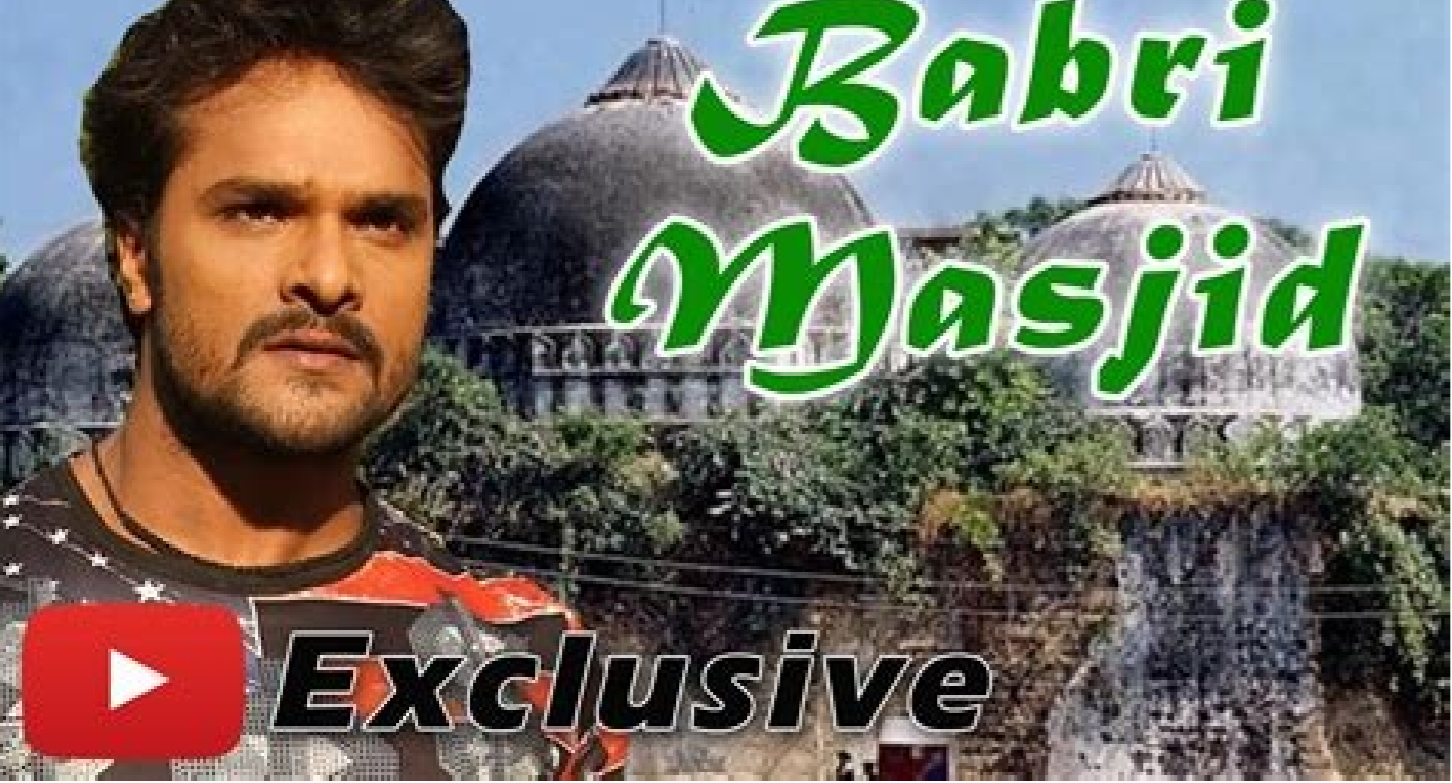


I'm not robot!



History of babri masjid in hindi.

Mosque in Ayodhya, India, destroyed in 1992 For the town in Burkina Faso, see Babri, Burkina Faso. Babri MasjidMasjid-i-Janmasthan19th century photo by Samuel BourneReligionAffiliationIslamLocationLocationAyodhya, Uttar Pradesh, IndiaLocation in IndiaGeographic coordinates26°47′44″N 82°11′40″E﻿ / ﻿26.7956°N 82.1945°E﻿ / 26.7956; 82.1945Coordinates: 26°47′44″N 82°11′40″E﻿ / ﻿26.7956°N 82.1945°E﻿ / 26.7956; 82.1945ArchitectureStyleTughlaqCompleted1528–29Demolished1992 Ayodhya dispute Archaeology of Ayodhya Vishnu Hari inscription Babri Masjid Demolition of the Babri Masjid Ram Janmabhoomi Ayodhya firing incident 2005 Ram Janmabhoomi attack 2019 Supreme Court verdict Ram Mandir Ayodhya Mosque, Dhanpur Organizations Hindu Mahasabha Vishwa Hindu Parishad Ram Janmabhoomi Nyas Shiv Sena Bharatiya Janata Party Liberhan Commission Nirmohi Akhara Rashtriya Swayamsevak Sangh Uttar Pradesh Sunni Central Waqf Board vte Babri Masjid (AST: Bābarī Masjid; meaning Mosque of Babur) was a mosque in Ayodhya, India, at a site believed by many Hindus to be the birthplace of Hindu deity Rama. It has been a focus of dispute between the Hindu and Muslim communities since the 18th century.[1] According to the mosque's inscriptions, it was built in 1528–29 (935 AH) by general Mir Baqi, a general of the Mughal emperor Babur. The mosque was attacked and demolished by a Hindu nationalist mob in 1992, which ignited communal violence across the Indian subcontinent. The mosque was located on a hill known as Ramkot ("Rama's fort").[2] According to Hindus, Baqi destroyed a pre-existing temple of Rama at the site. The existence of this temple is a matter of controversy.[3] However, Archaeological Survey of India conducted an excavation of the disputed site on the orders of the Allahabad High Court. Various materials have been found during excavation which suggest the presence of a Hindu structure beneath. Also, The High Court noted that the Babri Masjid was not built on a vacant land and the excavated underneath structure was not Islamic in nature.[4][5][6][verification needed] Starting in the 19th century, there were several disputes between Hindus and Muslims over the mosque. In 1949, after India became independent, Hindu activists associated with the Hindu Mahasabha surreptitiously placed idols of Rama inside the mosque, after which the government locked the building to avoid further disputes.[7] Court cases were filed by both Hindus and Muslims asking for access.[8] On 6 December 1992, a large group of Hindu activists belonging to the Vishwa Hindu Parishad and allied organisations demolished the mosque, triggering riots all over the Indian subcontinent, resulting in the death of around 2,000 people.[9][10][11][12] In September 2010, the Allahabad High Court upheld the claim that the mosque was built on the spot believed to be Rama temple and awarded the site of the central dome for the construction of a Rama temple. Muslims were also awarded one-third area of the site for the construction of a mosque.[13] [14] The decision was subsequently appealed by all parties to the Supreme Court, wherein a five judge bench heard a title suit from August to October 2019.[14][15] On 9 November 2019, the Supreme Court quashed the lower court's judgement and ordered the entire site (2.77 acre land) to be handed over to a trust to build the Hindu temple. It also ordered the government to give an alternative five-acre plot to the Uttar Pradesh Sunni Central Waqf Board to replace the Babri Masjid that was demolished in 1992.[16] The government allotted a site in the village of Dhanipur, 11 miles (18 km) from Ayodhya and 19 miles (30 km) by road from the site of the original Babri Masjid.[17][18] The construction of the mosque started on 26 January, 2021.[19][20] Etymology The name "Babri Masjid" comes from the name of the Mughal emperor Babur, who is said to have ordered its construction.[21] Before the 1940s, it was called Masjid-i-Janmasthan ("mosque of the birthplace") including in official documents.[22] Architecture Background Main article: Indo-Islamic architecture The rulers of the Delhi Sultanate and their successors, the Mughals, were great patrons of art and architecture and constructed many fine tombs, mosques and madrasas. These have a distinctive style which bears influence of "later Tughlaq" architecture. Mosques all over India were built in different styles; the most elegant styles developed in areas where indigenous art traditions were strong and local artisans were highly skilled. This regional or provincial styles of mosques grew out of local temple or domestic styles, which were conditioned in their turn by climate, terrain, materials, hence the enormous difference between the mosques of Bengal, Kashmir and Gujarat. The Babri Mosque followed the architectural school of Jaunpur Sultanate. When viewed from the west side, it resembled the Atala Masjid in Jaunpur.[23][full citation needed] Architectural style Site map of Babri Masjid The architecture of the mosque is completely a replica of the mosques in the Delhi Sultanate. Babri was an important mosque of a distinct style, preserved mainly in architecture, developed after the Delhi Sultanate was established, seen also in the Babari Mosque in the southern suburb of the walled city of Gaur, and the Jamah Kamili Mosque built by Sher Shah Suri. This was the forerunner of the Mughal architecture style adopted by Akbar.[24] Acoustics "A whisper from the Babri Masjid mihrab could be heard clearly at the other end, 200 feet (60 m) away and through the length and breadth of the central court" according to Graham Pickford, architect to Lord William Bentinck (1828–33). The mosque's acoustics were mentioned by him in his book Historic Structures of Oudhe where he says "for a 16th-century building the deployment and projection of voice from the pulpit is considerably advanced, the unique deployment of sound in this structure will astonish the visitor".[25][26] Modern architects have attributed this intriguing acoustic feature to a large recess in the wall of the mihrab and several recesses in the surrounding walls which functioned as resonators; this design helped everyone to hear the speaker at the mihrab. The sandstone used in building the Babri Mosque also had resonant qualities which contributed to the unique acoustics.[citation needed] Ventilation The Babri mosque's Tughliquid style integrated other design components and techniques, such as air cooling systems disguised as Islamic architectural elements like arches, vaults and domes. In the Babri Masjid a passive environmental control system comprised the high ceiling, domes, and six large grille windows. The system helped keep the interior cool by allowing natural ventilation as well as daylight.[citation needed] History Construction The date of construction of the Babri Masjid is uncertain. The inscriptions on the Babri Masjid premises found in the 20th century state that the mosque was built in 935 AH (1528–29) by Mir Baqi in accordance with the wishes of Babur. However, these inscriptions appear to be of a more recent vintage.[27] There are no records of the mosque from this period. The Baburnama (Chronicles of Babur) does not mention either the mosque or the destruction of a temple.[28] The Ramcharitmanas of Tulsiadas (1574) and Ain-i Akbari of Abu'l-Fazl ibn Mubarak (1598) made no mention of a mosque either.[29][30] William Finch, the English traveller who visited Ayodhya around 1611, wrote about the "ruins of the Ranichand [Ramachand] castle and houses" where Hindus believed the great God "took flesh upon him to see the tamasha of the world." He found pandas (Brahmin priests) in the ruins of the fort, recording the names of pilgrims, but there was no mention of a mosque.[31] Thomas Herbert described in 1634 the "pretty old castle of Ranichand built by a Bannyan Paqod of that name" which he described as an "especially memorable". He also recorded the fact of Brahmins recording the names of pilgrims.[32] The earliest record of a mosque at the site traditionally believed by Hindus to be the birthplace of Rama comes from Jai Singh II (or "Sawai Jai Singh") – a Rajput noble in the Mughal court who purchased land and established a jaishingpur in the area surrounding the mosque in 1717 (as he had also done in several other Hindu religious places). The documents of Jai Singh preserved in the Kapad-Dwar collection in the City Palace Museum of Jaipur,[a] include a sketch map of the Babri Masjid site. The map shows an open court yard and a built structure with three temple spires (sikharas) resembling today's Babri Masjid with three domes. The courtyard is labelled janmasthan and shows a Ram chabutra. The central bay of the built structure is labelled chhathi, which also denotes birthplace.[34] The European Jesuit missionary Joseph Tiefenthaler, who lived and worked in India for 38 years (1743–1785) and wrote numerous works about India, visited Ayodhya in 1767. Johann Bernoulli translated his work Descriptio Indiae (in Latin) into French, published in 1788. According to this account, Aurangzeb (r. 1658–1707) had demolished the Ramkot fortress, including the house that was considered as the birthplace of Rama by Hindus. A mosque with three domes was constructed in its place. However, he also noted, "others say that it was constructed by 'Babor' [Babur]". The Hindus continued to offer prayers at a mud platform that marked the birthplace of Rama.[35][b] Tiefenthaler was well-versed in Persian and Sanskrit, having written a Sanskrit-Persian dictionary, and other works in Persian. Evidently he did not find an inscription on the walls of the mosque stating that it was constructed under Babur's orders. He "emphatically attributed it to Aurangzeb, and Babur's name is carried by a few persons", states writer Kishore Kunal.[36] Inscriptions Francis Buchanan-Hamilton (Buchanan) did a survey of the Gorakhpur Division in 1813–14 on behalf of the British East India Company. His report was never published but partly reused by Montgomery Martin later. Kishore Kunal examined the original report in the British Library archives. It states that the Hindus generally attributed destruction "to the furious zeal of Aurangzabe". However it said that the mosque at Ayodhya was ascertained to have been built by Babur by "an inscription on its walls". The said inscription in Persian was said to have been copied by a scribe and translated by a Maulvi friend of Buchanan. The translation however contained five pieces of text, including two inscriptions. The first inscription said that the mosque was constructed by Mir Baqi in the year 935 AH or 923 AH.[c] The second inscription narrated the genealogy of Aurangzeb.[d] In addition to the two inscriptions and their monograms (turghas), a fable concerning a dervish called Musha Ashiqan was also included. The translator doubted that the fable was part of the inscription but recorded that the scribe "positively says that the inscription was executed at the erection of this building". The translator also had a difficulty with the anagram for the date, because one of the words was missing, which would have resulted in a date of 923 AH rather than 935 AH. These incongruities and mismatches made no impression on Buchanan, who maintained that the mosque was built by Babur.[27] In 1838, British surveyor Montgomery Martin wrote that the pillars in the mosque were taken from a Hindu temple. A section of historians, such as R. S. Sharma, deny this, and state that such claims of temple demolition sprang up only after the 18th century.[35] In 1877, Syed Mohammad Asghar the Mutawalli (guardian) of the "Masjid Baburi at Janmasthan" filed a petition with the Commissioner of Faizabad asking him to restrain the Hindus that raised a chabutara on the spot regarded as the birthplace of Rama. In the petition, he stated that Babur had inscribed one word "Allah" above the door. The district judge and the sub-judge visited the mosque in the presence of all parties and their lawyers and confirmed this fact. No other inscriptions were recorded.[27] In 1889, archaeologist Anton Führer visited the mosque and found three inscriptions. One was a Quranic verse. The inscription XII was Persian poetry in the metre Ramal, which stated that the mosque was erected by a noble "Mir Khan" of Babur.[e] The inscription XIII was also Persian poetry in metre Ramal, and said that the mosque was founded in year 930 AH (by a grandee of Babur who was (comparable to) "another King of Turkey and China".[f] The year 930 AH corresponds to 1523, three years before Babur's conquest of Hindustan. Despite the apparent contradiction, Führer published the date of "A. H. 930 during the reign of Babur", in his book of 1891.[27] Writer Kishore Kunal states that all the inscriptions claimed were fake. They were affixed almost 285 years after the supposed construction of the mosque in 1528, and repeatedly replaced.[37] His own assessment is that the mosque was built around 1660 by governor Fedai Khan of Aurangzeb, who demolished many temples in Ayodhya. 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