

CHMUN-19

Study Guide

The Preamble

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens **JUSTICE**, social, economic and political; **LIBERTY** of thought, expression, belief, faith and worship; **EQUALITY** of status and of opportunity; and to promote among them all **FRATERNITY** assuring the dignity of the individual and the unity and integrity of the Nation; **IN OUR CONSTITUENT ASSEMBLY** this 26th day of November, 1949, do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

Letter From the Executive Board

Greeting Parliamentarians!

It gives us immense pleasure to welcome you to the simulation of Lok Sabha at Choithram Model United Nations'19

This study guide is by no means the end of research, we would very much appreciate if the delegates are able to find new realms in the agenda and bring it forth in the committee. Such research combined with good argumentation and a solid representation of facts is what makes an excellent performance. In the session, the executive board will encourage you to speak as much as possible, as fluency, diction or oratory skills have very little importance as opposed to the content you deliver. So just research and speak and you are bound to make a lot of sense. We are certain that we will be learning from you immensely and we also hope that you all will have an equally enriching experience. In case of any queries feel free to contact us. We will try our best to answer the questions to the best of our abilities.

We look forward to an exciting and interesting committee, which should certainly be helped by the all-pervasive nature of the issue. Hopefully we, as members of the Executive Board, do also have a chance to gain from being a part of this committee.

All the Best!

Harnam Singh Chhabra (Chair)

Pratyush Jain (Chair)

Ishika Bedia (Vice Chair)

Himanshu Rathi (Vice Chair)

Sahaj Malhotra (Vice Chair)

History of Ram Janmabhoomi

Ram Janmabhoomi is the site that many Hindus believe to be the birthplace of Rama, the main character of Ramayana. The Ramayana states that the location of Rama's birthplace is on the banks of the Saryu river in the city of Ayodhya in Uttar Pradesh. There is a paucity of actual historical evidence to support the claim regarding the precise location. Hindu tradition maintains that a temple existed on this site in historical times. In 1528, a Mosque was built at the site by the Mughal General Mir Baqi, and named the "Babri Masjid" in honor of the Mughal Emperor Babur. Hindus worshipped and celebrated Ramanavmi at the site of the mosque. It is claimed by the followers of Rama that the Babri Mosque was on the birthplace of Rama, saying that "Emperor Aurangzeb got demolished the fortress called Ramkot". We may call it by any name – Babri dispute or Ram Mandir dispute, but it all simply boils down to just who owns the 60*40 Sq. feet land in Ayodhya where the Babri Masjid used to stand till December 6, 1992.

The further incidents

Filing of the first petition

The dispute actually dates back to 1885 when first petition was filed by the head of Nirmohi Akhara asking for permission to offer prayers to Shree Rama inside what was known as Babri Masjid. But the permission was never given. In the following year in 1886, district Judge of Faizabad court FEA Chamier gave his verdict "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 the grievance." It is a dispute that dates back before the first battle of independence of India. The first clash between Hindus and Muslims in the Babri mosque was held in 1853, when Wajid Ali Shah was still the Nawab of Awadh. Not many details available, except that he managed to resolve the conflict without any loss of life. Over three decades later, in 1885, Raghubar Das, who claimed to be the Mahant Janmasthan authorization needed to build a temple on ram chabootra. In following March, final decision was rendered by District Judge, Faizabad

Appearing of the idols and aftermath

The status quo remained intact over the next six decades. Then the night intervening December 21st to 22nd, 1949, there was a rumor of appearance of Lord Rama inside the premises of the mosque. In 1949, Sant Digvijay Nath of Gorakhnath Math joined the ABRM and organized a 9-day continuous recitation of Ramcharitmanas after which the idols appeared where some believe it to be the miracle and the others say that the idol of Rama was surreptitiously placed inside the mosque immediately after the recitation of Ramcharitmanas. People were led to believe that the idols had 'miraculously' appeared inside the mosque. The then Prime Minister Jawaharlal Nehru, wanted idols to be removed, but the District Magistrate, expressed his inability to do so. He later resigned. In 1950, a local resident, Gopal Singh Visharad, filed a complaint in the civil court asking for a direction that allows them to offer prayers in the mosque where the idols were present. Mahant Raghunath filed a case, claiming to be the sect responsible for conducting puja in the year 1959. The Sunni Central Board of Waqfs, UP, also filed a case claiming the mosque and the surrounding land was a graveyard. In the 1980s, Vishwa Hindu Parishad (VHP), belonging to the mainstream Hindu Nationalist Family Sangh Parivar, launched a new movement to "reclaim" the site for Hindus and to construct a temple dedicated to infant Rama (Ramlala) at this spot. The Bharatiya Janata Party (BJP), formed in 1980 from the remnants of the Jan Sangh, became political face of the campaign. Later on in 1984 VHP formed a committee to "liberate" the birth-place of Lord Rama and build a temple in his honor, spearheaded by Vishwa Hindu Parishad (VHP). Then Bharatiya Janata Party (BJP) leader Lal Krishna Advani took over leadership of campaign. In 1986 Hari Shanker Dubey, a Judge directed Masjid gates be unlocked to allow Darshan. District Judge ordered to open the gates to allow Hindus to worship. Following which Muslims set up Babri Mosque Action Committee in protest.

Demolition Of Babri Masjid

On 6 December 1992, the VHP and its associates, including the BJP, organized a rally involving around 150,000 VHP and BJP karsevaks at the site of the mosque. The ceremonies included speeches by BJP leaders such as L.K. Advani, Murli Manohar Joshi and Uma Bharti. The mob grew restive through the duration of the speeches, and stormed the mosque shortly in afternoon. A police cordon placed there to protect the mosque was heavily outnumbered. The mosque was attacked with a number of improvised tools, and brought to the ground in a few hours. This occurred despite a commitment from the State Government to the

Indian Supreme Court that the mosque would not be harmed. More than 2000 people were killed in the riots following the demolition. Riots broke out in many major Indian cities including Mumbai, Delhi and Hyderabad

Role of Archaeological Survey of India

Archaeological excavations by the Archaeological Survey of India (ASI) in 1970, 1992 and 2003 and around the disputed site have clearly found the evidence indicating that a large Hindu complex existed on the site. In 2003, by the order of an Indian Court, The Archaeological Survey of India was asked to conduct a more in-depth study and an excavation to ascertain the type of structure that was beneath the rubble indicated definite proof of a temple under the mosque. However, it could not be ascertained if it was a Rama temple as remnant had more resemblance to a Shiva temple. In the words of ASI researchers, they discovered "distinctive features associated with... temples of north India".

Findings Of Ayodhya Digging

There is 'archeological evidence of a massive structure' below ground where the Babri mosque was destroyed in 1992. The structure bears distinctive features associated with ancient temples of northern India. There is evidence of building work there from as far as the 10th century. The excavated area covered beneath the disputed land at least 14,000 sq. ft. over which the report said, 'There is sufficient proof of existence of a massive and monumental structure having a minimum dimension of 50x30 meters in the north-south and east-west directions, respectively, just below the disputed structure.' The report said that excavation clearly showed distinctive features of a tenth century temple below the ruins of the Babri Mosque. It further mentions discovery of 50 pillar bases, decorated bricks bearing features of 10th century, deities of Hindu gods and goddesses, lotus motifs, and curved architectural pieces. The report, on the basis of these archeological findings came to the conclusion of existence of a Hindu temple at the site of dispute. The pillar bases exposed in the northern and southern gave some idea of the length of the massive wall of the earlier construction with which they were associated and might have been originally 60 m. Toward the east of the central point, a circular depression

was noted signifying some important object was placed there. In the report it is stated that the main chamber of the disputed structure falls just over the central point of the length of the massive wall of the preceding period which could not be excavated because of the presence of the idol of the infant Rama in the makeshift structure. The salient and significant conclusion of the excavation seem to be that area below the disputed site remained a place for public use till the Mughal period when the disputed structure was built (Babri Mosque) which was confined to a limited area and the population settled around it as evidenced by the increase in contemporary archeological materials. This conclusion, the report said, is further attested by the conspicuous absence of habitational structure such as house complexes, soakage pits, and jars, ring wells, drains, hearths, kilns or furnaces.