

आस्ट्रियाई पादरी फादर टाइपेनथेलर की डायरी एवम् ब्रिटिश गजेटियरों में श्रीराम जन्मभूमि एवम् उस पर बाबर के आक्रमण का वर्णन- CHART -

HISTORICAL EVIDENCE



Important note: Father Joseph Tieffenthaler was an Austrian Jesuit father (1710-1785) who travelled to India in the 1740s and stayed on till his death, adding to his missionary activities a detailed geographical study of the country. His Descriptio Indiae, written in Latin, was translated into French and incorporated in a three-volume series on India's geography and history published in French from Berlin in 1786.

IMPORTANT NOTE

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754 LA PROVINCE D'OUDE

nomment *Bedi*, c'est à dire, le berceau. La raison en est, qu'il y avoit autrefois ici une maison où *Mychan* naquit en se produisant sous la figure de *Ram*, & où sont aussi nés, dit-on, ses trois frères. Dans la suite *Aurangzeb*, ou selon d'autres, *Babar*, fit raser ce lieu: afin d'ôter aux gentils l'occasion d'y pratiquer leurs superstitions; néanmoins ils rendent encore un culte superstitieux à l'un & l'autre endroit: savoir, à celui où étoit la maison nésée de *Ram*, en en faisant trois fois le tour, prosternés par terre. Les deux endroits sont entourés d'une muraille basse garnie de créneaux. On entre dans l'avant-cour par une porte basse ornée.

Pas loin de là est un endroit où l'on creuse des gralles de six noirs convertis en petites pierres, que l'on dit être cachés sous terre depuis le temps de *Ram*.

Le 24 du mois *Tschet*, un grand concours de peuple célèbre ici le jour de naissance de *Ram* si fameux dans l'Inde entière.

Cette vaste ville est éloignée seulement d'un mille de *Bangla*, à l'EST vers l'E. N. E. en sorte que sa latitude (a) sera plus grande d'environ une minute que celle de *Bangla*.

La forteresse construite en quarré, assise sur le bord élevé du *Beuve*, est munie de tours rondes & basses. Les murs ont besoin de réparation. Elle est dé-garnie d'habitans & peute en état de défense. Autrefois les Gouverneurs de la Province y avoient leur résidence: *Sadaphan* effrayé par un mauvais augure la transféra à *Bangla*. Aujourd'hui elle est détruite de fond en comble.

Depuis l'endroit où sont plantés les canons, jusqu'à *Oude*: par l'espace de 2 milles, le *Gangra* prend son cours vers l'EST, faisant un double coude, l'un près de la partie occidentale de la ville, l'autre à peu de distance de là vers l'Ouest; se repliant de là vers le N. E. & E, il baigne la ville à l'Ouest; après quoi il retourne vers l'EST, proche de la partie septentrionale. Mais il change son cours presque toutes les années. Son lit est égal (en largeur) à celui du *Dambe* près de la citadelle

(a) Il se croit qu'il faut lire: la longitude. (E)

Book - Historiue Et Geographique - DE L' Inde

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Emperor Aurangzeb got the fortress called Ramcot demolished and got constructed at the same place, a Mosque with three domes. Some believe that it was constructed by 'Babbar'. Fourteen black stone pillars can be seen there, which existed at the site of the fortress.

A square box raised 5 inches above the ground, with borders made of lime, with a length of more than 5 inches and height of about 4 inches can be seen there.

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THE PROVINCE OF OUDE (UD)

The Hindus call it Bedi i.e. "the cradle". The reason for this is that once upon a time, there was a house in this place where Befchan was born in the from Ram besides his three brothers. Subsequently Aurangzeb or according to another belief, Babur, got this placed destroyed in order to deny them the opportunity of practicing their superstitions. However, there still exists some superstitious cult in some place. For example, in the place where native house of Ram existed, they go around 3 times and prostrate on the floor.

On the 24th of the Tschet month, a big gathering of people gather hue to celebrate the birthday of Ram, so famous in entire India.

(a) Voyez la Planche XLV. n. 1.

HISTORICAL EVIDENCE

A
HISTORICAL SKETCH
OF
TAHSIL FYZABAD, ZILLAH FYZABAD
INCLUDING
PARGANAS HAVELI-ODUH AND PACHHIMRATH,
WITH THE OLD CAPITALS,
AJUDHIA AND FYZABAD,
By P. Caengy, Officiating Commissioner and Settlement Officer,

PARGANA MANGALSI,
By J. Woodburn, Officiating Settlement Officer,

AND
PARGANA AMSIN

By C. S. Noble, Assistant Settlement Officer,

LUCKNOW
PRINTED AT THE OUDH GOVERNMENT PRESS

1870

The restoration by Vikramajit.—To him the restoration of the neglected and forest-concealed Ajudhia is universally attributed. His main clue in tracing the ancient city was of course the holy river Sarju, and his next was the shrine still known as Nageshar-nath, which is dedicated to Mahadeo, and which presumably escaped the devastations of the Buddhist and Atheist period. With these clues, and aided by descriptions which he found recorded in ancient manuscripts, the different spots rendered sacred by association with the worldly acts of the deified Rama, were identified, and Vikramajit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

The Janmasthan and other temples.—It is locally affirmed that at the Mahomedan conquest there were three important Hindu shrines, with but few devotees attached, at Ajudhia, which was then little other than a wilderness. These were

the "Janamasthan," the "Sargadwar mandir" also known as "Ram Darbar" and the "Treta-ka-Thakur."

On the first of these the Emperor Babar built the mosque which still bears his name A. D. 1528. On the second Aurangzeb did the same A. D. 1658-1707; and on the third that sovereign, or his predecessor, built a mosque, according to the well known Mohomedan principle of enforcing their religion on all those whom they conquered.

The Janmasthan marks the place where Rama Chandra was born. The Sargadwar is the gate through which he passed into Paradise, possibly the spot where his body was burned. The Treta-ka-Thakur was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up three images of himself and his.

Babar's mosque.—According to Leprieu's memoirs of Babar that Emperor occupied at the junction of the Saraj and Gogol rivers ten or eleven leagues from Ajudhia, on the 27th March 1528, and there he halted 7 or 8 days settling the surrounding country. A well known hunting ground is spoken of in that work, 7 or 8 leagues above Gogol, on the banks of the Sarja. It is remarkable that in all the copies of Babar's life now known, the pages that relate to his doings at Ajudhia are wanting. In two places in the Babar's memoirs the year in which it was built 933 H., corresponding with 1528 A. D. is served in stone, along with inscriptions dedicated to the glory of that Emperor.

If Ajudhia was then little other than a wild, it must at least have possessed a fine temple in the Janamasthan; for many of its columns are still in existence and in good preservation, having been used by the Mussulmans in the construction of the Babar's Mosque. These are of strong close-grained dark stone-colored or black stone, called by the natives Kuanthi (literally touch-stone) and covered with different devices. To my thinking these strongly resemble Buddhist pillars that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately.

Hindu and Mussulman differences.—The Janamasthan is within a few hundred paces of the Hanuman Ghat. In 1528 or so a great rupture took place between the Hindu and Mussulmans, the former occupied the Hanuman Ghat in force, while the Mussulmans took possession of the Janamasthan. The Mussulmans on that occasion actually changed up the steps of the Hanuman Ghat, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt, took the Janamasthan, at the gate of which 75 Mahomedans are buried in the "Martyrs' grave" (Qasab-ghat.) Several of the King's Regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindu and Mahomedan alike used to worship in the mosque-temple. Since British rule a railing has been put up to prevent disputes, while which in the mosque the Mahomedans pray, while outside the fence the Hindus have raised a platform on which they make their offerings.

The two other old mosques to which attention has been made (known by the common people by the name of *Farang Mahal*, by whom they mean Aurangzeb) are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old Mandir of "Ram Darbar." The "Treta-ka-Thakur" was reproduced near the old ruin by the Raja of Kain, whose estate is said to be in the Punjab, more than two centuries ago; and it was improved upon afterwards by Hira Bai, Maratha, who also built the adjoining ghat A. D. 1784. She was the widow of Jeevan Bai, Holkar, of Indore, from which family No. 221 are still annually received at this shrine.

The Jain *Mharvata*.—The Jain temple. The generally received opinion of this set is that they are a branch of the Buddhists who occupied the site of the other

A Historical Sketch of Tahsil Fyzabad, Zillah Fyzabad - including Parganas Haveli-Oudh and Pachhimrath with the old Capitals

AJUDHIA AND FYZABAD

By P. Caengy, Officiating Commissioner and Settlement Officer

PARGANA MANGALSI

By J. Woodburn, Officiating Settlement Officer and

LUCKNOW - 1870
Page 6

PARGANA AMSIN
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Page 20 - last para - The Janmasthan and other temples - It is locally affirmed that at the Mahomedan conquest there were three important Hindu shrines, with but few devotees attached, at Ajudhia which was then little other than a wilderness. These were the "Janamasthan" the "Sargadwar mandir" also known as "Ram Darbar", and the "Treta-ka-Thakur".

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AJO

has some small assignments of land in this, and in the Gonda district. Rām Dās, the present mahant, is seventh in succession from the local founder of the order.

The Mahānirbāni sect.—Mahant Parasotam Dās came to Ajodhya from Kota Bāndi in the days of Shujā-ud-daula, and built a temple at Ajodhya. Dayāl Dās, the present incumbent, is the sixth in succession. He has twenty-five disciples, the great majority of whom are itinerant mendicants. The word Mahānirbāni implies the worshipping of God without asking for favours, either in this world or the next.

The Santōshi sect.—Mahant Rati Rām arrived at Ajodhya from Jaipur in the days of Mansūr Ali Khan, and building a temple founded this order. Two or three generations after him the temple was abandoned by his followers, and one Niddhī Singh, an influential distiller in the days of the ex-king, took the site and built thereon another temple. After this, Khushāl Dās of this order returned to Ajodhya and lived and died under an Asok tree, and there the temple, which is now used by the fraternity, was built by Rāmkishan Dās, the present head of the community.

The Nirabānāni sect.—Sri Birmal Dās is said to have come from Kota, in the time of Shujā-ud-daula, and to have built a temple in Ajodhya, but it was afterwards abandoned. Subsequently, Narsingh Dās of this order erected a new building near Darshan Singh's temple. The present head of the fraternity is Rām Sowak, and they are dependent solely on the offerings of pilgrims.

The Janamasthān and other temples.—It is locally affirmed that at the Muhammadan conquest there were three important Hindu shrines, with but few devotees attached, at Ajodhya, which was then little other than a wilderness. These were the "Janamasthān," the "Swargaddwar mandir" also known as "Rām Darbar," "Treta-ke-Thakur."

On the first of these the Emperor Bābar built the mosque, which still bears his name, A. D. 1528. On the second, Aurangzeb did the same, A. D. 1658 to 1707; and on the third, that sovereign or his predecessors built a mosque, according to the well-known Muhammadan principle of enforcing their religion on all those whom they conquered.

The Janamasthān marks the place where Rām Chandar was born. The Swargaddwar is the gate through which he passed into paradise, possibly the spot where his body was burned. The Treta-ke-Thakur was famous as the place where Rāma performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

Bābar's mosque.—According to Leyden's *Memoirs of Bābar*, that Emperor encamped at the junction of the Serwa and Gogra rivers two or three kos east from Ajodhya, on the 25th March 1528, and there he halted seven or eight days, settling the surrounding country. A well-known hunting ground is spoken of in that work, seven or eight kos above Oudh, on the banks of the Sarju. It is remarkable that in all the copies of Bābar's life now known, the pages that relate to his doings at Ajodhya are wanting.

Gazetteer of the Province of Oudh, Vol. 1 - A to G (Three vols in one)

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HISTORICAL EVIDENCE

FYZABAD :

A GAZETTEER

BEING

VOLUME XLII

OF THE

DISTRICT GAZETTEER OF THE UNITED
PROVINCES OF AGRA AND OUDH.

BY

H. R. NEVILL, L. C. S.

ALLAHABAD

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Ajodhya.

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presumably occurred when the capital was removed to the new city of Fyzabad and the Qila Malark or fort of Suddat Khan near Laebhnanghat was abandoned for his country residence at the "Baagla." With the disjecture of the court the Hindus were left to themselves, and numerous temples and monasteries sprang into existence. Probably the rise in importance was in some degree due to the growing popularity of the Ramayan of Tulsidas. The progress has been even more rapid since annexation; but before the middle of the nineteenth century Ajodhya was regarded as a great and even dangerous stronghold of Hinduism, as the constant fights between the rival creeds and the alarm they occasioned in court circles bear witness. This development was not due to any particular person. The great family of Sakaldipi Brahmans, whose representative bears the尊title of Maharaja of Ajodhya, had but little to do with the place, and the fine palace of the Maharaja in the east of the city and its adjoining temples are of very recent origin.

Ajodhya is pre-eminently a city of temples, and apart from these there are but few points of interest in the place. Not all of these places of worship are connected with the Hindu religion. There are six Jain shrines which have been already mentioned in Chapter III in connection with Jainism in this district; and there are also the Musalman mosques and tombs. It is locally affirmed that at the time of the Musalman conquest there were three important Hindu shrines at Ajodhya and little else. These were the Janamasthan temple, the Swargaddwar, and the Treta-ka-Thakur, and each was successively made the object of attention of different Musalman rulers. The Janamasthan was in Ramkot and marked the birthplace of Rama. In 1528 A.D. Babar came to Ajodhya and halted here for a week. He destroyed the ancient temple and on its site built a mosque, still known as Babar's mosque. The materials of the old structure were largely employed, and many of the columns are in good preservation; they are of close-grained black stone, called by the natives kasauti, and carved with various devices. Their height is from seven to eight feet, and the shape square at the base, octagonal and capital, the rest being round or octagonal. The mosque has two inscriptions, one on the outside and the other on the pillars.

125.

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FYZABAD

A Gazetteer being Volume XLIII of the District Gazetteers of the United Provinces of Agra and Oudh by H.R. Nevill, I.C.S - 1905

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HISTORICAL EVIDENCE

CHART -

IMPERIAL GAZETTEER OF INDIA

PROVINCIAL SERIES

UNITED PROVINCES OF AGRA AND OUDH

VOL. II

THE ALLAHABAD, BENARES, GORAKHPUR, KUMAUN,
LUCKNOW AND FYZABAD DIVISION AND
THE NATIVE STATES

USHA
1934

Ajodhya Town (in Sanskrit Ajodhya) was known as Ajodhya-Town in Fyzabad District, United Provinces, situated in 24° 42' N. and 82° 42' E., on the right bank of the Gogra, and on a branch of the Delhi and Allahabad Railway. Population (1921), 21,576. The history of Ajodhya centres in its ancient history. The old city has almost entirely disappeared, and only its walls are marked by an extensive tract of elevated ground. But according to tradition Ajodhya was in remote antiquity one of the largest and most magnificent of Indian cities. It is said to have covered an area of 100 square miles or its 100 miles in circumference, though the limits according to modern tradition extend only about 10 miles from Gopala Ghat on the west to Rama Ghat on the east. Ajodhya was the capital of the Kingdom of Kosala and contained the court of the great King Dasaratha, Ajodhya amongst of the Indian line is derived from Rishi Manu. The opening chapters of the Mahabharata recount the magnificence of the city, the glories of the monarch, and the virtues, worth, and loyalty of his people. Dasaratha was the father of Rama Chandra, the hero of the epic, whose cult has experienced a great revival in modern times. With the fall of the last of the Hindu line, Raja Bahadur, the one-headed and thousand-armed, Ajodhya became a wilderness and the most fertile deposit. From distant numbers of his nation, such as Raja of Odisha, Jalpur, etc., claims descent. Tradition relates that Ajodhya was restored by King Vikramaditya of Ujjain, whose identity is a matter of dispute. Ajodhya was of great importance in Buddhist times, when Sarnath became the chief city of Kosala. It is still uncertain when Sarnath was situated, and it has been suggested that it occupied part of the ancient city of Ajodhya. Numismatic evidence points to the role of a line of independent Rajas, in or near Ajodhya, about the commencement of the Christian era. The identifications of Ajodhya with the capitals of Shashi, Ojra, or Pindola, visited by the Chinese pilgrims, are all doubtful.

Under the rule of the early Muhammadan kings of Delhi, Ajodhya or Ajoth was the seat of a governor whose authority extended over a varying tract of country. When Akbar had finally established his power in Northern India, the city became the capital of a Jhalor or province. In the eighteenth century it was for a time the nominal headquarters of the petty Nawab of Oudha. In 1765, however, British troops made Ajodhya their headquarters for a few years, and Ajodhya lost all importance, except as a military station.

The present town stretches inland from a high bluff overlooking the Gogra. At one corner of a vast mound known as Ramkot, or the fort of Rama, is the holy spot where the hero was born. Most of the enclosure is occupied by a mosque built by Babar from the remains of an old temple, and in the outer portion a small platform and shrine mark the birthplace. Close by is a larger temple in which is shown the cooking place of Sita, the faithful wife of Rama. A holy temple stands on the bank of the Gogra at the place where Lakshmana leaped, and Hanuman, king of the monkeys, is worshipped in a large temple in the town, approached by an immense flight of steps, which bears the name Hanuman Ghat. Other noticeable temples built during the eighteenth and nineteenth centuries are the Gopaleswar, a fine building entered by a flight of 700 steps, the Maheshwar temple, Dandwar temple, and a small temple built by the present Maharaja. Ajodhya contains a number of Jain temples, one of which was built in the eighteenth century to mark the birthplace of the first Tirthankara who are said to have been born at Ajodhya. Besides the mosque of Babar, two raised mosques, built by Aurangzeb, stand on the site of old Hindu Hindu shrines—the Durgawala, where Rama's birth was celebrated, and the Tirth-ki Talab, where he washed. An inscription of Jai Chaud, the last king of Kosala, has been found in the latter. Three graves are covered by a wall, known as the tomb of Shuk, Seth, and Jaly, and the two last are mentioned under their names in the Mahabharata. A large mound close by, called the Manjhar, is said to have been dug up by Hanuman when carrying a portion of the Mahabharata, while another tradition asserts that it was founded by the mother who built Ramkot shaking their baskets as they left work; it possibly covers a natural spring.

Muslim buildings include the spacious madrasa of the Mahabharat of Ajodhya (see Appendix, Errors) and two other mosques. For administrative purposes Ajodhya forms part of the Fyzabad municipality. There is little or no trade; but three great fairs take place annually in March-April, July-August, and October-November, which are sometimes attended by 40,000 persons. At special fairs the attendance has been estimated at as many as a million. There is one public school, while ten Government schools contain 375 students.

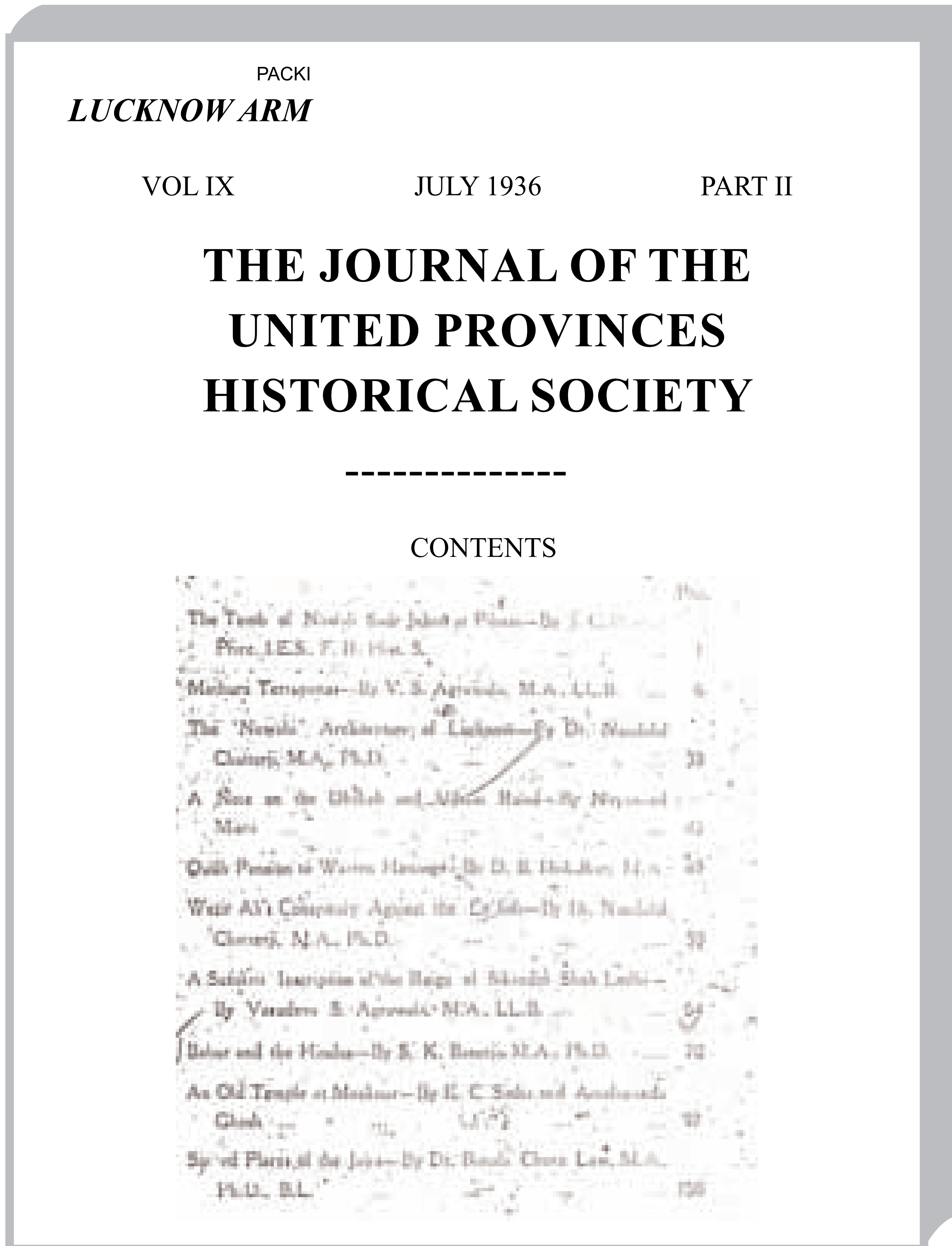
Allahpur Town.—Headquarters of the district of the same name in Fyzabad District, United Provinces, situated in 24° 24' N. and 82° 42' E., on the Delhi and Allahabad Railway.

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Imperial Gazetteer of India, -- Provincial series - United Provinces of Agra & Oudh - Vol. II - 1934 -

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HISTORICAL EVIDENCE



alternative was not palatable to Vikramaditya both because of the distance of the jagir from Rajputana and its comparatively moist climate. So the whole proposal fell through. But Babur's tact may be seen from the following facts:—

(1) He persuaded Vikramaditya not to insist on his demand of Bijan but to give a consideration to Babur's alternative.

(2) Babur allowed Hindu envoys to negotiate for both the parties, his representative being Hamdai, son of Diwa of Bhira. Diwa has been already mentioned as envoy from Daulat Khan's son, Ali Khan, in 1519. He had transferred his services, later on, to Babur and the latter, finding him intelligent and loyal, utilised him on other diplomatic or political occasions.

The Jami Masjid at Ajodhya.

The present Jami Masjid at Ajodhya was built in Babur's time on a site sacred to the Hindus as Rama's birth-place. It is a spacious building with a magnificent hall and massive walls. It has two inscriptions which have supplied us with the date of its building and the name of the builder.

The inscription inside the mosque reads as follows:—

(1) بامر و امره شاه بابر که عدالتش
 بر ما نیست تا کالج کردون ملائی
 (2) بنیاد کرد این عمارت قدسیان را
 امیر سعادت نشان میر باقی
 (3) بود معمر باقی بنو سال و قیامش
 چنان شد که گفتیم بود طیر باقی

Translation

(1) By the Command of the Emperor Babur, whose justice is an edifice reaching the very height of the heaven:

¹ As rendered in Mrs. Beveridge's Babur-nama.

Lucknow Arm -Vol. IX - July 1936 Part II

The Journal of the United Provinces Historical Society

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Parsi (Persian)

Translation

1. By the command of the Emperor Babur, whose justice is an edifice reaching the very height of the heaven
2. The good hearted Mir Baqi built this alighting place of the angels.
3. May this goodness last for ever. The year of building was made clear likewise, when I said "Buad Khair baqi"