

**LISTING PROFORMA
IN THE SUPREME COURT OF INDIA**


SECTION: XII

The case pertains to:

<input type="checkbox"/>	Central Act (Title)	:	Indian constitution
<input type="checkbox"/>	Section/ Article	:	32
<input type="checkbox"/>	Central Rule (Title)	:	N.A.
<input type="checkbox"/>	Rule No(s).	:	N.A.
<input type="checkbox"/>	State Act (Title)	:	N.A.
<input type="checkbox"/>	Section	:	N.A.
<input type="checkbox"/>	State Rule (Title)	:	N.A.
<input type="checkbox"/>	Rule No(s).	:	N.A.
<input type="checkbox"/>	Impugned Interim Order (Date)	:	N.A.
<input type="checkbox"/>	Impugned Final Order / Decree (Date)	:	NA
<input type="checkbox"/>	High Court (Name)	:	NA
<input type="checkbox"/>	Name of Judges	:	NA
<input type="checkbox"/>	Tribunal / Authority (Name)	:	N.A.
1.	Nature of the matter	:	CIVIL
2.	(a) Petitioner / Appellant No.1	:	Hindu Dharma Parishad
	(b) Email I.D.	:	jayasukin@gmail.com
	(c) Mobile phone number	:	9650134838
3.	(a) Respondent No.1	:	The Union of India
	(b) Email I.D.	:	N.A.
	(c) Mobile phone number	:	N.A.
4.	(a) Main category classification	:	18 civil
	(b) Sub-classification	:	1807 others
5.	Not to be listed before	:	N.A.
6.	a) Similar disposed of matter with citation, if any, & case details:	:	No similar matter disposed of
	b) Similar pending matter with case details:	:	No similar matter is ending
7.	Criminal Matters:		
	(a) Whether accused / convict has surrendered	:	N.A.
	(b) FIR No.	:	N.A.
	Date	:	N.A.
	(c) Police Station	:	N.A.

- | | | | | |
|-----|---|---|---|------------------|
| (d) | Sentence Awarded | : | N.A. | |
| (e) | Period of Sentence undergone including period of detention / Custody undergone. | : | NA | |
| (f) | Whether any earlier case between the same parties is filed. | : | NA | |
| | Particulars of the FIR and Case | : | | |
| (g) | Whether any bail application was preferred | : | NA | |
| (h) | earlier and decision thereupon | : | NA | |
| 8. | Land Acquisitions Matters: | | | |
| (a) | Date of Section 4 notification | : | N.A. | |
| (b) | Date of Section 6 notification | : | N.A. | |
| (c) | Date of Section 17 notification | : | N.A. | |
| 9. | Tax matters: | | | |
| | State the tax effect | : | N.A. | |
| 10. | Special Category | : | | |
| | (first Petitioner / Appellant only) | : | | |
| | | : | <input type="checkbox"/> Senior citizen > 65 years
<input type="checkbox"/> SC / ST
<input type="checkbox"/> Woman / Child
<input type="checkbox"/> Disabled
<input type="checkbox"/> Legal Aid case
<input type="checkbox"/> In custody | }
N.A. |
| 11. | Vehicle Number (in cases of Motor Accident Claim matters) | : | N.A. | |
| 12. | Whether there was / is litigation on the same point of law, if yes, details thereof | : | NO | |

Date: 15/12/2025


Narender Kumar Verma
 ADVOCATE FOR PETITIONER,
 C.C. NO.2103,
 PHONE. 9650134838, SCBA 1.

SYNOPSIS

That the present Writ Petition is being filed under Article 32 of the Constitution of India by the petitioner seeking issue of Writ of Mandamus or any other appropriate Writ or Order or Direction or any suggestion or observation or particularly in the nature of Writ, Direct to the respondents 1 to 9 to To take over and control of entire Thirupparankundram Lord Murugan Subramaniya Swamy Temple, Madurai, Tamil Nadu by Respondents No.2 to 4 (the Central Archaeological Department) and to lit a lamp on the top of the the Deepathoon (ancient stone lamp post) located on the top of Thiruparankundram HillDheepa Pillar permanently for 24 hours daily and to Every year, on the day of Karthigai in the month of Karthigai, the entire Thiruparankundram hill be lit with lamps and Muruga devotees be allowed to worship.

LIST OF DATE

6th century CE Thiruparankundram in the earlier times was known as Thenparankundram. The Temple is built on a rocky hillock and has a 7 tiered East facing Rajagopuram. It is one among the Arupadai Veedu of Sri Murugan. This Temple had been built by the Pandya Kings but the later Madurai Nayaks showed enormous

interest in building several Pillars and Mandapams thereby improving the Temple. Sri Murugan killed Asuran Soora Padman and married Indran's Daughter Deivayanai here.

7th century CE According to the seventeenth-century CE text Kanda Puranam (the Tamil rendition of the older Skanda Purana), the asura brothers Surapadman, Simhamukhan and Tarakasuran performed tapas to Shiva, who granted them with various weapons and a wish wherein they could only be killed by the son of Shiva, which offered them near-immortality. They subsequently oppressed other celestial beings including the devas, and started a reign of tyranny in the three worlds. When the devas pleaded to Shiva for his assistance, Murugan was born, to take on the asuras. Shiva granted him celestial weapons and the divine spear vel, an embodiment of the power of Shakti.

03.12.2025 - The lighting a lamp on the eve of Karthigai Deepam, a festival celebrated on the first full moon day of the Tamil month of Karthigai. In a late-evening development today, the Madurai bench of the Madras High Court pulled up the Tamil Nadu government for wilful disobedience after the Karthigai Deepam (holy lamp) was not

D

lit on the ancient Deepathoon pillar at
Madurai's Thirupparankundram - despite a
clear direction issued on December 1.

06.12.2025

Hence this Writ Petition

**IN THE SUPREME COURT OF INDIA
CIVIL ORIGINAL JURISDICTION
UNDER ARTICLE 32 OF THE CONSTITUTION OF INDIA 1950
CIVIL WRIT PETITION No..... of 2025**

IN THE MATTER OF:

Hindu Dharma Parishad,
Rep. by K.K.Ramesh,
Managing Trustee,
31, CMR Road, Kamarajar Salai
Madurai - 625 009,
Tamil Nadu Petitioner

-VERSUS-

1. The Union of India,
Rep. by its Secretary,
Minister of Culture,
501,'C' Wing, Shastri Bhawan,
New Delhi-110015
2. The Director (Science)
Archaeological Survey of India
Puratattva Bhawan, 6th Floor D-Block,
New Delhi-110023

3. The Director,
Archaeological Survey of India
Dharohar Bhawan, 24, Tilak Marg,
New Delhi – 110001
4. The Superintending Archaeologist
Archaeological Survey of India,
Trichy Circle, Main Guard Gate,
Trichy - 620 002
5. The State of Tamil Nadu,
Rep. by its Secretary,
Hindu Religious and
Charitable Endowments Department,
Secretariat, Chennai – 600 009.
6. The Commissioner,
Hindu Religious and Charitable
Endowments Department,
119, Uthamar Gandhi Salai,
Nungambakkam,
Chennai – 34.
7. The District Collector,
Madurai District,
Madurai, Tamil Nadu.

8. The Commissioner of Police,
Madurai City,
Alagarkoil Road, Madurai.
9. The Joint Commissioner/ Executive Officer,
Arulmigu Subramaniaswamy Temple,
Thirupparankundram
Madurai -625005

... Respondents

**WRIT PETITION UNDER ARTICLE 32 OF THE
CONSTITUTION OF INDIA IN THE NATURE OF WRIT
SEEKING AN APPROPRIATE WRIT IN THE NATURE OF
MANDAMUS.**

TO,

THE HON'BLE CHIEF JUSTICE AND
THE OTHER COMPANION JUDGES OF
THE HON'BLE SUPREME COURT OF INDIA

HUMBLE PETITION OF THE
PETITIONER ABOVE NAMED

MOST RESPECTFULLY SHOWETH:-

1. That the present Writ Petition is being filed under Article 32 of the Constitution of India by the petitioner seeking issue of Writ of Mandamus or any other appropriate Writ or Order

or Direction or any suggestion or observation or particularly in the nature of Writ, Direct to the respondents 1 to 9 to To take over and control of entire Thirupparankundram Lord Murugan Subramaniya Swamy Temple, Madurai, Tamil Nadu by Respondents No.2 to 4 (the Central Archaeological Department) and to lit a lamp on the top of the the Deepathoon (ancient stone lamp post) located on the top of Thiruparankundram HillDheepa Pillar permanently for 24 hours daily and to Every year, on the day of Karthigai in the month of Karthigai, the entire Thiruparankundram hill be lit with lamps and Muruga devotees be allowed to worship.

1a. The Petitioner states that Petitioner fundamental rights are violated, the Petitioner the Managing Trustee of Hindu Dharma Parishad and permanent residing in Madurai district and regularly visiting the Thirupparankundram Lord Murugan Subramaniya Swamy Temple Madurai as such I am well acquainted with the facts and circumstances of the case. I submit that the object of the trust is that the trust will strive to achieve the following objectives to all irrespective of caste, creed, religion, area, sex, etc.,

“To stop the conversion of Hindu poor people by flirt words and money by other religions. Receiving complaints on violation of Hindus Fundamental Rights and teach Human Rights laws to Hindu community people and also news about Fundamental rights and Human Rights Violation from T.V.

Daily News papers and monitor the areas about Hindus health problem where thickly populated. The Hindu Dharma Parishad will encourage the people to know about truths in Hinduism, Fundamental Rights and violations of Human Rights. The findings will be reported to Higher Officials in this regard to take action. If not, filing Public Interest Litigation (PIL) petitions will be filed before High Court and Supreme Court of India to get remedy to the victims. The Hindu Dharma Parishad will serve for the poor and down trodden people of Hindus with free of cost and not for any personal gain”

2. The petitioner states that according to all leading newspapers and news in many T.V.channals and from my personel knowledge regarding Warning boards were installed today in front of the archaeological monuments, including the Jain temples on the Thiruparankundram hill. The warning messages are written in Tamil, Hindi and English. "This monument has been declared of national importance under the Ancient Monuments, Archaeological Sites and Remains Act, 1958. Whoever destroys, removes, defaces, alters, defaces, endangers or misuses this monument, shall be liable to the punishment prescribed by the Ancient Monuments, Archaeological Sites and Remains Act, 2010. Some Muslim organizations are working with a foreign power to create riots between Hindus and Muslims. They are killing sheep and animals at the Dargah on the Thiruparankundram hill,

thereby violating the sanctity of Thiruparankundram and thereby disturbing public peace.

3. **Brief and Facts:** The Arulmigu Subramaniaswamy Temple is a Kudaivara temple located in Thiruparankundram, the first of the six temples in Madurai, which was developed by the Sangam. The glory of this temple has been mentioned in the Sangam period literature such as Paripadal, Thirumukuratrupaadi, Akananuru, Kalithoki and Madurai Kanchi. It has also been mentioned by the Saiva religious poets Thirugnanasambandar, Sundarar and Manickavasagar. This temple, which originated as a Kudaivara temple during the early Pandya kings, was further enhanced during the later Pandya kings and was elevated with a tower with beautiful mandapams during the Nayaka period. Near the Kudaivara temple on the south side is the Karpadukka of the Jains. The Pandyas ruled in all three Tamil Sanga periods, namely the First, Middle and Last. The title of Sadayavarman.

4. The petitioner states that that the auspicious Subramaniaswamy temple located in this temple is considered the first of the six temples. This temple, which is one of the 14 temples of the Pandyan nation, is a temple with a cave. In this temple, five deities namely Sri Vinayagar, Sri Sathyagreeswarar, Sri Durga Amman, Sri Pavalakanivai Perumal and Sri Subramaniam are present and bless them.

act of guiding a wealthy person to a wealthy person who sees a poor person without wealth, is called arupadai, which means that he will get all the things he wants. Our ancestors also guided him to get blessing saswellas getting wealth, Nakkheerear Thamaruliya Thirumurukatrupaadi has mentioned six places as the places where Murugan resides. Thiruparankundram is the foremost among them. This place is a place of worship sung by Thirugnanasambandhar Sundaramurthy Nayanar. The deity here is worshipped by sages like Sri Sathyagiriswarar, Parasara and Vedavyasa. In the sanctum sanctorum, Lord Sathyagiriswarar faces east, Pavalakanivai Perumal with Mahalakshmi faces west, Karpaka Vinayagar is seated on a lotus flower with a sugarcane and a moth in his hand and faces north, and Vishnu Durga is standing with a conch and a chakram as Mahishasuravarthini faces north. Lord Muruga, along with nine warriors including Veerabhagu and the armies of Andaparanar and Ugkramurthy, defeated the demons and killed Surapatuma on the day of Shashti, and after receiving the blessing of the auspicious power, killed Surapatuma and rescued Vinnavar. After this, Lord Muruga married Deivanai Ammai at this temple and bestowed the Kaliyuga Varadhan in a sitting position. This is a very special feature. Since it is the wedding place of Lord Muruga, all the idols appear in solitude (with joy), which is a rare sight that cannot be seen anywhere else. It is believed that Nakkhirar, Surya, Chandran,

Gayatri, Savitri, Siddhavidyadhara, Kalaimagal Naanmugan, Indra, Madangamamu, and Kugamunivar came to the wedding of the auspicious Lord Muruga and Deivanai Amman. Since the sacred images of all these deities are located at the moolasthanam, it is a rare sight to see devotees worshipping the above deities and receiving the blessings of all the deities. The presence of the auspicious Lord Sathyagiriswarar and the Lord of Pearls facing each other in this holy place speaks of the unity of the Saiva and Vaishnava religions. Since the Puranas say that Lord Muruga worshipped the supreme deity that is present on this hill, which is presented in the form of a linga, thousands of devotees come to Girivalam all day on the full moon day and receive the blessings of the Lord. It is a spectacular sight. The Puranas say that Ambal, who had killed Mahisha and was afflicted with the sin of Brahmagati, performed penance at this temple and got rid of his sins, and that the Karpaka Vinayaka of this temple was worshipped by Brahma. It is believed that by visiting this temple, obstacles to marriage are removed and one gets the blessing of a son. The sacred tree at this temple is the Kallathi tree.

5. The petitioner states that Thiruparankundram Jain Caves The Thiruparankundram Jain Caves or Umai Andar Koil are a Jain cave complex carved into a hillock in the southern part of the Thiruparankundram Hills in the Madurai Municipal

Corporation of Tamil Nadu. Peacocks and mantis are found in large numbers in this cave area.

6. The petitioner states that this temple was built in the 1st century BC for Digambara Jain monks. In the middle of the 7th century AD, as the Bhakti movement grew in Tamil Nadu, When Jainism weakened and Saivism and Vaishnavism flourished, this Jain temple, which was built in the 3rd century BC during the early Pandya period on the southern side of the Thiruparankundram hill, was destroyed in the 8th century AD during the Jain-Saiva conflicts and converted into the Umai Andar temple. The Tamil Brahmi inscriptions of this cave, dating back to the reign of the late Pandya king Maravarman Sundara Pandiyan (1216-1238) in the 13th century, state that the caves were converted into a temple of Sundara Pandiyan by Prasanna Devan, a Saiva devotee. Structure of the Umai Andar Temple In the 8th century AD, the inner central hall of this cave has sculptures of Nataraja and Sivagami in the middle, sculptures of Ganapati and Murugan on the upper and lower sides, and sculptures of Murugan with Valli and Deivanai on the left. Tamil Brahmi inscriptions are also engraved on the left wall of the cave. A sculpture of Arthanariswarar is found separately in a small, dark cave on the right side of the cave. On the outer hill of the cave, there is a sculpture of Bhairava on the left side, and on the right side, there is a sculpture of Prasanna Devan, the

patron saint of the Saiva religion, in the middle of the sculptures of the Saiva Kuravas Thirugnanasam bandhar and Thirunavukkarasar. Ancient Monument The Archaeological Survey of India declared these Samana Caves as an ancient monument of national importance in 1958 and is maintaining them. Thiruparan kundram Subramania Swamy Temple is the first of the six abodes of Murugan. This temple is located in a town called Thiruparankundram, about 8 km southwest of Madurai. According to the Puranas, it is here that Murugan married Deivanai. In this temple, Murugan is depicted in a married form. ThiruppanikalThe sanctum sanctorum of Subramaniaswamy is a cave temple built for Lord Shiva in 773 CE by his general, Sathana Ganapathi, during the reign of the Pandya king Parantakanedunjadaiyan (765-815). Among the Madurai Nayaka kings, Veerappar (1572-1595), Thirumalai king (1623-1659) and Queen Mangammal (1689-1706) have thiruppanikalam in this temple.

7. The petitioner states that He said that there is a complaint that a temple is being encroached on the Kundrathu hill: There are more than 11 temples on the hill belonging to the Thiruparankundram temple. All of them are holy temples. Among them, a wall has been erected around the temple below the dargah and a wire fence has been erected and occupied.

8. The petitioner states that Thenparankundram Umaiyyandar Temple a cave temple has been excavated on the

southern slope of Thirupparankundram Hill, facing south. This cave temple can be reached by taking the dirt road leading from the Girivala path to the foot of the hill. The archaeologists have built long steps to reach the cave temple. It was originally a Jain cave temple. Historians believe that this cave temple was excavated during the 8th-9th century AD, when Jainism flourished in Madurai. During the reign of Maravarman Sundarapandian I (1216-1239 AD), one of the most famous of the later Pandya kings, it was rebuilt as a cave temple dedicated to Shiva around 1223 AD.

9. The petitioner states that History / Inscriptiona northern language inscription in Grantha script records that during the reign of the Pandya king Parantakanedunjadayan (765-815 AD), this temple was built on the hill of Paramasikarini by his army commander, Satan Ganapathi, who held the titles of Samanta Bheeman and Vaidyamukkyan, for Lord Shiva, the Sambhu, in the year 3874 (773 AD). Another Tamil inscription in Vatthilu records that during the sixth reign of the Pandya king Varaguna I (792-835 AD), the great lord Satthan Ganapathi, a physician named Pandi Amrithamangalavaryan, residing in Karavanthapuram, repaired this temple and the holy pond, and that his wife Nakkankottari built a Durgadevi temple and a Jeshdayar temple there. Following Parantakanedunjadayan, the Nayaka kings Veerappa Nayaka (1572-1595 AD), Tirumalai Nayaka (1623-1659) and Queen

Mangammal (1689-1704) of the Madurai Nayaka dynasty played an important role in the expansion of this temple.

10. The petitioner states that An Islamic Dargah can be found on the top of the Thiruparankundram hill. This Dargah houses the tomb of the Islamic saint Hazrat Sultan Sikandar Badusha Shaheed (RA). Sikandar Badusha was the governor of Jeddah. He, along with Hazrat Sultan Syed Ibrahim Shaheed Badusha, came from Medina to Ervadi in the Ramanathapuram district of Tamil Nadu in 1182 AD. When the Pandya king named Thirupandian refused to convert to Islam, ErvadiBadusha Sultan Syed Ibrahim Shaheed (RA) fought against Thirupandian and conquered the Madurai region. Hazrat Sultan Sikandar Badusha was crowned as the king of Madurai region. Thirupandiyan, who was defeated and fled, went to Tirupati. He called his friends for help to restore the lost kingdom. He attacked Madurai with a large army of friends. Hazrat Sultan Sikandar Badusha climbed the Thiruparankundram hill with his army and hid. Sikandar Badusha Shaheed was killed on the Thiruparankundram hill during the attack on the hill by the Pandya army. A tomb was built for him here. A monument was built on the tomb of Sikandar Shah in the 17th to 18th centuries. Later, the Pandya king who ruled Madurai donated 40 acres of land to this dargah as a land grant. A copper plate was also given for this.

11. The petitioner states that the police have registered a case against Muslim organizations who violated the ban on goat sacrifice on the Thiruparankundram hill the day before yesterday, and against Hindu fronts who marched without permission. The police have banned the slaughter of goats and roosters on the hill. The day before yesterday, some Muslims, carrying a lamb, went in procession from the mosque to the hill to slaughter a goat. The police stopped them on the way to the hill on the Periya Rath Road and sent them back. The London court itself has ruled that the Thiruparankundram hill is the 'Murugan Hill'. The Thiruparankundram police have registered a case against the organizations including the United Jamaat, STBI, and Indian Union Muslim League, which violated the ban, on charges of disturbing public peace, taking a procession in a public place without permission, and preventing government employees from doing their work. The day before yesterday, the Hindu Front in Thiruparankundram held a consultation meeting in a private hall regarding the protection of the Thiruparankundram hill and opposing the slaughter of goats on the hill. Led by the party's state president, Kadeshwara Subramaniam, more than 200 people marched from the hall to the Subramania Swamy temple. The police also registered a case against the Hindu Front for taking a procession without permission, gathering in a public place, and disturbing public peace

12. The petitioner states that the Hindu Tamil daily reports that the police have banned Muslims from sacrificing goats and chickens at the dargah on the Thiruparankundram hill. The Chandanakudu festival of the Sultan Sikandar Badusha Auliya Dargah on the Thiruparankundram hill began on the 1st with the hoisting of the flag. The Chandanakudu festival was held on the night of the 17th. On that occasion, it was announced that goats and chickens would be sacrificed and the Kanduri festival would be held on the morning of January 18. The villagers and Hindu organizations opposed this, so the ban on the sacrifice of goats and chickens was imposed. The Kadars of the United Jamaat and other Muslim organizations tried to go to the hill yesterday, carrying a goat to offer Kanduri to the dargah on the hill. They were stopped by the police. The police said that there is a ban on sacrificing animals on the hill. After negotiations between the two parties, the Muslims dispersed from there. Following this, the news reports that the police are engaged in security at the foot of the mountain to ensure that no one goes up to the mountain to offer sacrifices. Only devotees going to the Kashi Vishwanath Temple and Dargah on the mountain are allowed in after checking.

13. The petitioner states that Black stone stairs have been built to climb the mountain. There are three caves of different sizes (look like holes in the rock. A sunai is also found. Bed-like structures have been carved on the floor of the rock. But they

are not carved long enough for humans to lie down in. Stairs have been built on the rock to go to another cave on the mountain. They have been supported with iron pipes. This cave is located on the fold of the mountain. A sunai is found in this connection. Four beds have been neatly carved on the rock floor here. Three Tamil Brahmi inscriptions have been engraved on the rock at the head of the beds. They are

14. The petitioner states that the Thiruparankundram: Jihadi Attacks and Aggression Conspiracies Veera. Rajamanickam January 18, 2025 Jihad Arupadai Veedu Madurai Hindu Charitable Trusts Temple Islamic Terrorism in Tamil Nadu Islamic Organizations Islamic Terrorism Jihad Council Hindutva Fighting Attacks on Hindus Thiruparankundram Tamil Jihadists Jihadin Tamil Nadu Islamic fundamentalist movements have challenged the name of Thiruparankundram Hill to be changed to Sikandar Pasha Hill and that on February 18, 2025, they will slaughter goats, cows and chickens on top of the Murugan shrine and have a feast. This is an awareness post about how these jihadist dreams, the political conspiracy of affirming minority power, and thereby eliminating the Hindu race, work step by step. They are gradually staging some conspiracies in the name of minorities, enjoying power and exploiting the rights of the majority. First, they create a controversy to create problems in a peaceful society. Then, in the meantime, they create an unjust equality, and then they demand an even more shameless lie in the name of social justice and the

salvation of minority rights. Political parties & power groups that collect bribes from Islamic fanaticism and terrorist organizations. Scumbags who live as slaves to them for their own gain. Separatists, traitors. They create a big fuss through such a network and continue to create false stories that minorities are being oppressed and crushed. The cruelty is that many of the majority Hindus of Tamil Nadu, who have no political or cultural awareness, believe these. You may remember the lies spread about the history of the Babri Masjid and the Godhra train attack during the Ayodhya movement. The first of the six camps of Lord Muruga is Thiruparankundram. In the book Thirumurukatruppadai, one of the oldest books of Tamil literature, the Sangam poet Nakkhirar praises Lord Muruga who resides here and is blessed with the mountain goddess as a deity living with the mountain goddess. Following this, Thiruparankundram is mentioned in many other literatures, inscriptions and charters such as Thiruppugazh, Kandapuram, Thiruvilayad Puranam. On this sacred hill, a single-pitched roof was put on the hill a few decades ago without anyone knowing. Everyone who asked was told that it was for the people who came to see the Siddha Lord at the top to rest. Later, it was not a Siddha Samadhi, but a Dargah and a mosque of Sikandar Badusha. Then they turned the roof into an iron fort and wrote Sikandar Badusha Hazrat in Arabic letters on a peeling tin board and circulated this false story in the vicinity of Madurai. The sad truth is that while all this was happening, the

Hindus and Muruga devotees living in Madurai and other parts of Tamil Nadu, feeling like it had rained on a buffalo, were minding their own business without any sense of shame and without any protest. At the same time, they were buying biryani from the Muslims and eating it and singing "Llallalal" that it was enough to be divided into religions. Oh, and thinking that there was no protest, the next step was to turn the tin fort into a school gate, install a horn loudspeaker banned by the Supreme Court, start prayers and do everything to legally claim this blatant encroachment as an "Islamic place of worship". In addition, the extreme fundamentalists among the Islamic fanatics, in the name of the Shirk Eradication Conference, have put up a 30-foot by 16-foot plexiglass board in front of the Thiruparankundram Murugan Temple, saying, "We will demolish the towers, schools, and places of worship that are above ground." They are putting up posters all over the town. The Hindu Charitable Land Department of the Tamil Nadu government, which generates an annual revenue of 5 crore rupees, is claiming to be protecting the Thiruparankundram Temple. Seeing that there is no opposition from this department, which is tainted with corruption and inaction, these Islamic fanatics are even more encouraged. They boldly said that Hindus should not climb the mountain or light the Jyothi Deepam on Karthigai Deepam. Then, in support of the claim that Thiruparankundram Hill is Sikandar Hill and that Sikandar Pasha Dargah is located there, they used the wages of writers, newspapers, and media to spread

the false story that Sikandar Pasha was an Islamic Siddha and Sufi sage.

15. The petitioner states that There are many sources in Tamil literature that Thiruparankundram hill is the hill of Murugan. There are also many administrative documents from the reign of Tamil kings to the present rulers and documents that indicate that this is the holy hill where Murugan resides. Also, from the London court to the Madras High Court, they have confirmed that it is the hill of Murugan. Also, the Madras High Court has given permission to light the Karthigai Deepam on the hill.

16. The petitioner states that There is evidence that such conspiracy to build tombs is a strategy to occupy temples since the Mughal era. For example, it is said that the Ettukudi Murugan Temple was converted into the Ervadi Dargah. Similarly, a Muslim body is buried inside the Sri Rangapattinam Ranganathar Temple in Karnataka. However, according to Islam, building tombs and worshipping Dargahs is prohibited. It is against the religion of Islam. In such a case, this is an act that incites religious unrest.

17. The petitioner states that Abdul Samadhu submitted a petition to Speaker Appavu to allow Muslims to worship in the Muslim Samadhi located illegally on the holy hill. The Chief Minister should have intervened and condemned it right then.

But the Tamil Nadu government is watching, despite clearly knowing that every organization of Muslim organizations is competing and trying to make this an issue.

18. The petitioner states that The Tamil Nadu ruling party is supporting the act of inciting religious riots in Tamil Nadu. The Hindu Religious and Endowments Department has not given due importance to Murugan's first base in Thiruparankundram. . The Tamil Nadu government should immediately put an end to this conspiracy.

19. The petitioner states that There has been a controversy over Navaskani, an MP from the Indian Union Muslim League, who went there and ate biryani. Some people who tried to take the cooked biryani to the Thiruparankundram hill were also stopped by the police.

20. The petitioner states that Madurai Aadeenam Sri Gnanasambandha Desika Swamigal, who was trying to go to the Kashi Vishwanathar temple located on the hill, was stopped by the police. Following these incidents, Thiruparankundram Hill has become another controversial area. While the existing religious issues in our country continue to remain unresolved. It is not acceptable to create a controversy at another place of worship. The police and the district administration are investigating the matter.

21. The petitioner states that They have announced that they will find out what the practice was before and formulate rules accordingly. Even though research on the previous practice is on the sidelines, everyone should realize that religious issues have always had the power to easily make people emotional and turn even those who are friendly into enemies. It is very easy to divide people by drawing lines. They have already drawn many lines like religion, caste, language, Dravidian, Aryan, food habits, color. Political parties are also waiting to take religious issues into their hands and make politics out of it and gain profit from it.

22. The petitioner states that Religious activities are increasing in the northern states, such as the violence taking place in the name of the cow protection committee, and the announcement that business establishments should clearly write the name of the owner on their name boards so that they know what religion they belong to. In Tamil Nadu, which used to be free from such extreme religious animosity, there has been a recent surge in anti-Sanatana sentiment.

23. The petitioner states that The rise of temple encroachment and other religious hate speeches is worrying. Only if we put aside the identities and lines that divide us, give them little value, realize that we are all human beings, and prioritize love, brotherhood, and harmony, will the country walk on the path of

peace in this era. Keeping these in mind, it is beneficial for all parties not to take up matters that create division and unrest.

24. The petitioner states that The Kasi Vishwanath temple is located on the Thiruparankundram hill. To reach this temple on the hill, steps have been built after the Saravana Poygai. The Jeeva Samadhi and shrine of the Siddha named Machhamuni are located here. According to the Thala Purana stories, Machhamuni swims in the form of a fish in the water of the spring here. On the high rock located next to this spring, relief sculptures of Parsvanatha and Bahubali have been carved. The period of these sculptures is estimated to be 8th - 9th century AD.

25. The petitioner states that A case was filed in the Supreme Court seeking permission to light the lamp on Karthigai Deepam at the top of the Thiruparankundra hill. The verdict in the case was that the temple administration can light the lamp anywhere on the hilltop, up to a distance of 15 meters from the compound wall of the dargah. The lamp pillar that is usually lit is 100 meters away from the dargah. If the Tamil Nadu government and the Charities Department had wanted, they could have lit the lamp on the traditional lamp pillar itself; to appease the Muslims, the temple administration lit the Karthigai Deepam near the Uchip Pillayar Temple, which is 150 feet high on the hill. Now the place where the lamp is lit is

the place where the Moksha Deepam is lit for the dead. Even today, if someone dies in that area, the Moksha Deepam is lit there for them. Lighting the Karthigai Deepam at the place where the Moksha Deepam is lit is against the rules of the Agamas.

26. The petitioner states that A large number of people are worshipping at the Kashi Vishwanath Temple and Dargah on the Thiruparankundram hill in Madurai district every day. However, for the past few days, Hindu organizations have been insisting that goats and chickens should not be sacrificed at the Dargah on the hill. As a result, the Hindu Munnani organization has announced that a protest will be held tomorrow (Feb. 4) to protect the Thiruparankundram hill. Since people from various organizations from the southern districts are also going to participate in this protest, the police have refused permission. Meanwhile, people belonging to Hindu and Islamic organizations are uploading their demands and various opinions on social media regarding the Thiruparankundram hill. Due to this, an unusual situation has arisen between Hindu and Islamic organizations. In this situation, 144 prohibitory orders (163 BNSS) have been issued in Madurai city to prevent outsiders from entering. As a precautionary measure, 144 prohibitory orders have been issued in Madurai today and tomorrow. Accordingly, District Collector Sangeetha has announced that Section 144 will be in force in Madurai city from 6 am today to

12 midnight tomorrow. Protests, dharnas and public gatherings that disrupt public peace have been banned. However, it has been informed that there is no ban on worship at the Kasi Vishwanath temple and dargah on the Thiruparankundram hill.

27. The petitioner states that Lighting the Karthigai Deepam on the top of the Thiruparankundram hill is a part of the ancient Tamil tradition. This custom has been around for centuries. • History and Significance • Tradition: Lighting the deepam on the top of the hill in the month of Karthigai is a sacred event that explains the philosophy of Lord Shiva, Thirumal and Brahma appearing in the form of fire. • Ancient literature: References to lighting the deepam on the hills are also found in Sangam literatures such as Akananuru and Seevaka Chintamani. • Sangam literary source: Classical literatures such as Akananuru and Seevaka Chintamani indicate that lighting the lamp on the top of the Thiruparankundram hill is a part of the Tamil tradition. • Temple history: The Thiruparankundram Murugan Temple is a cave temple built by the Pandyas in the 6th century; legend says that Murugan, who defeated Soorapadman, worshippēd Shiva here. • Deepathoon Tradition: When the Karthigai Deepam is lit at the Subramania Swamy Temple, it has been a tradition for many years to light the Deepathoon at the top of the hill • Change in Practice: During World War II, the British government banned lighting Deepam on the top of the hill for security reasons. After that, the practice of lighting Deepam

at the Uchip Pillayar Temple Deepam Mandapam in front of the temple was followed for more than 100 years. • Recent Events: There have been recent demands from devotees and Hindu organizations to light the Deepam again at the original Deepathoon at the top of the hill

28. The petitioner states that There are many temples in India that keep their lamps burning 24 hours a day, all year round. Some of the important and popular temples are listed below: Temples in Tamil Nadu • Thiruverkadhu Devi Karumari Amman Temple, Chennai: The sanctum sanctorum of this temple has an unquenchable lamp called "Padivilakku" that burns continuously. • Laddumanur Mahadeva Temple, Kerala (near the Tamil Nadu border): This temple in Kottayam district of Kerala has an unquenchable lamp that is over 450 years old. It is believed that this lamp cures eye diseases. • Pollachi and surrounding temples: After the fire at the Madurai Meenakshi Amman temple, some important temples in Pollachi and Theni districts (including the Veerapandi Gaumariamman temple) have been equipped with unquenchable lamps to prevent fire accidents. Temples in other parts of India • Jwala Devi Temple, Himachal Pradesh: This temple is one of the most notable. It is not a statue, but nine flames that have been burning naturally from the earth (due to a natural gas leak) for centuries. These nine flames are worshipped as the nine forms of Goddess Durga. • Dhekiakhowa Bornaamghar, Assam: An earthen lamp

at this Vaishnava monastery in Jorhat district of Assam has been burning continuously since 1461, i.e. for over 500 years. •

Hanuman Temple, Chitrakoot, Madhya Pradesh: The unquenchable jyothi (lamp) here is said to have been burning continuously for 473 years, and is believed to fulfill the wishes of devotees. These unquenchable lamps, known as "Nanda Lamp" or "Dhuntamani Lamp", have been used in temples since the Chola period. They have been around. This tradition is still followed in many temples today and the lamps are kept unquenched. The lamp that has been burning unquenched for 473 years Do you know where it is? Devotees flock to the Hanuman temple to see the unquenchable lamp that fulfills people's wishes. In this post, you can see where this temple is located, some other important information about this temple and the unquenchable lamp there. There is a powerful Hanuman temple in the state of Madhya Pradesh in the area of Chitrakoothu. History says that this temple is a temple that has been around for centuries. Devotees from various places flock to see the miracle in this temple. A local resident says that a lamp in this temple was lit by mistake by Tulsidas. Local people say that the lamp he lit is the one that has not been extinguished and is burning brightly until today. Many devotees visit this temple from far away just to see this unquenchable lamp. The practice of burning unquenchable lamps 24 hours a day, all year round is present in many ancient temples, especially the lamps like the "Nanda Lamp" (Dhuntamani Lamp) mentioned in the

Chola period inscriptions, which are usually kept burning continuously in the sanctum. These lamps are still lit in only a few temples. Some prominent examples are the Thanjavur Big Temple, Madurai Meenakshi Amman Temple, Tiruchendur Subramania Swamy Temple and Thiruvavarur Thyagaraja Temple, where the tradition of lighting lamps at Thanjavur Big Temple is very famous. Some prominent temples where the lamps are lit continuously:

- Thanjavur Big Temple (Vyazhendra): History says that the Nanda lamps in this temple have been burning continuously for centuries.
- Madurai Meenakshi Sundareswarar Temple: The sanctum sanctorum lamps here have also been burning continuously for a long time.
- Tiruchendur Subramania Swamy Temple: The sanctum sanctorum lamps of this six-fold house of Lord Muruga also have a tradition of burning continuously.
- Thiruvavarur Thyagarajar Temple: The lamps in the Thyagarajar shrine are revered as unquenchable lamps.
- Kanchipuram Ekambaranathar Temple: Here too, there are unquenchable lamps for centuries.
- Thirunallar Saneeswarar Temple: Here too, there are unquenchable lamps.

Its significance:

- These are called "Dhuntamani Lamp" or "Nanda Lamp", and are kept burning unquenchable by pouring oil through donations given by devotees and kings.
- It is believed to symbolize the glory of the Lord and to maintain the sanctity of the temple.

This tradition continues today only in large and ancient temples, not in all temples.

28. The petitioner states that Dev Diwali in Varanasi, located in the northern state of Uttar Pradesh, is a grand event celebrated as the 'Diwali of the Gods' by lighting lakhs of earthen lamps on the banks of the Ganges on the Karthigai Pournami, which falls after Diwali, in which the entire Ganges River is illuminated with lamps, which is believed to be a way to worship Lord Shiva and for the gods to descend to earth. History and Significance of Dev Diwali • Dev Diwali: It is also known as the 'Diwali of Gods' or the 'Festival of God's Lamps'. According to Hindu beliefs, on this day, the gods are believed to descend to the banks of the Ganges and light lamps and celebrate. • Karthigai Pournami: It is celebrated on the full moon (full moon) day of the Karthigai month, which falls fifteen days after the regular Diwali. • Respect for Ganga: Lakhs of earthen lamps (Diyas) are lit on all the Ghats along the banks of the Ganges in Varanasi, transforming the Ganges into a sea of lights. • Glory to Lord Shiva: Some legends say that this festival is celebrated on this day to pay homage to Lord Shiva and to commemorate his killing of Tripurasuran. Highlights of the celebration • Illuminated Ghats: Thousands of people light lamps on all the Ghats from Ravidasar Ghat to Raj Ghat, doubling the beauty of the Ganges. • Aerial views: The Prime Minister and others have shared spectacular aerial images of this grand celebration. Similarly, every year in the month of Karthigai, devotees of Lord Muruga should be allowed to light lamps all over the Thiruparankundram hill as Karthigai Deepam.

29. The petitioner states that the order in W.P.(MD)No.3375 of 2025 dated 19.02.2025 passed by the Hon'ble Madurai Bench of Madras High Court. The authority has not complied with and dis-obedience of the said order hence I filed the Contempt Petition in Cont.P.(MD)No.1447 of 2025 and the same is pending before the Madurai Bench of Madras High Court till date.

30. The petitioner states that in the meantime number of problems arose on surrounding of the Tirupparankundram Hill. Already an order passed by the Madurai Bench of Madras High Court in this regarding but the Respondents has not obliged the High Court order and not passed any order regarding the Tirupparankundram Hills. I pray that this Hon'ble Court may be pleased to order the 2 to 4 Respondents to take over entire disputed Hill including Thirupparankundram Lord Murugan Temple, Madurai, in case take over the Hill by the 2 to 4 Respondents to provide peaceful environment to the devotees and surrounding General Public.

31. That the petitioner stated that petitioner sent detailed representation to respondents through E-mail and ordinary post seeking intervention is this 02.12.2025. regard. But till date the respondent did not take any action on petitioner representation. Remedy relay upon only this Hon'ble Court. A true copy of the

Representation to Respondent is annexed here as **ANNEXURE**
- P- 1 (33-60)

32. That the petitioner not filed similar petition before any court or Hon'ble High Courts and the Hon'ble Supreme Court.

33.GROUNDS:

- A.** Because the Respondents have not properly appreciated the averments in the facts and resulting in miscarriage of justice, illegal, unsustainable and contrary to the facts of the case and well settled principles of law.
- B.** Because the Respondents are without following the basic principles of Natural justice and violated the Article 14 and 21 of the Indian Constitution.
- C.** Because illegal movements of the Respondents will amount to discrimination. Such discrimination will amount to arbitrary and unreasonable exercise of power and the same shall not be in conformity Article 14, 16, 21 of the constitution of India.
- D.** It is humbly submitted the fact, injustice has been caused to the entire people of Tamil Nadu and their basic

amenities have been affected be non-appreciation of relevant materials in objectives and impartial manner by the Respondents.

E. It is humble submitted the facts, Respondents and department officials proceeding, working are illegal, Arbitrary, high handed, whimsical and unfair, abuse of Authority and against the principles of Natural Justice.

F. It is humble submitted Article 14 of the constitution of India clearly prohibits discrimination. If any discrimination without any intelligible differentia, certainty violation will hit by Article 14 Which is a guaranteed fundamental rights available to all person. The said right being the fundamental to treat equally among equals, cannot be negative.

G. It is humble submitted, Petitioner and common men legitimate claim cannot denied by Administrative error.

PRAYER

In the facts and circumstances of the case, as mentioned above, it is, therefore, most humbly prayed that this Hon'ble Court may graciously be pleased to issue of Writ of Mandamus or any other appropriate Writ or Order or

Direction or any suggestion or observation or particularly in the nature of Writ, Directing the respondents 1 to 9:

A. To take over and control of entire Thirupparankundram Lord Murugan Subramaniya Swamy Temple, Madurai, Tamil Nadu by Respondents No.2 to 4 (the Central Archaeological Department),

B. To lit a lamp on the top of the The Deepathoon (ancient stone lamp post) located on the top of Thiruparankundram Hill Dheepa Pillar permanently for 24 hours daily,

C. To Every year, on the day of Karthigai in the month of Karthigai, the entire Thiruparankundram hill be lit with lamps and Muruga devotees be allowed to worship.

D. Pass any other appropriate relief, orders, or directions which may deem fit in the facts and circumstances of the case.

**FOR THIS ACT OF KINDNESS THE PETITIONER HEREIN AS IN
DUTY BOUND SHALL EVER PRAY**

Drawn By : Divya Mishra

FILED BY:

Filed on : 06.12.2025

Narender Kumar Verma
Advocate for the Petitioner

IN THE SUPREME COURT OF INDIA
(ORIGINAL JURISDICTION)

WRIT PETITION.NO. OF 2025

BETWEEN

Hindu Dharma Parishad
Rep. by K.K.Ramesh,

Petitioner

AND

The union of India, & another

Respondents

AFFIDAVIT

1. I, Hindu Dharma Parishad, Rep. by K.K.Ramesh, Managing Trustee, 31, CMR Road, Kamarajar Salai Madurai - 625 009, Tamil Nadu, Presentably at New Delhi do hereby solemnly and sincerely affirm and state on oath as follows:

2. I am the petitioner in the above mentioned Writ petition and I am well acquainted with the facts of the case, as such I am competent to swear this affidavit.

3. That I have read the averments in para 1 to 3 of the petition for Writ petition pages (1 to 3) and the facts stated in pages (B to D) of the list of dates and IA's. and state that they are true to the best of my knowledge and belief.

4. I state that the facts stated herein are true to my knowledge, belief no part of it is false and nothing material has been concealed therefrom.

5. I state that the Annexures filed with the Writ petition are true copies of their respective originals.

DEPONENT
For Hindu Dharma Parishad

K.K. Ramesh
Managing Trustee

VERIFICATION

Verified at New Delhi on this the 13 day of Dec 2025. I the above named deponent to hereby verify that the contents of the above affidavit are true and correct to the best of my knowledge and belief. No part of it is false and nothing material has been concealed there from.

Attested

DEPONENT

For Hindu Dharma Parishad

K.K. Ramesh
Managing Trustee

CERTIFIED THAT THE DEPONENT
Shri/Smt./Km. Hindu Dharma Parishad
S/o, W/o, D/o. K.K. Ramesh
R/o. 31, CMR Road, Kamarajar Salai Madurai - 625 009, Tamil Nadu
Identified by Shri/Smt. Devi S. S. S. S. S.
has solemnly affirmed before me at New Delhi
on 13 day of Dec No. 13
that the contents of the affidavit were true and
correct to his knowledge.

Notary Public, Delhi



ANNEXURE - P 1**HINDU DHARMA PARISHAD****(Registered)****31, CMR Road, Kamarajar Salai Madurai - 625 009,
Tamil Nadu**

K.K.Ramesh,
Managing Trustee
mdukkramesh@gmail.com

Cell : 93441 56222

E.mail

:

Date: 02.12.2025

To,

1. The Union of India,
Rep. by its Secretary,
Minister of Culture,
501,'C' Wing, Shastri Bhawan,
New Delhi-110015
2. The Director (Science)
Archaeological Survey of India
Puratattva Bhawan, 6th Floor D-Block,
New Delhi-110023
3. The Director,
Archaeological Survey of India
Dharohar Bhawan, 24, Tilak Marg,
New Delhi - 110001
4. The Superintending Archaeologist
Archaeological Survey of India,
Trichy Circle, Main Guard Gate,

Trichy - 620 002

5. The State of Tamilnadu,
Rep. by its Secretary,
Hindu Religious and
Charitable Endowments Department,
Secretariat, Chennai - 600 009.
6. The Commissioner,
Hindu Religious and Charitable Endowments Department,
119, Uthamar Gandhi Salai,
Nungambakkam,
Chennai - 34.
7. The District Collector,
Madurai District,
Madurai
8. The Commissioner of Police,
Madurai City,
Alagarkoil Road, Madurai.
9. The Joint Commissioner/ Executive Officer,
Arulmigu Subramaniaswamy Temple,
Thirupparankundram
Madurai - 625005,

Respected Sir,

I, K.K.Ramesh, S/o. Kuppusamy Iyer Hindu, aged 54 years, Managing Trustee, Hindu Dharma Parishad, at No. 31, CMR Road, Kamarajar Salai Madurai - 625 009,

1. I submit that according to all leading newspapers and news in many T.V.channals and from my personel knowledge regarding Warning boards were installed today in front of the archaeological monuments, including the Jain temples on the Thiruparankundram hill. The warning messages are written in Tamil, Hindi and English. 'This monument has been declared of national importance under the Ancient Monuments, Archaeological Sites and Remains Act, 1958. Whoever destroys, removes, defaces, alters, defaces, endangers or misuses this monument, shall be liable to the punishment prescribed by the Ancient Monuments, Archaeological Sites and Remains Act, 2010. Some Muslim organizations are working with a foreign power to create riots between Hindus and Muslims. They are killing sheep and animals at the Dargah on the Thiruparankundram hill, thereby violating the sanctity of Thiruparankundram and thereby disturbing public peace.
2. I further submit that the Arulmigu Subramaniaswamy Temple is a Kudaivara temple located in Thiruparankundram, the first of the six temples in Madurai, which was developed by the Sangam. The glory of this temple has been mentioned in the Sangam period literature such as Paripadal, Thirumurukatrupaadi, Akananuru, Kalithoki and Madurai

Kanchi. It has also been mentioned by the Saiva religious poets Thirugnanasambandar, Sundarar and Manickavasagar. This temple, which originated as a Kudaivara temple during the early Pandya kings, was further enhanced during the later Pandya kings and was elevated with a tower with beautiful mandapams during the Nayaka period. Near the Kudaivara temple on the south side is the Karpadukka of the Jainas. The Pandyas ruled in all three Tamil Sanga periods, namely the First, Middle and Last. The title of Sadayavarman

3. I further submit that that the auspicious Subramaniatemple located in this temple is considered the first of the six temples. This temple, which is one of the 14 temples of the Pandyan nation, is a temple with a cave. In this temple, five deities namely Sri Vinayagar, Sri Sathyagreeswarar, Sri Durga Amman, Sri Pavalakanivai Perumal and Sri Subramaniam are present and bless them. The act of guiding a wealthy person to a wealthy person who sees a poor person without wealth, is called arupadai, which means that he will get all the things he wants. Our ancestors also guided him to get blessings as well as getting wealth. Nakkheer Thamaruliya Thirumurukatrupaadi has mentioned six places as the places where Murugan resides. Thiruparankundram is the foremost among them. This place is a place of worship sung by Thirugnanasambandar Sundaramurthy Nayanar. The deity here is worshipped by sages like

Sri Sathyagiriswarar, Parasara and Vedavyasa. In the sanctum sanctorum, Lord Sathyagiriswarar faces east, Pavalakanivai Perumal with Mahalakshmi faces west, Karpaka Vinayagar is seated on a lotus flower with a sugarcane and a moth in his hand and faces north, and Vishnu Durga is standing with a conch and a chakram as Mahishasuravarthinifaces north. Lord Muruga, along with nine warriors including Veerabhagu and the armies of Andaparanar and Ugkramurthy, defeated the demons and killed Surapatuma on the day of Shashti, and after receiving the blessing of the auspicious power, killed Surapatuma and rescued Vinnavar. After this, Lord Muruga married Deivanai Ammai at this temple and bestowed the Kaliyuga Varadhan in a sitting position. This is a very special feature. Since it is the wedding place of Lord Muruga, all the idols appear in solitude (with joy), which is a rare sight that cannot be seen anywhere else. It is believed that Nakkhirar, Surya, Chandran, Gayatri, Savitri, Siddhavidyadhara, KalaimagalNaan mugan, Indra, Madangamamu, and Kugamunivar came to the wedding of the auspicious Lord Muruga and Deivanai Amman. Since the sacred images of all these deities are located at the moolasthanam, it is a rare sight to see devotees worshipping the above deities and receiving the blessings of all the deities. The presence of the auspicious Lord Sathyagiriswarar and the Lord of Pearls facing each other in this holy place speaks of the unity of the Saiva and Vaishnava religions. Since the Puranas say that Lord Muruga worshipped the supreme deity that is present on this hill, which is presented in the form of

a linga, thousands of devotees come to Girivalam all day on the full moon day and receive the blessings of the Lord. It is a spectacular sight. The Puranas say that Ambal, who had killed Mahisha and was afflicted with the sin of Brahmagati, performed penance at this temple and got rid of his sins, and that the Karpaka Vinayaka of this temple was worshipped by Brahma. It is believed that by visiting this temple, obstacles to marriage are removed and one gets the blessing of a son. The sacred tree at this temple is the Kallathi tree

4. I further submit that Thiruparankundram Jain Caves The Thiruparankundram Jain Caves or Umai Andar Koil are a Jain cave complex carved into a hillock in the southern part of the Thiruparankundram Hills in the Madurai Municipal Corporation of Tamil Nadu. Peacocks and mantis are found in large numbers in this cave area.

4. I further submit that this temple was built in the 1st century BC for Digambara Jain monks. In the middle of the 7th century AD, as the Bhakti movement grew in Tamil Nadu, When Jainism weakened and Saivism and Vaishnavism flourished, this Jain temple, which was built in the 3rd century BC during the early Pandya period on the southern side of the Thiruparankundram hill, was destroyed in the 8th century AD during the Jain-Saiva conflicts and converted into the Umai Andar temple. The Tamil Brahmi inscriptions of this cave, dating back to the reign of the late Pandya king Maravarman Sundara Pandiyan (1216-1238) in the 13th

century, state that the caves were converted into a temple of Sundara Pandiyan by Prasanna Devan, a Saiva devotee. Structure of the Umai Andar Temple In the 8th century AD, the inner central hall of this cave has sculptures of Nataraja and Sivagami in the middle, sculptures of Ganapati and Murugan on the upper and lower sides, and sculptures of Murugan with Valli and Deivanai on the left. Tamil Brahmi inscriptions are also engraved on the left wall of the cave. A sculpture of Arthanariswarar is found separately in a small, dark cave on the right side of the cave. On the outer hill of the cave, there is a sculpture of Bhairava on the left side, and on the right side, there is a sculpture of Prasanna Devan, the patron saint of the Saiva religion, in the middle of the sculptures of the Saiva Kuravas Thirugnanasambandhar and Thirunavukkarasar. Ancient Monument The Archaeological Survey of India declared these Samana Caves as an ancient monument of national importance in 1958 and is maintaining them. Thiruparankundram Subramania Swamy Temple is the first of the six abodes of Murugan. This temple is located in a town called Thiruparankundram, about 8 km southwest of Madurai. According to the Puranas, it is here that Murugan married Deivanai. In this temple, Murugan is depicted in a married form. Thiruppanikal The sanctum sanctorum of Subramaniaswamy is a cave temple built for Lord Shiva in 773 CE by his general, Sathana Ganapathi, during the reign of the Pandya king Parantaka Nedunjadaiyan (765-815). Among the Madurai Nayaka kings, Veerappar (1572-1595), Thirumalai

king (1623-1659) and Queen Mangammal (1689-1706) have thiruppanikalam in this temple.

6. I further submit that He said that there is a complaint that a temple is being encroached on the Kundrathu hill: There are more than 11 temples on the hill belonging to the Thiruparankundram temple. All of them are holy temples. Among them, a wall has been erected around the temple below the dargah and a wire fence has been erected and occupied.

7. I further submit that Thenparankundram Umaiyandar Temple a cave temple has been excavated on the southern slope of Thirupparankundram Hill, facing south. This cave temple can be reached by taking the dirt road leading from the Girivala path to the foot of the hill. The archaeologists have built long steps to reach the cave temple. It was originally a Jain cave temple. Historians believe that this cave temple was excavated during the 8th-9th century AD, when Jainism flourished in Madurai. During the reign of Maravarman Sundarapandian I (1216-1239 AD), one of the most famous of the later Pandya kings, it was rebuilt as a cave temple dedicated to Shiva around 1223 AD.

8. I further submit that History / Inscriptional northern language inscription in Grantha script records that during the reign of the Pandya king

ParantakaNedunjadayan (765-815 AD), this temple was built on the hill of Paramasikarini by his army commander, Satan Ganapathi, who held the titles of Samanta Bheeman and Vaidyamukkyan, for Lord Shiva, the Sambhu, in the year 3874 (773 AD). Another Tamil inscription in Vatthilu records that during the sixth reign of the Pandya king Varaguna I (792-835 AD), the great lord Sathan Ganapathi, a physician named Pandi Amrithamangalavaryan, residing in Karavanthapuram, repaired this temple and the holy pond, and that his wife Nakkankottari built a Durgadevi temple and a Jeshdayar temple there. Following ParantakaNedunjadayan, the Nayaka kings Veerappa Nayaka (1572-1595 AD), Tirumalai Nayaka (1623-1659) and Queen Mangammal (1689-1704) of the Madurai Nayaka dynasty played an important role in the expansion of this temple.

9. I further submit that An Islamic Dargah can be found on the top of the Thiruparankundram hill. This Dargah houses the tomb of the Islamic saint Hazrat Sultan Sikandar Badusha Shaheed (RA). Sikandar Badusha was the governor of Jeddah. He, along with Hazrat Sultan Syed Ibrahim Shaheed Badusha, came from Medina to Ervadi in the Ramanathapuram district of Tamil Nadu in 1182 AD. When the Pandya king named Thirupandian refused to convert to Islam, ErvadiBadusha Sultan Syed Ibrahim Shaheed (RA) fought against Thirupandian and conquered the Madurai region. Hazrat Sultan Sikandar Badusha was

crowned as the king of Madurai region. Thirupandiyan, who was defeated and fled, went to Tirupati. He called his friends for help to restore the lost kingdom. He attacked Madurai with a large army of friends. Hazrat Sultan Sikandar Badusha climbed the Thiruparankundram hill with his army and hid. Sikandar Badusha Shaheed was killed on the Thiruparankundram hill during the attack on the hill by the Pandya army. A tomb was built for him here. A monument was built on the tomb of Sikandar Shah in the 17th to 18th centuries. Later, the Pandya king who ruled Madurai donated 40 acres of land to this dargah as a land grant. A copper plate was also given for this.

10. I further submit that the police have registered a case against Muslim organizations who violated the ban on goat sacrifice on the Thiruparankundram hill the day before yesterday, and against Hindu fronts who marched without permission. The police have banned the slaughter of goats and roosters on the hill. The day before yesterday, some Muslims, carrying a lamb, went in procession from the mosque to the hill to slaughter a goat. The police stopped them on the way to the hill on the Periya Rath Road and sent them back. The London court itself has ruled that the Thiruparankundram hill is the 'Murugan Hill'. The Thiruparankundram police have registered a case against the organizations including the United Jamaat, STBI, and Indian Union Muslim League, which violated the ban, on charges of disturbing public peace, taking a procession in a

public place without permission, and preventing government employees from doing their work. The day before yesterday, the Hindu Front in Thiruparankundram held a consultation meeting in a private hall regarding the protection of the Thiruparankundram hill and opposing the slaughter of goats on the hill. Led by the party's state president, Kadeshwara Subramaniam, more than 200 people marched from the hall to the Subramania Swamy temple. The police also registered a case against the Hindu Front for taking a procession without permission, gathering in a public place, and disturbing public peace

11. I further submit that the Hindu Tamil daily reports that the police have banned Muslims from sacrificing goats and chickens at the dargah on the Thiruparankundram hill. The Chandanakudu festival of the Sultan Sikandar Badusha Auliya Dargah on the Thiruparankundram hill began on the 1st with the hoisting of the flag. The Chandanakudu festival was held on the night of the 17th. On that occasion, it was announced that goats and chickens would be sacrificed and the Kanduri festival would be held on the morning of January 18. The villagers and Hindu organizations opposed this, so the ban on the sacrifice of goats and chickens was imposed. The Kadars of the United Jamaat and other Muslim organizations tried to go to the hill yesterday, carrying a goat to offer Kanduri to the dargah on the hill. They were stopped by the police. The police said that there is a ban on sacrificing animals on the hill. After

negotiations between the two parties, the Muslims dispersed from there. Following this, the news reports that the police are engaged in security at the foot of the mountain to ensure that no one goes up to the mountain to offer sacrifices. Only devotees going to the Kashi Vishwanath Temple and Dargah on the mountain are allowed in after checking.

12. I further submit that Black stone stairs have been built to climb the mountain. There are three caves of different sizes (look like holes in the rock. A sunai is also found. Bed-like structures have been carved on the floor of the rock. But they are not carved long enough for humans to lie down in. Stairs have been built on the rock to go to another cave on the mountain. They have been supported with iron pipes. This cave is located on the fold of the mountain. A sunai is found in this connection. Four beds have been neatly carved on the rock floor here. Three Tamil Brahmi inscriptions have been engraved on the rock at the head of the beds. They are

13. I further submit that the Thiruparankundram: Jihadi -

Attacks and Aggression Conspiracies Veera. Rajamanickam January 18, 2025 Jihad Arupadai Veedu Madurai Hindu Charitable Trusts Temple Islamic Terrorism in Tamil Nadu Islamic Organizations Islamic Terrorism Jihad Council Hindutva Fighting Attack on Hindus Thiruparankundram Tamil Jihadists Jihad in Tamil Nadu Islamic fundamentalist movements have

challenged the name of Thiruparankundram Hill to be changed to Sikandar Pasha Hill and that on February 18, 2025, they will slaughter goats, cows and chickens on top of the Murugan shrine and have a feast. This is an awareness post about how these jihadist dreams, the political conspiracy of affirming minority power, and thereby eliminating the Hindu race, work step by step. They are gradually staging some conspiracies in the name of minorities, enjoying power and exploiting the rights of the majority. First, they create a controversy to create problems in a peaceful society. Then, in the meantime, they create an unjust equality, and then they demand an even more shameless lie in the name of social justice and the salvation of minority rights. Political parties & power groups that collect bribes from Islamic fanaticism and terrorist organizations. Scumbags who live as slaves to them for their own gain. Separatists, traitors. They create a big fuss through such a network and continue to create false stories that minorities are being oppressed and crushed. The cruelty is that many of the majority Hindus of Tamil Nadu, who have no political or cultural awareness, believe these. You may remember the lies spread about the history of the Babri Masjid and the Godhra train attack during the Ayodhya movement. The first of the six camps of Lord Muruga is Thiruparankundram. In the book Thirumurukatruppadaai, one of the oldest books of Tamil literature, the Sangam poet Nakkhirar praises Lord Muruga who resides here and is blessed with the mountain goddess

as a deity living with the mountain goddess. Following this, Thiruparankundram is mentioned in many other literatures, inscriptions and charters such as Thiruppugazh, Kandapurānam, ThiruvilāyadPurānam. On this sacred hill, a single-pitched roof was put on the hill a few decades ago without anyone knowing. Everyone who asked was told that it was for the people who came to see the Siddha Lord at the top to rest. Later, it was not a Siddha Samadhi, but a Dargah and a mosque of Sikandar Badusha. Then they turned the roof into an iron fort and wrote Sikandar Badusha Hazrat in Arabic letters on a peeling tin board and circulated this false story in the vicinity of Madurai. The sad truth is that while all this was happening, the Hindus and Muruga devotees living in Madurai and other parts of Tamil Nadu, feeling like it had rained on a buffalo, were minding their own business without any sense of shame and without any protest. At the same time, they were buying biryani from the Muslims and eating it and singing "Lallalal" that it was enough to be divided into religions. Oh, and thinking that there was no protest, the next step was to turn the tin fort into a school gate, install a horn loudspeaker banned by the Supreme Court, start prayers and do everything to legally claim this blatant encroachment as an "Islamic place of worship". In addition, the extreme fundamentalists among the Islamic fanatics, in the name of the Shirk Eradication Conference, have put up a 30-foot by 16-foot plexiglass board in front of the Thiruparankundram Murugan Temple, saying, "We will

demolish the towers, schools, and places of worship that are above ground.” They are putting up posters all over the town. The Hindu Charitable Land Department of the Tamil Nadu government, which generates an annual revenue of 5 crore rupees, is claiming to be protecting the Thiruparankundram Temple. Seeing that there is no opposition from this department, which is tainted with corruption and inaction, these Islamic fanatics are even more encouraged. They boldly said that Hindus should not climb the mountain or light the Jyothi Deepam on Karthigai Deepam. Then, in support of the claim that Thiruparankundram Hill is Sikandar Hill and that Sikandar Pasha Dargah is located there, they used the wages of writers, newspapers, and media to spread the false story that Sikandar Pasha was an Islamic Siddha and Sufi sage.

14. I further submit that There are many sources in Tamil literature that Thiruparankundram hill is the hill of Murugan. There are also many administrative documents from the reign of Tamil kings to the present rulers and documents that indicate that this is the holy hill where Murugan resides. Also, from the London court to the Madras High Court, they have confirmed that it is the hill of Murugan. Also, the Madras High Court has given permission to light the Karthigai Deepam on the hill.

15. I further submit that There is evidence that such conspiracy to build tombs is a strategy to occupy temples

since the Mughal era. For example, it is said that the Ettukudi Murugan Temple was converted into the Ervadi Dargah. Similarly, a Muslim body is buried inside the Sri Rangapattinam Ranganathar Temple in Karnataka. However, according to Islam, building tombs and worshipping Dargahs is prohibited. It is against the religion of Islam. In such a case, this is an act that incites religious unrest.

16. I further submit that Abdul Samadhu submitted a petition to Speaker Appavu to allow Muslims to worship in the Muslim Samadhi located illegally on the holy hill. The Chief Minister should have intervened and condemned it right then. But the Tamil Nadu government is watching, despite clearly knowing that every organization of Muslim organizations is competing and trying to make this an issue.

17. I further submit that The Tamil Nadu ruling party is supporting the act of inciting religious riots in Tamil Nadu. The Hindu Religious and Endowments Department has not given due importance to Murugan's first base in Thiruparankundram. . The Tamil Nadu government should immediately put an end to this conspiracy.

18. I further submit that There has been a controversy over Navaskani, an MP from the Indian Union Muslim League, who went there and ate biryani. Some

people who tried to take the cooked biryani to the Thiruparankundram hill were also stopped by the police.

19. I further submit that Madurai Aadeenam Sri Gnanasambandha Desika Swamigal, who was trying to go to the Kashi Vishwanathar temple located on the hill, was stopped by the police. Following these incidents, Thiruparankundram Hill has become another controversial area. While the existing religious issues in our country continue to remain unresolved. It is not acceptable to create a controversy at another place of worship. The police and the district administration are investigating the matter.

20. I further submit that They have announced that they will find out what the practice was before and formulate rules accordingly. Even though research on the previous practice is on the sidelines, everyone should realize that religious issues have always had the power to easily make people emotional and turn even those who are friendly into enemies. It is very easy to divide people by drawing lines. They have already drawn many lines like religion, caste, language, Dravidian, Aryan, food habits, color. Political parties are also waiting to take religious issues into their hands and make politics out of it and gain profit from it.

21. I further submit that Religious activities are increasing in the northern states, such as the violence taking place in the name of the cow protection committee, and the

announcement that business establishments should clearly write the name of the owner on their name boards so that they know what religion they belong to. In Tamil Nadu, which used to be free from such extreme religious animosity, there has been a recent surge in anti-Sanatana sentiment.

22. I further submit that The rise of temple encroachment and other religious hate speeches is worrying. Only if we put aside the identities and lines that divide us, give them little value, realize that we are all human beings, and prioritize love, brotherhood, and harmony, will the country walk on the path of peace in this era. Keeping these in mind, it is beneficial for all parties not to take up matters that create division and unrest.

23. I further submit that The Kasi Vishwanath temple is located on the Thiruparankundram hill. To reach this temple on the hill, steps have been built after the Saravana Poygai. The Jeeva Samadhi and shrine of the Siddha named Machhamuni are located here. According to the Thala Purana stories, Machhamuni swims in the form of a fish in the water of the spring here. On the high rock located next to this spring, relief sculptures of Parsvanatha and Bahubali have been carved. The period of these sculptures is estimated to be 8th - 9th century AD.

24. I further states that A case was filed in the Supreme Court seeking permission to light the lamp on

Karthigai Deepam at the top of the Thiruparankundra hill. The verdict in the case was that the temple administration can light the lamp anywhere on the hilltop, up to a distance of 15 meters from the compound wall of the dargah. The lamp pillar that is usually lit is 100 meters away from the dargah. If the Tamil Nadu government and the Charities Department had wanted, they could have lit the lamp on the traditional lamp pillar itself; to appease the Muslims, the temple administration lit the Karthigai Deepam near the Uchip Pillayar Temple, which is 150 feet high on the hill. Now the place where the lamp is lit is the place where the Moksha Deepam is lit for the dead. Even today, if someone dies in that area, the Moksha Deepam is lit there for them. Lighting the Karthigai Deepam at the place where the Moksha Deepam is lit is against the rules of the Agamas

25. I further states that A large number of people are worshipping at the Kashi Vishwanath Temple and Dargah on the Thiruparankundram hill in Madurai district every day. However, for the past few days, Hindu organizations have been insisting that goats and chickens should not be sacrificed at the Dargah on the hill. As a result, the Hindu Munnani organization has announced that a protest will be held tomorrow (Feb. 4) to protect the Thiruparankundram hill. Since people from various organizations from the southern districts are also going to participate in this protest, the police have refused permission. Meanwhile, people belonging to Hindu and Islamic organizations are uploading

their demands and various opinions on social media regarding the Thiruparankundram hill. Due to this, an unusual situation has arisen between Hindu and Islamic organizations. In this situation, 144 prohibitory orders (163 BNSS) have been issued in Madurai city to prevent outsiders from entering. As a precautionary measure, 144 prohibitory orders have been issued in Madurai today and tomorrow. Accordingly, District Collector Sangeetha has announced that Section 144 will be in force in Madurai city from 6 am today to 12 midnight tomorrow. Protests, dharnas and public gatherings that disrupt public peace have been banned. However, it has been informed that there is no ban on worship at the Kasi Vishwanath temple and dargah on the Thiruparankundram hill.

26. I further states that Lighting the Karthigai Deepam on the top of the Thiruparankundram hill is a part of the ancient Tamil tradition. This custom has been around for centuries. • History and Significance • Tradition: Lighting the deepam on the top of the hill in the month of Karthigai is a sacred event that explains the philosophy of Lord Shiva, Thirumal and Brahma appearing in the form of fire. • Ancient literature: References to lighting the deepam on the hills are also found in Sangam literatures such as Akananuru and Seevaka Chintamani. • Sangam literary source: Classical literatures such as Akananuru and Seevaka Chintamani indicate that lighting the lamp on the top of the Thiruparankundram hill is a part of the Tamil tradition. •

Temple history: The Thiruparankundram Murugan Temple is a cave temple built by the Pandyas in the 6th century; legend says that Murugan, who defeated Soorapadman, worshipped Shiva here. • Deepathoon Tradition: When the Karthigai Deepam is lit at the Subramania Swamy Temple, it has been a tradition for many years to light the Deepathoon at the top of the hill • Change in Practice: During World War II, the British government banned lighting Deepam on the top of the hill for security reasons. After that, the practice of lighting Deepam at the Uchip Pillayar Temple Deepam Mandapam in front of the temple was followed for more than 100 years. • Recent Events: There have been recent demands from devotees and Hindu organizations to light the Deepam again at the original Deepathoon at the top of the hill

27. I further states that There are many temples in India that keep their lamps burning 24 hours a day, all year round. Some of the important and popular temples are listed below:Temples in Tamil Nadu• Thiruverkadhu Devi Karumari Amman Temple, Chennai: The sanctum sanctorum of this temple has an unquenchable lamp called "Padivilakku" that burns continuously. • Laddumanur Mahadeva Temple, Kerala (near the Tamil Nadu border): This temple in Kottayam district of Kerala has an unquenchable lamp that is over 450 years old. It is believed that this lamp cures eye diseases. • Pollachi and surrounding temples: After the fire at the Madurai Meenakshi Amman temple, some important temples in Pollachi and Theni districts (including the Veerapandi

Gaumariamman temple) have been equipped with unquenchable lamps to prevent fire accidents. Temples in other parts of India • Jwala Devi Temple, Himachal Pradesh: This temple is one of the most notable. It is not a statue, but nine flames that have been burning naturally from the earth (due to a natural gas leak) for centuries. These nine flames are worshipped as the nine forms of Goddess Durga. • Dhekiakhowa Bornaamghar, Assam: An earthen lamp at this Vaishnava monastery in Jorhat district of Assam has been burning continuously since 1461, i.e. for over 500 years. • Hanuman Temple, Chitrakoot, Madhya Pradesh: The unquenchable jyothi (lamp) here is said to have been burning continuously for 473 years, and is believed to fulfill the wishes of devotees. These unquenchable lamps, known as "Nanda Lamp" or "Dhuntamani Lamp", have been used in temples since the Chola period. They have been around. This tradition is still followed in many temples today and the lamps are kept unquenched. The lamp that has been burning unquenched for 473 years Do you know where it is? Devotees flock to the Hanuman temple to see the unquenchable lamp that fulfills people's wishes. In this post, you can see where this temple is located, some other important information about this temple and the unquenchable lamp there. There is a powerful Hanuman temple in the state of Madhya Pradesh in the area of Chitrakoothu. History says that this temple is a temple that has been around for centuries. Devotees from various places flock to see the miracle in this temple. A local resident says that a lamp in this temple was lit by mistake by

Tulsidas. Local people say that the lamp he lit is the one that has not been extinguished and is burning brightly until today. Many devotees visit this temple from far away just to see this unquenchable lamp. The practice of burning unquenchable lamps 24 hours a day, all year round is present in many ancient temples, especially the lamps like the "Nanda Lamp" (Dhuntamani Lamp) mentioned in the Chola period inscriptions, which are usually kept burning continuously in the sanctum. These lamps are still lit in only a few temples. Some prominent examples are the Thanjavur Big Temple, Madurai Meenakshi Amman Temple, Tiruchendur Subramania Swamy Temple and Thiruvavarur Thyagaraja Temple, where the tradition of lighting lamps at Thanjavur Big Temple is very famous. Some prominent temples where the lamps are lit continuously:

- Thanjavur Big Temple (Vyazhendra): History says that the Nanda lamps in this temple have been burning continuously for centuries.
- Madurai Meenakshi Sundareswarar Temple: The sanctum sanctorum lamps here have also been burning continuously for a long time.
- Tiruchendur Subramania Swamy Temple: The sanctum sanctorum lamps of this six-fold house of Lord Muruga also have a tradition of burning continuously.
- Thiruvavarur Thyagarajar Temple: The lamps in the Thyagarajar shrine are revered as unquenchable lamps.
- Kanchipuram Ekambaranathar Temple: Here too, there are unquenchable lamps for centuries.
- Thirunallar Saneeswarar Temple: Here too, there are unquenchable lamps.

Its significance:

- These are called "Dhuntamani Lamp" or

"Nanda Lamp", and are kept burning unquenchable by pouring oil through donations given by devotees and kings. • It is believed to symbolize the glory of the Lord and to maintain the sanctity of the temple. This tradition continues today only in large and ancient temples, not in all temples.

28. I further states that Dev Diwali in Varanasi, located in the northern state of Uttar Pradesh, is a grand event celebrated as the 'Diwali of the Gods' by lighting lakhs of earthen lamps on the banks of the Ganges on the Karthigai Pournami, which falls after Diwali, in which the entire Ganges River is illuminated with lamps, which is believed to be a way to worship Lord Shiva and for the gods to descend to earth. History and Significance of Dev Diwali • Dev Diwali: It is also known as the 'Diwali of Gods' or the 'Festival of God's Lamps'. According to Hindu beliefs, on this day, the gods are believed to descend to the banks of the Ganges and light lamps and celebrate. • Karthigai Pournami: It is celebrated on the full moon (full moon) day of the Karthigai month, which falls fifteen days after the regular Diwali. • Respect for Ganga: Lakhs of earthen lamps (Diyas) are lit on all the Ghats along the banks of the Ganges in Varanasi, transforming the Ganges into a sea of lights. • Glory to Lord Shiva: Some legends say that this festival is celebrated on this day to pay homage to Lord Shiva and to commemorate his killing of Tripurasuran. Highlights of the celebration • Illuminated Ghats: Thousands of people light lamps on all the Ghats from Ravidasar Ghat to Raj Ghat, doubling the beauty of the

Ganges. • Aerial views: The Prime Minister and others have shared spectacular aerial images of this grand celebration. Similarly, every year in the month of Karthigai, devotees of Lord Muruga should be allowed to light lamps all over the Thiruparankundram hill as Karthigai Deepam.

29. I further submit that I file a Public Interest Litigation in W.P.(MD).No.3375/2025 before the Hon'ble Madurai Bench of Madras High Court and the same was disposed on 19.02.2025 by the Hon'ble High Court and passed the following order:-

The petitioner has filed the present Writ Petition for a direction directing the respondents A.To the entire Thiruparankundram hill should be brought under the control of the respondents 2 to 4 (the Central Archaeological Department), B.To Permission to climb Thirupparankundram Hill must be obtained from the Central Archaeological Department before being allowed to do so C. To the temple complex in the mountains must be protected D.To The Temples on Thirupparankundram Hill Should be protected E.To the Umaiyyandar Kudaivar Temple behind Thirupparankundram hill Should be protected F.To the debris and encroachments around Thirupparankundram Hill should be removed and G.By considering the petitioner's representation dated 29.01.2025.

2. When the matter is taken up for hearing today, it is stated that as per Section 3 of the Places of Worship (Special Provisions) Act, 1991, there is a specific bar in conversion of places of worship. Further, the Hon'ble Apex Court had specifically stayed in the case of Ashwini Kumar Upadhyay Vs. Union of India in W.P.(C) No. 1246 of 2020, dated 12.12.2024 that "no further suits can be registered in the country against places of worship till further orders from the Supreme Court, it further directed that in pending suits (such as those concerning Gyanvapi Mosque, Mathura Shahi Idgah, Sambhal Jama Masjid etc) Courts should not pass effective interim or final orders including order for survey."

3. In view of the above, liberty is granted to the petitioner to give afresh representation to the respondents 2 to 4 and the authority concerned is directed to consider and pass appropriate orders, on merits and in accordance with law, after affording due opportunity to all the interested parties concerned, as expeditiously as possible.

4. Accordingly, this Writ Petition is disposed of. There shall be no order as to costs. Consequently, connected Miscellaneous Petitions are closed.

30. I further submit that on 03.03.2025 I sent a detailed representation by Speed post to respondents seeking intervention in this regard. But the respondents did not take any action on my representation Till today.

31. I further states that on 03.03.2025 I sent a detailed representationEncloseHon'ble High court orderin W.P.(MD).No.3375 of 2025 dated 19.02.2025 by Speed post to respondents seeking intervention in this regard. But the respondents did not take any action on my representation Till today.

32. I further states that the order in W.P.(MD)No.3375 of 2025 dated 19.02.2025 passed by the Hon'ble Madurai Bench of Madras High Court. The authority has not complied with and dis-obedience of the said order hence I filed the Contempt Petition in Cont.P.(MD)No.1447 of 2025 and the same is pending before the Madurai Bench of Madras High Court till date.

33. I further states that in the meantime number of problems arose on surrounding of the Tirupparankundram Hill. Already an order passed by the Madurai Bench of Madras High Court in this regarding but the Respondents has not obliged the High Court order and not passed any order regarding the Tirupparankundram Hills. I pray that this Hon'ble Court may be pleased to order the 2 to 4 Respondents to take over entire disputed Hill including

Thirupparankundram Lord Murugan Temple, Madurai, in case take over the Hill by the 2 to 4 Respondents to provide peaceful environment to the devotees and surrounding General Public.

Hence, I hereby requested your good self to A take over entire Thirupparankundram Lord Murugan Subramaniya Swamy Temple, Madurai, Tamil Nadu should be brought under the control of Respondents 1 to 4 (the Central Archaeological Department). B.To lit a lamp on the top of the The Deepathoon (ancient stone lamppost) located on the top of Thiruparankundram HillDheepa Pillar permanently for 24 hours daily; C.To Every year, on the day of Karthigai in the month of Karthigai, the entire Thiruparankundram hill should be lit with lamps and Muruga devotees should be allowed to worship.

Yours faithfully,

(K.K.RAMESH)

Narender Kumar Verma

Advocate for Petitioner

C.C.No. 2103, Ph: 9650134838

To

The Registrar

Supreme Court.

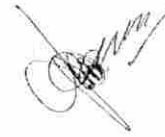
DIARY NO. - 70554/2025

HINDU DHARMA PARISHAD VS. THE UNION OF INDIA & Ors

Sir,

We have filed the above Writ Petition, and the Registry had arisen the defect that whether Writ Petition is PIL or Writ. It is humbly submitted that Petitioner filed this Petition as Writ Petition, the Petitioner permanent residing in Madurai and Petitioner his family members have been visiting the temple daily. Petitioner and his family members fundamental rights are violated so he filed this Writ Petition. It is clarified here that the Writ Petition has fallen in the Nature of Writ and does not fall in the Nature of PIL. Kindly accept the letter and list in the Interest of Justice.

Thank you



14.12.2025

Narender Kumar Verma