year. According to available documents, Hindus demolished the domes, one of which had a large hole. However, the mosque was rebuilt and reconditioned at the cost of the government through a Muslim contractor.'

An inquiry was conducted in 1936 by the then Commissioner of Waqfs under the UP Muslims Waqfs Act, and it was held that the Babri Masjid was built by Babur who was a Sunni Muslim. The report was published in the official gazette dated 20 February 1944. This was found in the 1945 litigation between the Shia Central Board of Waqfs and the Sunni Central Board of Waqfs in the court of the Civil Judge, Faizabad. The Civil Judge, S.A. Ahsan, in his judgement dated 23 March 1946, held that the mosque was founded by Babur Shah and that evidence showed that the mosque has been used by the members of both sects.

The mosque and its appurtenant land, a graveyard known as Ganj-e-Shaheedan Qabristan, were registered as Waqf no. 26 Faizabad with the UP Sunni Central Board of Waqfs under the Act of 1936. The Shias contended that Mir Baqi was a Shia and the Mutawalliship devolved on his descendants. However, both sects prayed in the mosque. The last Imam of Babri Masjid (Maulana Haji Abdul Gaffar), who led the last

## Rise of Conflict in the 1850s Religious tensions emerge

In the **1850s**, during British colonial rule, **religious tensions** began to surface around the Babri Masjid site. Some Hindu groups claimed that the mosque stood on the birthplace (*Ram Janmabhoomi*) of Lord Ram. These claims **gained visibility only in the colonial period**, not in medieval or early Mughal records.

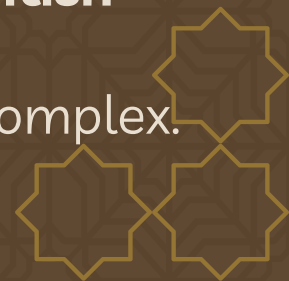


## 1853–1855 disturbances

- Between **1853 and 1855**, **communal clashes** occurred in Ayodhya.
- Hindu ascetics (particularly **Nirmohi Akhara**) and Muslim residents were involved in disputes over worship rights near the mosque.
- Violence erupted in **1855**, resulting in casualties, mainly among Muslims.
- Despite unrest, **Muslims continued to offer prayers inside the Babri Masjid.**

## British Intervention (1859)

### Construction of the railing/fence

- To prevent further violence and maintain law and order, the **British administration intervened in 1859.**
  - The British erected a **railing (fence)** around the Babri Masjid complex.
- 



## Separation of worship areas

- **Muslims** were permitted to **offer namaz inside the mosque**.
- **Hindus** were allowed to **worship in the outer courtyard**, where a platform known as **Ram Chabutra** was located.
- This arrangement effectively **separated the worship spaces** of the two communities.

## Legal and administrative recognition

- British revenue and judicial records **recognized the Babri Masjid as a mosque**.
  - At the same time, Hindu worship in the outer courtyard was **administratively allowed**, not ownership-based.
  - This compromise was intended as a **temporary peacekeeping measure**, not a settlement of ownership.
- 

## Importance of the 1859 Arrangement

- The British decision **institutionalized the dispute** by officially dividing access.
- While it reduced immediate violence, it **froze the conflict**, allowing competing claims to persist.
- This arrangement remained largely unchanged for **nearly 90 years**, until the events of **1949** (installation of idols inside the mosque).

LIVELAW.IN

### CIVIL APPEAL NOS 10866-10867 OF 2010



According to them, prayers were uninterruptedly offered in the mosque until 23 December 1949 when a group of Hindus desecrated it by placing idols within the precincts of its three-domed structure with the intent to destroy, damage and defile the Islamic religious structure. The Sunni Central Waqf

According to them, prayers were uninterruptedly offered in the mosque until 23 December 1949 when a group of Hindus desecrated it by placing idols within the precincts of its three-domed structure with the intent to destroy, damage and defile the Islamic religious structure. The Sunni Central Waqf

## Historical Significance

- The Babri Masjid dispute **did not originate in ancient times**, but **intensified during British rule**. It means that the Babri Masjid dispute was not present originally but was a planted political agenda.
- Colonial policies of managing religious communities separately contributed to **long-term communal tensions**.
- The events of the **1850s and 1859** laid the groundwork for later legal battles, political mobilization, and eventual tragedy in **1992**.

### **Idols Placed in the Mosque (1949):**

Originally idols were not present in the premises of the Babri Masjid. Hindu activists/fundamentalists placed idols inside the mosque in December 1949. The site was locked, but Hindu prayers were later allowed through a side door.

### **Legal Suits (1950s-1960s):**

Suits were filed by Hindu parties seeking worship rights and by the Sunni Central Waqf Board for possession.

JAN 16, 1950

Gopal Singh Visharad files a case in the court of the civil judge,

Source- [www.outlookindia.com](http://www.outlookindia.com)



1959

The Nirmohi Akhara filed a suit in 1959 for possession of the entire property both inner and outer courtyards

Source- [indianexpress.com](http://indianexpress.com)



18 DECEMBER 1961

Sunni Central Waqf Board along with all those defendants named in the earlier suits, filed the fourth suit in the court of civil judge, Faizabad, praying for removal of idols and handing over the possession of mosque

Source- [indiatimes.com](http://indiatimes.com)

Uttar Pradesh Sunni Central Waqf Board

Uttar Pradesh Sunni Central Waqf Board  
An e-Governance initiative under the auspices of Uttar Pradesh Sunni Central Waqf Board



Waqf

Chairman & Members

Organization Structure

Messages

WAMM

Auqaf Registration

Waqf Rule

Waqf-Board



# SUPREME COURT OF INDIA

On 1 April 1950, a Court Commissioner was appointed in Suit 1 to prepare a map of the disputed premises. On 25 June 1950, the Commissioner submitted a report, together with two site plans of the disputed premises

was dismissed by the High Court of Allahabad.

14. On 5 December 1950, another suit was instituted by Paramhans Ramchandra Das<sup>7</sup> ("Suit 2") before the Civil Judge, Faizabad seeking reliefs similar to those in Suit 1. Suit 2 was subsequently withdrawn on 18 September 1990.

15. On 1 April 1950, a Court Commissioner was appointed in Suit 1 to prepare a map of the disputed premises. On 25 June 1950, the Commissioner submitted a report, together with two site plans of the disputed premises which were numbered as Plan nos 1 and 2 to the Trial Court. Both the report and maps

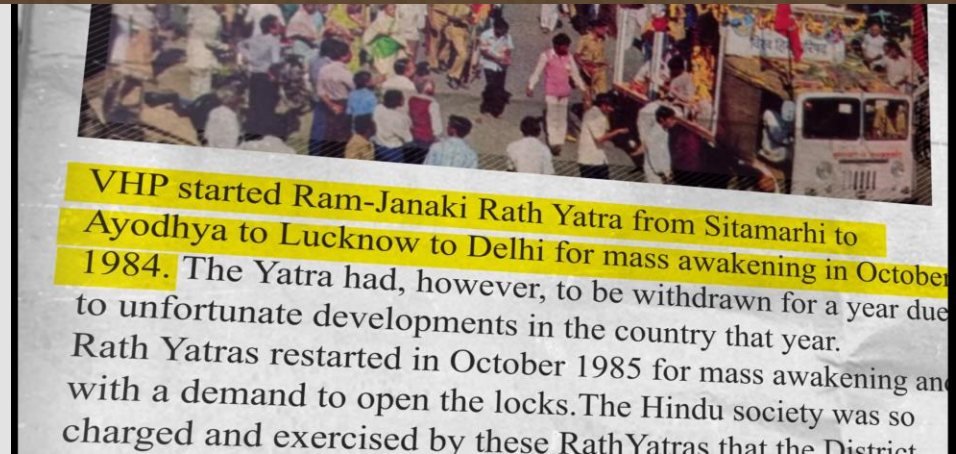
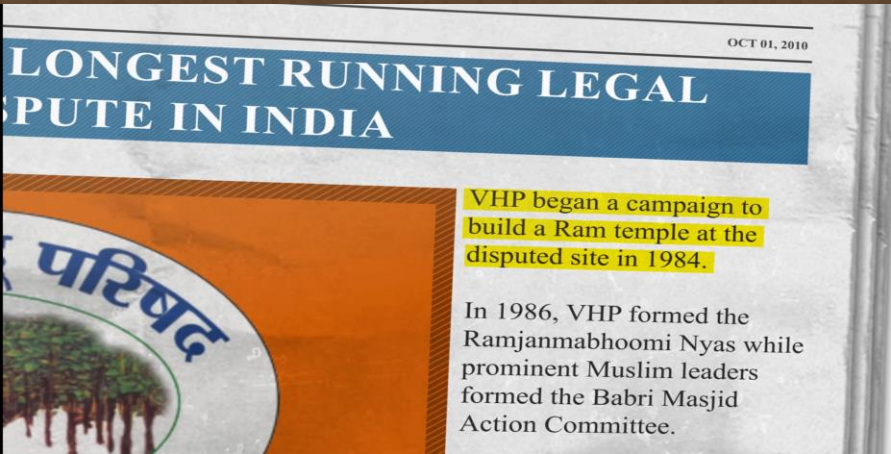
<sup>5</sup> Regular Suit No 2 of 1950. Subsequently renumbered as Other Original Suit (OOS) No 1 of 1989.

<sup>6</sup> FAFO No 154 of 1951

<sup>7</sup> Regular Suit no 25 of 1950 (subsequently renumbered as Other Original Suit (OOS) No 2 of 1989)

## 1980s Mobilisation: VHP–BJP Movement

- In the **1980s**, the **Vishva Hindu Parishad (VHP)**, with growing political support from the **Bharatiya Janata Party (BJP)**, launched a mass movement to **“reclaim” the Babri Masjid site** and build a **Ram temple** there. The campaign framed the site as *Ram Janmabhoomi* and used religious processions, public meetings, and nationwide mobilisation to build support. This movement transformed a long-standing legal dispute into a **major political and communal issue**, sharply polarising society and setting the stage for escalations in the late 1980s and early 1990s.



## September 1990:

BJP leader L. K. Advani begins a "Ram Rath Yatra" (pilgrimage procession) to gather support for the temple construction, which causes communal riots in various cities across India.

twenty-seven percent of government jobs would be reserved for people from Other Backward Class. This announcement threatened the electoral constituency of the BJP, which decided to use the Ayodhya dispute to unite the Hindu vote by mobilising anti-Muslim sentiment.<sup>[1]</sup>

In order to further this movement, the BJP announced a *rath yatra*, or "chariot journey" across Ayodhya. The procession was led by L. K. Advani, and involved thousands of *kar sevaks*, or volunteers from the Sangh Parivar. The *yatra* began in Somnath on 25 September 1990, and passed through hundreds of villages and cities. It traveled approximately 300 kilometers a day, and Advani often addressed six public rallies on a single day. The *yatra* caused an outpouring of both religious and militant sentiments among Hindus, and became one of India's biggest mass movements.<sup>[2]</sup>

The *yatra* also triggered religious violence in its wake, with riots in cities across North India. As a result, Advani was arrested by the government of Bihar as the *yatra* passed through that state, and 150,000 of his supporters were also arrested by the government of Uttar Pradesh. Tens of thousands of activists nonetheless reached Ayodhya and attempted to storm the mosque, resulting in a pitched battle with security forces which left 20 dead. These events caused further Hindu-Muslim riots to break out across the country, in which hundreds were killed.<sup>[3]</sup> Muslims were often the victims of these riots, particularly in the state of Uttar Pradesh. Following these riots, the BJP withdrew its support to the Union government, leading to early parliamentary elections. The BJP made significant gains in these elections, both at the national and the state level, on the back of religious polarisation caused by the *yatra*.

beginning in Somnath on 25 September 1990  
and ending in Ayodhya on 30 October 1990

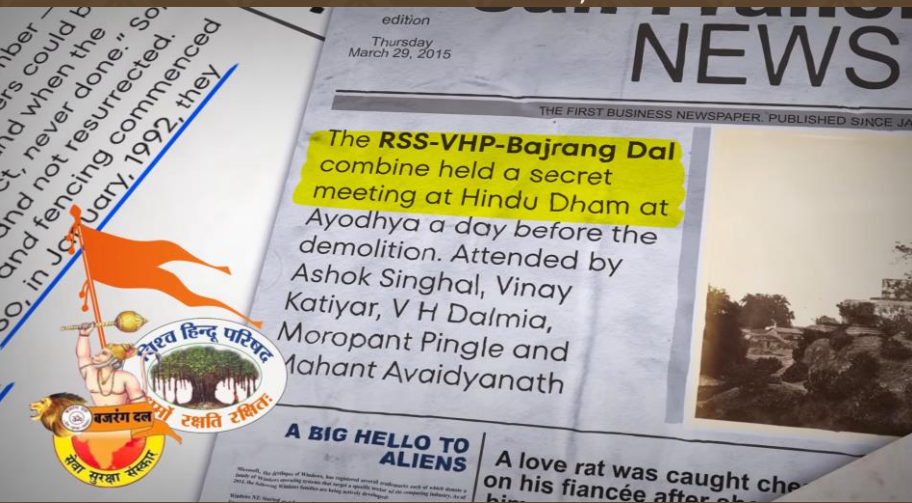
Date	25 September
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# Preparation and Demolition of the Babri Masjid

The RSS-VHP-Bajrang Dal combinedly heeld a secret meeting at Hindu Dham at Ayodhya a day before the demolition. It means that it was not happened just apparently but was pre-planned.

A rally organized by the VHP and BJP at the site, attended by around 150,000 **kar sevaks** (activists), turns violent.



## KAR SEVAK (कारसेवक)

A KAR SEVAK IS SOMEONE WHO OFFERS SERVICES FOR FREE TO A RELIGIOUS CAUSE. THE TERM IS DERIVED FROM THE SANSKRIT WORDS KAR (HAND) AND SEVAK (SERVANT).

# Demolishing Incident of the Babri Masjid: 6 December 1992

The mob overwhelms security and demolishes the 16th-century mosque using axes, hammers, and grappling hooks within a few hours. On 1<sup>st</sup> of December 1992 a huge number (75,000-1,50,000) of Kar Sevaks were present in Ayodhya (Faizabad).



The commission's report puts the number of kar sevaks present in and around Ayodhya during Babri demolition at 75,000 to 1.5 lakh.

11.30 a.m. A teenager scales the protective steel railing like a circus acrobat and, despite the steep angle, reaches the top of one of the three domes.

Source- [www.indiatoday.in](http://www.indiatoday.in)

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with chisels,

Source- [www.indiatoday.in](http://www.indiatoday.in)

1.55 p.m. The first dome collapses in a cloud of dust

huge cavities on  
er side of its base  
le clearly from  
a mile away

cavities on either side  
of its base visible

3.30 p.m. The second dome gives way under the ferocity of the onslaught.

Source- [www.indiatoday.in](http://www.indiatoday.in)

4.49 p.m. Kar sevaks form a human chain and use long wooden poles to repeatedly attack at the base of the middle dome from two sides until it comes crashing down.

A red cloud of dust settles on the rubble, all that remains of the Ram Jangmaharaj Dab...

On 6<sup>th</sup> December 1992 at 6 Pm Union Cabinet imposed President Rule in the Uttar Pradesh.

After the demolition of the Babri Masjid the riots took place in several places across the whole India and 2000 people were killed during these riots.

6:00 PM: The Union cabinet imposes President's Rule in Uttar Pradesh.

The Union cabinet imposes President's Rule in Uttar Pradesh. Kalyan Singh resigns. Idols placed at the original spot. Construction of makeshift temple begins. The Union cabinet imposes President's Rule in Uttar Pradesh. Kalyan Singh resigns. Idols placed at the original spot. Construction of makeshift temple begins.



## Babri Masjid demolition: December 6, 1992

**Around 2,000 people were killed across India in riots that followed the demolition.**

Government of this overwhelmingly Muslim nation closed offices and schools. Muslims attacked more than 30 Hindu temples across Pakistan.

# Post Demolition Incidents of the Babri Masjid:

After the demolition of the Babri Masjid on 6<sup>th</sup> December 1992- 2 cases crime number 197/1992 and 198/1992 registered through two different FIR's lodged at Ram Janambhoomi police station, Ayodhya (Faizabad).

DECEMBER 6, 1992 | On the day of demolition of Babri Mosque, two cases – crime number 197/1992 and crime number 198/1992 registered through two different FIRs lodged at Ram Janmabhoomi police station, Ayodhya. During investigation, 47 more FIRs were lodged.

**DECEMBER 6, 1992 | On the day of demolition of Babri Mosque, two cases – crime number 197/1992 and crime number 198/1992 registered through two different FIRs lodged at Ram Janmabhoomi police station, Ayodhya. During investigation, 47 more FIRs were lodged.**

# 1992: Set up of Librehan Commission

The report was submitted in the court in 2009. The report highlighted the involvement of Senior BJP Leaders LK Advani, Murli Manohar Joshi and Uma Bharti, senior RSS and BJP leaders.

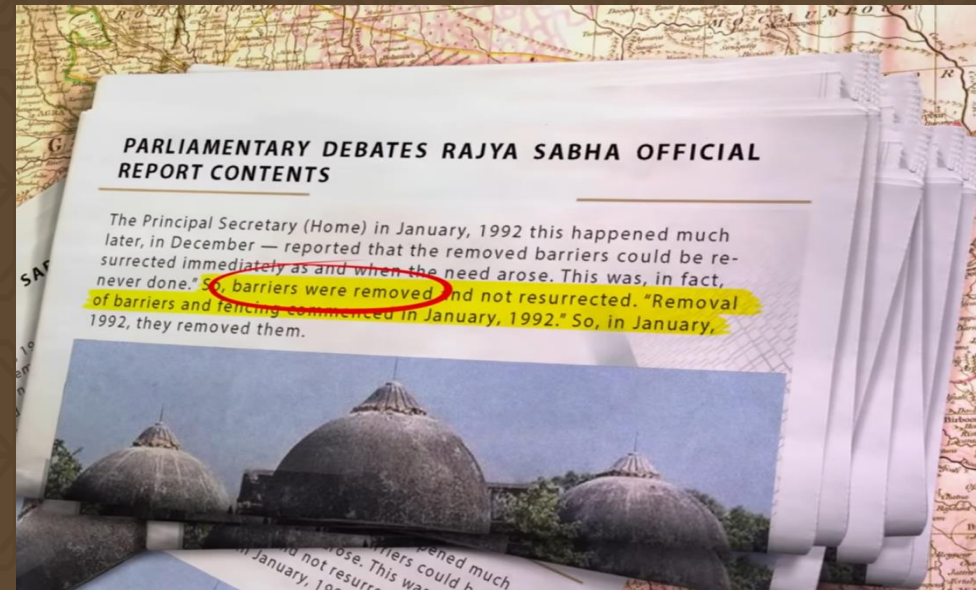
In 1992, the Liberhan Commission was set up to probe the sequence of events that led to the Babri Masjid demolition.

The report was submitted in court in 2009, to the then Prime Minister Manmohan Singh. The report highlighted the involvement of senior BJP leaders LK Advani, Murli Manohar Joshi and Uma Bharti, senior RSS and BJP leaders, and the then Uttar Pradesh government reported to The Indian Express.



# On what basis we can say that the Demolition of the Babri Masjid was Pre Planned: Reports of Intelligence, Rajya Sabha Official Reports, Book of Intelligence Bureau Head (Maloy Krishna Dhar):

The Principal Secretary (Home) in January 1992 reported that the removed barriers could be resurrected immediately as and when the need arose. This was in fact, never done. So, barriers were removed and never resurrected. Removal of barriers and fencing commenced in 1992. So in January 1992, they removed them.



In March 2005, former Intelligence Bureau Head Maloy Krishna Dhar claimed that the Babri Mosque demolition was planned 10 months in advance by the top leaders of the Rashtriya Swayamsevak Sangh (RSS), BJP and VHP.

## Demolition of the Babri Masjid



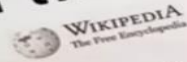
In a March 2005 book, former Intelligence Bureau head Maloy Krishna Dhar claimed that the Babri mosque demolition was planned 10 months in advance by top leaders of the Rashtriya Swayamsevak Sangh (RSS), BJP and VHP, and criticised the manner in which the then Prime Minister P. V. Narasimha Rao handled the issue. The RSS, BJP, VHP and the Bajrang Dal leaders present in the meeting **amply agreed to work in a well-orchestrated manner.** **Claiming that the tapes of the meeting were personally handed over by him to his boss,** he asserts that he has no doubts that his boss had shared the contents with the Prime Minister (Rao) and the Home Minister (Shankarrao Chavan).

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Submitting of tapes to his boss by the former Intelligence Bureau Head Maloy Krishna Dhar shows that this whole incident which was going to be happen was in the knowledge of the then Prime Minister P.V. Narsimha Rao and Home Minister (Shankar Rao Chavan) but they didn't stop it.

## Demolition of the Babri Masjid



In a March 2005 book, former Intelligence Bureau head Maloy Krishna Dhar claimed that the Babri mosque demolition was planned 10 months in advance by top leaders of the Rashtriya Swayamsevak Sangh (RSS), BJP and VHP, and criticised the manner in which the then Prime Minister P. V. Narasimha Rao handled the issue. The RSS, BJP, VHP and the Bajrang Dal leaders present in the meeting amply agreed to work in a well-orchestrated manner." Claiming that the tapes of the meeting were personally handed over by him to his boss, he asserts that he has no doubts that his boss had shared the contents with the Prime Minister (Rao) and the Home Minister (Shankarrao Chavan).

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In 1992 Kalyan Singh (former CM of UP) submitted an affidavit in the Supreme Court that Babri Masjid will be protected. The biggest congregation was planned for December, 6 1992. All entries to the temple town were sealed, but temple enthusiasts reached days before for 'symbolic kar sewa'. **It shows that there was a chance to prevent the demolition of the Babri Masjid but the the then CM of UP Kalyan Singh didn't stop it.**

**HT Hindustan Times**

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## BABRI MASJID DEMOLITION CASE



Kalyan Singh submitted an affidavit in the Supreme Court that Babri Masjid will be protected. The biggest congregation was planned for December 6, 1992. All entries to the temple town were sealed, but temple enthusiasts reached days before for 'symbolic kar sewa'.

**Intelligence official recalls the original Babri sting operation he pulled off 22 years ago**

**Maloy Krishna Dhar**

In February 1992, a top Intelligence Bureau man had bugged a room in which senior Sangh Parivar leaders met to discuss plans to demolish Ayodhya shrine.

# Case in the Allahabad High Court:

In **1989**, all the related suits were **transferred to the Allahabad High Court, Lucknow Bench**, for consolidated hearing. The High Court later delivered its judgment in **2010**. In **2010**, the **Allahabad High Court** delivered its judgment by **dividing the disputed land into three parts**:

1. One for **Ram Lalla (Hindu parties)**.
2. One for the **Nirmohi Akhara**.
3. One for the **Sunni Central Waqf Board**-  
as an interim arrangement, while allowing  
appeals to the Supreme Court.



The screenshot shows a news article from the 'BAR & BENCH' website. The article title is 'Ayodhya: Allahabad High Court judgment of 2010 explained' by Meera Emmanuel, posted 14 hours ago. The article content includes a section titled 'Property to be divided' with a list of three items: 1/3 for Sunni Waqf Board, 1/3 for Nirmohi Akhara, and 1/3 for Ram Lalla. Below the list is a photograph of a group of people, likely the court's bench, and a paragraph starting with 'On September 30, 2010, a three-judge Bench of the Allahabad High Court attempted to put an end to a six-decade-old legal dispute over 2.77 acres of land in Ayodhya, Uttar Pradesh. Five'.

BAR & BENCH

Homepage > News > Ayodhya: Allahabad High Court judgment of 2010 explained

Meera Emmanuel 14 hours ago

**Ayodhya: Allahabad High Court judgment of 2010 explained**

**Property to be divided**

- > 1/3 for Sunni Waqf Board,
- > 1/3 for Nirmohi Akhara,
- > 1/3 for Ram Lalla

On September 30, 2010, a three-judge Bench of the Allahabad High Court attempted to put an end to a six-decade-old legal dispute over 2.77 acres of land in Ayodhya, Uttar Pradesh. Five

# Surveys used in it:



## ASI TEAM SURVEY

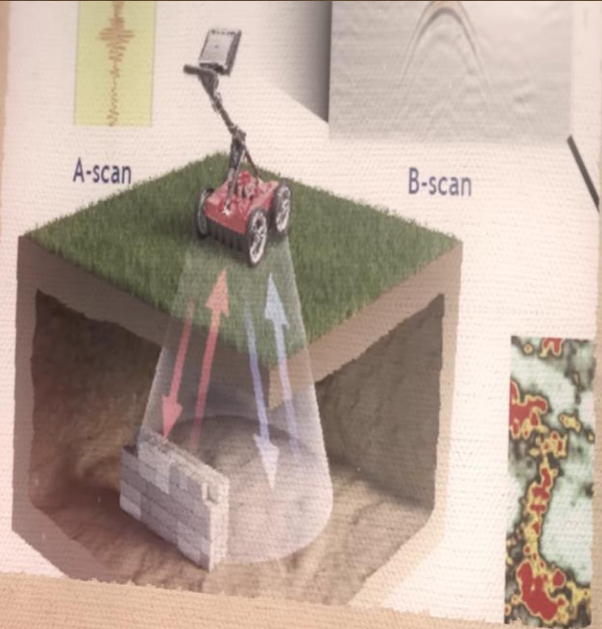
The ASI began with a general survey of the site and layout of trenches on 12 March 2003, which continued until 7 August 2003. It followed the Wheeler method of excavating in a grid, leaving

## the Archaeological 'survey'

Ground Penetrating Radar (GPR) Survey?



A Ground Penetrating Radar Survey, commonly referred to as a GPR survey, is a geophysical locating technique that makes use of radio waves to take images of entities below ground level without digging up the soil. The objects that need their images captured should not be too far into the ground (not more than tens of metres below surface level). Additionally, the further down the area surveyed is, the lower the quality of the image taken would be. There are different ways a GPR system can be set up but it all depends on the purpose of using it.



## GPR SURVEY

A ground penetrating survey (GPR) of the site where the Babri masjid had once stood was to be done. The GPR survey was outsourced by the ASI to Tojo-Vikas International, which conducted it from 30 December 2002 to 17 January 2003 and submitted its report to the director general of the ASI.

# Babri Masjid Case in the Supreme Court of India:

- **Appeals (Special Leave Petitions)** against this judgment were **filed in the Supreme Court in 2011** by all major parties.
- The Supreme Court **stayed the High Court's verdict in May 2011.**
- The final judgment was delivered on **9 November 2019 by a Bench of 5 Judges :**

1. **Chief Justice of India Ranjan Gogoi** (Presiding Judge)
2. **Justice S. A. Bobde**
3. **Justice D. Y. Chandrachud**
4. **Justice Ashok Bhushan**
5. **Justice S. Abdul Nazeer**

# Judgement of Supreme Court in Babri Masjid Case:

1. Entire disputed land of 2.77 acres in Faizabad now Ayodhya was handed over for construction of Ram Mandir.
2. Plot of 5 acres allotted to the Sunni Waqf Board for Building a Mosque.
3. Destruction of Babri Masjid in 1992 was the violation of law.
4. Act of placing idols beneath central dome of mosque in 1949 was an act of desecration.
5. Centre needs to formulate scheme for temple construction in 3 months.
6. A board of trustees must be set up for temple construction.
7. Muslims have provided no evidence to indicate that they were in exclusive possession of the inner structure prior in 1857.
8. **ASI report not conclusive** as to underlying structure was a Hindu temple.
9. Three was bifurcation order by the HC was legally unsustainable.
10. Hindus considered this as birthplace of Ram Ji, even Muslims says this about disputed land.
11. Muslims have not adduced evidence they were in exclusive possession of dispute site, but Hindus established that they were in possession of outer courtyard.



In a unanimous verdict, the Supreme Court on Saturday held that the entire disputed land of 2.77 acres in Ayodhya must be handed over for the construction of a Ram temple.

## Key Points of Judgment

**1** Entire disputed land of 2.77 acres in Ayodhya to be handed over for construction of Ram temple

**2** Plot of 5 acres allotted to the Sunni Waqf Board for building a mosque

**3** Destruction of the Babri mosque in 1992 was a violation of law

**9** Three-way bifurcation order by HC legally unsustainable

**4** Act of placing idols beneath central dome of mosque in 1949 was an act of desecration

**6** A board of trustees must be set up for temple construction

**10** Hindus consider this place as birthplace of lord Ram, even Muslims say this about disputed place

**5** Centre needs to formulate scheme for temple construction in 3 months

**7** Muslims have provided no evidence to indicate that they were in exclusive possession of the inner structure prior to 1857

**11** Muslims have not adduced evidence they were in exclusive possession of dispute site, but Hindus established their case that they were in possession of outer courtyard

**8** ASI report not conclusive as to underlying structure was a Hindu temple



# Reasons why Judgement of the Babri Masjid case delivered by the Supreme Court of India was not appropriate/ Babri Masjid verdict: Injustice with the Muslim Ummah

1. **Underlying structure was not Mosque:** The Supreme Court in its verdict said that the underlying structure was not Mosque. But it cannot be denied that the Babri Masjid was not there.

And also by this logic it has not proved that the absence of 1 thing means the presence of another thing.

Means if according to the Hon'ble Supreme Court Mosque was not there, so on behalf of this it cannot be said or assumed that the Temple was there. So allotment of the 2.77 acre land to the Ram Mandir was injustice.

2. **ASI failed to establish that the temple was demolished to build the Mosque:** So after going through this point it was totally inappropriate to give the whole disputed land to the Ram Mandir while ASI failed to prove it.

# Ayodhya verdict: Underlying structure was not an Islamic structure, says SC

**BELIEFS** said the underlying structure below the disputed site at Ayodhya was not an Islamic structure, but the ASI has not established whether temple was demolished to build a mosque.

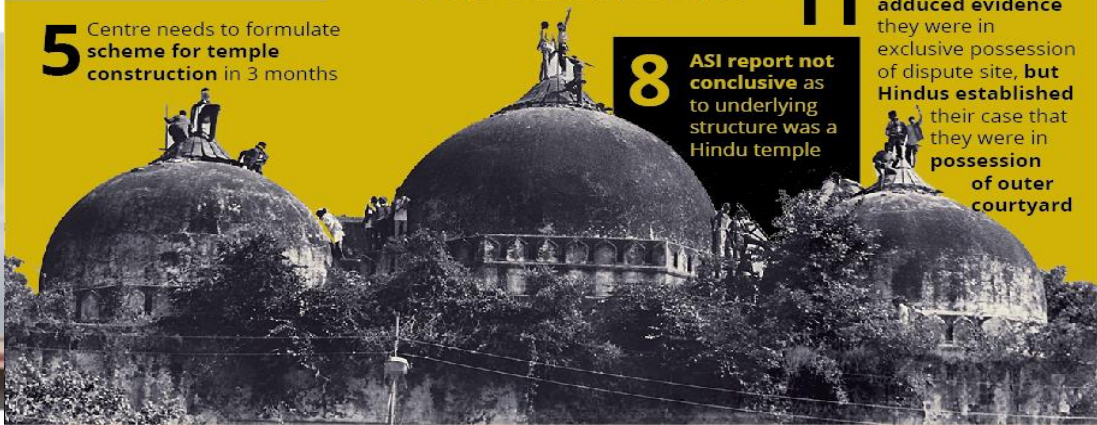
Delhi  
November 9, 2019  
UPDATED: November 9, 2019 11:22 IST



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- ASI report not conclusive as to underlying structure was a Hindu temple
- Three-way bifurcation order by HC legally unsustainable
- Hindus consider this place as birthplace of lord Ram, even Muslims say this about disputed place
- Muslims have not adduced evidence they were in exclusive possession of dispute site, but Hindus established their case that they were in possession of outer courtyard



**3. Demolition of Babri Masjid violation of law:** One side Supreme Court said that the underlying structure was not a mosque but on the other side it said that the demolition of Babri Masjid was violation of law. So there is contradiction in it's own verdicts.

**4. ASI failed to prove/establish that temple was demolished to built a Mosque:** Supreme Court said in it's Judgement that ASI failed to prove/establish that temple was demolished to built a Mosque it means that there was no temple and nothing was demolished to build the Babri Masjid. So it's not appropriate to give the whole disputed land for the Ram Mandir.

**5. Nomination of Former CJI Ranjan Gogoi as the Rajya Sabha Member after the Ram Mandir Judgement:** If you will check that how many Judges of the Supreme Court have been nominated as the Rajya Sabha member then answer is only 3. Even after former CJI Ranjan Gogoi, check how many Supreme Court Judges became the Rajya Sabha Member. Answer is no one. So it is clear that he was elected due to the Ram Mandir case favour.

- <https://www.thehindu.com/news/national/former-cji-ranjan-gogoi-nominated-to-rajya-sabha/article31085274.ece>

# INDIA Babri Masjid demolition was violation of law, says SC

IANIS | Updated: Nov 9, 2019, 13:33 IST



NEW DELHI: The Supreme Court on Saturday held that the demolition of the Babri Masjid on December 6, 1992, was "an egregious violation of the rule of law" and as a remedy, it directed the government to allot a separate 5 acres land for construction of the mosque.

how many Supreme Court Judges nominated as Rajya Sabha member



While the President can nominate any eminent person with expertise in literature, science, art, or social service to the Rajya Sabha (12 seats total), only a few former Supreme Court judges have been nominated, notably Justice Ranganath Misra, Justice Baharul Islam, and most recently, former Chief Justice Ranjan Gogoi, making Gogoi the first to be *nominated* (rather than elected) to the Upper House after retirement.

### Key Points:

- **President's Nomination Power:** The Indian Constitution (Article 80) allows the President to nominate 12 members to the Rajya Sabha for their special knowledge or practical experience in fields like literature, science, art, and social service.
- **Judges as Nominees:** Former judges, including Supreme Court Justices, can be nominated if they fit these criteria, as seen with Justice Ranganath Misra and Justice Baharul Islam.

# Ayodhya verdict: Underlying structure was not an Islamic structure, says SC

**BELIEFS** said the underlying structure below the disputed site at Ayodhya was not an Islamic structure, but the ASI has not established whether temple was demolished to build a mosque.

Delhi  
November 9, 2019  
UPDATED: November 9, 2019 11:22 IST





# Former CJI Ranjan Gogoi nominated to Rajya Sabha

Updated - March 17, 2020 08:27 am IST - New Delhi

The vacancy was created due to the retirement of K.T.S. Tulsi at the end of February

SPECIAL CORRESPONDENT



Former Chief Justice of India Ranjan Gogoi

## how many judges of the supreme court appointed as rajya sabha member

### AI Overview



En



Listen


At least **three** Supreme Court judges have served in the Rajya Sabha: Justice Baharul Islam (nominated), Chief Justice Ranganath Misra (elected as Congress MP), and Chief Justice Ranjan Gogoi (nominated), though judges must retire or resign before becoming MPs, with Gogoi being the most recent and the first nominated sitting judge to serve, creating controversy over judicial independence.

### Details of the Judges:

- **Justice Baharul Islam:** Was nominated to the Rajya Sabha in 1983 by the Indira Gandhi government after retiring, noted for his role in absolving a Chief Minister in a scandal.
- **Chief Justice Ranganath Misra:** Became a Congress Member of Parliament (MP) in 1998 after his tenure, but was elected, not nominated.
- **Chief Justice Ranjan Gogoi:** Nominated to the Rajya Sabha in 2020 by the President under Article 80 (for contributions to literature, science, art, and social service) after his retirement, sparking debate over judicial independence.

**6. Former CJI D.Y. Chandrachud's interview to Lallantop:** When you will listen the interview of Former Justice D.Y. Chandrachud which he gave to the Lallantop then you will get to know that he said-

**“Now, when you say that it was Hindus who desecrated (broke/damaged/profaned) the inner courtyard, then the question arises: wasn't the very construction of the mosque itself a case of fundamental desecration (basic breaking/profanation)? Should we forget all this? Should we ignore whatever happened in history? Now, when you accept that this did happen in history and that we also had archaeological evidence for it, then how can you close your eyes to it? Look, the critics you are referring to have a selective view of history. They ignore evidence from certain periods and then, according to their own calculations, choose comparative evidence and build a narrative.”**



After watching this video you will know that on one side Supreme Court said that there was no proof or ASI report can't establish the existence of any temple there and on the other side former CJI said: wasn't the very construction of the mosque itself a case of fundamental desecration (basic breaking/profanation)?

This shows that the former Justice D.Y. Chandrachud was a victim of confirmation bias and that the Judgement was not based on the facts and reports but on the emotions.

Lallantop video of Former CJI Chandrachud's interview:

[https://youtu.be/CJLuU0Xr\\_1s?si=AcR0FdL070\\_0enFP](https://youtu.be/CJLuU0Xr_1s?si=AcR0FdL070_0enFP)



## सवाल

“फ़ैसले में तो कहा गया कि ऐसा कोई सबूत नहीं है (जिससे ये साबित होता हो) कि मस्जिद बनाने के लिए किसी मौजूदा स्ट्रक्चर को ज़बरदस्ती तोड़ा गया हो, क्योंकि पुराने स्ट्रक्चर और मस्जिद के बीच कई शताब्दियों का अंतराल था और उस ढांचे के गिरने की वजह कुछ भी हो सकती थी... आप कह रहे हैं कि पहले भी तोड़-मरोड़ और अपवित्रीकरण हुआ है, लेकिन उसके सबूत कहां हैं?”



THE LALLANTOP

“चलिए इसका सामना करते हैं. आखिरकार, जिन्होंने फ़ैसले की आलोचना की है, वो मस्जिद के बुनियादी इतिहास को नज़रअंदाज़ करना चाहते हैं और फिर वो तुलनात्मक इतिहास और उसके चुनिंदा हिस्सों को उठाकर अपने तर्क को सही ठहराने की कोशिश करते हैं.”



THE LALLANTOP

“अब, जब आपने कहा कि, वो हिंदू ही थे जिन्होंने अंदर वाले आंगन का डेसेकेशन (तोड़-मरोड़/अपवित्रीकरण) किया... तो फिर सवाल तो ये है कि फंडामेंटल डेसेकेशन (मूलभूत तोड़-मरोड़/अपवित्रीकरण) तो मस्जिद का निर्माण ही था, है न? क्या हम ये सब भूल जाएं? क्या हम इतिहास में जो कुछ हुआ, उसे नज़रअंदाज़ कर दें? अब, जब आप मान लेते हैं कि इतिहास में ऐसा हुआ और हमारे पास उसका आर्किअलॉजिकल एविडेंस (पुरातात्विक सबूत) भी था, तो फिर आप आंखें कैसे बंद कर सकते हैं? देखिए, जिन आलोचकों का आप जिक्र कर रहे हैं, वो लोग इतिहास का सिलेक्टिव नज़रिया रखते हैं. कुछ हिस्सों के सबूतों को नज़रअंदाज़ कर देते हैं और फिर अपने हिसाब से तुलनात्मक सबूत चुनकर कहानी बनाते हैं.”

7. **Justice S Murlidhar (Former Chief Justice, Orissa High Court):** He said that if you will read para 32 C of the Judgement, there it is written that the committee was formed in March 2019 and in August 2019 they (committee) told the Court that they need some more time. The hearing of the appeal was beginning on the 6<sup>th</sup> of August. During the course of the Hearing the report was submitted: That some of the parties desired to settle the dispute.

I am reading from there Judgement.

This Court by its order dated 18<sup>th</sup> September observed: That while the hearings will proceed, if any parties desired to settle the dispute it was open for them to move the mediators and place a settlement. If it was arrived that before this Court. Final arguments were on 16<sup>th</sup> October in which the final report of the mediation committee was presented in the Court in which Sunni Waqf Board was ready for the settlement by fulfilling certain stipulated conditions but not the Nirmohi Akhada and other party. It can't be said that it was the failure of the mediation.

He further said: In regular civil disputes when parties tell the Court that we have reached this far and may be not everyone is agreed. Normally the Court says, let us find out what's the points of difference and let us see he can resolve them.

This means that there was a chance for the mediation and settlement but more opportunities were not given.

**8. The Judgement was given on behalf of the Testimony of some persons:** The Judgement shows to be given on behalf of the witnesses which gave their testimony just on behalf of their beliefs. And how they get to know about it, that it was the birthplace of Shree Ram Ji, so no corroborative evidence was given for it while there was a large period gap between the building up of Babri Masjid and this case. So their testimony cannot be understand as relevant in such matter.

But can you believe that, the apex court of any nation can give Judgement just on behalf of the beliefs and not the evidences? But this happened in India in the Babri Masjid case in the Supreme Court of India.

9. **The travel notes of some English Travellers:** Again the problem in the travel notes is that they were not from the time of building of the Babri Masjid but of 19<sup>th</sup> century.

The travel notes of the travellers shows that how the worship(pooja) done there at the time of the coming of travellers (19<sup>th</sup> century) was mentioned but not at the time or before the building of Babri Masjid. So now the question arises that how can it became the basis of the Judgement?

**Justice Murlidhar's interview:** From 4 minutes 06 seconds

[https://youtu.be/CJLuU0Xr\\_1s?si=AcR0FdL070\\_0enFP](https://youtu.be/CJLuU0Xr_1s?si=AcR0FdL070_0enFP)

Question:- Can that place, which you described as birthplace according to your belief, be 10-15 hands away on either side of the middle dome place?

Answer:-

No. The place where the order is placed, authentic place and the whole Hindu community believes in that very place. There is no scope of any doubt. There cannot be a distance of even two-four feet find the location of this place.

The basis of this belief is that Hindus have been having Darshan of this place as



## Why Babri Masjid was Demolished?

The answer of it is to test the patience and Iman of the Muslims. That either the Muslims accept the demolition of the Babri Mosque or they will resist it and raise voice against it. According to those who demolished the Babri Masjid (BJP, RSS etc.) it was just a demo to make plan to further demolish more Mosques in India. And after it you can see that several mosques were demolished and the series of it has not stopped till now and going on.

Result of Babri Masjid Case: After the arrival of Judgement of Babri Masjid case a new series has started to claim any old Mosque as the temple. Few examples of it are as follows:

1. Sambhal Shahi Mosque.
2. Mathura Shahi Eidgah.
3. Gyanvapi Mosque etc.



**Sambhal violence:** “Before the Sambhal violence, it had become a daily news that some mosque or another was being martyred each day in any part of the country. But after the Sambhal incident, a halt has been placed on this. Since BJP, RSS, VHP, Bajrang Dal, and others have seen that Muslims too can become involved in violence, or that they can also fight.”

While violence is not the solution of any problem and it's unacceptable.

“But now BJP and RSS have found a new method to demolish mosques, which they are likely to carry out very soon. This method is through the Waqf Bill. Under it, those mosques or madrasas that fall under Waqf and are unable to get registered on the portal may later be demolished by the government in the future, and that too within the framework of law. Until now, mosques were demolished through illegal means, but after the Sambhal violence—when BJP and RSS realized that Muslims would not remain silent—they have devised a new way to demolish mosques. This time it would be legally justified, or rather, it would be done within the legal framework—one could say it would be given a legal cover.”

Waqf Bill: So Muslims should understand that why BJP has brought Waqf Bill.  
To make the martyr of the Mosques and Madaris legal and to done it  
under the legal cover or shadow.

Watch videos of the Dr. Israr Ahmed (Islamic Scholar): who exposed their  
agenda several years ago.

<https://youtu.be/B8Bp5fKK1A?si=UbWcvfb5RsWcaiPs>

<https://youtube.com/shorts/MJk-04r4URs?si=AoaHN7Va8nHarEV0>

# Shayri of this Week for the Ummah:

हक़ है इस्लाम — तुम इसे लोगों से कहते क्यों नहीं?

हक़ है इस्लाम — तुम इसे लोगों से कहते क्यों नहीं?

इस दीन के लिए मशक्कत सहते क्यों नहीं?

अगर चाहते हो नूर-ए-तौहीद का इतमाम,

अगर चाहते हो नूर-ए-तौहीद का इतमाम,

तो नबी-ए-पाक ﷺ की तरह तुम रहते क्यों नहीं?

**By: Advocate Amir Khan  
(Supreme Court of India)**

This is the message for the Ummah for this week that:- The Islam is truth/right. So we Muslims have to propagate(spread/promote) it. And we have to accept all the problems arising in this path and have to remain on the faith. And if we want that all people should know about the Islam then we have to spend our lives just as like our Prophet Muhammad (PBUH)

**Advocate Amir Khan  
(Supreme Court of India)**