IN THE HON'BLE HIGH COURT OF JUDICATURE AT ALLAHABAD ,LUCKNOW BENCH LUCKNOW

Other Original Suit No. 4, year 1989

Sunni Central Board of
Wakf U.P.and others — Plaintiffs

Versus

Gopal Singh Visarad
(Deceased) and others — Defendants

STATEMENT OF D.W.NO. 2/1-1
SHRI RAJINDER SINGH.

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(Deceased) and others — Defendants

Correlated
Other original Suit No.- 1/1989
Other original Suit No.-. 3/1989
Other original Suit No.- 5/1989

EXAMINATION IN CHIEF BY WAY OF AFFIDAVIT OF SHRI RAJINDER SINGH D.W.NO. 2/1-1. UNDER ORDER 18 RULE 4 CODE OF CIVIL PROCEDURE

I, Rajinder Singh, aged-60 years approx, S/o Late Shri Bishan Singh, resident- 293, Sector-16, Faridabad, Haryana, do solemnly affirm on oath as under :

1. I have passed Higher Secondary Examination from Government Higher Secondary School, Kalkaji, New Delhi in 1962. Passed technical education in Millar Trade from I.T.I. Arab ki Sarai, New Delhi in 1963.

2. I got the technical training in "Tool and Cutter Grinding" from S.I.S.I. Okhla, New Delhi in the year 1963-64 and also got the training in

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"Bluprint Reading" from this institution in the year 1965.

3. I was born in a Sikh family and has been taking interest in the study of religious, cultural and Historical books of Sikh Cult in accordance with the family tradition and in acquiring knowledge since childhood and has been acquiring more knowledge in this context after obtaining Technical education. In addition to this I have studied Vedic Vandmaya, history of Purans and representative literature of various cult with inquisitive.

4. I have been writing on various subjects since 1967. My articles have been publishing in State and National level magazines and also has been editing a quarterly magazine "Vishwakarma Sangh" since 1987.

5. I had studied a number of ancient books in the form of edited and published books about Sikh Cult and history which inc1ude "Aadi Sakhies (1758 Vikrami 1701 Christian era), Puratan Janam Sakhi Guru Nanak Devji Ki (1791 Vikrami = 1734 Christian era), creation of Bhai Mani Singh (Life-time 1701-1791 Vikrami 1644-1734 Christian era) "Pothi Janmsakhi: Gyan Ratnawali", Bhai Bale Wali" (Shri Guru Nanak Dev) Janamsakhi" (1940-Vikrami = 1883 Christian era) creation of Sodhi ManoharDas Meharban (Life time 1637-1697 Vikrami = 1580-1640 Christian era) "Sachkhand Pothi :

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Janamsakhi Shri Guru Nanak Devji, creation of Babu Sukhbasi Ram vedi (Eighth descendant of Shri Laxhmi Chand younger son of Guru Nanak Devji) "Guru Nanak Vansh Prakash (1886 Vikrami = 1829 Christian era), creation of Shri Tara Hari Narotam (Life-time 1879-1948 Vikrami = 1822-1891 Christian era) "Shri Guru Tirath Sangrahi" and famous creation of Gyani Gyan Singh "Tawarikh Guru Khalra: Part-I (1948 Vikrami 1891 Christian era) etc. It is fully evident from the information gained from these books that disputed land is a birth place of Shri Ramchanderji and Guru Nanak Dev had sought the darshan of Shri Ram Janam Bhoomi Temple at Ayodhya It is also proved from these books that with the passage of time Shri Guru Teg Bahadur and his son Shri Guru Govind Singh have also sought the darshan of Shri Ram Janam Bhoomi Mandir at Ayodhya.

6. According to Janmsakhi Bhai Bala (Creation:- 1715 Vikrami 1658 Christian era, edited by Dr. Gurbachan Kaur, Department of Language, Punjab, Patiala, 1987 Christian era page 172) Shri Guru Nanak Dev born in the house of Shri Kalu Vedi and mother Tripta, resident of Taiwandi Rai Bhoai Bhatte city on theauspicious day, Kartik Poornima, 1526 Vikrami 20th October, 1469 Christian era. It is learnt from the creation "Sachkhand Pothi: Janamsakhi Shri Guru Nanak Devji (Period of creation — approx. 1669 Vikrami = 1612 Christian era, composed by Prof. Kirpal Singh, Khalsa College, Amritsar, 1962 c.e.

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Page 89) that God graced Nanak Dcv with his appearance on the auspicious day Bhadrapad Poornima 1564 Vikrami 1507 c.e. While Guru Nanak Devji was taking bath in Kali Vainye River during the period when Nanak Dev was working by the name of Modi in the Modikhana of Nawab Daulat Khan lodi of Sultanpur. After that he resolve to go on pilgrimage (page - 111). Photocopies of relevant parts of the said books are attached as enclosure 1 and 2, with affidavit.

7. It is written in "Aadi Sakhies" (period of creation — 1758 Vikrami = 1701 c.e., composed by Dr. Pyara Singh, Lahore book shop, Ludhiana, 1983, c.e., page 168) that "Then Baba went on further pilgrimage. He went to Ganga and Godawari and then to Banarsi, Gomati, Ayodhya, Dwarka, Jagnnath, Orissa in all he went to sixty-eight holy places. Got the blessings of all, took bath and seen the whole land".

Similar writing is in Puratan Janmsakhi of Shri Guru Nanak Devji (period of creation: - 179.1 Vikrami — 1734 c.e., composed by Shri Shamsher Singh Ashok, Dharm Prachar Committee, Shri Amritsar, 1969 c.e., page 64) that "Then Baba went on further pilgrimage. He went to Ganga, Godawari, Prayag, Gomti, Ayodhya, Dwarka, Jagannath, Orissa, sixty eight holy places. Got the blessing of all. Took bath and seen all the land.

It is evident from above extracts that Guru Nanak Dev went on pilgrimage to Holy City of Ayodhya. Relevant photocopies of the above

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books are enclosed with affidavit as enclosure 3 and 4.

8. About the pilgrimage to Ayodhya it was written in "Pothi Janmsakhi : Gyan Ratnawali " (period of creation- Approx 1787 Vikrami = 1730 c.e. on order of Mian Charagdeen Saraj Deen, Mustafai Printing Press, Pathar Chapa edition, 1947 Vikrami = 1890 c.e., page 213) that "Then Baba while going to Ayodhya said to Mardana. This is the City Ayodhya of Shri Ramchanderji. Let us go for its darshan. Then Babaji went into the river". Photocopies of these books are enclosed with the affidavit as enclosure 5.

9. Disclosing the mystery of meaning of Ayodhya Darshan by Shri Guru Nanak Devji,, it is written in Bhai Bale Wale Janmsakhi (published by Chatar Singh — Jiwan Singh, Bazar Bhai Sewa, Amritsar, 1940 Vikrami = 1883 c.e., page 261) that "Guru ji went to Ayodhya". Guru Nanak Devji said, "Bhai Bala, it is the city of Shri Ramchanderji. Shri Ramchanderji descended here and has done his deeds. So let us go to see it. Then Shri Guruji went to sit at the bank of Saryu River." Photocopy of above book are attached with affidavit as enclosure 6 .

10. It becomes clear from the Janmsakhies referred above in para 8 and 9, which purport of "Ayodhya Darshan by Guru Nanak Dev is to see all the places of deeds of Shri Rama. Shri Ram Janam Bhoomi Temple was the most important

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place among the deed places of Shri Rama. Shri Rama born at this important deed place and performed his deeds here. And Guru Nanak devji referred about this place that "We must see this place. Similar fact was written by Baba Sukhbasi Ram Bedi, the eight descendant of Shri Laxmi Chand, younger son of Guruji in his creation Guru Nanak Vansh Prakash" (period of creation — 1886 Vikrami = 1829 c.e., composed by Dr. Gurmukh Singh, Punjabi University, Patiala, 1986 Christian era, page 151) that:- from there Satguru went ahead alongwith Mardana and reached Ayodhya Pun, river Saryu flows where, took bath in Saryu, clean teeth and sought the darshan of Shri Rama. After that Guru Nanak went ahead with the resolve of welfare of masses.

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The above couplet "Darshan Ram Nihar" makes it very clear that Guru Nanak Devji sought the darshan of "Rammurti" in deeds place called Shri Ram Janam Bhoomi Mandir at Ayodhya, with beholding. This proves that famous deeds-place "Shri Ram Janam Bhoomi Mandir" was in existence at the time of pilgrimage by Guru Nanak Devji. Photocopy of the relevant page of the said book is attached with the affidavit as appendix-7.

11. Guru Nanak Devji, after getting the appearance of God on the auspicious day, Bhadrapad Poornima, 1564- Vikrami= 1507 c.e. prepared him for going on pilgrimage. Then he went to

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Ayodhya via Delhi, Haridwar, Sultanpur etc. Almost 3-4 years have passed in this journey. Similarly Guru Nanak Dev went on pilgrimage to see Shri Ram Janam Bhoomi Mandir in 1567-1568 Vikrami = 1510-11 Christian era. It is mentioned here that invader Babar has not invaded India by that time.

12. It is written in "Sachkhand Pothi: - Janmsakhi Shri Guru Nanak Devji" by Sodhi ManoharDas Meharban(period of creation - Approx. l667 Vikrami = 1610 Christian era, composed by Prof. Kirpal Singh, Khalsa College, Amritsar, 1962 c.e., page 186-187,190) that then Baba Nanak after registering his name with patel (head of village) settled in Ayodhya in the east.

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Then Guru Baba Nanku sat there to worship. Guru Baba Nanku sat towards south side, where there were five holy places and Math above it. He sat there in a Math to worship.

Here, it is said that Shri Guru Nanak performed penance by sitting in a Math over the five holy places, sitting towards south direction. The names of five holy places as described in skandpuran, Vaishanavkhand, first two chapter of Ayodhya Mahatamya was - Chakra, Brahmkund, Rinmochan, Papmochan and Sahasrasar. Brahmkund falls on the way, at fourth number from Sahasrasar tirath to Chakra tirath in south direction. The said Math was adjacent to this Brahmkund were Nanak

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performed penance. "Gurudwara Brahmkund Sahib" is in the south of road, just in front of this holy penance place, which is at a distance of 150-200 yards approx from Shri Ram Janam Bhoomi.

According to "Sachkhand Pothi" Janmsakhi Shri Guru Nanak Devji (page 187, 191-197, 198-199) written by Sodhi Manohar Das Meharban, Guru Nanak Dev had composed five sayings (Couplets), Sings them for devotees and explained its meaning while staying in Ayodhya. Impressed by him, a number of people became his disciple and nanakpanthi. Photocopies of relevant pages of the said book are attached with an affidavit as appendix 8 and 9.

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13. In the creation of Pandit Tara Singh Narottam, Guru of Gyani Gyan Singh, historian, (1879-1948 Vikrami = 1822-1891 Christian era) "Shri Guru Tirath Sangrahi (original creation period-1941 Vikrami 1884 Christian era Shri Nirrnal Panchayati Akhara, Kanarwal, second edition 1975 christian era, page 121, 130) at page 121, referring the visit of Shri Guru Teg Bahadur to Ayodhya; has written further at page No. 130 that Shri Guru Govind Singh came here "In the birth place of his ancestor Shri Rama". Gyani Gyan Singh has written in his famous creation "Tabarikh Guru Khalsa: Part-I" (Gum Govind Singh Press, Siyalkot, 1948 Vikrami = 1g91 Christian era, page 283-284) that Guru Govind Singh has performed the parikarma of the city

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Kashi-Ramnagar. From there he went to Ayodhya ji Vasist Kund by seeing Mirzapur city on the way. He stayed at a place in the house of Vasist, where yajna was used to perform. Then went on seeing Surajkund, Hanumangarhi, temple of Ramchanderji, Sita Kitchen etc. and took bath in Saryu river, made donation at Swargdwar Guptarghat. Photocopies of relevant pages of the said book are attached with an affidavit as appendix 10 and 11.

14. I firmly believe, on the basis of my study and research that disputed land is a birthplace of Lord Shri Ramchanderji which is being treated in the same form traditionally.

15. It is obtained from the study of "Aadi Sakhies", "Puratan Janmsakhies of Shri Guru Nanak Devji" and "Sachkhand Pothi". Janmsakhi Shri Guru Nanak Devji that invader Babar in his third invasion, when he came conquering Siyalkot, had ruined the villages of Saiyedpur and massacred the male, confmed the women and ransacked the houses, in 1578 Vikrami 152 Christian era. It is also written in these books that Guru Nanak Devji himself was the eyewitness of these incidents of affliction. He has, upon this unfortunate incident, expressed deep concern in four sabads (Couplets) wherein Babar was called as a live devil and his army as an evil. These four couplets are available in Guru Granth Sahib at page No. 722-23, 417-18 and 360. In Shri Guru Granth sahibji, at Asha

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Mahala-1, page 418, Shri Guruji says that invader Babar had brunt the Police Stations, other places and strong temples of Syedpur and princes were cut into pieces and left them to cry.

16. I have read the original books referred in para 1 to 11 which are available with me.

Deponent

Sd/-

Lucknow (Rajinder Singh)

Dated 1.12.2004

Verification

I, Rajinder Singh, deponent, verify that contents of para 1 to 4 and 16 of my affidavit on the basis of my individual knowledge and para 5 to 15 of my affidavit on the basis of knowledge gained after studying the books are true and nothing has been suppressed and nothing is false. May God help me.

Verified today i.e. 1.12.2004 in the High Court premises, Lucknow.

Deponent

Lucknow Sd/-

Dated 1.12.2004 (Rajinder Singh)

Shri Rajinder Singh, deponent has put in his signature on an affidavit before me. I identify him.

(Madan Mohan Pandey)

Advocate

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Annexure No. 1

Oldest Manuscript among the available manuscripts

Janam Sakhi of Bhai Bala

Manuscript of 1715 Vikrami

Authentic Text and its critical editing

Dr. Gurbachan Kaur
Department of Language
Punjab.

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7991

Authentic Text and Critical editing of Janam Sakhi of Bhai Bala

Dr. Gurbachan Kaur

Department of Languages, Punjab

Year : 1987

Copies : 1000

Price : 23.50

Publisher : Director, Department of Language, Punjab

Printer : Swan Printing Press, Adda Tanda, Jalandhar

Through: - Controller, Department of Printing and stationary,
Punjab, Chandigarh.

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He read it quickly. Guru Angadji was very happy. Guru Angadji asked, "Bhai Paira to write this for them, in Gurumukhi Script". Paira said, " All right, Please asked for papers. I will write it Guruji asked for paper, pen and ink. Paira Mokha wrote. Guru Angadji dictated: Paira wrote it in Gurumukhi Script.

(2, Birth)

God is one! Satguru Prasad.

Horoscope of Guru Nanak Bediji. Nanak was born on dated (15) Kartik Sudi Pumima in Sarnvat 1526 at midnight past one Ghari in Kalu Bedi's house. Hardiyal was the family priest of Kalu Bedi. He was a

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Brahmin and Guru of Kalu. Kalu went to Hardiyal's house at morning and said, "Hardiyalji do a favour to me". Pandit Hardiyal said: Tell me, Mehta Kalu, why you have come at this time? Upon this Kalu said: A boy has born. Hardiyalji, kindly make a horoscope of the boy. Then Pandit Hardiyal said, "O.K.,Mehtaji, I will come after worship, you may go now.

Kalu came back to his house and after sometime Pandit went to Kalu's house. After reaching there he called Mehta Kalu! I have come. Kalu came out and took the Pandit inside. Kalu had already spread the bedding. He asked the Pandit to sit on the bed. After sitting, Pandit asked Mehta Kalu to bring paper and ink. Mehta Kalu brought the paper and ink. Then Pandit said: Mehta Kalu tell me about the sound the boy made at the time when he was born? Tell me the time of his birth. Kalu said that I know the time of birth. It was a Ghari and two.

1. (S, G, M, D)
2. Word(S, D)
3 (G)
4. P (Bh, S, G, M, D)
5. Purnima (Bh, S, G, M, D)
6. Yes Panditji (Bh, S, G, M, D)
7. (Bh, S, G, D)
8.D 9.(S,M)
10.(M)
11. When it was heard. (Bh, S, G, M, D)

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Annexure No. 2

God is one! Satguru Prasad.

Bhagtan Seti Goshete jo Keeria So Labh".

It means — We are always benefited with the company of devotees.

(Shri Kabirji)

Janam Sakhi Shri Guru Nanak Devji

By

Shri Meharban ji Sodhi

Editor

Kripal Singh

Prof. Incharge Sikh History Research Department

Khalsa College, Amritsar

Assistant Editor

Sardar Shamsher Singh Ashok, Patiala

Publisher

Sikh History Research Department

KhaLsa College, Amritsar

1962

He sipped from God's hand. He was delighted after sipping and enlightened about the universe Then Guru Baba Nanakji touched Shri Parbrahma's feet. He prostrated before him. Then Shri Parbrahma (almighty God) said; Oh Nanak, I am blessing you with salvation. I will give salvation to the persons who will seek your darshan, who will listen to you, who will recite your name. I will forgive those to whom you will forgive. I have made you and those persons happy, who recite your name. Hey Nanak, you ask people to recite my name in Kaliyug. Preach the people to recite and spread my name and to take a dip in a holy water, in Kaliyug.

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And do spread my fame in the world. Propagate and spread the religion, so that the world may be benefited by it. Then Guru Baba Nanakji said that Hey Shri Parbrahmaji be kind to us and bless me. Kaliyug is very difficult, kindly save me from Kaliyug. Kaliyug has strayed the Universe. Save it from Kaliyug. Then Shri Parbrahmaji said all right Nanak, I forgive you and I will forgive the world for you. Then Shri Parbrahmaji said goodbye to Nanak. He gave him his devotion, name, praise suggestion and said goodbye to him. Shri Parbrahma said good bye to him so that he may start a cult for redemption of human beings in Kaliyug by giving truth, satisfaction steadiness, intelligence, virtue, and self-control. Meanwhile three days, equal to one day (in heaven) have passed in the Universe. Parbrahmaji said goodbye to Nanak and gave servants to him. Then on the third day Guru Baba Nanakji came back. He got the divine light of Parmeshwar (God) in the year (1507) Samvat- 1564 Bhadhra Sudi (15) Purnima in the morning' Shri Parbrahma graced Baba Nanak with His appearance in mid-river. Shri Parbrahma Parmeshwar (Almighty God) met Nanak in person when he was thirty-six and a half year old. When he went to take bath in the river, he came out immediately. That Nafar became worried about Babaji. He used to sit at that Ghat everyday till night. He used to recite Nanakji, Nanakji while sitting there. When he was reciting Nanakji, Nanakji he saw Baba Nanakji. He got up and fell at the feet of Baba Nanakji. He said Blessed Nanakji and blessed Parmeshwar, who has shown Nanakji to me. He gave clothes to Nanak. Baba Nanak wore clothes and came

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back to his house. He said Bhai Shri Wahe Guru, Dhan Guru, Satguru.

Shalok

Adhsut Miliya Kyun Janiye. Kahan Basi Kitu Thour I
Das Nanak Tab hi Janiye, Jab Hoi Awar ki Aur II

It means- How can we say that we met the unseen? Where He lives? Das (servant) Nanak says God can be known if there is devotion and a wish to see Him in the heart.

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Bhaiji say Wahe Guru, Dhan Guru, Satguru, Ram Sat, Guru Sat, Satnam Kartapurkh, Sadguru Prasad. // 25 //

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7996

Annexure No.3

Ancient Sakhies

(Revised and enlarged third edition)

Horoscope Baba Nanakji

Manuscript copy of 1758 Vikrami Samvat Ashaad Krishna 13

Editor

Pyar Singh

Lahore Book Shop

2, Lajpat Rai Market, Ludhiana

(All rights are reserved)

Editor : Pyar Singh, M.A., Ph.D. Professor and Head (Sabik)
Department of Punjabi Language, Literature & Culture
Guru Nanak Dev, University, Amritsar

First Edition : October, 1969
Second Edition : December 1972
Third revised & enlarged edition : October 1983

Price : Deluxe edition : 40/- Rupees

Published by Sardar Jeevan Singh, Owner Lahore Book Shop, 2, Lajpat Rai Market, Ludhiana and printed by Sardar Pyara Singh, Owner Harmukh Printers, Mahasingh Gate Market, Amritsar.

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SAKHI-9

(Baba went to Tria Raj)

78(B) He said (Shalok) Sach …… Dehi. The persons who practice Truth, austerity and recite God's name are good. Nanak think those persons are good who don't lead to the path of sin. Then Baba said this austerity is pious. Then he took off Janeyu at once. He fell on Baba's feet and said behave with me as you wish. My life is in your hands. Uplift me as you wish. Then he fell on Guruji's feet.

79(A) He squandered his property, money whatever he had. He was rich. He squandered all horses, vehicles and ponies. He became recluse. Babaji blessed him. He became radiant with joy with the name of Parmeshwar(God). He became the first Sikh.
79(B) After blessing him Baba went ahead.

// 8 // Sakhi continues.
80(a) (Baba went to Triaraj)

Then Babaji went to next Tiraths. He went to Ganga, Godavari, Gaya, Prayag, Varansi, Gomati, Ayodhya, Dwarka, Jagannath, Othsa (68) Tiraths. He had its benefit He took balh and saw the and Guru Babaji went to that land on sea-beach where a person could not go. Tria raj is the country or village where women earn and men don't earn. Then Mardana said: See this country. Baba
said: that this country is of women.

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80(B) Going there is not right. Then Mardana said: If you give permission then I will go and see, who will come that far again? Then Guru Baba said: Go, if you want to go, go and see it. Mardana went there with Rabab (a musical instrument) on the pretext of begging. He went to that town. On seeing Mardana, all women came running to him, no man was available there. They asked him to come in, Mardana said: Mai, I will not come in. When they saw that he was not coming in, they caught him.

———————————

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Annexure No. 4

God is one! Satguru Prasad

Ancient Janam Sakhi of Shri Guru Nanak Dev ji

(Pictorial)

Editor

Shamsher Singh Ashok

Research Scholar

Shiromani Gurudwara Prabandhak Committee

1969

Shri Guru Nanak Panchsao Sala Prakash-Utsav

Committee Dharam Prachar Committee

(Shiromani Gurudwara Prabandhak Committee)

Shri Amritsar.

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Ghal Khati Kichu Hathu De
Nanak Rahu Pachane Sai.

Nanak says people recognize only that person in the path whosoever gives a part of his earning to the needy.

Then Guru Baba became happy and moved ahead from there. He recited Wahe Guru, Wahe Guru, Wahe Guruji.

30. Kam Roop — Tria Raj

Then Baba went ahead for next Tiraths. He took Darshan of Ganga, Godawari, Gaya, Prayag, Gomati, Ayodhya, Dwarka, Jagannath and Orrisa etc. sixty-eight Tiraths. He got benefit of tiraths, took bath, saw the entire land, Guru Babaji went to that land on sea-beach where man can't go. Tria-raj is there. In this country villages, women earn, no man was there.

Then Mardana said, "Babaji, what kind of country is this"? Babaji said, "this country is of women. It is not good to go there". Mardana said, "Since we came here, we must see, who will come here again. It is so? Then Guru Baba said, "Go if you wish to go and see". Mardana went there with Rabab (a musical instrument) on the pretext of begging. He entered in the town. Seeing Mardana all women came out running to him and surrounded him. There was no man. They asked Mardana to come in. Then Mardana said "Mai! I won't come in" when they saw he was not coming -

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Annexure No. 5

Pothi (Book) Janam Sakhi

On the order of Mia Chiragdeen and Sarajdeen the Pothi (Book) Janam Sakhi was printed in Musatfai Printing Press.
Baahetmam Hafiz Mohammuddin

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Babaji went to Ayodhya

If someone is on board with an object and cross the river, so is the name of Maharaj from which one get salvation. But only the Guru who preaches can bless one with fortune.

On hearing these words all fell on Babaji's feet. Then Babaji preached them about Satnam. Then Babaji went to Ayodhya and said, "Mardana, this Ayodhya Nagri is of Shri Ram Chanderji. So come and have Darshan. Then Babaji went into the river and on hearing about him, all people fell on his feet. Then they said since Shri Ramji took away the town with him so from where this town has come. Then those Pandits said that He took the people with him who used to see him and used to recite and not the houses. Those who used to His name, went to Vaikunth Dham. Then he preached that if you also see Gurus and recite the name of Parmeshwar and think about Him then you will also go to Vaikunth. Then they said, "Guruji, how many types of Gurus (teachers) are there? Then Guruji said, "Gurus are of three types. The first one is Pandit Guru and the second is Awadhoot Guru and third is Maha Purusha (Superman) Guru. Pandit Guru preaches others but do not act accordingly. Therefore, you get punya not knowledge on meeting them. For example if there is a blind sailor, he swims himself but he can't see the shore. Then how can he take the others to the shore and the second one is Awadhoot Guru who don't have hand and feet in the form of knowledge. Because he gets Yoga and knowledge from other

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saints. So he gets salvation for himself but can't give salvation to others.

Pages	Name of Sakhi	Number	Pages	Name of Sakhi
576	Baba said the word	219	586	Babaji went to Vaikunth with his body and both of them distributed the chadar.
577	Babaji preached Angad			
578	Chatur Saloki recited			
579	Meaning of Chatur Saloki	220	588	Gaddi (seat) was given to guru Amar Das Ji.
582	Kikar (Tree) gave sweets and made all Sadhus and people eat it	221	589	Guru Ram Das ji sat on gaddi (Seat)
583	Father Kaluji went to Parlok (he died)	222	590	Guru Arjun ji got Guruai (He became Guru)
584	Mata Tripata ji also died	223	591	Guru Har Gobind ji sat on Gaddi (He became Guru)
585	Angad ji was given the seat of Guruji	224	592	The importance of name of Wahe Guru
		225	592	Guruji put signature on this janam Sakhi

Janam Sakhi is concluded here, Please forgive if there is any mistake in regard to writing, research or printing.

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Chaupai-

Unnis So Santalees Jano,
Bhadra Shukla Ashtami mano
Guru Gobind Singh, Singh Ko,
Dasa Vishakha Singh Likhyo kar Aasa!

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Annexure No. 6

God is one. Satguru Prasad.

Among the Sakhis published so far it is most perfect, the biggest and is written hundred years ago.

Bhai Balaji's

Janam Sakhi of Shri Guru Nanak Devji

Sakhi of Panja Sahib and all Sakhis with biographies often Gurus are included.

- Publisher

Bhai Chatur Singh Jeevan Singh

Printer and Book-seller,

Bazar Mai Sevan, Amritsar.

Vetted by — Panth Prasidh, Lasani Sodhak.

Gayani Mohinder Singh 'Ratan'

Fine Cover : 90/- Rupees

Cloth Cover: 100/- Rupees

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Sakhi of Tirath Yatra (Pilgrimage)

Ten Gati Awgati Nahi Janiye,
Anjanat Nam Vakhaniye .
Nanak Vachara Kiya Kahe,
Sub Lok Salahe Ake Sai.
Siru, Nanak Loka Pay Hai,
Balihari Jao Jete Tere Nay Hai.

After that all people and king of that place became Sikhs of Guru. Guruji blessed all the persons. Then Shri Guruji had Darshan of Jagannathji and went away from there.

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Guru ji went to Ayodhya

Shri Guru Nanak ji said, Bhai Bala this city is of Shri Ram Chanderji. Shri Ram Chanderji was born here and did his Leelas (lived his life) so let us go to see this city. Then Shri Guruji went and sat at the bank of river Saryu. Then the people of that place fell on his feet. Bhai Bala said, "Since Shri Ram Chander ji took away the city with him. So where from it has come now? Then the Pandits of thai place told Babaji that He couldn't take the houses with Him. The devotee of Shri Ram Chander ji went to Vaikunth. Then Guruji said, "You should also see Guruji and recite Parmeshwarji's (God's) name. Think about perfect Guru then you will also go to Vaikunth(Heaven). Pandits further said that Maharajji how many types of Gurus are there. Then Guruji said : Guru are of three types, First Gurus are Pandits. But Pandit Gurus preach other people, but they don't follow what they preach. You get Punya after seeing them but you cannot achieve salvation by following them. Awadhoot Guru, don't have knowledge. They get knowledge from Saints. So, they get salvation for themselves but can't salvate others. The Third one is Mahapurush Guru. They themselves are emancipated and whoever meet them, they give them satnam and salvate them. These are Guruji's words. All the residents of Ayodhya fell on Guruji's feet and requested: 0 Nirankarji, save us from the suffering of the world and bless us with good fortune. You are Mahapurush (Superman). Then Guruji said, "Bhai, this world is transitory so serve the Sadhu who come to your house, recite

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Parmeshwar's name with full devotion and eat only after distributing a portion of your food, believe in religion and do your duty. Then he went away after preaching this.

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Sakhi: Guru ii went to Prayag Raj

When Shri Guruji reached Prayag Raj, many pandits alongwith local people gathered there and came to Guruji and begins to discuss things with Guruji. Then Guruji prayed before the God. Then Guruji said that some study Sanskrit some study Purans. Some recite the name with bead string, some set their mind in Trikuti. So Maharaj said, "Hey, Nirankarji I don't know anything else except your name. I knew your name only before and I depend on your name. I don't know what will be my fate. I am ignorant.

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The End

The wound was torn again. Jarha wanted it to stitch, but Guruji refused to get it stitched. In Vikrami Samvat- 1765 on Kartik Sudi Guruji took bath, wore new clothes and also made the horse to take bath and decorated it with ornaments. He himself took weapons and called a meeting and read Guru Granth Sahib and bowed his head keeping five paise and coconut in front of it and delivered these words from his Shri Mukh (Mouth)

Dohra —

Aghya Bhai Akaal Ki Tabi Chalayo Panth,
Sab Sikhan Ko Hukam Hai Guru Manayo Granth.
Guru Granthji Maneyo, Pragat Guran Ke Deh,
Jaka Hirda Shudh Hai, Khoj Shabad Mahi leh.

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It means- It was the order of God to start a cult. This order is for all Sikhs that they must accept Granth as their Guru. Accept Guru Granthji as Guruji's body whose heart is pure, you will find Guru in words.

After that he distributed Prasad (Haiwa) and prepared a Chita(Pyre) of Sandalwood and erected a tent around it. Then he rode upon a horse and went towards pyre and asked all Sikh, to come in the tent and not to touch his pyre and not to construct Samadhi". After giving this order, he went inside and a roaring sound came from inside that —

Shri Wahe Guruji Ka Khalsa
Shri Wahe Guruji Ke Fateh.

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In the last it was prayed that, "Hey Kalgidhar Majaraj! As you have started the cult with difficulties. In the same way always help the cult and make it progressive and install your will-power in them, so that people may become Sikh or Singh with their heart and soul, remember your kindness and Guru Khalsa may progress further.

By- Servant of the Panth,
Khush Nawees Budh Singh 'Ratan'
Lahore. 1840 Vikrami

Bole So Nihal Sat Shri Akaal

Vetted by — Gyani Mohinder Singh Ratan
Published by Sardar Jeevan Singh's Gurumukh Press, Malwai Bunga, Bazar Dhobian, Amritsar.

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Annexure No. 7

Guru Nanak Vansh Prakash

Written by

Sukhvasi Ram Bedi

Editor

Dr. Gurumukh Singh

Publication Bureau

Punjabi University, Patiala

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Department of Study of Punjabi Literature
Punjabi University, Patiala

Guru Nanak Vansh Prakash(Punjabi)

By

Sukhbasi Ram Bedi

Edited by

Dr. Gurmukh Singh, M.A., Ph.D,

Language Department, Punjab, Patiala

1986

First edition: 1100

Price: Rs. 62/-

Published by:

Sardar Devinder Singh Kang, M.A., Registrar, Punjabi University, Patiala and Printed by Messers Yesman Printers, Patiala.

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Guru Nanak Vansh Prakash

Dohra

Hath Jor Kar kahe Sahu ab jo Mange So Leo,
Echacha Keeje Pragati Kar Soi Turn Ko Deo.

Soratha

Ham Ko Locha Na Nische Jano Shah ji,
Darab Dijie Ta Dhan Asha ji Purukh ko.

Dohra

Shah Keo Rukhsat Pratham Satguru Bhai Udas,
Chale Jahanabad Te, Namakh Dhari Aas.
(Tirath Yatra)

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Chaupai

Nem Kharan Chale Guru Swami Kirpa, Sindhu Prabhu Antarjami.
Pahunche Jai Gomati Teer, Manjan Kar Han Guni Gaheer.
Mishr Kaneem Khar Mahi Rakhbari,Mele Aai Satguru Ko Tatpari.
Hath Jor Tin Math Niwayo,Prabhu Ko Nirakh Param Sukh Payo.
Aadar Kar Ashram Le Gaye,Bhakh Boj Vidikar Sukh Dai.

Dohra

Chale Tehan Te Sati Guru Mardana le Sang,
Aaye Audhpuni Bikh Sarju Nadi Jeh Sang.
Sarju Jal Manjan Kiya, Darshan Ram Nihar,
Adamrup Anant Prabhu Chale Magan Hit Dhar.
Pahunche Tirath Raj Par Gang Yamum Ka Mel,
Nam Prayag Khey Sada Rishimuni Ka Khel.
Kar Manjan Isthit Bhayey Puran Prabhu Guru Aap,
Kirpa Sindhu Anand Dhani Bedi Purukh Pratap.
Bhardwaj Rishiwar Tahan Mele Guru Ko Aai,
Harsh Paraspar Jugal Kar Charanan Sheesh Niwai.
Bhardwaj Kari Venati Legayo Apne Dharn.
Bhakh Bhoj Adar Adak Kene Sukh Vishram.

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Guru Nanak Vansh Prakash

Chatrath Bedi Ko Sari Yatharath Janiye,
Bedi Kul Avatar Kiyo Guru Aap Han.
Ho Santati Sikh Udhare Kewal Maya Kari.

Sortha

Nanak Vansh Prakash Pare Sune Sab Bhav Dhari,
Antar Gyan Hu!as Prapati Sukh Sampati Jagti.

Dohra

Sarbi Tirath Falu Pavi Chatar Bed Ko Sari,
Nanak Prakashu Eh Pare Arth Vichar.
Satgugu Nanak Devi Prabh Jas Puran Trayi Loi,
Thir Vhir Kirtan Gaviye Bhed Bhram Ko Khoi.
Gur Nanak sarni Pare Sanchati Pap Mitai,
Jeevati Bhog Raj Padi Ant Mukti Hui Jai.
Nanak Vansh Prakash Jag Uchasre Gurumukhi Santi.
Sakal Manorath Sidhi Jasu Brahm Prapati Ant,
Samvat Vikram Nripati Ko Sat Ashtadash Jan.
Yug Upar Satar Sama Jestha Nirjal Man,
Satgur Prabh Nirban ki Katha Vansh Prakash
Sukhvasi Kavi Deen Jo Ucharayo Brahm Vilas
Samantu Adhara Sa Chaiasea Pothi Likhi Sujan
Falgun Mas Puneet Ma Shive Chaude jee Jan.
Achhar Singh Bedi Likhi Taragarh Sobhi Thani,
Bhool Chook Jahi Ham Likhi Samajh Paro Budh Aan
Nij Bachan Ke Karne Pothi Likhi Sitabi
Din Chalis Sampuran kari Kagaj Kiye Khrab,
Samvat Ahara So Chhiyasi Falgun mas Krishan Paksh
Shiv
Chaudisi Ko Sampuran Bhai
Achhar Singh Bedi Likhi Guru nanakji Ke Janam
Sakhi Sampuran

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8017

Bhai.

Guru Nanakji Sahai Krit Sukhvasi Ram Bedi

Savaiye

Waheguru Rasna Rabiye Nit Meet, Na Preet Akhand Prakashi

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Annexure No. 8

God is one! Satguru Prasad

"Bhagtan Se Goshte Jo Kene So Labh"

(Shri Kabirji)

Janam Sakhi of Shri Guru Nanak Dev ji

Written by — Shri Meharban ji Sodhi

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Publisher

Sikh History Research Department

Khaisa College, Amritsar

1962

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The people in young age are lively. At the age of fifty year, their youth to be on decline and old age comes. At the age of sixty' and seventy years one loses mental balance. At the age of eighty years one goes from worldliness, became tired and can unable to do anything and nobody obey him. Everybody says if he has any son, bring him we will talk to him and at the age of ninety years unable to move, lying on the cot Unable to take turn of his own and after ninety years death graced him, after taking birth in this world. Like the white clouds of smoke which scatter into pieces with the wind This world is like the cloud of smoke. It comes in existence and then disappeared.

O brothers saints: take refuge in Shri Rama. Death is a truth. All get destroyed. Sur (gods), Nar(mankind), Gan(Shiva's devotees), Gandharva, animals, birds, human being all come to their end with time nd God made the perishable world like that'°. After hundred years the New World is created again. No ancient animal or insect live for hundred years. The Siddh(got siddhi) will live upto" the age of four yugas(eras) after that' they will also leave the body and died. God created this body to live in this world only. No siddh, no saint, no peer, no god, no moneylender, no king, no poor, no rich' person will live on. Whosoever comes in the world, he will have to go. Therefore, if you want to ripe the fruit of this birth, you must recite Ram Naam. So recite Ram Naam. Then they all fell on Guru Baba Nanakji's feet and said, "Wahe Guru". They all became Sikh. They all begins to recite Guru, Guru and said Wahe Guru.

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Shalok

Jeevan Bikhiya Bhog, Keeyu Chahat Sab koi.

Jaise Pani Budbuda, Upje Vinsi Jal Hoi.

Nanak Das Han Nam Jap,Jeevan Ka Fal Soi.

All want to enjoy life, but this life is like a bubble of water, it comes in to existence and then get destroyed and become water again. Nanak says whosoever recites God's name, he gets benefit of this life' Bhaiji say Waheguru, Dhan (Thanks) guru, Satguru, Ram Sat, Guru Sat, Satnaam, Kartapurukh, Satguru Prasad.

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(A) **Shri Guru Nanak Dev ji in Ayodhya**

Discourse by Shri Guru Baba Nanak ji (The importance of reciting God's name).

Then Guru Baba Nanak after registering his name with Patel (Nambardar of that village) went to the eastern city of Ayodhya and started living there.

Then one of Gobind ji's (God's) devotee came there to Baba Nanak ji. He said, "Ram-Ram Baba Nanakji! Ram Ram". Then Guru Baba Nanakji said, "Sat Raja Ram, come and sit:. After saying Ram-Ram and bowing before him, they sit near Babaji. After taking rest for a while they requested to Babaji, " Hey Baba Nanak ji! We are happy to see you, we came to see you, but we also have a request, if you give permission, we will tell. Then Guru Nanak Babaji said," Tell me, whatever is there in your mind". Then they said to Babaji, "Some people donate, some do home yagya, some do penance, some worship, some are Digambar (remain without clothes), some keep their head under saw and commit suicide, some do penance with water, fire penance, upside down penance, some tolerate pain, will they all get salvation or not? Then Guru Nanak ji said in Rag Bhairava:

Jagan Home Pun Tap Puja, Deh Dukhi Nit Dukh Sahe.
Ram Naam Bina Mukti Na Pawasi, Mukti Nam Gurumukhi lahe.
Ram Naam Binu Birkhe Jag Janma,
Bikhu Khave Bikhu Boli Bole, Bin Nave Nihful Marl Brahmna.

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It means —

Then Guru Baba Nanakji said,"Listen men, recite Ram's Name. People do donate, do yagya(worship), go to holy places, become yogi, Sanyasi, remain Brahmachari(unmarried), become Di garnber Sadhu (remain without clothes), put their head under saw travel the whole earth, do worship, penance, do charity, do Bodh tapasya, do Sadhña with body, yet none get salvation without reciting Ram Naam (Name of God). When a person meets Guru and recite Ram Naam (Name of God) he gets salvation. Man came to the world for reciting Ram Naam (Name of God). If he recites Ram Naam his life becomes successful and if he doesn't recite Ram Naam his birth or life go waste Man eats poison, speaks poison (means criticize others and use dirty/hard language) with the result of which he takes birth and dies again and again. Brother, it is like' reciting Ram Naam. So brother recite Shri Ram Krishna, Waheguru.

Then those devotees of Gobind said,"Guru Baba Nanak ji we are for you, some people read books, some read Puranas, some do Trikal Sandhya. Will they get salvation or not"?

Then Guru Baba Nanak ji said that

Pustak Pad Viakran Bakhane, Sandhya Karam Tikal Kare.

Binu Gur Shabad Mukti Keh Prani,Ram Naam Binu Urchi Mere. People read books, Puranas, Do Sandhya Trikal Karam. But they don't get salvation without Guru (their teacher), without reciting God's name they die struggling in life.

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(A) **Shri Guru Nanak Devji in Ayodhya**

Discourse by Guru Baba Nanakji (with devotees).

After that Guru Baba Nanak worshiped in Ayodhya. Then God asked his devotees to go and seek the darshan of Nanak Tapasvi', a devotee of God who came to Ayodhya, so that you may recognize the importance of my name and recite my name. Nanak knows my invocation. Then all devotees requested together, Hey, Shri Parbrahma (God). Nanak knows your invocation. So what is your invocation which Nanak does and makes you happy. Then Shri Parbrahma (God) said, "Hey devotees, my invocation (Praise) is like that: Nanak doesn't claim anything, not of earning, not of worship, not of reciting God's name, not of penance, not of good character, not of self-control, not of common sense, not of living according to Guru's instructions, not of deeds, not of religion, not of good deeds, not of bath, not of name, not of service, he considers himself a small insect and recognize me as doer of all things. The people who do work and consider himself passive it is my praise and it is my attribution and it is my service only. He is my devotee, servant and friend. And the devotee of other's show off their earning, but the devotee of Nanak knows me only, considers himself a small insect, and recognizes me as doer of all things. Go and listen to my praises from devotee Nanak. Then all devotees bowed and said we are for you, we will follow you and we praise the devotees who praise you and know your qualities.

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Then Baba Nanak, ascetic, sat in a Math situated on a panchtirathi in southern side in Ayodhya. Then all devotees gathered at the order of Shri Parbrahma (God), they together — Narna, Jaidev, Kabir, Trilochan, Ravidas, Sen Sadima, Dhama Veni, came to meet Nanak. And every devotee present there, together went to Guru Baba Nanak. The devotees asked Sen Servant to go and see and see if the devotee is remembering God, or is he reciting God's name or that Is he lost in child behaviour of God (or Childish pranks of God). See how he is sitting. If the devotee is lost in reciting God's name or remembering him then don't mention about us, and if he is lost in happiness then you may request to him that servants are waiting for his darshan, what is your order? Then, Sen servant came and saw that Baba Nanak was sitting in a happy mood and he knew that devotees want to see him He stood up and said I am for you, come this way.

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Annexure No. 9

God is one! Satguru Prasad

"Bhagtan seti gosht ejo kene so labh (Shri Kabirji)"
It means — "We are benefited by the company of devotees. Their discourse is always beneficial."

Janam Sakhi of Shri Guru Nanak Devji
by Shri Meharban Ji Sodhi

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Publisher
Sikh History Research Department,
Khalsa College, Arnritsar,
1962

Then one of Gobind ji's (God's) devotee came there to Baba Nanak ji. He said, "Ram-Ram Baba Nanákji! Ram Ram". Then Guru Baba Nanakji said, "Sat Raja Ram, come and sit:. After saying Ram-Ram and bowing before him they sit near Babaji. After taking rest' for a while they requested to Babaji, " Hey Baba Nanak ji! We are happy to see you, we came to see you, but we also have a request, if you give permission, we will tell. Then Guru Nanak Babaji

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said,' me, whatever is there in your mind". Then they said to Babaji, "Some people donate, some do home yagya, some do penance, some worship, some are Digambar (remain without clothes), some keep their head under saw and commit suicide, some do penance with water, fire penance, upside down penance, some tolerate pain, will they all get salvation or not? Then Guru Nanak ii said in Rag Bhairava:

Jagan Home Pun Tap Puja, Deh Dukhi Nit Dukh Sahe.
Ram Naam Bina Mukti Na Pawasi, Mukti Nam Gurumukhi lahe.
Ram Naam Binu Birkhe Jag Janma,
Bikhu Khave Bikhu Boli Bole, Bin Nave Nihful Man Brahmna.

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It means —

Then Guru Baba Nanakji said,"Listen men, recite Ram's Name. People do donate, do yagya(worship), go to holy places, become yogi, Sanyasi, remain Brahmachari(unmarried), become Digamber Sadhu (remain without clothes), put their head under saw travel the whole earth, do worship, penance, do charity, do Bodh tapasya, do Sadhna with body, yet none get salvation without reciting Ram Naam (Name of God). When a person meets Guru and recite Ram Naam (Name of God) he gets salvation. Man came to the world for reciting Ram Naam (Name of God). If he recites Ram Naarn his life becomes successful and if he doesn't recite Ram Naam his birth or life go waste Man eats poison, speaks poison (means criticize others and use dirty/hard language) with the result of which he takes birth and dies again and

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again. Brother, it is like reciting Ram Naam. So brother recite Shri Ram Krishna, Waheguru.

Then those devotees of Gobind said that Guru Baba Nanak ii we are for you, some people read books, some read Puranas, some do Trikal Sandhya. Will they get salvation or not?

Then Guru Baba Nanakji said that

Pustak Pad Viakran Bakhane, Sandhya Karam Tikal Kare.

Binu Gur Shabad Mukti Keh Prani,Ram Naarn Binu Urchi Mere.

People read books, Puranas, Do Sandhya Trikal Karam. But they don't get salvation without Guru (their teacher), without reciting God's name they die struggling in life.

Then Sen Sevak (servant) went there and bowed before him. He said, Jai jai Ram Krishna' (It is a sort of salutation of Vaishnavs). Then he told him about the request of the devotees that they want your Darshan, it means they want to see you. Then Guru Baba Nanak ji said "Don't delay, bring them." Then Sen Sevak went back to the devotees and said, "Baba Nanak knows about you, beforehand and he is waiting for you, prostrate before you and says you are welcome, please come." Then all the devotees came and after coming they wished Guru Baba Nanak. Guru Baba Nanakji also wished and prostrated before them and said come in. From one side devotees came and from the other side Guru

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Baba Nanak came. Devotee prostrated before him. They met each other and Guru Baba Nanak Ji said in Shri Raga" that :-

Avahu Bhane Gal Milah Ank Saheliya'
Miii Ke Kareh Kahaniyan Samarth Kant Ki Aah
Sache Sahib Sab Gun Awagun Sab Asah
Karta Sab Ko Terah Jon. Ek Sabahu Bichariye Ja Tu Ta Kia Hon.

"Rahau"

It means :- Then Guru Baba Nanak Ji said, there is one husband and who are his maids? Oh, devotee, who are his maids. All maids are sisters in relation. For example if any man who have two or four wives and they do not become jealous of each other. If there are maids and they are called sisters. Likewise God is a Lord (husband) of everyone and that whoever serves him is called his servant (maid). All maids are sisters in relation. Then many maids and servants meet each other. They talk about the palace in which their husband meets them and in what way he meets them. 0 my sisters, who is our husband, who is our Kant (husband or lover). He has all merits, we have demerits. None knows his value that how is He that whatever merits are there that are in my Ram (my God) and all the living things depends on him. Dwell on one word that there is nobody except God. Whoever is there Money lender, Emperor, poor, the person who is lost in himself, good-bad, Sadhu servant, high and low all are made by God. Shah (money lender) are there if God keeps them, Emperors are Emperors if God makes them, Greatmen are there if God makes them. Without Him

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nobody can do anything and all depend on Him. Nobody depend on each' other, man lives due to Him, dies due to Him, man gets order from Him, if he doesn't get order it is due to Him. Whatever is of that Doer, whatever is there it is His only. Say Bhai Shri Ram Krishna. Wahe Guru

Then devotees said that Guru Baba Nanak ji, God is adorable then why is He adorable. Tell me about it. Then Guru Baba Nanak ji said that:

Jai Puchu Sohagani Tusi Rania Kini Guni Sahji Santokhi Sigaria,
Meetha Bolani Peru Risalu Ta Meleja Gur ka Sabad Suni

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It means- Then the devotees asked Baba Nanak ji that we are for you. How did you get God. How you served Him, what merit you had that God liked in you? Then Baba Guruji said to him that you are married women, whichever I got, you got it also. And he liked you because of your service. The person whose heart is normal and he has control over his tongue i.e. speaks nicely, he is liked by God. God goes to him and only that person is His servant. The name of the Guru is God. The person who hears the name of God gets God. He, who is Peru (husband) how is He? The person who thinks about other things other than God' in life, he does not get God. Man is like the particles of sand which reflects the things. Man gets God when he keeps God in eyes' in words' in heart, remember God while awakening, while in dream, or if he make God his object or aim only then

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he gets God. When he keeps God in his mind then he gets God who is all happiness personified' otherwise the person lose devotion and goes to hell. When a person has selfishness or remain self- conscious he cannot merge with God. Say Brother Ram Krishna, Wahe Guru.

Then the devotees said to Guru Baba Nanak ji that whoever recites His name, you know about them, tell us how His nature is? How are His blessings? What is His caste? And what is His Sanati? Then Baba Nanakji said that I am for you.

Ketia Usdia Kudrati, Keti Usdi Dati, Kete Uske Jeev jant Seefti Karhi Denu Rati, Kete Us Ke Roop Rang, Kete Jati Sanati

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It means — Then Guru Baba Nanak Ji said that hey devotees I like your question. How many natures He has, no body knows its end. And how many living things He has who praise Him day and night. Only He knows their exact number. Only He knows how many forms He has. Only He knows how many types of living things are there. Only He knows about the nature and if any person says that he is somebody, he is a liar. Say brother Shri Ram Krishna. Wahe guru is true.

Then the devotees said that Guru Baba Nanak Ji God is kind to you. Tell us what devotion and service will make him happy so that we may get him. Then Guru Baba Nanakji said those words that—
Sachu Melai Sachu Upje

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Sachu Mahi Sachi Samai
Surati Hove Pati Ugah
Gurbachani Bhau Khai
Nanak Sacha Pat Sahu
Ape Lai Melai

It means - Then Guru Baba Nanak ji said that Hey Bhai devotees of Ram, if that God is kind to you then truth comes to mind and the persons leave the lies behind. Only truth comes in the mind and only truth comes out, he earns truth only, only truth remain in mind. The mind remains truthful. When the good thoughts come in mind, then the husband (God) comes. If the man works with good mind and thoughts then he becomes fearless, He is not afraid of anything. The fear ends and he becomes fearless and it is true that when He becomes kind to you then He calls you and unite you with Him. Only then God meet you otherwise nobody can get Him with his/her merits or works. Nobody gets salutation without His blessings. When He Himself unite you with him only then you can get Him' otherwise you cannot. Say brother Shri Ram Krishna. Wahe Guru.

Then the devotees prayed to him that Guru Baba Nanakji, you prayed to God you prayed with what words and you are saved from the poisonous well, how you were saved from it. How you were saved from the wrongs of this world. With what or whose power you were saved. Then Guru Baba Nanak ji said these words in Shri Raga that —
Bhali Sari Je Ubri Haume Mui Ghrahu
Doot Lage Fin Chakari, Satguru Ka Besa

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Kalap Tiyagi Bad hai, Sacha Beparwahu
Man Re Sach Mile, Bhau Jai
Bhai Binu Nirbhru Kiyu Thie, Gurmukhi Sabdi Samai
"Rahau"

It means — then Baba Nanak requested to the devotees that God did good to us that I lost my self consciousness. I became humble. Again by whose prayer I lost my self conceit. I believed in my Guru (teacher) I had faith in Guru so I lost self conceit by the blessings of Guru. When self conceit goes, worries also go and how many messengers were there, they all begins to serve again. When Guru became kind, Guru' love came to my mind, then all the messengers begins to serve again. And whatever desires I had or I dreamt of, all were gone. The mind became peaceful. When I got truth, when truth came to my mind then mind became fearless, when fearless God met fearless person then the man also became free from Maya. As long as it is not true, till then it doesn't become fearless. When it is true it becomes fearless and its fear goes. Say brother Shri Ram Krishna.

The devotees requested that Guru Baba Nanak ji whichever living things are there they all recite His name only. It is not that they don't know Him. They recite His name and ask His blessings only. They will also meet Him and get Him or will they not meet Him or get Him? Then Guru Baba Nanak ji requested the devotees that I am for you.

Keta Akhnu Akhiye Akhni Tot Na Hoi
Mangan Wale Ketare, Data Ako soi
Jis Ke Jee Pran Hai, Man Bseye Sukh Hoi

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It means —
Then Guru Baba Nanak Ji said that all living things pray to him. Everybody pray to him in pleasure and pain, in good or bad times. It is not possible to count the number of devotees. Everybody beg from Him and He is the only giver. All say and ask but one doesn't get happiness without having Him in the mind, happiness come when God resides in the mind, otherwise all recite His name and their mind is engaged in worldliness. In this way they neither get God nor happiness.

He said: This is the world and this world is transitory. What is this? Say Wahe Guru. Then Guru Baba Nanak ji said that—

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Jug Supna Baji Bani, Khin Mahi Khel Khelai

Sanjogi Miii Akase Viyogi Udi Jai

Jo Tis Bhana So Thiye, Awaru Nakarna Jai

It means - Then Guru Nanak Baba Nanak ji said that Hey brothers people of Ram, this world is like dream, this game is created by God, as Bajigar create game (Baji) while playing and many people together come to see the game. When the Bajigar finishes his game, the people disperse Then as sleeping person dreams, this age is like dream, by chance mother-father, son-daughter unite, in separation they go to heaven. Man wants to have pleasure here (in this world). King and beggar both want pleasure of life. He let

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fall the person who is high make the King a beggar. He bares the money lender or make the rich people poor, let the young die, keep the old people give bad name to the good and good name to bad people. Nobody has influence on Him. If he has a power to do something but he doesn't do. It is said whatever you want to do, you have to do yourself and nothing can be obtained from others. When he can't do anything then how can he take something on him. Good or bad, he doesn't have any say in that all is done by Him (God). Whatever God has done, is right. Say borther Shri Ram Krishna, Wahe Guru.

Then the devotees requested that, Guru Baba ji, entire world is His. He is the giver. Nothing can be done without Him. In the end whom He will keep or will not keep or all people will be same. Then Guru Baba Nanak ji said that hey bhai people of Ram, good people, how can I know about that God. But I am telling you what I heard from Guru. Kindly listen —

Gurumukhi Vastu Vasahiye Sachu Vakhru Sachu Ras
Jinni Sachu Vanjiya Gur Pure Sabasi
Nanak Vastu Pachanasi Sachu Sauda Jis Pas

It means Then Guru Baba Nanak ji said that, Hey people of Ram, the thing purchased by the Gurumukh (the people who follow Guru) what is that thing? True name is that of God, who made this bargain, they spoke truth, earned truth, they live in truth, they don't know anything except truth. Their bargain is truth, truth is entertainment, truth is the bargain and they trade in truth. He is blessed and

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his Guru is blessed, cheer for him and cheer for his Guru. When he will see the accounts of whole earth, whole earth will unite there who will have true bargain. He will make him sit with Him after recognizing, and remaining earth will be given punishment He will keep them to Himself the man will merge with God. He will unite them with Him then He will be devotee and He will be God. Say Bahiji Shri Ram Krishna Wahe Guru.

Then the devotees requested that Guru Baba Nanak ji. one is thief, one is Sadhu, one is worldly, one is happy, one is sad, why you think so much. All men are of God. He is living in all. How can they get Him. He is not living at one place He is omnipresent, how can we get Him and how can we recite His name, how can we get Him, how can we control ourselves and be satisfied. Then Baba Nanak ii said that hey Bhaiji, you asked well. He replied in Shri Rag that —

Dhatu Meela Funi Dhatu Kiyu, Sifati Sifati Samai
La! Gulal Ghebara, Sacha Rang Charai
Sachu Mele Santokhya, Han Jap Ak Bhai
Bhai Re! Sant Jana Ke Renu
Sant Sabha Gur Paiye Mukti Padarath Dhenu
"Rahau"

It means - Then Guru Baba Nanak ji said that, "Hey Bhai, you are devotee of Rama, temperament meets temperament. How many types of habits are there? Habit of theft, habit of immorality, habit of greed, habit of ignorance, habit of perversity. This is nature. Thief meets thief, immoral person meets immoral person. Greedy meets greedy, perverse person

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meets perverse person, trader meets trader. Worldly person meets worldly person. Metal meets metal and servant meets servant. They talk of bargain of metal but they talk of God, they praise God on meeting the servant then how they become with praising God. They become red and of dark colour. As they praise God, they are merged in his colour or they are lost in him. They become satisfied when they recite Han-Han submerged in his love. Then they feel blessed. When they recite God's name merged in his love, then he became happy. But, hey Bhai, devotee of Ram, this creature (man) is ruin of the saints. The saints are those by whose blessings we get salvation. What is salvation? Salvation is a thing. How is that thing Salvation is God, when man gets God, he gets salvation and salvation is the name of God as Kamdhenu. Say Bhai ji Shri Ram Krishna Wahe Guru is true.

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Then the devotees said that Guru Baba Nanak ji where is God's palace and how can we get God's palace and that God how and by which thought can we get that God. Babaji kindly tell us. Then Guru Baba Nanakji said that

Uchau Thanu Suhawana, Upri Mahal Murari
Sachu Karni Dc Paiye, Daru Gharu Mahal Piari
Gurumukbi Manu Samjaiye Atam Ram Bichari

It means — Then Guru Baba Nanak ji said, it "Bhai devotees of Ram! where God resides that place is a particular place where Shri Ram ji (God) resides, where can we find it. It is said, when we remember Ram in our mind then we get Him there only. As long as we don't remember Ram, we cannot get him. How can we remember Ram in our mind. Atam Ram thinks

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that we must work truthfully. If we work truthfully then we can get God's path, home, palace. How can we work truthfully? When we meet true or complete Guru (teacher), we can earn working truthfully by listening his preachings and that complete (true) Guru make us work truthfully. Say Bhai ji Shri Ram

Trividh Karam Kamai Ahi, Aas Andesha Hoi
Kiyu Gur Bin Trikuti Chutsi Sahaj Miliya Sukh Hoi
Nij Ghar Mehal Pachaniye Nadri Kere Mal Dhoi

It means — Then Guru Baba ji said that listen Bhai devotees of Ram, the persons who earns with Trividh Karma (three types of works) i.e. works of purity (good work), royal and bad works. They have hope and doubt. This world is of three types. We cannot leave Trikuti of three qualities. But when we get complete Guru. Trikuti of three qualities is left when we get normal behaviour, then hope and doubt is removed and we get this comfort. We can leave Trikuti with the blessings of Guru, the hope and doubt of three qualities is also gone, mind went to own house with Guru's blessings. When God paid attention, all dirt is gone, person went to own home (heaven). Say Bhai ji Ram-Ram, Wahe Guru.

Then the devotees said that Guru Baba ji, how can we clean our mind, how can we pay attention to own home, how can we leave hope, how can we see own home. Then Guru Baba Nanak ji said that—

Bin Gur Mail Na Utare, Bin Han Kiyu Ghar Vasu
Ako Sab Du Bichariye, Awar Tiyage Aasu
Nanak Dekh Dekhaiye
Hau Sad Balihare Jasu

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It means — Then Guru Baba Nanak ji said that, listen bhai devotees of Ram, the dirt of mind (bad thoughts) are gone with the blessings of Guru, if God's blessings come to mind and we get own home. Whoever see that home (God's Dham) and show others I am all for him. If you saw that home (the home of God) and you can show it to us whatever happened, it all happened by your blessings. There is none without you. Save us. I am all for you.

Then from this side Baba prostrated before them. On the other side devotees prostrated. Devotees said that blessed be Guru Baba Nanak, blessed be Guru Baba Nanak. Guru Baba Nanak ji said that blessed be the devotee, blessed be sadhu, blessed be sadhu. Then Guru Nanak ji requested that there is no difference between you and God. If you met, he met. Bless us that we get something special with your meeting. Then devotees blessed Guru Baba Nanak ji that "your devotion will be complete and go, your panth (sect) will prosper, devotee's panth couldn't prosper in kalikal (kaliyug). Your name will spread in the three worlds i.e. people will recite your name 'Nanak' in kalikal. We bless you, your panth will prosper."

Then the devotees bid farewell and went to Satya Khand. Sat guru Baba Nanak, Blessed be Guru Baba Nanak, waheguru Baba Nanak. Order, order, order, Baba Nanak ji's order. All the sadhus ordered Guru Gobind ji. Say bhai ji Waheguru. Whoever read, listen and sing this discussion of Guru Baba and the devotees, he will get salvation. There is no doubt that he will get dham (home) of God.

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Shalok

Kukaram Kiye Haume Base, Bin Karma Bekar
Das Nanak Papi Jeev Ka, Keyu Kar Hoi Udhar
Man's misdeeds are in his mind. Without work he is useless Servant of God Nanak says how can the sinful creature (man) get peace and happiness.

Say Bhai ji Wahe guru, Dhanguru, Satguru. Ram Sat, Guru Sat, Satnam karta purukh, Satguru Prasad.

Guru Nanak Dev Ii in the court of God

Conference of Guru Baba Nanak ji (with God)

Then devotees went to God after finishing the discussion with Nanak. Then God asked from devotees that how do you like my devotees Nanak. Then the devotees praised Baba Nanak that blessed be your devotee Nanak who know your devotion. Then God became very happy. Then God called Guru Baba Nanak to his Dham (home). After saying that who attracted the devotees by singing, call that Nanak to me that he may praise me and tell others about me. Then God called Guru Baba Nanak to his Dharn and said that hey Nanak, sing my praises. Then Guru Baba Nanak said that ji, I cannot sing your praises but I recite the name of those who praise you. Then God said that sing something, Nanak, I like your singing, sing something. Then Guru Baba Nanak praised God in Rag Asa that, "your kindness"!

Sodaru Tera Keha So Ghar Keha
Jetu Bahi Sarab Samale //

What is that gate and mansion of yours, where you sit and take care of all? It means 0 God! How is your

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Dham and the door of that Dham where you sit or reside and from where you take care of all creatures and keep them united.

It means then Guru Baba Nanak requested that 0, God! I don't know about that door through which people go to your Dham and also I don't know about your home, in which you sit and take care of all the creatures. How can I sing about you What I can sing about you as I don't know about you. But I recite the name of those persons who praise you.

Waje Tere Nad Aneke Asankha, Kete Tere Gawan Hare
Kete Tere Rag Pan Siv Kahi, Aahi Kete Tere Gawan Hare
Gawan Tudhano Pawan Pani Basantaru Gawe Raja Dharma Duare
Gawan Tudhano Chit Gupta Likhi Janani Likhi Likhi Dharam Bichare
Gawan Tudhno Isro Brahma Devi Dan Sohni Tere Sada Savare
Gawan Tudhno Indra Indrasani Badhe Devatia Dan Nale
Gawan Tudhno Sidh Samadi Andar Gawan Tudho Sadh Bichare
Gawan Tudhno Jati Sati Santokhi Gawan Tudhno Vir Karare
Gawan Tudhno Pandit Parani Rikhisur Jugu Jugu Beda Nale
Gawan Tudhno Mohania Manu Mohani Surugu Mandhi Paiale
Gawan Tudhno Rattan Upay Tere Adsadh Tirath Nale

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Gawan Tudhno Jodh Maha Bali Sura Gawan Tudhno Khani Chare
Gawan Tudhno Khand Mandal Brahmanda Kari Kari Rakhe Tere Dhare
Sei Tudhno Gawan Jo Tudhu Bhawan Rate Tere Bhagat Resale
Hon Kete Tudhno Gawan Se
Me Chiti na Awan Janu Nanak Kia Bichare

Innumerable musical instruments of different kinds are played there by many singers. Many minstrels sing praises of God in various measures and their consorts.

Water, wind, fire and the god of justice, sing the praises of God at His door. Angels, who record the mortals deeds and know how to write these, and on the basis of whose recorded accounts, the god of justice will administer heavenly justice, also sing God's praises.

Shiva, Brahama and the fair goddesses, adorned by God, sing the songs of God. Indra, sitting on his throne with deities, sings the praises of God at His gate. Persons, claiming to have miraculous powers, and saints sing praises of God in their meditation.

Continents, true and calm, saints and the fearless warriors, sing God's praises. Scholars, readers of Vedas of all ages and seven supreme sages, sing the praises of God.

Fascinating Apsaras who captivate hearts in paradise, sing the praises of God in this world and

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the nether regions. Invaluable objects created by God as well as the sixty-eight places of pilgrimage, sing His praises.

Great mighty warriors, divine heroes and four sources of creations, sing God's praises.

The continents, worlds and solar system, established by God, sing His glories God's saints steeped in the name (the home of nectar) who are pleasing to God, sing His praises.

(Satguru) Nanak says that many more, who cannot be recollected in the mind, sing God's praises.

It means — That Shri Parbrahma ji, I described those whom we can see and there are so many unseen, innumerable, unheard people who sing your praises. How can I think of them and sing about them. Many innumerable Neeldhwaj, sing your praises. These are people who recite your holy name. But you are their father, I am not able to sing your praises

Ge Tu Soi Soi Sada Sachu Mera Sahib Sacha Sachi Nai
Ge Tu Hai Bhi Hosi Jai Na Jasi Sab Rachna Jinni Rachai
Rangi Rangi Bhati Kari Kari Jinsi Sab Maiya Jisu Upai
Je Tu Kari Kari Dekhe Kita Apna Jeeu Ten Vadiyai
Jo Tudhi Bhave So Kichu Karsi Fin Hukamu Na Karna Jai
Tu So Patsadhu Patisahbu Nanak Rahnu Rajai

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God, His name and glory are always true. God, who created the creation exists and will exist forever, and will not depart when the creation disappears. God, who created MAYA, has by various ways, created the creation of different colours and kinds. After creating the creation, God in His grandeur, beholds His works.

God does whatever pleases Him, and no one can give any order to Him (Satguru) Nanak (says that) one should live subject to His will, who is the king of kings.

Then Shri Parbrahma ji became very kind to Guru Baba Nanak ji and blessed him that go Nanak, I am pleased with you. Recite my name and make other people recite my name in Kaliyug. I am always with you, say Waheguru, Dhanguru, Satguru. Then Guru Baba Nanak ji came back to this world for the welfare of this world. Waheguru, Dhanguru, Satguru.

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Annexure No. 10

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God is one. Satguru Prasad

Shriman Tara Han Narotam

By

Shri Guru Tirath Collection

Publisher

Shri Niramal Panchayati Akhara

Kankhal

May 1975

Donation (5) five coins

C) The information about Shri Guru Tirath Sangrah (collection). He emphasized his views, it is a proposal of far reaching effect because

Jab Lag Rahe Khalsa Niyaro

Tab Lag Tej Riyo Mai Saro

Inspiring for the implementation of its theme, he expressed his strong desire to see the Sikh religion complete in every way.

Sikh intellectuals in their books, has praised the wisdom and displaying power of Shri Nirotamji, the Sikh Cult will always be incensed by the garland of homages paid in praise of pandit ii's selfless, unfathomable and difficult work.

Wishing for intellectual's blessings.

Gyani Mahinder Singh Ratan

(Sr. Budh Singh Press Wale)

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8045

May 1975

Amritsar
Shri 108 Shri Mahant Sahib

Pt. Tara Han Narottam ji
Nirmal Panchayati Akhara, Kankhal (Haridwar)

Writer: Gur Tirath. Collection

Who became successor of Shri Mahant Ram Singh ji on the suggestion of Bhakh and you were Raj Pandit of King of Patiala.
1879-1948 Vikrami

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Very good silk cloth (Reshami cloth) is made in this city.

72) Malda city — Twenty five note in the east from Makhsudabad, Gurudwara, Udasi — this city is in Bangladesh across river Ganga. Maldev Mango of Malda city are famous in all countries, it is heard that there is a Gurudwara in Rangpur on this side of Dhaka ahead of it.

73) Dhaka City — Thirty Kos from Maldal, Gurudwara2, Sikh-3 Gurudwara is in the city a mile far from 'Charan Paduka' of Guru Nanakji. It was the famous city in Bangladesh before Calcutta 4.

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74) Dhobari Gram — 90 Kos far from Dhaka in Ishan 1, Damdama2, Sikh —3 Tenth Guruji was born in Patna. Guruji made Damdama by putting one-one dhal earth through the army of King Bishan Singh in Dhobari Gram near Gauripur city at the heither bank of river Brahmaputra Kamakshya Devi is in Kawaru desh at the other side of Brahamputra thirty Kos in the east from here. Its name is shown in the history 4.

75) Patna Sahib 1, Harmandir 2, Sikh 3 — kamakhshya is near Damdama after travelling.

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Guruji came here after leaving his palaces to see the situation here that if Dheermal, Ramrai is against him as before or they have forgotten the enimity.

76) Yavanpur City — Khas district 1, Accompany Mradanga 2, Sikh—3 Guruji came to the house of Gurbaksh Premi walking through kashi starting from Patna. There is more sangat of train on the river bank 4.

77) Three Kos far from Ayodhya in the east 1, Gurudwara 2,
Brahmin 3 — There is place of Guruj i near the Samadhi of Dashrath at the bank of river Saryu 4.

78) Anandpur 1, Guru's Palace 2, Sodhi 3 — When came here and saw they didn't seem to rebel. Then called his family from Patna. Tenth Guruji became five years old in Patna. Tenth Guru came to this country from Patna in Samvat 1727 in the month of Paush. In samvat 1730, Guru Teg Bahadurji get him married 4.

79) Makarapur Gram — Five Kos far from Basi in the east 1, Gurudwara 2, Masand 3 — In Samvat 1732 Guruji came here while going to Delhi in second half of month of Ashar, when Aurangzeb called him.

80) Kaboolpur, Hasanpur — Five Kos far from Rajpure in the south.

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Shri Guru Tirath Collection

Guru 10

South 1, Gurudwara 2, Bhalla 3 — Guruji came here walking from Patna and passing through Anandpur when he was five years old. He came to the same place where Guru Teg Bahadur ji was in Kashi, not in another place. Some people say that the Guruji's Bagh place is theirs 4.

5) Ayodhya — Near Vashishta Kund 1, Gurudwara 2, Nihang 3 — There he came to the birth place of his Kul's old man Ram 4.

6) Suraj Kund — One and a half Kos far from Buria in the south 1,
Gurudwara 2,0,3 — Guruji came here at Gurudwara Suraj Kund
coming through Patna Sahib 4.

7) Lakhnur — Six Kos far from Ambala in the south 1, Gurudwara
2, Bhalla 3 — Guruji stayed with Jathe Masand coming from Patna. In this village Saiyad Bhikam Sake gram famous saint had Darshan of Guruji4.

8) Rane Majra — Ten Kos far from Lakhnor in the North 1, Gurudwara 2, Nihang 3 — Guruji went for hunting from Lakhnor 4.

9) Sular Gram (village) — Six Kos far from Lakhnor in the west 1, Gurudwara 2, Sikh 3 — Guruji came here from Lakhnor for hunting 4.

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10) Mardo Gram — Two Kos far from Lakhnor 1, Guru dwara 2, Nihang 3 — Guruji lived here in Lakhnor 4.

11) Bhano Kheni — Two Kos far from village Mardo 1, Gurudwara2, Sikh 3 — He went there from Lakhnor 4.

12) Ambala City 1 near Gurudwara Tehsil, on the bank of the pond 2, Nihang 3 — He came here to visit the city from Lakhnor 4.

13) Anandpur 1, Guru ke Mahal 2, Sodhi 3 — Guruji reached Anandpur ji walking from Lakhnor. In his palaces which were constructed by Guru Teg Bahadur ji while laying down the city. Dialect — Guru Sahib used to speak Purabi dialect.

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14) Basantgarh — Six Kos far from Anandpur in the north 1, Gurudwara manji 2, sikh 3 — Guruji came for marrying wearing orange clothes from Basantgarh 4.

15) Guru ka Lahore — Seven Kos far from Anandpur in the north. One Kos far from Basantgarh in the north 1, place of marriage Basant fair 2, Sikh 3- Father of jeeto ji said, he would marry his daughter in Lahore. Guru Teg bahadurji did'nt want to go there due to increase in rebellion there. Therefore, in savat 1730 in Anandpur

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Annexure No. 11

God is one! Satguru Prasad

Tawarikh

Guru Khalsa

Bhai Gyan Singh ji Gyani creator of Panth Prakash has written it after travelling across the country for twenty years.

In this creation there is true description of the life of the ten Guru
Sahibs, bravery of Banda, battle of Sikhs against enemies while
remaining united and for winning the countries, all the Kings of
Punjab and their costumes Panths, places, temples etc.

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1948 BC

Part—I

Samvat 1891

Printed from Guru Gobind Singh Press, Sayalkot under the supervision of Babu Rajinder Singh Manager, on the order of Mahant Press Singh Sahib raeese, Sardar Han Singh, Sahib Raeese Sayalkoti and Sardar Buta Singh Sahib contractor Raeese Rawalpindi.

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Part — I

(Guru 10) 283 Twarikh Guru Khalsa

Shri Guru Gobind Singh Sahib

This Guru was born on 13 Posh Sudi, 7 Samvat 1723 Vikrami, year 198 Guru, year 1666 A.C, Saturday, Dhavishtha Nakshtra, at midnight in the house of Guru Teg Bahadurji, born to Mata Gujri in Patna city, in the era of Emperor Alamgir. He did such childhood pranks like Rama and Krishna, on seeing it Jagta Seth, Rahirn Khan Nawab, Shiv Dutt Brahmin, Fateh Chand Mani Khatri etc. became Sikhs. In their family they still accept him Guru.

This Guru used to play such games that making two armies of the boys at the banks of river Ganga, making them hold Neje (javelins), guns of sticks, making them parade and fight and used to hold courts like Emperors, and he himself used to shoot with bow and arrow of sticks. Later on he used to distribute pay of sweets, money and kories to the children. People used to get surprised on seeing these types of games. In Samvat 1729 Vikrami, Guru leg Bahadur ji called him to the place Anandpur in Punjab desh, then he came and stayed at Kashiji (where now Guru ka Bagh is famous) travelling through towns like Sasaram, Chapra Are, Jaunpur etc. After staying fifteen days, he visited Vishwanath, Kal Bhairav, Dhundidas etc. temples and took bath in Manikamika, Dashashavmedh, Varunasangam, Assari etc ghats and visited city Kashi Ramnagar. Starting from there after seeing the cities of Mirzapur etc he

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came to Ayodhya ji Vashishth Kund (Which is the home of Vashisthji and the place of worship) and stayed there. Then he saw places like Suraj Kund, Hanumangarhi, temple of Ramchanderji, Kitchen of Sitaji etc. and he took bath and donated at Sawargdwari, Guptar Ghat Sarayu. Then after going through Lucknow, Chandosi, Khurja he visited Mathura, Brindawan, Gokul because Mata Nanaki, Gujri, Maternal uncle Kripal Chand, Munshi Sahib chand, Diwan Mati Ram etc. wanted to see these cities. Then after taking bath in Haridwar he reached near Suraj Kund Karbe Buriay and stayed at the house of Jathe and Jhandu Masand in Lakhnor village near Ambala. Here a well which was underground for many days (it means for quite sometime), Mata Gujri ji uncovered it and made it work after get it repaired. Here peer said Bheekh Daske wala Alafbeen, Sarfdeen, Peer Sadore wale who came to nawab of Coat kachue after taking care in donation from their devotees. When they heard about the fame of Guruji, they came for his Darshan and after seeing him they said to their devotees that this Guru would be famous and brave.

In Samvat 1729 Vikrami on fifth of Basant Tenth Guru reached Anandpur. On hearing about his arrival, countless people came with many types of gifts, toys, weapons.

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8053

Annexure No. 1

Oldest Manuscript among the available manuscripts

Janam Sakhi of Bhai Bala
Manuscript of 1715 Vikrami

Authentic Text and its critical editing

Dr. Gurbachan Kaur
Department of Language
Punjab.

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8054

Authentic Text and Critical editing of Janam Sakhi of Bhai Bala

Dr. Gurbachan Kaur

Department of Languages, Punj ab

Year : 1987

Copies: 1000

Price : 23.50

Publisher: Director, Department of Language, Punjab

Printer : Swan Printing Press, Adda Tanda, Jalandhar

Through: - Controller, Department of Printing and stationary, Punjab, Chandigarh.

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He read it quickly. Guru Angadji was very happy. Guru Angadji asked, "Bhai Paira to write this for them, in Gurumukhi Script". Paira said, "All right, Please asked for papers. I will write it Guruji asked for paper, pen and ink. Paira Mokha wrote. Guru Angadji dictated: Paira wrote it in Gurumukhi Script.

(2,Birth)

God is one! Satguru Prasad.

Horoscope of Guru Nanak Bediji. Nanak was born on dated (15) Kartik Sudi Pumima in Samvat 1526 at midnight past one Ghari in Kalu Bedi's house. Hardiyal was the family priest of Kalu Bedi. He was a Brahmin and Guru of Kalu. Kalu went to Hardiyal's house at morning and said, "Hardiyalji do a favour to me". Pandit Hardiyal said: Tell me, Mehta Kalu, why you have come at this time? Upon this Kalu said: A boy has born. Hardiyalji, kindly make a horoscope of the boy. Then Pandit Hardiyal said, "O.K., Mehtaji, I will come after worship, you may go now.

Kalu came back to his house and after sometime Pandit went to Kalu's house. After reaching there he called Mehta Kalu! I have come. Kalu came out and took the Pandit inside. Kalu had already spread the bedding. He asked the Pandit to sit on the bed. After sitting, pandit asked Mehta kalu to bring paper and ink. Mehta Kalu brought the paper and ink. Then Pandit said : Mehta Kalu tell me about the sound the boy made at the time when he was born? Tell me the time of his birth. Kalu said that I know the time of birth. It was a Ghari and two.

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Annexure No. 2

God is one! Satguru Prasad.

Bhagtan Seti Goshete jo Keena So Labh".

It means — We are always benefited with the company of devotees.

(Shri Kabirji)

Janam Sakhi Shri Guru Nanak Devji

By

Shri Meharban ji Sodhi

Editor

Kripal Singh

Prof. Incharge Sikh History Research Department

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www.vadaprativada.in

Assistant Editor

Sardar Shamsher Singh Ashok, Patiala

Publisher

Sift History Research Department

Khalsa College, Amritsar

1962

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He sipped' from God's hand. He was delighted after sipping and enlightened about the universe Then Guru Baba Nanakji touched Shri Parbrahma's feet. He prostrated before him. Then Shri Parbrahma (almighty God) said; Oh Nanak, I am blessing you with salvation. I will give salvation to the persons who will seek your darshan, who will listen to you, who will recite your name. I will forgive those to whom you will forgive. I have made you and those persons happy, who recite your name. Hey Nanak, you ask people to recite my name in Kaliyug. Preach the people to recite and spread my name and to take a dip in a holy water, in Kaliyug. And do spread my fame in the world. Propagate and spread the religion, so that the world may be benefited by it. Then Guru Baba Nanakji said that Hey Shri Parbrahmaji be kind to us and bless me. Kaliyug is very difficult, kindly save me from Kaliyug. Kaliyug has strayed the Universe. Save it from Kaliyug. Then Shri Parbrahmaji said all right Nanak, I forgive you and I will forgive the world for you. Then Shri Parbrahmaji said goodbye to Nanak. He gave him his devotion, name, praise suggestion and said goodbye to him. Shri Parbrahma said good bye to him so that he may start a cult for redemption of human beings in Kaliyug by giving' truth, satisfaction steadiness, intelligence, virtue, and self- control. Meanwhile three days, equal to one day (in heaven) have passed in the Universe. Parbrahmaji said goodbye to Nanak and gave servants to him. Then on the third day Guru Baba Nanakji came back. He got the divine light of Parmeshwar (God) in the year (1507) Samvat- 156411 Bhadhra Sudi (15) Purnima' in the

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morning' Shri Parbrahma graced Baba Nanak with His appearance in mid-river. Shri Parbrahma Parmeshwar (Almighty God) met Nanak in person when he was thirty-six and a half year old. When he went to take bath in the river, he came out immediately. That Nafar became worried about Babaji. He used to sit at that Ghat everyday till night. He used to recite Nanakji, 4 Nanakji while sitting there. When he was reciting Nanakji, Nanakji he saw Baba Nanakji. He got up and fell at the feet of Baba Nanakji. He said Blessed Nanakji and blessed Parmeshwar, who has shown Nanakji to me. He gave clothes to Nanak. Baba Nanak wore clothes and came back to his house. He said Bhai Shri Wahe Guru, Dhan Guru, Satguru.

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Shalok

Adhsut Miliya Kyun Janiye. Kahan Basi Kitu Thour I
Das Nanak Tab hi Janiye, Jab Hoi' Awar' ki Aur

It means- How can we say that we met the unseen? Where He lives? Das (servant) Nanak says God can be known if there is devotion and a wish to see Him in the heart.

Bhaiji say Wahe Guru, Dhan Guru, Satguru, Ram Sat, Guru Sat, Satnam Kartapurkh, Sadguru Prasad. // 25 //

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Annexure No. 3

Ancient Sakhies

(Revised and enlarged third edition)

Horoscope Baba Nanak ji

Manuscript copy of

1758 Vikrami Samvat Ashaad

Krishana 13

Editor

Pyar Singh

Lahore Book Shop

2, Lajpat Rai Market, Ludhiana

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Editor: Pyar Singh, M.A.,Ph.D, Professor and Head (Sabik) Department of Punjabi Language, Literature & Culture, Guru Nanak Dev University, Amritsar

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First edition : October, 1969
Second Edition : December, 1972
Third revised and
enlarged edition : October, 1983

Price: Deluxe edition : 40/- Rupees
Published by Sardar Jeevan Singh, Owner Lahore Book Shop, 2, Lajpat Rai Market, Ludhiana arid
Printed by Sardar Pyara Singh, owner Harmukh Printers, Mahasingh Gate Market, Amritsar.

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SAKHI-9

(Baba went to Tria Raj)

78(B) He said (Shalok) Sach'…… Dehi. The persons who practice Truth, austerity and recite God's name are good. Nanak think those persons are good who don't lead to the path of sin. Then Baba said this austerity is pious. Then he took off Janeyu at once. He fell on Baba's feet and said behave with me as you wish. My life is in your hands. Uplift me as you wish. Then he fell on Guruji's feet.

79(A) He squandered his property, money whatever he had. He was rich. He squandered all horses, vehicles and ponies. He became recluse. Babaji blessed him. He became radiant with joy with the name of Parmeshwar(God). He became the first Sikh.

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79 (B) After blessing him Baba went ahead.
// 8 // Sakhi continues.

8 0(a) (Baba went to Triaraj)
Then Babaji went to next Tiraths. He went to Ganga, Godavari, Gaya, Prayag, Varansi, Gomati, Ayodhya, Dwarka, Jagannath, Orrisa (68) Tiraths. He had its benefit. He took bath and saw the lana Guru Babaji went to that land on sea-beach where a person could not go. Tria raj is the country or village where women earn and men don't earn. Then Mardana said: See this country. Baba said: that this country is of women.

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80(B) Going there is not right. Then Mardana said: If you give permission then I will go and see, who will come that far again? Then Guru Baba said: Go, if you want to go, go and see it. Mardana went there with Rabab (a musical instrument) on the pretext of begging. He went to that town. On seeing Mardana, all women came running to him, no man was available there. They asked him to come in, Mardana said: Mai, I will not come in. When they saw that he was not coming in, they caught him.

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Annexure No. 4

God is one! Satguru Prasad

Ancient Janam Sakhi of
Shri Guru Nanak Dev ji
(Pictorial)

Editor
Shamsher Singh Ashok
Research Scholar
Shiromani Gurudwara Prabandhak Committee
1969

Shri Guru Nanak Panchsao Sala Prakash-Utsav
Committee Dharam Prachar Committee
(Shiromani Gurudwara Prabandhak Committee)
Shri Amritsar.

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Ghae Khati Kichu Hathu De
Nanak Rahu Pachane Sai.

Nanak says people recognize only that person in the path whosoever gives a part of his earning to the needy.

Then Guru Baba became happy and moved ahead from there. He recited Wahe Guru, Wahe Guru, Wahe Guruji.

30. Kam Roop - Tria Raj

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Then Baba went ahead for next Tiraths. He took Darshan of Ganga, Godawari, Gaya, Prayag, Gomati, Ayodhya, Dwarka, Jagannath and Orrisa etc. sixty-eight Tiraths. He got benefit of tiraths, took bath, saw the entire land, Guru Babaji went to that land on sea-beach where man can't go. Tria-raj is there. In this country villages, women earn, no man was there.

Then Mardana said, " Babaji, what kind of country is this"? Babaji said, "this country is of women. It is not good to go there". Mardana said, " Since we came here, we must see, who will come here again. It is so? Then Guru Baba said, "Go if you wish to go and see". Mardana went there with Rabab (a musical instrument) on the pretext of begging. He entered in the town. Seeing Mardana all women came out running to him and surrounded him. There was no man. They asked Mardana to come in. Then Mardana said "Mai! I won't come in" when they saw he was not coming.

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Annexure No. 5

Pothi (Book) Janam Sakhi

On the order of Mia Chiragdeen and Sarajdeen the Pothi (Book) Janam Sakhi was printed in Musatfai Printing Press.

Baahetmam Hafiz Mohammuddin

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Babaji went to Ayodhya

If someone is on board with an object and cross the river, so is the name of Maharaj from which one get salvation. But only the Guru who preaches can bless one with fortune.

On hearing these words all fell on Babaji's feet. Then Babaji preached them about Satnam. Then Babaji went to Ayodhya and said, "Mardana, this Ayodhya Nagri is of Shri Ram Chanderji. So come and have Darshan. Then Babaji went into the river and on hearing about him, all people fell on his feet. Then they said since Shri Ramji took away the town with him so from where this town has come. Then those Pandits said that He took the people with him who used to see him and used to recite and not the houses. Those who used to His name, went to Vaikunth Dham. Then he preached that if you also see Gurus and recite the name of Parmeshwar and think about Him then you will also go to Vaikunth. Then they said, "Guruji, how many types of Gurus (teachers) are there? Then Guruji said, "Gurus are of three types. The first one is Pandit Guru and the second is Awadhoot Guru and third is Maha Purusha (Superman) Guru. Pandit Guru preaches others but do not act accordingly. Therefore, you get punya not knowledge on meeting them. For example if there is a blind sailor, he swims himself but he can't see the shore. Then how can he take the others to the shore and the second one is Awadhoot Guru who don't have hand and feet in the form of knowledge. Because he gets Yoga and knowledge from other

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saints. So he gets salvation for himself but can't give salvation to others.

Pages	Name of Sakhi	Number	Pages	Name of Sakhi
576	Baba said the word	219	586	Babaji went to Vaikunth with his body and both of them distributed the chadar.
577	Babaji preached Angad			
578	Chatur Saloki recited			
579	Meaning of Chatur Saloki	220	588	Gaddi (seat) was given to guru Amar Das Ji.
582	Kikar (Tree) gave sweets and made all Sadhus and people eat it	221	589	Guru Ram Das ji sat on gaddi (Seat)
583	Father Kaluji went to Parlok (he died)	222	590	Guru Arjun ji got Guruai (He became Guru)
584	Mata Tripata ji also died	223	591	Guru Har Gobind ji sat on Gaddi (He became Guru)
585	Angad ji was given the seat of Guruji	224	592	The importance of name of Wahe Guru
		225	592	Guruji put signature on this janam Sakhi

Janam Sakhi is concluded here, Please forgive if there is any mistake in regard to writing, research or printing.

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Chaupai-

Unnis So Santalees Jano,
Bhadra Shukla Ashtami mano
Guru Gobind Singh, Singh Ko,
Dasa Vishakha Singh Likhyo kar Aasa!

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Annexure No.6

God is one, Satguru Prasad

Among the Sakhis published so far it is most perfect, the biggest and is written hundred years ago.

Bhai Balaji's
Janam Sakhi of Shri Guru Nanak Devji

Sakhi of Panja Sahib and all Sakhis with biographies of ten Gurus are included.
- Publisher

Bhai Chatur Singh Jeevan Singh
Printer and Book-seller,
Bazar Mai Sevan, Amritsar.

Vetted by — Panth Prasidh, Lasani Sodhak.

Gayani Mohinder Singh 'Ratan'
Fine Cover : 90/- Rupees
Cloth Cover: 100/- Rupees

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Sakhi of Tirath Yatra (Pi1grimat

Ten Gati Awgati Nahi Janiye,
Anjanat Nam Vakhaniye .
Nanak Vachara Kiya Kahe,
Sub Lok Salahe Ake Sai.
Siru, Nanak Loka Pay Hai,
Balihari Jao Jete Tere Nav Hai.[4]

After that all people and king of that place became Sikhs of Guru. Guruji blessed all the persons. Then Shri Guruji had Darshan of Jagannathji and went away from there.

Guruji went to Ayodhya

Shri Guru Nanak ji said, "Bhai Bala this city is of Shri Ram Chanderji. Shri Ram Chanderji was born here and did his Leelas (lived his life) so let us go to see this city. Then Shri Guruji went and sat at the bank of river Saryu. Then the people of that place fell on his feet. Bhai Bala said, "Since Shri Ram Chander ji took away the city with him. So where from it has come now? Then the Pandits of that place told Babaji that He couldn't take the houses with Him. The devotee of Shri Ram Chander ji went to Vaikunth. Then Guruji said, "You should also see Guruji and recite Parmeshwarji's (God's) name. Think about perfect Guru then you will also go to Vaikunth(Heaven). Pandits further said that Maharajji how many types of Gurus are there. Then Guruji said : Guru are of three types, First Gurus are Pandits. But Pandit Gurus preach other people, but they don't follow what they preach. You get Punya

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after seeing them but you cannot achieve salvation by following them. Awadhoot Guru, don't have knowledge. They get knowledge from Saints. So, they get salvation for themselves but can't salvate others. The Third one is Mahapurush Guru. They themselves are emancipated and whoever meet them, they give them satnam and salvate them. These are Guruji's words. All the residents of Ayodhya fell on Guruji's feet and requested: O Nirankarji, save us from the suffering of the world and bless us with good fortune. You are Mahapurush (Superman). Then Guruji said, "Bhai, this world is transitory so serve the Sadhu who come to your house, recite Parmeshwar's name with full devotion and eat only after distributing a portion of your food, believe in religion and do your duty. Then he went away after preaching this.

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Sakhi: Guruji went to Prayag Raj

When Shri Guruji reached Prayag Raj, many pandits alongwith local people gathered there and came to Guruji and begins to discuss things with Guruji. Then Guruji prayed before the God. Then Guruji said that some study Sanskrit some study Purans. Some recite the name with bead string, some set their mind in Trikuti. So Maharaj said, "Hey, Nirankarji I don't know anything else except your name. I knew your name only before and I depend on your name. I don't know what will be my fate. I am ignorant.

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The End

The wound was torn again. Jarha wanted it to stitch, but Guruji refused to get it stitched. In Vikrami Samvat- 1765 on Kartik Sudi Guruji he took bath, wore new clothes and also made the horse to take bath and decorated it with ornaments. He himself took weapons and called a meeting and read Guru Granth Sahib and bowed his head keeping five paise and coconut in front of it and delivered these words from his Shri Mukh (Mouth) -

Dohra —

Aghya Bhai Akaal Ki Tabi Chalayo Panth,
Sab Sikhan Ko Hukam Hai Guru Manayo Granth.
Guru Granth ji Maneyo, Pragat Guran Ke Deh,
Jaka Hirda Shudh Hai, Khoj Shabad Mahi leh.

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It means- It was the order of God to start a cult. This order is for all Sikhs that they must accept Granth as their Guru. Accept Guru Granthji as Guruji's body whose heart is pure, you will find Guru in words.

After that he distributed Prasad (Halwa) and prepared a Chita(Pyre) of Sandalwood and erected a tent around it. Then he rode upon a horse and went towards pyre and asked all Sikh, "Not to come in the tent and not to touch his pyre and not to construct Samadhi". After giving this order, he went inside and a roaring sound came from inside that —

Shri Wahe Guruji Ka Khalsa
Shri Wahe Guruji Ke Fateh.

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In the last it was prayed that, "Hey Kalgidhar Majaraj! As you have started the cult with difficulties. In the same way always help the cult and make it progressive and install your will-power in them, so that people may become Sikh or Singh with their heart and soul, remember your kindness and Guru Khalsa may progress further.

By- Servant of the Panth,
Khush Nawees Budh Singh 'Ratan'
Lahore. 1840 Vikrami

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Bole So Nihal Sat Shri Akaal

Vetted by — Gyani Mohinder Singh Ratan Published by Sardar Jeevan Singh's Gurumukh Press, Malwai Bunga, Bazar Dhobian, Amritsar.

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Annexure No. 7

Guru Nanak Vansh Prakash

Written by

Sukhvasi Ram Bedi

Editor

Dr. Gurumukh Singh

Publication Bureau

Punjabi University, Patiala

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Department of Study of Punjabi Literature
Punjabi University, Patiala

Guru Nanak Vansh Prakash(Punjabi)

By
Sukhbasi Ram Bedi

Edited by
Dr. Gurmukh Singh, M.A., Ph.D,
Language Department, Punjab, Patiala

1986
First edition: 1100
Price: Rs. 62/-

www.vadaprativada.in

Published by:
Sardar Devinder Singh Kang, M.A., Registrar, Punjabi University,
Patiala and Printed by Messers Yesman Printers,
Patiala.

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Guru Nanak Vansh Prakash

Dohra

Hath Jor Kar kahe Sahu ab jo Mange So Leo,
Echacha Keeje Pragati Kar Soi Tum Ko Deo.

Soratha

Ham Ko Locha Na Nische Jano Shahji,
Darab Dijie Ta Dhan Asha ii Purukh ko.

Dohra

Shah Keo Rukhsat Pratham Satguru Bhai Udas,
Chale Jahanabad Te, Namakh Dhari Aas.
(Tirath Yatra)

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Chaupai

Nem Kharan Chale Guru Swami Kirpa, Sindhu Prabhu Antarjami.
Pahunche Jai Gomati Teer, Manjan Kar Han Guni Gaheer.
Mishr Kaneem Khar Mahi Rakhbari,Mele Aai Satguru Ko Tatpari.
Hath Jor Tin Math Niwayo,Prabhu Ko Nirakh Param Sukh Payo.
Aadar Kar Ashram Le Gaye,Bhakh Boj Vidikar Sukh Dai.

Dohra

Chale Tehan Te Sati Guru Mardana le Sang,
Aaye Audhpuri Bikh Sarju Nadi Jeh Sang.
Sarju Jal Manjan Kiya, Darshan Ram Nihar,
Adamrup Anant Prabhu Chale Magan Hit Dhar.
Pahunche Tirath Raj Par Gang Yamum Ka Mel,
Nam Prayag Khey Sada Rishimuni Ka Khel.
Kar Manjan Isthit Bhayey Puran Prabhu Guru Aap,
Kinpa Sindhu Anand Dhani Bedi Purukh Pratap.
Bhardwaj Rishiwar Tahan Mele Guru Ko Aai,
Harsh Paraspar Juga! Kar Charanan Sheesh Niwai.
Bhardwaj Kari Venati Legayo Apne Dharn,
Bhakh Bhoj Adar Adak Kene Sukh Vishram.

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Guru Nanak Vansh Prakash

Chatrath Bedi Ko Sari Yatharath Janiye,
Bedi Kul Avatar Kiyo Guru Aap Hari.
Ho Santati Sikh Udhare Kewal Maya Kari.

Sortha

Nanak Vansh Prakash Pare Sune Sab Bhav Dhari,
Antar Gyan Hulas Prapati Sukh Sampati Jagti.

Dohra

Sarbi Tirath Falu Pavi Chatar Bed Ko Sari,
Nanak Prakashu Eh Pare Arth Vichar.
Satgugu Nanak Devi Prabh Jas Puran Trayi Loi,
Thir Vhir Kirtan Gaviye Bhed Bhram Ko Khoi.
Gur Nanak sarni Pare Sanchati Pap Mitai,
Jeevati Bhog Raj Padi Ant Mukti Hui Jai.
Nanak Vansh Prakash Jag Uchasre Gurumukhi Santi.
Sakal Manorath Sidhi Jasu Brahm Prapati Ant,
Samvat Vikram Nripati Ko Sat Ashtadash Jan.
Yug UparSatarSama Jestha Nirjal Man,
Satgur Prabh Nh-ban ki Katha Vansh Prakash.
Sukhvasi Kavi Deen Jo Ucharayo Brahm Vilas,
Samantu Adhara Sa Chaiasea Pothi Likhi Sujan.
Falgun Mas Puneet Ma Shive Chaude Jee Jan.
Achhar Singh Bedi Likhi Taragarh Sobhi Thani,
Bhool Chook Jahi Ham Likhi Samajh Paro Budh Aan.
Nij Bachan Ke Karne Pothi Likhi Sitabi.
Din Chalis Sampuran Kari Kagaj Kiye Khrab,
Samvat Adhara So Chhiyasi Falgun Mas Krishan
Paksh Shiv
Chaudisi Ko Sampuran Bhai.
Achhar Singh Bedi Likhi Guru Nanakji Ki Janam Sakhi
Sampuran

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Bhai.

Guru Nanakji Sahai Krit Sukhvasi Ram Bedi.

Savaiye

Waheguru Rasna Rabiye Nit Meet, Na Preet Akhand Prakashi.

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Annexure No. 8

God is one! Satguru Prasad

"Bhagtan Sevi Goshte Jo Kene So Labh"

(Shri Kabirji)

Janam Sakhi of Shri Guru Nanak Dev ji

Written by — Shri Meharban ji Sodhi

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Assistant Editor

Sardar Shamsher Singh Ashok, 1

Publisher

Sikh History Research Department

Khalsa College, Amritsar

1962

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The people in young age are lively. At the age of fifty year, their youth to be on decline and old age comes. At the age of sixty and seventy years one loses mental balance. At the age of eighty years one goes from worldliness, became tired and can unable to do anything and nobody obey him. Everybody says if he has any son, bring him we will talk to him and at the age of ninety years unable to move, lying on the cot Unable to take turn of his own and after ninety years death graced him, after taking birth in this world. Like the white clouds of smoke which scatter into pieces with the wind. This world is like the cloud of smoke. It comes in existence and then disappeared.

O brothers saints: take refuge in Shri Rama. Death is a truth. All get destroyed. Sur (gods), Nar(mankind), Gan(Shiva's devotees), Gandharva, animals, birds, human being all come to their end with time and God made the perishable world like that After hundred years the New World is created again. No ancient animal or insect live for hundred years. The Siddh (got siddhi) will live upto the age of four yugas(eras) after that' they will also leave the body and died. God created this body to live in this world only. No siddh, no saint, no peer, no god, no moneylender, no king, no poor, no rich person will live on. Whosoever comes in the world, he will have to go. Therefore, if you want to ripe the fruit of this birth, you must recite Ram Naam. So recite Ram Naam. Then they all fell on Guru Baba Nanakji's feet and said, "Wahe Guru". They all became Sikh. They all begins to recite Guru, Guru and said Wahe Guru.

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Shalok

Jeevan Bikhiya Bhog, Keeyu Chahat Sab koi.
Jaise Pani Budbuda, Upje Vinsi Jal Hoi.
Nanak Das Han Nam Jap, Jeevan Ka Fal Soi.

All want to enjoy life, but this life is like a bubble of water, it comes in to existence and then get destroyed and become water a Nanak says whosoever recites God's name, he gets benefit of this life. Bhaiji say Waheguru, Dhan (Thanks) guru, Satguru, Ram Sat, Guru Sat, Satnaam, Kartapurukh, Satguru Prasad.

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(A) Shri Guru Nanak Dev ji in Ayodhya

Discourse by Shri Guru Baba Nanak ji (The importance of reciting God's name).
The Guru Baba Nanak after registering his name with Patel (Nambardar of that village) went to the eastern city of Ayodhya and started living there

Then one of Gobind ji's (God's) devotee came there to Baba Nanak ji He said, "Ram-Ram Baba Nanakji' Ram Ram" Then Guru Baba Nanak ji said " Sat Raja Ram, come and sit:. After saying Ram-Ram and bowing before him they sit near Babji. After taking rest for a while they requested to Babaji, "hey Baba Nanak ji! We are happy to see you, we came to see you, but we also have a request, if you give permission, we will tell. Then Guru Nanak Babaji said, "Tell me, whatever is there in your mind". Then they said to Babaji, "Some people donate, some do home yagya, some do penance, some worship, some are Digambear (remain without clothes), some keep their head under saw and commit suicide, some do penance with water, fire penance, upside down penance, some tolerate pain, will they all get salvation or not? Then Guru Nanak ji said in Rag Bhairava:

Jagan Home Pun Tap Puja, Deh Dukhi Nit Dukh Sahe.
Ram Naam Bina Mukti Na Pawasi, Mukti Nam Gurumukhi lahe.
Ram Naam Binu Birkhe Jag Janma,
Bikini Khave Bikini Boll Bole, Bin Nave Nihful Mail Brahmna.

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It means — Then Guru Baba Nanakji said,"Listen men, recite Ram's Name. People do donate, do yagya(worship), go to holy places, become yogi, Sanyasi, remain Brahmachari(unmarried), become Digamber Sadhu (remain without clothes), put their head under saw travel the whole earth, do worship, penance, do charity, do Bodh tapasya, do Sadhna with body, yet none get salvation without reciting Ram Naam (Name of God). When a person meets Guru and recite Ram Naam (Name of God) he gets salvation. Man came to the world for reciting Ram Naam (Name of God). If he recites Ram Naam his life becomes successful and if he doesn't recite Ram Naam his birth or life go waste Man eats poison, speaks poison (means criticize others and use dirty/hard language) with the result of which he takes birth and dies again and again. Brother, it is like' reciting Ram Naam. So brother recite Shri Ram Krishna, Waheguru. Will they get salvation or not"?

Then Guru Bäba Nanakji said that
Pustak Pad Viakran Bakbane,Sandbya Karam Tika) Kare.

Binu Gur Shabad Mukti Keh Prani,Ram Naam Binu Urchi Mere. People read books, Puranas, Do Sandhya Trikal Karam. But they don't get salvation without Guru (their teacher), without reciting God's name they die struggling in life.

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(A) Shri Guru Nanak Devil in Ayodhya

Discourse by Guru Baba Nanakji (with devotees).

After that Guru Baba Nanak worshiped in Ayodhya. Then God asked his devotees to go and seek the darshan of Nanak Tapasvi', a devotee of God who came to Ayodhya, so that you may recognize the importance of my name and recite my name. Nanak knows my invocation. Then all devotees requested together, Hey, Shri Parbrahma (God). Nanak knows your invocation. So what is your invocation which Nanak does and makes you happy. Then Shri Parbrahma (God) said, "Hey devotees, my invocation (Praise) is like that: Nanak doesn't claim anything, not of earning, not of worship, not of reciting God's name, not of penance, not of good character, not of self-control, not of common sense, not of living according to Guru's instructions, not of deeds, not of religion, not of good deeds, not of bath, not of name, not of service, he considers himself a small insect and recognize me as doer of all things. The people who do work and consider himself passive it is my praise and it is m attribution and it is my service only. He is my devotee, servant and friend. And the devotee of other's show off their earning, but the devotee of Nanak knows me only, considers himself a small insect, and recognizes me as doer of all things. Go and listen to my praises from devotee Nanak. Then all devotees bowed and said we are for you, we will follow you and we praise the devotees who praise you and know your qualities.

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Then Baba Nanak, ascetic, sat in a Math situated on a panchtirathi in southern side in Ayodhya. Then all devotees gathered at the order of Shri Parbrahma (God), they together — Nama, Jaidev, Kabir, Trilochan, Ravidas, Sen Sadhna, Dhama Veni, came to meet Nanak. And every devotee present there, together went to Guru Baba Nanak. The devotees asked Sen Servant to go and see and see if the devotee is remembering God, or is he reciting God's name or that Is he lost in child behaviour of God (or Childish pranks of God). See how he is sitting. If the devotee is lost in reciting God's name or remembering him then don't mention about us, and if he is lost in happiness then you may request to him that servants are waiting for his darshan., what is your order? Then, Sen servant came and saw that Baha Nanak was sitting in a happy mood and he knew that devotees want to see him He stood up and said I am for you, come this way.

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Annexure No. 9

God is one! Satguru Prasad

"Bhagtan seti goshtlejo kene so labh (Shri Kabirji)"

It means — "We are benefited by the company of devotees. Their discourse is always beneficial."

Janam Sakhi of Shri Guru Nanak Devji

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www.vadaprativada.in

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Publisher

Sikh History Research Department,

Khalsa College, Amritsar,

1962

Then one of Gobind ji's (God's) devotee came there to Baba Nanak ji. He said, "Ram-Ram Baba Nanakji! Ram Ram Then Guru Baba Nanakji said, "Sat Raja Ram, come and sit:. After saying Ram-Ram and bowing before him they sit near Babaji. After taking rest' for a while they requested to Babaji, " Hey Baba Nanak ji! We are happy to see you, we came to see you, but we also have a request, if you

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give permission, we will tell. Then Guru Nanak Babaji said," Tell me, whatever is there in your mind". Then they said to Babaji, "Some people donate, some do home yagya, some do penance, some worship, some are Digambar (remain without clothes), some keep their head under saw and commit suicide, some do penance with water, fire penance, upside down penance, some tolerate pain, will they all get salvation or not? Then Guru Nanak ji said in Rag Bhairava:

Jagan Home Pun Tap Puja, Deh Dukhi Nit Dukh Sahe.
Ram Naam Bina Mukti Na Pawasi, Mukti Nam Gurumukhi lahe.
Ram Naam Binu Birkhe Jag Janma,
Bikhu Khave Bikhu Boli Bole, Bin Nave Nihful Man Brahmna.

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It means —

Then Guru Baba Nanakji said,"Listen men, recite Ram's Name. People do donate, do yagya(worship), go to holy places, become yogi, Sanyasi, remain Brahmachari(unmarried), become Digamber Sadhu (remain without clothes), put their head under saw travel the whole earth, do worship, penance, do charity, do Bodh tapasya, do Sadhna with body, yet none get salvation without reciting Ram Naam (Name of God). When a person meets Guru and recite Ram Naam (Name of God) he gets salvation. Man came to the world for reciting Ram Naam (Name of God). If he recites Ram Naam his life becomes successful and if he doesn't recite Ram Naam his birth or life go waste Man eats poison, speaks poison (means

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criticize others and use dirty/hard language) with the result of which he takes birth and dies again and again. Brother, it is like reciting Ram Naam. So brother recite Shri Ram Krishna, Waheguru.

Then those devotees of Gobind said that Guru Baba Nanak ji we are for you, some people read books, some read Puranas, some do Trikal Sandhya. Will they get salvation or not?

Then Guru Baba Nanakji said that

Pustak Pad Viakran Bakhane,Sandhya Karam Tikal Kare.
Binu Gur Shabad Mukti Keh Prani,Ram Naam Binu Urchi Mere.
People read books, Puranas, Do Sandhya Trikal Karam. But they don't get salvation without Guru (their teacher), without reciting God's name they die struggling in life.

Then Sen Sevak (servant) went there and bowed before him. He said, Jai jai Ram Krishna' (It is a sort of salutation of Vaishnavs). Then he told him about the request of the devotees that they want your Darshan, it means they want to see you. Then Guru Baba Nanak ji said "Don't delay, bring them." Then Sen Sevak went back to the devotees and said, "Baba Nanak knows about you, beforehand and he is waiting for you, prostrate before you and

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says you are welcome, please come." Then all the devotees came and after coming they wished Guru Baba Nanak. Guru Baba Nanakji also wished and prostrated before them and said come in. From one side devotees came and from the other side Guru Baba Nanak came. Devotee prostrated before him. They met each other and Guru Baba Nanak Ji said in Shri'that:

Avahu Bhane Gal Milah Ank Saheliya'
Mili Ke Kareh Kahaniyan Samarth Kant Ki Aah
S ache Sahib Sab Gun Awagun Sab Asah
Karta Sab Ko Terah Jon. Ek Sabahu Bichariye Ja Tu Ta Kia Hori.

"Rahau"

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It means :- Then Guru Baba Nanak Ji said, there is one husband and who are his maids? Oh, devotee, who are his maids. All maids are sisters in relation. For example if any man who have two or four wives and they do not become jealous of each other. If there are maids and they are called sisters. Likewise God is a Lord (husband) of everyone and that whoever serves him is called his servant (maid). All maids are sisters in relation. Then many maids and servants meet each other. They talk about the palace in which their husband meets them and in what way he meets them. O my sisters, who is our husband, who is our Kant (husband or lover). He has all merits, we have demerits. None knows his value that how is He that whatever merits are there that are in my Ram (my God) and all the living things depends on him. Dwell on one word that there is

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nobody except God. Whoever is there Money lender, Emperor, poor, the person who is lost in himself, good-bad, Sadhu servant, high and low all are made by God. Shah (money lender) are there if God keeps them, Emperors are Emperors if God makes them, Greatmen are there if God makes them. Without Him nobody can do anything and all depend on Him. Nobody depend on each' other, man lives due to Him, dies due to Him, man gets order from Him, if he doesn't get order it is due to Him. Whatever is of that Doer, whatever is there it is His only. Say Bhai Shri Ram Krishna. Wahe Guru

Then devotees said that Guru Baba Nanak ji, God is adorable then why is He adorable. Tell me about it. Then Guru Baba Nanak ji said that:

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Jai Puchu Sohagani Tusi Rania Kini Guni Sahji Santokhi Sigaria, Meetha Bolani Peru Risalu Ta Mele ja Gur ka Sabad Suni

It means- Then the devotees asked Baba Nanak ji that we are for you. How did you get God. How you served Him, what merit you had that God liked in you? Then Baba Guruji said to him that you are married women, whichever I got, you got it also. And he liked you because of your service. The person whose heart is normal and he has control over his tongue i.e. speaks nicely, he is liked by God. God goes to him and only that person is His servant. The name of the Guru is God. The person who hears the name of God gets God. He, who is Peru (husband) how is He? The person who thinks about other things

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other than God' in life, he does not get God. Man is like the particles of sand which reflects the things. Man gets God when he keeps God in eyes in words' in heart, remember God while awakening, while in dream, or if he make God his object or aim only then he gets God. When he keeps God in his mind then he gets God who is all happiness personified' otherwise the person lose devotion and goes to hell. When a person has selfishness or remain self- conscious he cannot merge with God. Say Brother Ram Krishna, Wahe Guru.

Then the devotees said to Guru Baba Nanak ji that whoever recites His name, you know about them, tell us how His nature is? How are His blessings? What is His caste? And what is His Sanati? Then Baba Nanakji said that I am for you.

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Ketia Usdia Kudrati, Keti Usdi Dati, Kete Uske Jeev jant Seefti Karhi Denu Rati, Kete Us Ke Roop Rang, Kete Jati Sanati'

It means — Then Guru Baba Nanak Ji said that hey devotees I like your question. How many natures He has, no body knows its end. And how many living things He has who praise Him day and night. Only He knows their exact number. Only He knows how many forms He has. Only He knows how many types of living things are there. Only He knows about the nature and if any person says that he is somebody, he is a liar. Say brother Shri Ram Krishna. Wahe guru is true.

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Then the devotees said that Guru Baba Nanak Ji God is kind to you. Tell us what devotion and service will make him happy so that we may get him. Then Guru Baba Nanak ji said those words that —

Sachu Melai Sachu Upje
Sachu Mahi Sachi Samai
Surati Hove Pati Ugah
Gurbachani Bhau Khai
Nanak Sacha Pat
Sahu Ape Lai Melai

It means - Then Guru Baba Nanak ji said that Hey Bhai devotees of Ram, if that God is kind to you then truth comes to mind and the persons leave the lies behind. Only truth comes in the mind and only truth comes out, he earns truth only, only truth remain in mind. The mind remains truthful. When the good thoughts come in mind, then the husband (God) comes. If the man works with good mind and thoughts then he becomes fearless, He is not afraid of anything. The fear ends and he becomes fearless and it is true that when He becomes kind to you then He calls you and unite you with Him. Only then God meet you otherwise nobody can get Him with his/her merits or works. Nobody gets salutation without His blessings. When He Himself unite you with him only then you can get Him' otherwise you cannot. Say brother Shri Ram Krishna. Wahe Guru.

Then the devotees prayed to him that Guru Baba Nanakji, you prayed to God you prayed with what words and you are saved from the poisonous well, how you were saved from it. How you were

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saved from the wrongs of this world. With what or whose power you were saved. Then Guru Baba Nanak ji said these words in Shri Raga that —

Bhali Sari Je Ubri Haume Mui Ghrahu
Doot Lage Fin Chakari, Satguru Ka Besa
Kalap Tiyagi Bad hai, Sacha Beparwahu
Man Re Sach Mile, Bhau Jai
Bhai Binu Nirbhru Kiyu Thie, Gurmukhi Sabdi Samai
"Rahau"

It means — then Baba Nanak requested to the devotees that God did good to us that I lost my self consciousness. I became humble. Again by whose prayer I lost my self conceit. I believed in my Guru (teacher) I had faith in Guru so I lost self conceit by the blessings of Guru. When self conceit goes, worries also go and how many messengers were there, they all begins to serve again. When Guru became kind, Guru' love came to my mind, then all the messengers begins to serve again. And whatever desires I had or I dreamt of, all were gone. The mind became peaceful. When I got truth, when truth came to my mind then mind became fearless, when fearless God met fearless person then the man also became free from Maya. As long as it is not true, till then it doesn't become fearless. When it is true it becomes fearless and its fear goes. Say brother Shri Ram Krishna.

The devotees requested that Guru Baba Nanak ji whichever living things are there they all recite His name only. It is not that they don't know Him. They recite His name and ask His blessings only. They will also meet Him and get Him or will they not meet Him

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or get Him? Then Guru Baba Nanak ji requested the devotees that I am for you.

Keta Akhnu Akhiye Akhni Tot Na Hoi
Mangan Wale Ketare, Data Ako soi
Jis Ke Jee Pran Hai, Man Bseye Sukh Hoi
It means —
Then Guru Baba Nanak Ji said that all living things pray to him. Everybody pray to him in pleasure and pain, in good or bad times. It is not possible to count the number of devotees. Everybody beg from Him and He is the only giver. All say and ask but one doesn't get happiness without having Him in the mind, happiness come when God resides in the mind, otherwise all recite His name and their mind is engaged in worldliness. In this way they neither get God nor happiness.

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He said: This is the world and this world is transitory. What is this? Say Wahe Guru. Then Guru Baba Nanakji said that —
Jug Supna Baji Bani, Khin Mahi Khel Khelai
Sanjogi Mili Akase Viyogi Udi Jai
Jo Tis Bhana So Thiye, Awaru Nakarna Jai

It means - Then Guru Nanak Baba Nanak ji said that Hey brothers people of Ram, this world is like dream, this game is created by God, as Bajigar create game (Baji) while playing and many people together come to see the game. When the Bajigar finishes his game, the people disperse Then as sleeping person dreams, this age is like dream, by chance mother-father, son-daughter unite, in separation they go to heaven.

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Man wants to have pleasure here (in this world). King and beggar both want pleasure of life. He let fall the person who is high make the King a beggar. He bares the money lender or make the rich people poor, let the young die, keep the old people give bad name to the good and good name to bad people. Nobody has influence on Him. If he has a power to do something but he doesn't do. It is said whatever you want to do, you have to do yourself and nothing can be obtained from others. When he can't do anything then how can he take something on him. Good or bad, he doesn't have any say in that all is done by Him (God). Whatever God has done, is right. Say borther Shri Ram Krishna, Wahe Guru.

Then the devotees requested that, Guru Baba ji, entire world is His. He is the giver. Nothing can be done without Him. In the end whom He will keep or will not keep or all people will be same. Then Guru Baba Nanak ji said that hey bhai people of Ram, good people, how can I know about that God. But I am telling you what I heard from Guru. Kindly listen —

Gurumukhi Vastu Vasahiye Sachu Vakhru Sachu Ras
Jinni Sachu Vanjiya Gur Pure Sabasi
Nanak Vastu Pachanasi Sachu Sauda Jis Pas

It means - Then Guru Baba Nanak ji said that, Hey people of Ram, the thing purchased by the Gurumukh (the people who follow Guru) what is that thing? True name is that of God, who made this bargain, they spoke truth, earned truth, they live in truth, they don't know anything except truth. Their

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bargain is truth, truth is entertainment, truth is the bargain and they trade in truth. He is blessed and his Guru is blessed, cheer for him and cheer for his Guru. When he will see the accounts of whole earth, whole earth will unite there who will have true bargain. He will make him sit with Him after recognizing, and remaining earth will be given punishment He will keep them to Himself the man will merge with God. He will unite them with Him then He will be devotee and He will be God. Say Bahiji Shri Ram Krishna Wahe Guru.

Then the devotees requested that Guru Baba Nanak ji, one is thief, one is Sadhu, one is worldly, one is happy, one is sad, why you think so much. All men are of God. He is living in all. How can they get Him. He is not living at one place He is omnipresent, how can we get Him and how can we recite His name, how can we get Him, how can we control ourselves and be satisfied. Then Baba Nanak ii said that hey Bhaiji, you asked well. He replied in Shri Rag that —

Dhatu Meela Funi Dhatu Kiyu, Sifati Sifati Samai
Lal Gulal Ghebara, Sacha Rang Charai
Sachu Mele Santokhya, Han Jap Ak Bhai
Bhai Re! Sant Jana Ke Renu
Sant Sabha Gur Paiye Mukti Padarath Dhenu
"Rahau"

It means - Then Guru Baba Nanak ji said that, "Hey Bhai, you are devotee of Rama, temperament meets temperament. How many types of habits are there? Habit of theft, habit of immorality, habit of greed, habit of ignorance, habit of perversity. This is nature.

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Thief meets thief, immoral person meets immoral person. Greedy meets greedy, perverse person meets perverse person, trader meets trader. Worldly person meets worldly person. Metal meets metal and servant meets servant. They talk of bargain of metal but they talk of God, they praise God on meeting the servant then how they become with praising God. They become red and of dark colour. As they praise God, they are merged in his colour or they are lost in him. They become satisfied when they recite Han-Han submerged in his love. Then they feel blessed. When they recite God's name merged in his love, then he became happy. But, hey Bhai, devotee of Ram, this creature (man) is ruin of the saints., The saints are those by whose blessings we get salvation. What is salvation? Salvation is a thing. How is that thing Salvation is God, when man gets God, he gets salvation and salvation is the name of God as Kamdhenu Say Bhai ji Shri Ram Krishna Wahe Guru is true.

Then the devotees said that Guru Baba Nanak ji where is God's palace and how can we get God's palace and that God how and by which thought can we get that God. Babaji kindly tell us. Then Guru Baba Nanak ji said that Uchau Thanu Suhawana, Upri Mahal Murari Sachu Karni De Paiye, Daru Gharu Mahal Piari Gurumukhi Manu Samjaiye Atam Ram Bichari

It means — Then Guru Baba Nanak ji said, it "Bhai devotees of Ram! where God resides that place is a particular place where Shri Ram ji (God) resides,

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where can we find it. It is said, when we remember Ram in our mind then we get Him there only. As long as we don't remember Ram, we cannot get him. How can we remember Ram in our mind. Atam Ram thinks that we must work truthfully. If we work truthfully then we can get God's path, home, palace. How can we work truthfully? When we meet true or complete Guru (teacher), we can earn working truthfully by listening his preachings and that complete (true) Guru make us work truthfully. Say Bhai ji Shri Ram Krishna Wahe Guru.

Then the devotee said that Guru Baba ji this world is of three types (Best, Mediocre and low). It earns by three types of works (physical, involved expressive and mental). We cannot leave this world without leaving Trikuti How can we leave Trikuti. This mind get involved in hope and doubt. How can we clean it. How can we get own home (heaven). Then Guru Baba Nanak ji said that — hey bhai devotees of Ram

Trividh Karam Kamai Ahi, Aas Andesha Hoi
Kiyu Gur Bin Trikuti, Chutsi Sahaj Miliya Sukh Hoi
Nij Ghar Mehal Pachaniye Nadri Kere Mal Dhoi

It means — Then Guru Baba ji said that listen Bhai devotees of Ram, the persons who earns with Trividh Karma (three types of works) i.e. works of purity (good work), royal and bad works. They have hope and doubt. This world is of three types. We cannot leave Trikuti of three qualities. But when we get complete Guru. Trikuti of three qualities is left

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when we get normal behaviour, then hope and doubt is removed and we get this comfort. We can leave Trikuti with the blessings of Guru, the hope and doubt of three qualities is also gone, mind went to own house with Gurifs blessings. When God paid attention, all dirt is gone, person went to own home (heaven). Say Bhaiji Ram-Ram, Wahe Guru.

Then the devotees said that Guru Baba ji, how can we clean our mind, how can we pay attention to own home, how can we leave hope, how can we see own home. Then Guru Baba Nanak ji said that—

Bin Gur Mail Na Utare, Bin Han Kiyu Ghar Vasu
Ako Sab Du Bichariye, Awar Tiyage Aasu
Nanak Dekh Dekhaiye
Hau Sad Balihare Jasu // 4 //

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It means — Then Guru Baba Nanakji said that, listen bhai devotees of Ram, the dirt of mind (bad thoughts) are gone with the blessings of Guru, if God's blessings come to mind and we get own home. Whoever see that home (God's Dham) and show others I am all for him. If you saw that home (the home of God) and you can show it to us whatever happened, it all happened by your blessings. There is none without you. Save us. I am all for you.

Then from this side Baba prostrated before them. On the other side devotees prostrated. Devotees said that blessed be Guru Baba Nanak, blessed be Guru Baba Nanak. Guru Baba Nanak ji said that blessed be the devotee, blessed be sadhu, blessed be sadhu. Then

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Guru Nanak ji requested that there is no difference between you and God. If you met, he met. Bless us that we get something special with your meeting. Then devotees blessed Guru Baba Nanak ii that "your devotion will be complete and go, your panth (sect) will prosper, devotee's panth couldn't prosper in kalikal (kaliyug). Your name will spread in the three worlds i.e. people will recite your name 'Nanak' in kalikal. We bless you, your panth will prosper."

Then the devotees bid farewell and went to Satya Khand. Sat guru Baba Nanak, Blessed be Guru Baba Nanak, waheguru Baba Nanak. Order, order, order, Baba Nanak ji's order. All the sadhus ordered Guru Gobind ji. Say bhai ji Waheguru. Whoever read, listen and sing this discussion of Guru Baba and the devotees, he will get salvation. There is no doubt that he will get dham (home) of God.

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Shalok

Kukaram Kiye Haume Base, Bin Karma Bekar
Das Nanak Papi Jeev Ka, Keyu Kar Hoi Udhar

Man's misdeeds are in his mind. Without work he is useless Servant of God Nanak says how can the sinful creature (man) get peace and happiness.

Say. Bhai ii Wahe guru, Dhanguru, Satguru. Ram Sat, Guru Sat, Satnam karta purukh, Satguru Prasad.

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Guru Nanak Dev ji in the court of God

Conference of Guru Baba Nanakji (with God)

Then devotees went to God after finishing the discussion with Nanak. Then God asked from devotees that how do you like my devotees Nanak. Then the devotees praised Baba Nanak that blessed be your devotee Nanak who know your devotion. Then God became very happy. Then God called Guru Baba Nanak to his Dham (home). After saying that who attracted the devotees by singing, call that Nanak to me that he may praise me and tell others about me. Then God called Guru Baba Nanak to his Dham and said that hey Nanak, sing my praises. Then Guru Baba Nanak said that ji, I cannot sing your praises but I recite the name of those who praise you. Then God said that sing something, Nanak, I like your singing, sing something. Then Guru Baba Nanak praised God in Rag Asa that, "your kindness"!

Sodaru Tera Keha So Ghar Keha
Jetu Bahi Sarab Samale 11

What is that gate and mansion of yours, where you sit and take care of all? It means O God! How is your Dham and the door of that Dham where you sit or reside and from where you take care of all creatures and keep them united.

It means then Guru Baba Nanak requested that 0, God! I don't know about that door through which

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people go to your Dham and also I don't know about your home, in which you sit and take care of all the creatures. How can I sing about you What I can sing about you as I don't know about you. But I recite the name of those persons who praise you.

Waje Tere Nad Aneke Asankha, Kete Tere Gawan Hare

Kete Tere Rag Pan Siv Kahi, Aahi Kete Tere Gawan Hare

Gawan Tudhano Fawan Pani Basantaru Gawe Raj Dharma Duane

Gawan Tudhano Chit Gupta Likhi Janani Likhi Likh Dharam Bichare

Gawan Tudhno Isro Brahma Devi Dan Sohni Tere Sada Savare

Gawan Tudhno Indra Indrasani Badhe Devatia Dan Nale

Gawan Tudhno Sidh .Samadi Andar Gawan Tudho Sadh Bichare

Gawan Tudhno Jati Sati Santokhi Gawan Tudhno Vir Karare

Gawan Tudhno Pandit Parani Rikhisur Jugu Jugu Beda Nale

Gawan Tudhno Mohania Manu Mohani Surugu Mandhi Paia!e

Gawan Tudhno Rattan Upay Tere Adsadh Tirath Nale

Gawan Tudhno Jodh Maha Bali Sura Gawan Tudhno Khani Chare

Gawan Tudhno Khand Mandal Brahmanda Kari Kani Ra Tere Dhare

Sei Tudhno Gawan Jo Tudhu Bhawan Rate Tere Bhagat Resale

Hon Kete Tudhno Gawan Se

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Me Chiti na Awan Janu Nanak Kia Bichare

Innumerable musical instruments of different kinds are played there by many singers. Many minstrels sing praises of God in various measures and their consorts.

Water, wind, fire and the god of justice, sing the praises of God at His door. Angels, who record the mortals deeds and know how to write these, and on the basis of whose recorded accounts, the god of justice will administer heavenly justice, also sing God's praises.

Shiva, Brahama and the fair goddesses, adorned by God, sing the songs of God. Indra, sitting on his throne with deities, sings the praises of God at His gate. Persons, claiming to have miraculous powers, and saints sing praises of God in their meditation.

Continents, true and calm, saints and the fearless warriors, sing God's praises. Scholars, readers of Vedas of all ages and seven supreme sages, sing the praises of God.

Fascinating Apsaras who captivate hearts in paradise, sing the praises of God in this world and the nether regions. Invaluable objects created by God as well as the sixty-eight places of pilgrimage, sing His praises.

Great mighty warriors, divine heroes and four sources of creations, sing God's praises.

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The continents, worlds and solar system, established by God, sing His glories God's saints steeped in the name (the home of nectar) who are pleasing to God, sing His praises.

(Satguru) Nanak says that many more, who cannot be recollected in the mind, sing God's praises.

It means — That Shri Parbrahma ji, I described those whom we can see and there are so many unseen, innumerable, unheard people who sing your praises. How can I think of them and sing about them. Many innumerable Neeldhwaj, sing your praises. These are people who recite your holy name. But you are their father, I am not able to sing your praises

Ge Tu Soi Soi Sada Sachu Mera Sahib Sacha Sachi Nai
Ge Tu Hai Bhi Hosi Jai Na Jasi Sab Rachna Jinni Rachai
Rangi Rangi Bhati Kari Kari Jinsi Sab Maiya Jisu Upai
Je Tu Kari Kari Dekhe Kita Apna Jeeu Ten Vadiyai
Jo Tudhi Bhave So Kichu Karsi Fin Hukamu Na Karna Jai
Tu So Patsadhu Patisahbu Nanak Rahnu Rajai

God, His name and glory are always true. God, who created the creation exists and will exist forever, and will not depart when the creation disappears. God, who created MAYA, has by various ways, created the creation of different colours and kinds. After creating the creation, God in His grandeur, beholds His works.

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God does whatever pleases Him, and no one can give any order to Him (Satguru) Nanak (says that) one should live subject to His will, who is the king of kings.

Then Shri Parbrahma ji became very kind to Guru Baba Nanak ji and blessed him that go Nanak, I am pleased with you. Recite my name and make other people recite my name in Kaliyug. I am always with you, say Waheguru, Dhanguru, Satguru. Then Guru Baba Nanak ji came back to this world for the welfare of this world. Waheguru, Dhanguru, Satguru.

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Annexure No. 10

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God is one. Satguru Prasad

Shriman Tara Han Narotam

By.

Shri Guru Tirath Collection

Publisher

Shri Niramal Panchayati Akhara

Kankhal

May 1975

Donation (5) five coins

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C) The information about Shri Guru Tirath Sangrah (collection). He emphasized his. views, it is a proposal of far reaching effect because

Jab Lag Rahe Khalsa Niyaro
Tab Lag Tej Riyo Mai Saro

Inspiring for the implementation of its theme, he expressed his strong desire to see the Sikh religion complete in every way.

Sikh intellectuals in their books, has praised the wisdom and displaying power of Shri Nirotamji, the Sikh Cult will always be incensed by the garland of homages paid in praise of pandit ji's selfless, unfathomable and difficult work.
Wishing for intellectual's blessings.

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Gyani Mahinder Singh Ratan
(Sr. Budh Singh Press Wale)
May 1975

Amritsar
Shri 108 Shri Mahant Sahib
Pt. Tara Han Narottam ji
Nirmal Panchayati Akhara, Kankhal (Haridwar)

Writer: Gur Tirath Collection

Who became successor of Shri Mahant Ram Singh ji on the suggestion of Bhakh and you were Raj Pandit of King of Patiala.
1879-1948 Vikrami

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Very good silk cloth (Reshami cloth) is made in this city.

72) Malda city — Twenty five note in the east from Makhsudabad, Gurudwara, Udasi — this city is in Bangladesh across river Ganga. Maldev Mango of Malda city are famous in all countries. It is heard that there is a Gurudwara in Rangpur on this side of Dhaka ahead of it.

73) Dhaka City — Thirty Kos from Maldal, Gurudwara2, Sikh-3
Gurudwara is in the city a mile far from 'Charan Paduka' of Guru
Nanak ji. It was the famous city in Bangladesh before Calcutta 4.

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74) Dhobari Gram — 90 Kos far from Dhaka in Ishan 1, Damdama2, Sikh —3 Tenth Guruji was born in Patna. Guruji made Damdama by putting one-one dhal earth through the army of King Bishan Singh in Dhobari Gram near Gauripur city at the heither bank of river Brahmaputra Kamakshya Devi is in Kawaru desh at the other side of Brahamputra thirty Kos in the east from here. Its name is shown in the history 4.

75) Patna Sahib 1, Harmandir 2, Sikh 3 — kamakhshya is near Damdama after travelling.

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Guruji came here after leaving his palaces to see the situation here that if Dheermal, Ramrai is against him as before or they have forgotten the enimity.

76) Yavanpur City — Khas district 1, Accompany Mradanga 2, Sikh—3 Guruji came to the house of Gurbaksh Premi walking through kashi starting from Patna. There is more sangat of train on the river bank 4.

77) Three Kos far from Ayodhya in the east 1, Gurudwara 2, Brahmin 3 — There is place of Guruji near the Samadhi of Dashrath at the bank of river Saryu 4.

78) Anandpur 1, Guru's Palace 2, Sodhi 3 — When came here and saw they didn't seem to rebel. Then called his family from Patna. Tenth Guruji became five years old in Patna. Tenth Guru came to this country from Patna in Samvat 1727 in the month of Paush. In samvat 1730, Guru Teg Bahadurji get him married 4.

79) Makarapur Gram — Five Kos far from Basi in the east 1, Gurudwara 2, Masand 3 — In Samvat 1732 Guruji came here while going to Delhi in second half of month of Ashar, when Aurangzeb called him.

80) Kaboolpur, Hasanpur — Five Kos far from Rajpure in the south.

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South 1, Gurudwara 2, Bhalla 3 — Guruji came here walking from Patna and passing through Anandpur when he was five years old. He came to the same place where Guru Teg Bahadur ji was in Kashi, not in another place. Some people say that the Guruji's Bagh place is theirs 4.

5) Ayodhya — Near Vashishta Kund 1, Gurudwara 2, Nihang 3 — There he came to the birth place of his Kul's old man Ram 4.

6) Suraj Kund — One and a half Kos far from Buria in the south 1,
Gurudwara 2,0,3 — Guruji came here at Gurudwara Suraj Kund coming through Patna Sahib 4.

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7) Lakhnur — Six Kos far from Ambala in the south 1, Gurudwara 2, Bhalla 3 — Guruji stayed with Jathe Masand coming from Patna. In this village Saiyad Bhikam Sake gram famous saint had Darshan of Guruji 4.

8) Rane Majra — Ten Kos far from Lakhnor in the North 1, Gurudwara 2, Nihang 3 — Guruji went for hunting from Lakhnor 4.

9) Sular Gram (village — Six Kos far from Lakhnor in the west 1, Gurudwara 2, Sikh 3 — Guruji came here from Lakhnor for hunting 4.

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10) Mardo Gram — Two Kos far from Lakhnor 1, Gurudwara 2, Nihang 3 — Guruji lived here in LakFinor 4.

11) Bhano Kheni — Two Kos far from village Mardo 1, Gurudwara2, Sikh 3 — He went there from Lakhnor 4.

12) Ambala City 1 near Gurudwara Tehsil, on the bank of the pond 2, Nihang 3 — He came here to visit the city from Lakhnor 4.

13) Anandpur 1, Guru ke Mahal 2, Sodhi 3 — Guruji reached Anandpur ji walking from Lakhnor. In his palaces which were constructed by Guru Teg Bahadur ji while laying down the city.

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Dialect — Guru Sahib used to speak Purabi dialect.

14) Basantgarh — Six Kos far from Anandpur in the north 1, Gurudwara manji 2, sikh 3 — Guruji came for marrying wearing orange clothes from Basantgarh 4.

15) Guru ka Lahore — Seven Kos thr from Anandpur in the north. One Kos far from Basantgarh in the north 1, place of marriage Basant fair 2, Sikh 3 — Father of Jeeto ji said, he would marry his daughter in Lahore. Guru Teg Bahadurji didn't want to go there due to increase in rebellion there. Therefore in samvat 1730 in Anandpur.

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Annexure No. 11

God is one! Satguru Prasad

Tawarikh

Guru Khalsa

Bhai Gyan Singhji Gyani creator of Panth Prakash has written it after travelling across the country for twenty years.

In this creation there is true description of the life of the ten Guru Sahibs, bravery of Banda, battle of Sikhs against enemies while remaining united and for winning the countries, all the Kings of Punjab and their costumes Panths, places, temples etc.

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1948 BC Part—I

Samvat 1891

Printed from Guru Gobind Singh Press, Sayalkot under the supervision of Babu Raj inder Singh Manager, on the order of Mahant Press Singh Sahib raeese, Sardar Han Singh, Sahib Raeese Sayalkoti and Sardar Buta Singh Sahib contractor Raeese Rawalpindi.

Part — I (Guru 10) 283 Twarikh Guru Khalsa

Shri Guru Gobind Singh Sahib

This Guru was born on 13 Posh Sudi, 7 Samvat 1723 Vikrami, year 198 Guru, year 1666 A.C, Saturday, Dhavishtha Nakshtra, at midnight in the house of Guru Teg Bahadurji, born to Mata Gujri in Patna city, in the era of Emperor Alamgir. He did such childhood pranks like Rama and Krishna, on seeing it Jagta Seth, Rahim Khan Nawab, Shiv Dutt Brahmin, Fateh Chand Mani Khatri etc. became Sikhs. In their family they still accept him Guru.

This Guru used to play such games that making two armies of the boys at the banks of river Ganga, making them hold Neje (javelins), guns of sticks, making them parade and fight and used to hold courts like Emperors, and he himself used to shoot with bow and arrow of sticks. Later on he used to distribute pay of sweets, money and kories to the children. People used to get surprised on seeing these types of games. In Samvat 1729 Vikrami, Guru Teg Bahadurji called him to the place Anandpur in Punjab desh, then he came and stayed at Kashiji (where now Guru ka Baeh is famous) travelling through towns like Sasararn. Chapra Are, Jaimnur etc. After staving fifteen days, he visited Vishwanath,

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Kal Bhairav, Dhundidas etc. temples and took bath in Manikarnika, Dashashavmedh, Varunasangam, Assari etc ghats and visited city Kashi Ramnagar. Starting from there after seeing the cities of Mirzapur etc he came to Ayodhya ii Vashishth Kund (which is the home of Vashisthji and the place of worship) and stayed there. Then he saw places like Suraj Kund, Hanumangarhi, temple of Ramchanderj i, Kitchen of S ita ji etc. and he took bath and donated at Sawargdwari, Guptar Ghat Sarayu. Then after going through Lucknow, Chandosi, Khurja he visited Mathura, Brindawan, Gokul because Mata Nanaki, Gujri, Maternal uncle Kripal Chand, Munshi Sahib chand, Diwan Mati Ram etc. wanted to see these cities. Then after taking bath in Haridwar he reached near Suraj Kund Karbe Buriay and stayed at the house of Jathe and Jhandu Masand in Lakhnor village near Ambala. Here a well which was underground for many days (it means for quite sometime), Mata Gujri ji uncovered it and made it work after get it repaired. Here peer said Bheekh Daske wala Alafbeen, Sarfdeen, Peer Sadore wale who came to nawab of Coat kachue after taking care in donation from their devotees. When they heard about the fame of Guruji, they came for his Darshan and after seeing him they said to their devotees that this Guru would be famous and brave.

In Samvat 1729 Vikrami on fifth of Basant Tenth Guru reached Anandpur. On hearing about his arrival, countless people came with many types of gifts, toys, weapons.

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Before Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench.

Sunni Central Board of
Wakf UP and others ...Plaintiff
Versus
Gopal Singh Visarad
and others ...Defendent

Other Original Suit No.- 4/1989
Regular suit No.- 12/196 1

Dated :1.12.2004
DW. 2/1-1, Shri Rajinder Singh

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Examination in chief affidavit — Page No. 1 to 12 of Shri Rajinder Singh, aged 60 years, Sb Shri Bishan Singh, R 293, sector-16, Faridabad, Haryana was submitted and taken on record.

[Cross examination on affidavit by Shri Ranjit Lal Verma, on behalf of plaintiff Nirmohi Akhara in other original suit No. 3/89, begins]

xxx xxx xxx xxx

Sikh cult was founded by Guru Nanak Sahab. This cult is based upon Sanatan Dharm. English writer Max Arther Makalif name was heard in connection with the book written on Sikh cult.

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There is no doubt that Shri Makalif has created a new ideology in regard to Sikh cult.

It is not correct that Makalif has established Singh Sabha and Khalsa Diwan but inspired by his ideology, some people have established it. I cannot say whether above Sikh Sabha or Khalsa Diwan was established by the people who were nourished by British Empire or not.

I have heard the name of Ramanandacharya Ji. I do not know whether Vairagi Sampradaya was established by him or not. Kabir Das was a disciple of Ramanandacharya. I know Ravi Das ji but I do not know whose disciple he was. It is correct that Kabir Das ji and Ravi Das ji were born before Guru Nanak but were during his time also Kabir Das ji had said enough about Nirgun upasana (without attributes worship). Kabir Das ji's sayings, poems and Ramani were compiled by his disciple. It is correct that a number of couplets of Kabir Das ji were compiled in Gurubani. Similarly, a number of couplets of Ravi Das ji were compiled in Gurugranth Sahib or Gurubani. I cannot say about the number of poems compiled in Gurubani.

Guru Nanak ji was born in 1526. Christian era

Guru Nanak Dev ji, Guru Teg Bahdur ji and Guru Govind Singh ji, all the three had said that they were from the family of Shri Rama. Upon this, it is stated that all these three were spiritually related to Shri Ram janambhoomi Mandir. Guru Gobind Singh Ji, in

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his creation "Vichitra Natak" said that Guru Nanak Dcv ji was from the family of elder son of Shri Rama and he himself was from the family of younger son of Shri Rama, Lay. One of the names of "Vichitra Natak" is Atam Charitra.

I have heard the name of famous poet Kavi Bhattkal in Gurubani. He, in his couplets compiled in Gurubani said that Hansa-incarnation in Satyug, Rama-incarnation in Tretayug, Krishna-incarnation in Dwapar and Nanak-incarnation in Kalyuga, happened. According to him only one divine light has taken place from Satyug to kalyug.

I know that in the creation of Sikh, disciple of Guru Govind Singh and Diwan Bhai Mani Singh, "The Ratnawali", while explaining the first line of "Vara" creation of Bhai Guru Das, the above incarnation of four yug were described and it was said that Vaishnav Bhakti was in progress.

Guru Nanak, went around the country alongwith his disciple Mardana and Bala. Then said Bala and Mardana were referred in some Sakhies and Mardana was referred alone in some. According to Gurubani, followers of Sikh cult are called Sikh. Famous creation "Vanra" by Guru Das is recognized as key of Gurubani. It is recognized as an authentic one. Four Vedas were also referred in it.

Guru Nanak had visited Ayodhya before the invasion of Babar. Some Janam Sakhies are referred about his disciple Mardana and baJa who were with

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him during his visit to Ayodhya. It is correct that Guru Nanak ji went to Ayodhya by sea channel and arrived at Brahmakund Ghat.

I have visited Ayodhya. I have seen the place of Ram Lalla, Brahamkund Gurudwara and the place in front of Gurudwara called Gurunanak penance site. I visited Ramjanam hhoomi on 26 August 2002 for the fir time. I have no knowledge whether most of temples in Ayodhya belong to Ramanandiya sect or not. But I can say that there were a number of temples. During my visit to Ayodhva. I have seen Digambar Akhara aft the visit to Shri Rama Lalla wherein I met Pramahans Ramchander Das. Beside above, I have not seen any other Akhara. I went up to vestibule of Digambar Akhara where I talk with Ramchander Das for approximately 20 minutes. I did not went ahead from vestibule. So I cannot say that temple was therein or not. I do not remember whether there were any idol before the seat of Paramhans Ramchander Das or not. I went to see the Ram Lalla because of my religious faith. I have not went there to bow before Gurudwara. I met the Granthi of Brahamkund Gurudwara, when I went there. But his name is not known to me now. But I have the record, I can tell after seeing the record. I have not seen the Guru Granth Sahib written in Golden letters. So I cannot say whether any such Granth is there or not. Guru Teg Bahadur has also stayed at Brahamkund, and then said perhaps there was no Gurudwara at that time. I have not seen the wooden sandal, arrow and sword of Guru Teg

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Bahadur in this Gurudwara. So I cannot say whether these things were available there or not.

It was described in the Bal-Kand of Valmiki's Raniayana that Lord Rama was born in the palace of Dasrath. I have not read in any book, where Guru Nanak said his disciple Mardana to let us go for the darshan of Lord Ram Lalla sitting in the temple at Ramjanamsthali in Ayodhya. According to the reference given in para—8 of my affidavit Guru Nanak Dev ji said to his disciple Mardana that Ayodhya city is of Rama, so let us go for its darshan, which means Ayodhya is a city and birth place, both. The reference of Ram idols which I have given in para-10 of my affidavit, means that Guru Nanak Dev has sought the darshan of Lord Rama with devotion, installed in the temple constructed at birth place.

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I have, after a detailed study, written the book "Sikh itihas main Shri Ramjanambhoomi" which was published in 1991 by Bharat Bharti, 2/18, Ansari Road, New Delhi. I do not remember whether I have written it in my book or not that Vairagies have occupied the disputed premises during the regime of Akbar and started using it as a temple. I have no detail knowledge that during the period of Amir Ali, Vairagies have made Gossians to flee from Hanumangarhi. Although I can give this information after reading the book.

As I have stated in para-15 of my affidavit that Guru Nanak Dev ji was a witness of atrocity caused

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by Babar over Hindus and Muslims in village Syedpur. According to Janam Sakhies, he was an eyewitness of these incidents. The four couplets compiled by Guru Nanak in Guru Granth Sahib regarding the incidents of Syedpur incidents, it was described in one couplet that Babar had burnt the temple of Syedpur and princes were thrown in the ground after cutting them into pieces. I have not read any other incident, except the above incident, in any book, wherein Guru Nanak had written about the demolition of temples by Babar. Guru Nanak went to Macca-Madina. This was detailed in particular in the book "Macca-madina ki Goshthi". Other Sakhies also have details about this. Guru Nanak Dev had defeated the Peers and Alims in debates.

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It is correct that Sikh cult was established to counter the attacks and to prevent the atrocity by Muslim invaders.

I have read the book "Murak-a-Khustravi" by Sheikh Mohammad Ajmat Ali Kakoravi. I have read that Amir Ali Amethwi had attacked on Hanumangarhi. This I can say after reading the book. The name of book, at present is not known to me.

Guru Govind Singh has established military tradition during the regime of Aurengzeb. This military was raised by Guru Govind Singh to retaliate the atrocity being inflicted on Indians. Tulsidas was born after Guru Nanak I have read the literature of TalsiDas in general. I have reaLl Ramcharitrnanas by Tulsidas. Guru Nanak has referred the same

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Ramchander in his bani, what was described in Ramayana by TulsiDas and Valmiki Ramayana and for the darshan of idol of same Rama, I went to Ayodhya.

[Cross examination by Shri Ranjeet Lal Verma, Advocate on behalf of Nirmohi Akhara, in other original suit No. 3/89, concluded]

Verified the statement after reading

Sd/-

Rajinder Singh

01.12.2004

Typed by the Stenographer as dictated by me in the open court. In coninuation to this the suit may be listed for further cross examination on 2.12.2004. Witness to be present.

Sd/-

Hari Shanker Dubey

Commissioner

01. 12.2004

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Before :- Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench.

2.12.2004

DW. 2/1-1, Shri Rajinder Singh

[In coninuation to dt.1.12.2004, cross examination on an affidavit of Shri Rajinder Singh in DW.2/1-1, by Shri Abdual Manan, advocate on behalf of plaintiff No. 11, Mohd. Faruq in other original suit No. 3/89, begins]

xxx xxx xxx xxx

I am a Sikh by my religious faith. I was born in Sikh family. Sikh cult begins, after the birth of Guru Nanak Dev ii, in about 1564 Vikrami and since then devotee started becoming his disciple and thus Sikh cult was begins. It is no where mentioned that followers of Sikh cult had a distinct dress or not, immediately after it was found. Amritsar Gurudwara was established in 1664 Vikrami. There is a difference of 57 years in between the Vikrami era and Christian era i.e. Vikrami era is ahead of 57 years and Christian era is 57 years behind. Guru Nanak Dev ji went on the visit of western countries during 1572-73 Vikerami era. approx. Europe is included in the Western Countries. Guru Nanak Dev ji went to Macca and Madina. He stayed there for a year and Galiban went there in 1575-76 Vikrami: Macca and Madina are two distinct city. I cannot say about the distance in between the two cities. Then

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he returned to India in 1578 Vikrami. Sikh cult was established before his visit to western countries.

Sikh cult was in conformable to Vedic Dharma and not against it i.e. there was no difference in between the two. There are six sampradaya in Vedic dharama and not four, as under Sankhya, Yoga, Nayay, Vaisheshik, Purv Mimansa and Vaidant. I can not say since when these 6 sampradaya are in existence but these are very ancient. These 6 sampradaya are related to Sikh cult in philosophy and not in non-philosophically. I cannot say why these 6 sampradaya have not joined Sikh cult. These 6 sampradaya were present in Punjab before the Sikh cult. There were a number of followers of these 6 sampradaya in Punjab and many of them became the followers of Sikh religion.

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Question: Whether the followers of above 6 sampradaya who adopted Sikh cult have renunciated the ideology of above 6 sampradava or not?

Answer: Because there is no philosophical differences of Vedic dharma and its 6 sampradaya with the Sikh cult, so the people of the 6 sampradaya, who became the followers of Sikh cult remained with their old philosophy Because there is no philosophical difference in between Sikh cult and Vedic dharma.

It was possible that a number of Muslims and Sudras might have became the followers of Sikh cult

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due to their devotion. I mean, impressed by the preaching of Saints. It is true that the followers of Sikh cult, who adopted the Sikh cult during the time of Guru Nanak, they have and have been propagating the ideology of Sikh cult. It is not correct to say that a change has came in the ideology and philosophy of Sikh cult after 1920. Gurudwara committees were formed in 1920-2 1 and demonstrations were also launched and after these demonstration Gurudwara Prabandhak Committee Act, 1925 was promulgated and since then these committees are being run. These committees were established under the act of 1925. Mani Amritsar Gurudwara came under the control of Shiromani Gurudwara Prabandhak Committee after the promulgation of Act. Amritsar Gurudwara Committee is a statutory body. I cannot say whether its elections are held for three years or four years. I never had been the member or voter of Shiromani Gurudwara Prabandhak Committee. I never was interested in Shiromani Gurudwara Prabandhak Committee. Volunteer : that he is a follower of Sikh cult in accordance with the family tradition and I have faith in my Gurus. There were 10 Gurus in Sikh cult and I recognize all. The names of 10 Gurus are as under : (1)Guru Nanak Dev ji (2) Guru Ang Dev ii (3) Guru Amar Das ji (4) Guru Ram Das ji (5) Guru Arjun Dcv ji (6) Guru Har Govind Singh ji (7) Guru Hari Rai ji (8) Guru Har Kishan Ji (9) Guru Teg Bahadurji and (10) Guru Govind Singh ii. According to some people 10 Guru was born in 1723 Vikrami but according to ancient sources he was born in 1718 Vikrami. Guru Teg Bahadur was brought in the court of Aurangzeb in Delhi.

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Guru Nanak Dev ji went to Ayodhya after 1564 Vikrami. 3- 4 years were taken him to reach Ayodhva. He started his journey to Ayodhya from Sultanpur (now in Pakistan) and reached Ayodhya via Delhi and Haridwar. It took 3-4 years to him to reach Ayodhya. Guru Nanak Dev ji stayed in Ayodhya for one-two months. He has not constructed any Gurudwara in Ayodhya. Brahamkund Gurudwara, in front of penance site of Guru Nanak Dev ji might have been constructed in his or other Gurus memory. I have seen this Gurudwara. I have been to Ayodhya only once. It is a large Gurudwara but it cannot be said very large Gurudwara. I have seen some people bowing there, when I visited there. I stayed there in the Gurudwara for an hour. After that I went back to Delhi via Lucknow. I went to Ayodhya with a friend of mine.

I do not know whether Gurudwara Prabandhak Committees are there in Pakistan or not because I am not interested in such committees. I have heard about the Gurudwara Prabandhak committee in Delhi. Because these committees have the control over many Gurudwaras in Delhi. In Uttar Pradesh also, there are a number of Gurudwaras under the control of Gurudwara Prabandhak Committees, but I do not know the numbers. These committees are established under the law. I cannot say about the number of members of central body, as I am not interested in its affairs. I have no knowledge about that only males are the members of Gurdwara Prabandhak Committees in Punjab or not.

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One of my friends Shri Manjeet Singh was with me when I visited Ayodhya in August 2002. He is a Sikh and resident of Lucknow. In addition to Mahant Paramhans Ramchander Das I met Granthi Sardar Baljeet Siruth of Brahmkund Gurudwara who is residing in Brahmkund Gurudwara since 1947. Shri Baljeet Singh is the sole incharge of Brahmkund Gurudwara and is seated there in.

I cannot say about the numbers of temples in Ayodhya. I have not seen the entire Ayodhya. So I cannot say how many temples are there. I have seen a number of temples while passing through Ayodhya but I did not went inside of any temple. I do seek the darshan of Ram lalla. I have sought his darshan at the disputed site, where he is sitting at present. My friend, Manjeet Singh was also with me, amongst many others. I cannot tell you the name of other people. There was a chabutra (platform) at the outer part, which is in existence at present too.

A building with three domes, which was at the disputed site, in my view, was not a masjid. I treat it a birth place of Shri Rama. In accordance with the Valmiki Ramayana and Puranas, Lord Shri Rama was born in the last phase of Treta yuga. I have read Valmiki Ramayana and Puranas, Birth of Rama was described therein. It is written therein that Shri Rama was born in the family of King Dashratha. Lord Rama was the elder son of King Dashrath. Besides Rama, King Dashrath has three sons. The existence of King Dashrath is a historical proven fact. He was,

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in accordance with the calculation of Puranas, eight lakhs sixty four thousand years before. This period is based upon the calculation of Purana. It is not clear from the Puranas, how many years he lived. I cannot say whether he remained alive for hundred or hundred and fifty years. I have no knowledge when he died. He ruled over Ayodhya during his life time. According to Valmiki Ramayana he ruled over Ayodhya for eleven sahastra years. I cannot say how many years were there in a Sahastra. Today, Sahastra means one thousand years.

The disputed site in Ayodhya, where I have visited, according to me is a birth place. I do not agree with the version that there was/is a Babari Masjid at the disputed site. In 1528, after demolition of temple of Lord Rama at disputed site, a structure was constructed there, which according to few people was Babari Masjid. I do not agree with the version that after demolition of above structure in 1528, it was being used as a Masjid. I also do hot agree with the version that the above structure, was being used as a Masjid in 1885 and thereafter. I have no knowledge whether people used to go therein to read namaj. In the year 2002, when I visited at the disputed site, no structure was there. There was a platform where upon Ram lalla was sitting. I do not treat the disputed site as a babri Masjid. I cannot say whether there was a structure, called Babari Masjid at the disputed site in 1934 or not. In my view, there was no structure called Babari Masjid at the disputed site in 1949 or 1951 nor after that.

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I have no knowledge about the clash of 1949 at the disputed site and whether a FIR was lodged in this regard or not. I have no knowledge whether any suit was under subjudice in any court in regard to disputed site after 1949. I know about the present suit which is about the disputed site. In my view disputed site is where an idol of Ram lalla is and its near about area. Before 1992, there was building having three dome at the disputed site. Volunteer : that it was Ramjanambhoomi building but I have not seen it. I have read in the newspapers that a suit was filed in regard to disputed site after the clash of 1949.

I came here to give witness in favour of Lord Rama as a devotee. I got the summons of court from Paramhansji. I do not know in what way Paramhansji is related to the suit. I think, he was a party to this suit. I came here to give witness in favour of Paramhansji that disputed site had been a birth place of Shri Rama and his devotee must have the freedom to visit there for his darshan I have the knowledge that the case, in which I am giving witness had been before the Supreme Court. I cannot say what order has been passed by the Supreme Court in the matter. This suit might have been transferred to the High Court by Supreme Court. I do not know when this case was transferred. I have been residing in Faridabad since 1976.

It is not correct to say that the building having three dome, which was in existence upto the year 1992, was being used as Babari Masjid. I do not

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agree with this version that the building having three dome was constructed in 1528 as a Masjid and since then to 22 December 1949, it was being used as Masjid. I have no knowledge that Tarawah Namaz in the month of Ramzan was being read in the building constructed at the disputed site having three domes. I do not know whether any FIR was lodged in 1949 in regard to disputed site or not. I also have no knowledge that idols were kept in the disputed bhawan i.e. building having three domes, on the night of 22/23 December 1949. I do not agree with the version that there was no idols in the disputed building having three domes before the night of 22/23 Dec 1949. I also do not agree with the version that idols were kept in the disputed building in the night of 22/23 Dec 1949 by Hindus and thus desecrated the Masjid.

[Cross examination by Shri Abdul Mannan, advocate on behalf of defendant number 11, Mohd. Faruq Ahmad, concluded]

[Cross examination by Shri Zaffaryab Jilani, advocate, on behalf of defendant number 9, Sunni Central Board of Wakf, begins]

xxx xxx xxx xxx

I have started writing my book "Sikh itihas mein Shri Ramjanambhoomh" which I referred in my statement yesterday, in the year 1990. It was published in the year 1991. Publisher Bharat Bharti has himself published this book. I have not received any royalty yet. I have not given the list of books, in the last of my book, which were referred by me. But their full reference was given at the appropriate places and full name of so called Makalif was Max

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Arther Makalif and the title of his book is "The Sikh religion". This book is available in 6 volume and every binding has two volumes. I have heard the name of W.H. Macalad, who has written the book "Sikh and Sikhism". I have not read the book "The evolution of Sikh community" written by Macalyad. I have not read the book "The lives and teachings of Sikh Guru" written by Harish Dhillon heard about it. I have not read the book "Encyclopedia of Sikh religion and culture" written by Ramesh Chander Dogra and Dr. Govind Singh Mansukhani. I have summarily read the book "A history of the Sikhs" written by Khuswant Singh; I have not read the book "Sikh Gurus, their lives and teachings" written by K.S.Duggal but I have heard about it. I have heard but not read the book "Guru Nanak, his life and teachings" written by Rupender Singh. I have neither read the book "Sikh Gurus" written by Roseta Williams nor heard about it.

Verified the statement after reading.
Sd/-
Rajinder Singh
02.12.2004

Typed by the Stenographer as dictated by me in the open court. In coninuation to his, the suit may be listed for cross examination for 3.12.2004. Witness to be present.

Sd/-

Hari Shanker Dubey

Commissioner

2.12.2004

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Before :- Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench.

3.12.2004

DW. 2/1/1, Shni Rajinder Singh

[In coninuation to dt.2.12.2004, cross examination on affidavit of Shri Rajinder Singh in DW.2/1/1, by Shri Zaffaryab Jilani, advocate on behalf of defendant No. ii, Sunni Central Board of Wakf U.P., continues]

xxx xxx xxx xxx

The books referred by me in para-5 of my affidavit, mostly are in Punjabi language. The book "Guru Nanak Vansh Prakash" by Baba Sukhbasiram Vedi referred in this para is in Gurumukhi script; but in Hindi language. This book was published in 1986. 1 do not know whether this book was translated in Punjabi language or not. This book is running into 300 pages. I do not know the period of Baba Sukhbasiram Vedi but he died about one hundred and quarter to one hundred-one hundred fifty years ago. He has written the book in 1829 year. I do not know whether manuscript of his book is safe any where or not. I cannot say why the book written in the year 1829, was published in 1986. This book was published by Punjab University, Patiala. I do not remember, at present, which department of Punjab University has published this book. This book is available with me. This book contains the details of

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life of Guru Nanak Dev ji, his preaching and his descendants. Besides above book, all the books referred by me in para-5 of my affidavit are in Punjabi language and Gurumukhi script. I do not know whether any book referred in para-5 of my affidavit, was translated in Hindi, English or Urdu or not. The book "Tawarikh Guru Khalsa, part-I" referred in para-5 of my affidavit is not know by the name, Suraj Prakash. At present I do not remember about the period of Gyani Gyan Singh. So far I remember, it was written within the period of 200 years. in para-5, at line 3, in my affidavit, the book "Bhai Balewali" (Guru Nanak Dev Ji) the Janam Sakhies (1940 Vikrami, 1883 Christian era) was referred. The word "The" used in this line is from Punjabi language which means "ki" in Hindi. I have referred this book in para-9 of my affidavit and an extract from this book, has been attached as enclosure 6, with the affidavit and its copies have been filed today. (Witness said that he will produce the Hindi translation of all the documents attached with his affidavit, within two days). (Witness after reading the Hindi version of the papers filed today said that there are some mistakes in it at a few places. Hence he asked for two days time, to produce the correct Hindi version.)

The word "Janam" is a Hindi word which means birth. In Punjabi, it is used for birth. "Sakhi" is both Punjabi and Hindi word and has the same meaning in both the languages. Sakhi means the details of life and achievements of a person. Details said by Bhai Bala are compiled in the book "Bhai Bale Wali

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Janamsakhi" referred in para-9 of my affidavit. Bhai Bale was a disciple of Guru Nanak ji and contemporary to him. Historians differ about the existence of Bhai Bale. Some says he was and some says he was not. I have referred the year of publication as 1883 Christian era and 1940 Vikrami of Bhai Bale Wali Janamsakhi in para 9 of my affidavit. Enclosure 6 of the affidavit, which is the extract of Bhai Bale Wali Janamsakhi, the year of publication was written as 1940 Vikrami, at page 517. On the basis of this I have also written in my affidavit. I have read this book and is also available with me. (Witness said after seeing the book, which he brought with him.) This book does not seem to be 100 years old. I cannot say on presumption, whether this book was published 25-30 or 5-10 years before. It cannot be said on seeing this book that in which year and month this book was published, because year and month of publication has not been given in the book. I cannot say whether this book was published in 1883, for the first time or before that. (Witness after seeing the book "Shri Guru Nanak Dev ji ki Sakhies" by Bhai Bale Wali in Hindi (eighth edition) which was exhibited by Bhai Chatar Singh, Jiwan Singh, said that he cannot without reading the book that this Hindi version is of the book referred by me in para 9 of my affidavit. The title "Guru ji Ayodhya ko Gaye" given after the top five lines of the enclosure 6, first page of my affidavit, which is the photocopy of page no. 261 of the concerned book is about the visit of Guru Nanak to Ayodhya. (Witness after seeing the page no. 361-362 of the above book written in Hindi, photocopy of which has

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been filed at document no. 208 C-1/3 to 208 C-1/4) said that it is not a translation of the points written under the Title "Guruji Ayodhya ko Gaye" at page 261 of relevant book, filed as enclosure no. 6 but purport is one. I have filed a translation of page 261 of the concerned book, as enclosure no.6 in my own language.

I have translated the enclosure no. 6 of my affidavit in Hindi wherein there are some mistakes due to haste. This part "Guruji Ayodhya ko gaye …… Jai Bethe" in para 9 of my affidavit is the transcription of the relevant part of enclosure no. 6. 1 have, in my affidavit in the above para, given the Hindi translation of "Charitra kite" as "Leela Charitra kiye". Translation of "Charitra" in Punjabi can be only "Leela Charitra" in Hindi.

I have read the "Babarnama", the reference of which I have given in my book "Sikh itihas mein Shri Ram Janambhoomi" document no. 206 C-1, in Hindi. So far I know Babarnama is in Turkish language. The Babarnama which I read was published by "Sahitiya Academy, New Delhi" and translated by Shri Yugjeet Nawalpuri. I have read it for the last time, two years before and 15 years before for the first time. For the first time I read the book in library and for the last time after purchasing it. Wherever I have referred Babarnama in my above book, document no. 206 C-1, it was from the book by Yugjeet Nawalpuri. Besides this, I have read the Babarnama in English, translated by Mrs. Bawarij. I have read the Babarnama in Hindi translated by Syed Akthar Rizvi.

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The name of this book is "Mugal Kaleen Bharat Babarnama". I have referred this book at page no. 41 and 42 of the above book. I have not read any other book, except the above mentioned book. I have given the extract in para 2-3 at page no. 40 and at page no. 47 from the Babarnama published b Sahitiya Academy and my comments are also based on this Babarnama. There is no description in Babarnama about the demolition of any temple in Ayodhya. It is written at page no. 1 of my book that "After some time Muslim invader Babar has demolished the temple — i.e. the temple constructed at the disputed site. I have written at the previous page that "then constructed a Masjid there". This is the same Masjid which was constructed at the disputed site and is called Masjid by some people. Then said it was a building with three domes, which was called a Masjid by some people.

Question: Should I presume that the points you have written in your above book "then constructed a masjid there" is not correct because you do not take it a masjid.

Answer: It is not like this. There was general saying among the people that the building with three dome is a masjid. On the basis of this I have written it.

Such saying was in use throughout the India. I have read other two-three books in addition to Babarnama concerning to disputed building or site; the name of which, are not remember to me at

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present. I have referred "Epigraphia Indica Arabic and Persi sr 1965" in my book. I have read this book. The pictures of stones, which were carved, fixed in the disputed building are printed in it and translation of the material carved in was also printed there in. At present I do not remember whether the disputed bhawan was called a masjid in the said book or not. I cannot say whether I have referred the masjid constructed in Sambhal, at page 46 of my book, from Epigraphia Indica or not. For what reason I have written it a "Babari Masjid" in bracket because 13 years have been passed since then.

Babari masjid referred in the next page was after proper thought. I do not remember from which books I referred this but it is correct that I have referred this mention after reading some books. I cannot at present say on what basis I have written at page 46 of my book that "Construction of masjid after demolition of temple was religious act of Babar". I cannot say, on which basis I have written at page no. 1 of my book that "During the regime of Akbar, Hindus have again gained the control of Janambhoomi site". Guru Teg Bahadur and Guru Govind Singh were contemporary to Aurangzeb. I have at page no. 1 of my book referred the disputed Bhawan, which was seen by Guru Teg Bahadur and Guru Govind Singh in a shattered condition. The material written at page 1 and 2 are base upon my study.

Question: You have written at page-1 of your book that Guru Teg Bahadur and Gur Govind

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Singh have seen this shattered temple. Do you mean that the Bhawan constructed during the time of Babar, has been damaged by some one or it was in a shattered condition or you mean something other than this?

Answer: I cannot give its answer at present.

Verified the statement after reading.

Sd/-

Rajinder Singh

03. 12.2004

Typed by the Stenographer, as dictated by me in the open court. In coninuation to this the suit may be listed for cross examination for 7.12.2004. Witness to be present.

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Sd/-

Hari Shanker Dubey

Commissioner

03.12.2004

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Before :- Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench.

7.12.2004

DW. 2/1/1, Shri Rajinder Singh

[Commissioner appointed by Hon'ble Full Bench vide order dt. 3.12.2004, in other Original Suit no. 4/89]

[In coninuation to dt.3.12.2004, cross examination on affidavit of Witness, by Shri Zaffatyab Jilani, advocate, on behalf of plaintiff no.-1, Sunni Central Board of Wakf, U.P.]

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"Makalif' referred in the introduction of book, document no. 206 C-1 is the same Makalif, referred above in my statement. Makalif has tried to project a distinct faith of 10 Guru Shri Govind Singh, as compared to Guru Nanak ji and his successor Gurus. As per my knowledge, tradition of Guru Nanak is based upon Vedic Sanatan Dharam. The point written in the introduction of above book "Makalif dwara panth par thopi gayi ……. Na kabhi ho paya hai, na ho payega" is correct. I believe that the tradition moved by Guru Nanak Dev ji was for the progress of Sanatan Vedic. If a person think that the tradition moved by him is based upon the various religion, I do not want to express any view upon this. I have used a word "Sami" (Semantic) in the introduction of my book which means the faith based on a cult founder or in his ideology and which have no relation

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with Vedic Sanatan Dharam. I do not recognize the Vedic Sanatan Dharam as a Sami (Semantic). I recognize Islam and Christian religion as Sami i.e. semantic, but do not recognize Jainism, Budhism and Sikh religion as semantic. Founder of Budh religion is one, Lord Budha, who was under the Vedic Sanatan tradition. If a cult is promoted by one person and even it is related to Vedic Sanatan tradition, it cannot be recognized as semantic. I have used the words "Matoan ki Manisha" in the introduction of the book, which means the faith of cult. Volunteer : that ideology based upon doctrine is covered under "Matoan ki Manisha". Manisha I means the beliefs and values of a faith based on their own cultural and philosophy.

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Question: Is it will be proper to say that tradition of Makalif referred in the introduction of your books means that according to Makalif, tradition of Guru Nanak is not in agreement with the tradition of Sanatan Dharam?

Answer: Makalif has tried to project the faith of Tenth Guru, distinct to faith of earlier nine Gurus of Sikh cult.

Guru Granth Sahib is a compilation of public sayings of various saints of various region of India and first five Gurus and ninth Gurus, who were related to Bhartiya Sanatan tradition. The difference in between the "Guru Granth Sahib" and "Guru Vani" is that Guru Vani means only Gur Vani and if the Guru Vani is extracted from Guru Granth Sahib then there is no difference in between Guru Vani and Guru

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Granth Sahib. The Gurubani of Gurus among the Ten Gurus of Sikh cult, whose Guru Vani is found in "Guru Granth Sahib", can be said Guru Vani of any Guru. Vani of 6th, 7th, 8th and 10th Gurus are not compiled in Guru Granth Sahib but I recognize their Vani as Guru Vani. All followers of Sikh cult treat it like this. "Shri Guru Granth Sahib" is called Early Granth. While mentioning Vedic traditions of Sanatan Vedic Dharam in Guru Granth Sahib and keeping their values intact, conversation of other scholars with Gurus were also referred at some places. It is correct that the vani of saints subsequent to Guru Nanak Dev ji were also referred in Guru Granth Sahib. Religious traditions and doctrine etc. of Islam and Muslims were also mentioned in Guru Granth Sahib.

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Sheikh Fareed was a famous Sufi Muslim Saint. Sayings of the saint were referred in Guru Granth Sahib at many places. I do not remember whether sayings of Guru Govind Singh were compiled in Guru Granth Sahib. Only one line of Guru Govind Singh was referred in Guru Granth Sahib. Volunteer : that a number of Scholars recognized this line as a saying of Guru Teg Bahadur ii. Valmiki Ramayana and Ramcharit Manas by Tulsidas have not been referred in Guru Granth Sahib. It refers Rishi Valmiki and his exaltation.

The book "Varan" written by Bhai Furu Das, related to Guru Nanak Dev and Sikh cult, is available. It is an important book of Sikh cult. 39 "Varan" were referred in the creation "Varan" by Bhai Guru Das ji.

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Interpretation of first "Varan" (Vallad) given by Bhai Mani Singh ji is called Pothi Janam Sakhi and Gyan Ratnawali. "Vichitra Natak" mentioned in my book, is written by Guru Govind Singh. As per my knowledge no extract of any Sura from Quran Sharif is given in Guru Granth Sahib.

Learned advocate cross-examining drew the attention of Witness towards para 2, 3 and 4 at page 5 of the book, document no. 206 C-1, upon which witness after reading it said that verse of Quran have been cited in these paragraph. Quran Sharif, basically is in Arabi language and I do not know Arabi language. I have taken extracts from Hindi version of Quran Sharif, published by Madina Book Depot, Delhi. I do not remember who has translated the Quran Sharif in Hindi. It is not correct to say that the Hindi translation of extracts from Quran Sharif given in para 2, 3 and 4 at page 5 is not correct. Similarly it is not correct to say that these extracts are out of relevance. I have mentioned "Twarikh Guru Khalsa" first binding, in second pàra at page 22 of my book. This book originally is the creation of Gyani Gyan Singh. The part in which first Guru Guru Nanak Dev ji, amongst the ten Gurus was referred, was compiled by Gyani Kirpal Singh. The extracts given at page no. 22 in para 2 in my book were from the same edition. These are in Punjabi language and its Hindi translation is not given in this book. "Tujake-Sikandari" book was referred in the first line at page no. 22. I do not remember in which language this book is written and who is the author. Then said it is a creation of Sikandar Lodhi himself and is in Pharsi language. Extract given in first para

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at page 22 was from the book "Twarikh Guru Khalsa" written by Gyani Gyan Singh in 1948 vikrami. This book is in Punjabi and its Hindi translation is not given in my book. I have not read the original book "Tuiake-Sikandari' but I have read the translation of this book given in "Bharat ka itihas" by Eliet and Dauson. It is correct that events mentioned in para 1 at page 22 in the book by Eliet and Dauson are not there. Again said that it might be possible that this subject had not been mentioned in this book because so many among the references in the book of Eliet and Dauson from the Muslim sources are such whose translation is not available in that book. It is not correct to say that the facts given in first para at page no. 22 of my book have no historical base and these are concocted.

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"Tarikh-E-Farista" was mentioned in the first para at page 21 of my book. I must have read this book. This book is in Pharsi language. I have read its English translation, rendered by J. Brigs. The name of this book is "Rise of Mohamadans power in India". This is the name of book, translated by Brigs. This book also contains some reference about the regime of Sikandar Lodhi. Basically whose regime was described in this book is not remember to me at present. I do not remember at present whether the incident of murder of a Brahman mentioned in the first para at page no. 21 of my book was also referred in the book 'Farishta" or not. I do not know whether this was referred in any otherhistory book or not. I do not know whether 'Tarikh-E Farishta' was mentioned in the book by Eliet and Dauson or

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not. I do not remember about whose regime "Tarikh-E-Dawoodi" by Abduallaha, referred in second para at page no. 21 of my book is related. I do not remember the regime period of Sikandar Lodhi who was a King of India. Sikandar Lodhi was after the King Babar. I do not remember where Lodhi dynasty came from. I know the name of Sikandar Lodhi and Ibrahim Lodhi among the ruler of Lodhi Dynasty. I do not remember at present how many ruler from Lodhi dynasty were there in addition to these two rulers. Sikandar Lodhi was before Ibrahim Lodhi. I do not remember whether Ayodhya was under his jurisdiction during the regime of Sikandar Lodhi. I do not remember where was the Capital of Sikandar Lodhi. Perhaps Ayodhya was a part of his kingdom. So far I remember Delhi was the capital of Sikandar Lodhi and Ibrahim Lodhi, both. I do not remember whether Mathura was under his kingdom or not. I do not remember whether Dholpur (Rajasthan) and Kalpi were under his kingdom or not. I do not remember whether Agra, Gwalior were under his kingdom or not.

After Ibrahim Lodhi, Babar became the king of India. Babar defeated Ibrahim Lodhi. Babar had also defeated Rana Sanga at the same time. This was the fifth attack by Babar. I do not remember at present whether Babar has defeated Ibrahim Lodhi and Rana Sanga within the same year or one after the other and in which year. Volunteer : that he can say in this regard after seeing the relevant portion.

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Question: What do you mean by the relevant portion, you have mentioned just now?

Answer: I mean the history book or book of mine. Babar defeated Rana Sanga in 933 Hizri, which is equivalent to 1526- 1527 Christian era. (Witness said it after seeing his book. document no. 206 C-1). Witness after seeing his book said the year in which Babar defeated Sikandar Lodhi was not mentioned in my book. A portion of his statement given today at page no. 44 that Sikandar Lodhi became the king after Babar was read out to witness. Similarly, a part of his statement at page no 45 "Sikandar Lodhi was prior to Ibrahim Lodhi" and "After Ibrahim Lodhi, Babar became the king" was shown to witness. Witness said, in the portion at page 44 which was read out to me, I have said that Sikandar Lodhi was prior to Babar. So the statement recorded was not correct.

Question: You are telling a lie that you have said that Sikandar Lodhi was prior to Babar and Commissioner Sahib has recorded it as incorrect. The fact is that Commissioner has recorded the same thing which you have said?

(Upon this question, learned advocate Shri Ajay Kumar Pandey on behalf of plaintiff in other original Suit no. 5/89, has raised an objection that witness had not said that Commissioner has recorded

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incorrect statement. It is not proper to pressurize the witness by levelling the allegations.)

(Upon this objection, Learned advocate cross-examining advocate has raised an objection that Shri Ajay Kumar Pandey is protecting the witness, which is not proper. Particularly when witness is stating clearly that he has said something different than what was recorded.)

Answer: I think, perhaps it is typing mistake in writing word "after" and "prior". Witness after reading the part of above statement at page 45 said this statement of mine is correct.

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I do not, at present, remember the regime period of Ibrahim Lodhi. It is correct that the area of Avadh, including Ayodhya was under the kingdom of Ibrahim Lodhi, before Babar. I have no knowledge whether the area of Avadh including Ayodhya was under the control of Muslim ruler since 1200 or not. Ramjanambhoomi temple in Ayodhya prior to Babar, mentioned by me in my statement, was constructed by Chandragupta Vikramaditya second. This knowledge of mine is based on the information gained from tradition and not on the basis of history book. I have said this on the basis of public sayings. This is the samen Chandragupta Vikramaditya (Second) on whose name Vikarami era was started. Although, according to western scholars, his period was fourth century era. As per my knowledge his period was in the first century B.C. As per my

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knowledge the temple at the disputed site was 1500 years old prior to Babar. I cannot at present says whether my knowledge about the above mentioned temple, which I believe is the birth place of Shri Ramchander ji, is based on tradition or on the basis of history books.

Question: What do you mean by 'Smriti Sthal"?

Answer: On the basis of information gained about the birth place of Lord Rama, king Vikramaditya constructed a temple for Lord Rama. The information base on the tradition about birth place of Shri Rama and on the basis of information inherited by Vikramaditya, the place according to this information is Smriti Sthal.

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Question : Whether any place other than Ayodhya and Shri Ramchanderji is not called Smriti Sthal ?

Answer: It is another thing if any other place other than Ayodhya in regard to any another person has been mentioned as Smriti Sthal. Here Smriti Sthal, I mean the birth place of Shri Rama, the knowledge which I have inherited.

Question: Is the temple constructed in Mathura at the birth place of Shri Krishna is not called Smriti Sthal?

Answer: According to me, the place where Lord Krishna was born and about which there

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are public saying and knowledge inherited by, can be called Smriti Sthal.

Question: What do you mean by "Leela Sthal"?

Answer: From the word "Leela Sthal" I mean the places where Lord played characters, are called Leela Sthal.

The word "Leela" is wide ranging. This includes the deeds of childhood and deeds undertaken during the entire life. The word "Leela Sthal" is used for other incarnation too, in addition to Ramchanderji, such as Ramleela, Krishna leela.

I do not remember whether Guru Nanak Dev ji had used the word "Prabhu" only for one context or for other context also. Guru Nanak Dev ji had used this word for Almighty God but this word is used for other dignitary too, as an adjective. Creation of this universe and other many universes are among the omnipotent of Almighty God. In addition to this fostering them with being omnipresent Shri Ramchanderji is also one of the omnipotent of Almighty God. I have mentioned "Basantu Hindola Mahala-1" next to couplets given at page 26 of my book. It is one of the melody "Mahala-1" is symbolic to Vani of Guru Nanak Dev ji. The couplet written before the "Basantu Hindola Mahala-I, at page no. 25 and 26 of my book are extracted from Guru Granth Sahib. The Vani written under "Basantu Hindola Mahala-I" at page 25 and 26 of my book is the Vani of Guru Nanak Dev ji. I have given the free translation of the couplets under "Basantu Hindola

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Mahala-I" at page 26, next to the couplets. As per my knowledge Guru Nanak had spoken these couplets sitting at the door of Masjid at Macca. This is the same Macca, situated in Saudi Arab and is a holy place for Muslims. The word "Prabhu" figuring in the free translation at page no. 26 in bracket was used by Guru Nanak for Almighty God. It is not an easy question whether Almighty God is a formal or formless. Many scholars have tried to found the answer but could not, Almighty God is eternal.

Question: Can God be formless who is eternal?

Answer: Almighty God is pervasive both in formal and formless.

Question: Should it be comprehended that the God to whom Guru Nanak Dev ji had addressed in above vani would have been in formal form and not formless?

Answer: It is a philosophical question. It is not so easy to answer. So it is not possible to answer the question.

In the free translation given in the second and third line in last para at page no. 26 of my book the word "Adi Purshotam" and "Allaha" were used. The word "Adi Purshotam" means the God which is also called Super Man. From the word "Allaha" I mean, followers of Islam called their adorable as Allaha. Guru Nanak Dev had used the word "Adi Purshotam" for the God which is formless and similarly the word "Allaha" was also used for formless. According to the

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faith of Muslims, their Allaha is formless. The word Allaha and Aadi Purakh (Aadi Purshotam) used in the couplets of Guru Nanak Dev ji, extracts of which is given at page 26 of my book were not used for Ramachanderji. These were used for Almighty God at this particular place. Guru Nanak Dev ji in these couplets has put his grievances before Aadi Purshotam and not before Allaha, Guru Nanak Dev ji has made complaint about Shekhon. Shekhon means, the people who are causing harm to India for whichreason India has been dependent.

Question : Should I comprehend that the work Shekhon was used for followers of Hindu, Muslims, Christians religion?

Answer : No Shekhon means the followers of Islam. Followers of Islam are called Muslims. The word "Here" used in the third line of free translation means India. I have given the free translation of ht word "Mandir Devalaya" figuring in the fourth line, as Deval-Devatia. The word "Deval" stand for mandir (temple). It is not correct to say none among the Deval and Devatia is related to temple.

Question : name the muslim ruler who demolished the temple and at what place, during the time of Guru Nanak Dev ji prior to Guru Nanak went to Macca?

Answer : Sikandar Lodhi was the ruler in India, prior to Guru Nanak's going to Macca. I do not

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remember the places at which he demolished the temples.

Taxing of Dev-Devalayas was mentioned in the fifth and sixth line of free translation. This tax was imposed on the remaining temples. I have read in this regard in the history and literature, books but names of book are not remembered to me. I have read these books in Punjabi language. I do not remember if I had read about this in any Hindi or English book. The word "Leela-sthali" was used in the eight line of free translation. This word was used for in regard to India. This Leela-sthali was said to be of Aadi Purshotam and not of Allaha. The word "Mian" was used for Aadi Pushotam and complaint was made to him. In the ninth line of this free translation a sentence "Tumahari Boli bhi aur ho gaye hai" was used. What does it mean is not easy to me at this time? Volunteer : I would say if I recollect.

Verified the statement after reading

Sd/-
Rajinder Singh
07.12.2004

Typed by the stenographer as dictated by me in the open court. In coninuation to this, the suit may be listed for further cross examination for 8.12.2004. Witness to be present.

Sd/-
(Hari Shanker Dubey)
Commissioner
07.12.2004

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Before :- Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench.

8.12.2004

DW. 2/1/1. Shri Rajinder Singh

(Commissioner appointed by Hon'ble full bench vide order dt. 3.12.2004 in other original suit no. 4/89)

(In coninuation to dated. 7.12.2004, cross-examination of Witness by Shri Zaffaryab Jilani, advocate on behalf of plaintiff no. 1, Sunni Central Board of Wakf, U.P., continues)

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The word "Leela-sthali" was given in the free translation at page 26 of my book, document no. 206 C-1, which means India. In regard to the sentence "Tumhari Boli bhi aur ho gaye hai" in the free translation at page 26 of my book I have stated at the end of statement at page no. 52 and 53 on 7.12.2004, that it is no easy to answer. Today I can reply. It means the people who invaded India have their own language and culture. The various languages of these invaders have influenced the languages and culture of India. Guru Nanak Dev ji had also said these things in his sayings. It is not correct to say that in the last para at page 26, upto page 27 of my book, "Aadi Purshotam" word referred by Guru Nanak was for Allaha. Volunteer : that the purport of Guruji is something else. After second para at page 27 of my book "Macca-Madina di goshti"

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is mentioned. This is a name of a book. I do not know the name of author of this book. I also have no knowledge about the time when I written this book. This book is running into 260 pages. Volunteer : this book was referred in "Pothi Janamsakhi" which second name is "Gyan Rati written by Bhasi Mani Singh.

Question: My question is that Guru Nanak has never used the language, which you have used at page 27 of your book, while translating the last four lines of last para, for Muslims saint Khawaza Moinuddin Chisti and Shah Madar. What you have to say in this regard?

Answer: It is not correct. In fact, the above four sentences are part of context said by Guru Nanak Dev ji. Volunteer : that Guru Nanak in the earlier lines said that these people came to India in the guise of Hindus.

Question: What I mean to say that you have used very rigid language expressing your ill-will towards Muslim saints in the translation of above four lines. It cannot be a language of Guru Nanak Dev ji. What you have to say in this regard?

Answer: Guru Nanak Dev ji, prior to his context, said about the guise of Hindus and said, "later they entered into India in the guise of Hindus" and then in the second line among the lines extracted, used the word "Karke

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Natak-Chetaka Hindu laye milayi". In the free translation I have used the same word Natak and Chetka. No other words were used.

Volunteer : that I have narrated the Vani of Guru Nanak into free translation. I have not said anything of my own. It is not correct to say that historians do not treat details about his going to Macca-Madina as authentic.

Learned advocate cross-examining drew the attention of witness towards the book "Sikh and Sikhism" 2004 edition and it was shown to him. Witness after reading the para second and third at page 35, said this name "Jiwan" is mentioned in Janamsakhi of Guru Nanak Dev. As per my knowledge there is no mention in the Sakhies of Guru Nanak Dev ji that Ram-Rahim, Hindu and Muslims are one. Volunteer : that philosophy of India and philosophy of Islam were detailed in Macca-Madina ki Goshthi.

Learned advocate cross-examining in this context has filed self attested photocopies of page 5 to 8 and page 33 to 36 of the book "Sikhs and Sikhism" written by W.H. Makloyed. It was marked by document no. 208 C-1. Witness after seeing the original book and after reading the sentence of my book at page 35 beginning from the word "Next" and concluding with the word "God" said the matter written in the four line of this para and matter written up to the word "Feet" in the fifth line is

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similar to the matter written in Sakhies of Guru Nanak Devji.

Question: Do you mean to say that the point written in second para at page 35 of the book written by Makloyed that Guru Nanak Dev has emphasized that Ram-Rahim and God of Hindus and Muslims is one, is not correct.

Answer: Whether the word "Ram" was used in that context or not, I can say only after seeing the reference because I am not recollecting the reference at present.

Question: My question is this whether Guru Nanak Dev has ever said that God of Hindus and Muslims is one?

Answer: I do not remember in what context Guru Nanak Dev ji said this.

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The matter written in third and fourth para at page no. 35 of the above book is correct that Guru Nanak Dev ji went to Macca, from there to Madina. Madina to Bagdad and from Bagdad came back to Punjab and finally settled in Kartarpur. The matter from the word Baba Nanak to "was born" in the fifth line written in second para at page 36 of the above book by Makloyed is correct. Witness after a pause said the matter written thereafter, so far I recollect, is also correct. Witness after reading the third para at page 36 of the book, where no. 2 is written, said the matter written in this para is correct. These were referred in Sakhies. I cannot say about the point written thereafter that Guru Nanak Dev went to learn

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Turkish language and also the matter written in the para that Guru Nanak Dev ji married at the age of 12 years. I have no knowledge when he got married. References in this connection are found in various Sakhies. At what age, Guru Nanak Dev ji get married, I cannot say at present. I can tell only after seeing the references. I believe hegot married at the age of 15-16-20 years.

Learned advocate cross-examining drew the attention of witness towards second para of page, document no. 210C-1/3 of the book, document no. 210C-1, by W.H. Makloyed. Witness after reading it said the facts given in the para are correct. The things written in the fifth to eight line upto the word "Aadi Granth" in the para next to above are correct. Volunteer : that some collection of Vani of Guru Nanak Dev ji were available with Guru Amar Das which were acquired by Guru Arjun Dev ji from his descendants. Witness after reading the things written on the last para of this page to page no. 6 (document no. 210C-1/4) said that he read it. About the depth of the matter written in it and about the correctness of the philosophical things given in, I can say only after due consideration.

[Witness, after the lunch on commencing the cross examination said] I do not know the meaning of word "Omnipotent" and "Coherent" mentioned in this para. If the meaning of the words is told to me, then only I can express my view about above para.

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Question: Have you not t meaning of a para for one and a quarter hour?

Answer: So far I know Guru Nanak Dev ii had no faith in the "Personal God" which is not immortal. He believes in the Almighty God which is omnipresent. I have said all about the para, what I understand Learned advocate cross-examining drew the attention of witness towards the basic ideology of Shri Guru Granth Sahib. Witness after reading it said that I have narrated the things above in my own words what was written in the basic ideology. The same thing has been narrated with differences in document no. 210 C-1/3 and 210 C-1/4. This difference may be little one or big one.

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[In this context Learned advocate cross-examining has filed the extract from "Shri Guru Granth Sahib" alongwith the translated version by Dr. Man Mohan Sehgal. It was marked as document no. 212 C-1/1 to 212 C-1/4]

Witness after reading the document no. 212C-1/3 said that translation of first Mool Mantra is correct. In document no. 212 C- 1/3, under the title "Japu" after the Mool Mantra, title of Guru Vani is written. It is correct. First paudi begins from the word "Aadi" and concluded at the word Nali". Translation of first Paudi given in document no. 212 C-1/4, appears to be correct I have not, so far I remember; mentioned this paudi in my book.

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Question: My contention is that your statement that Sanatan Vedic Dharam is the base of tradition of Shri Guru Nanak Dev ji is against the contents given in the above Mool Mantra and first Paudi of Guru Nanak Dev ji. What you have to say in this regard?

Answer: I do not agree. There are number of references in Sakhies where Guru Nanak Dev Volunteer :I came here for the upgradation of religion. Above Sakhi has not been referred in Guru Granth Sahib. Volunteer : only Guruvani were referred in. There is no reference in Guru Granth Sahib about when and in what context these Vanies were said. One can get the knowledge on reading Sakhies in connection with the context.

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Question: Whether the Sakhi, you have mentioned just now, is available in any authentic book?

Answer: This reference is available in the "Pothi Janam Sakhi" i.e. which is also called "Gyan Ratnawali" written by Bhai Mani Singh. In my view it is an authentic book.

I cannot, at present, say at what place this reference is in Gyan Ratnawali, although I have read it.

Question: According to you, Guru Nanak Dev had Volunteer :that he came here for the

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upgradation of Vedas. But this reference is not available in Gum Granth Sahib. What you have to say in this regard?

Answer: It is correct that the sentence that Guru Nanak Dev came for the upgradation of Vedas, is not available anywhere but from his couplets and from the Vani of his successor Gurus, it becomes clear that he stress upon the Vedic Dharama.

I have mentioned the above extract of Gyan Ratnawali; about which I have stated in my statement in my book, document no. 206 C-1, at page no. 145 and 146.

Question: In which line at page 145, the above thing has been mentioned?

Answer: It is not at page 145 but in the continuity of the context, which is given at page 146, begins from third line from the word "Tanbachan" and concludes at "Bahar Aeyan". In which omnipresent Prabhu has Volunteer :that there is no difference in b m Nanak and him. Volunteer : that it is also referred at page 151 and 152.

It was referred in the sixth line of last para at page 151 from word "Poocha" to second line at page 152.

Question: My contention is that it is not mentioned in the lines, referred by you, at page no. 152 where Guru Nanak has said that he

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came here for upgradation of Vedic Dharama. What you have to say in this regard?

Answer: It is written in these lines that persons of kalyug have strayed from the path of four Vedas which were given to Brahma by Almighty God. That is why God asked Guru Nanak to go and revealed the fifth Veda i.e. Guruvani in wordly language, so that human of Kalyug may be benefited. It is written very clear in the context that Baba has bowed before the God and said everything will be accomplished with your help. This proves the fact that the work of elevation of forgotten Vedas be accomplished.

Question: It appears from your above mentioned statement and the extract given by you at page 146, from Pothi JanamSakhi that Guru Nanak Dev, keeping aside the four Vedas of Sanatan Daharma and stating his Vani as the fifth Veda said Kalyug can be benefited only by worshiping his saying i.e. the fifth Veda. What you have to say in this regard?

Answer: It was not said by Guru Nanak. It was said by Almighty God, wherein it was mentioned that four Vedas were given to Brahama and people of Kalyug because of their evil association and untruth conduct have forgotten them. So go and present the theme of Vedas in wordly language. The theme of Vedas is called the fifth Veda.

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Upon this Guru Nanak has express his disagreement.

The Sakhi is not about the time when Guru Nanak Dev ii went to heaven. This Sakhi is about the time, prior to Guru Nanak's going at the journey of western countries. The description at page no.146 is not about the period after Guru Nanak's going to Vaikunth Dham (heaven). It is a description of his meditation state. This reference is also about the time, prior to his going to Macca-Madina. This reference is based on Janamsakhi. The facts given in second para at page 146 are at page no. 293-294 of Pothi Janamsakhi.

I have brought the "Pothi Janamsakhi" today. Learned advocate cross-examining asked the witness to see the book, Pothi Janamsakhi which he brought with him. After seeing it witness said that the above facts have not teen given at page no. 293 and 294 but are available at page no. 393, 394 of the book brought by him. It appears that the numeral 2 has been printed by mistake in the no. 293, 294 which were shown as page no. on my book.

Verified the statement after reading

Sd/-
Rajinder Singh
08. 12.2004

Typed by the stenographer as dictated by me in the open court. In coninuation to this, the suit may be listed for further cross examination on 9.12.2004.

Sd/-
(Hari Shankar Dubey)
Commissioner
08.12.2004

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Before: Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special duty High Court Lucknow, Lucknow Bench.

9.12.2004

D.W.2/1/1 ,Shri Rajinder Singh

(Commissioner appointed Hon Full Bench vide order dated 3.12.2004 in other original suit No. 4/89)

(In coninuation to dt. 8.12.2004 cross examination on affidavit by Shri Zaffaryab Jilani on behalf of plaintiff No. — I, Sunni Central Board of Wakf, U.P. continues)

Page No.-393 and 394 of "Pothi Janmsakhi" neither has been referred in my book document No.-206C-I nor the copies of these pages were filed in the Hon'ble Court. It is correct to say that there are a very few references of Guru Granth Sahib in my book document No. 206 a-I. There are number of extract of Guru Granth Sahib on my book. Guru Granth Sahib is available with us in a single volume. The people who do not want to luster their home with Guru Granth Sahib and want to read in the form of book. For them, this book is available in two volumes or in a number of volumes i.e. in four and ten volume with interpretation and translation. There are famous interpretation of Guru Granth sahib such as interpretation of Bhai Jodh Singh and Sahib Singh. The interpretations of these two authors are in Punjabi Language. Other interpretations in Hindi and English language are available, but I do not

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remember the name of interpreter or translator of the interpretations and translation of Guru Granth Sahib. Interpretation and translation of famous personalities are available among these, but I do not remember their name. History of Sikhs and biography of Guru Nanak Dev, written in my book are based on various sources. My book also contains the History of Guru Nanak Dev at some places and the ruler and detail related to them. I have read the history of Guru Nanak Dev's time in Janmsakhies and in the literature of traditional poet and writers. I have read the books of historians Dr. Fouza Singh, Dr. Ganda Singh, Prof. Pyàra Singh Padam, about the history of Guru Nanak Dev's period. These historians are from twentieth century. I do not remember the name of book of these three historians. Among the three historians, Ganda Singh and Fouza Singh have done Ph.D in which subject, I do not know. These two are famous historian. I do not remember from which University they have done their Ph.D. I have read the books of these writers in Punjabi Language. Among these three books, I have cited the "Hukamnama" written and compiled by Dr. Ganda Singh. Dr. Ganda Singh has compiled the Hukamnama of various Gurus. I have referred some Hukamnamas in my book. Dr. Ganda Singh has also written a history book about Sikh history in Punjabi Langauge. There is no reference or mention in document No. 206C-1 about the history books by Dr. Ganda Singh, Dr. Fouza Singh and Prof. Pyara Singh. Whether Dr. Pyara Singh Padam was affiliated to history Department of any University or not, I do not remember at present. Dr. Fouza Singh was affiliated

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to history Department of University but I do not know the name of University. Dr. Ganda Singh, Dr. Fouza Singh and Prof. Pyara singh Padam were related to a university for last twenty-thirty years. Then said they were affiliated to university for last fifty years. It is not correct that Dr Ganda Singh, Dr. Fouza Singh and Prof. Pyara singh Padam were not historian. Dr. J.S.Grewal is a historian, but it is difficult to decide whether he is famous historian or not. I do not know whether Dr. Grewal was a Director of Indian Institute of Advances Studies or not. I do not know about the book "New Cambridge History of India" by Dr. Grewal. Volunteer : that he studied the Sikh history from basic source. I have very little knowledge about secondary sources. (In this context, Learned advocate cross-examining advocate has filed self- attested photocopies of the front page and pages 28 to 34 of the book "The New Cambridge History of India".)

(Upon filing the above copy by Learned advocate cross-examining, learned advocate Shri Madan Mohan Pandey, on behalf of defendant No. 2/1 on other original suit No. — 4/89 has raised an objection that this book is not on the record and witness has not read this book and witness has no knowledge about this, so filing the extract from this book by cross-examiner advocate is not proper and question cannot be asked about this.)

Question: Whether you treat the book "The New Cambridge History of India" a secondary source book?

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(Upon this question Shri Madan Mohan Pandey, advocate has raised an objection that witness has already stated that he has not studied the book. Hence, question should not be asked about this book,)

Answer: Yes, I treat such book as a book of secondary source book.

Witness, after reading the last line (Page 28) and first four lines at -29, d t No-214 C-I/I, said that I have read the points written therein from Aadi Granth, but I can say only after seeing the original book. Whether these points were copied as it is in Aadi Granth or not.

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Witness, after reading the second para(Page-31) of the above document No. 214C-1/4, said I do not agree with the points written in this para. In my view there is no difference in-between the almighty God and his personage. The points written in this para are in agreement with the views of Guru Nanak Devji. The reference in regard to the points written in para-3 at page No.31 of above document No. 214 C- 1/4 and quotation written next to it are found in Guruvani. The purport of quotation given is found in Guruvani. Then said that I would say the purport of five lines written above the quotation only after seeing the original granth, whether this is in accordance with the ideology of Guru Nanak or not — Witness after reading the last para at page No.- 32 of above book, document No. 214 C-1/5 said I can

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say only after seeing the original granth whether the points written in this para are in accordance with the views of Guru Nanak Devji or not. I can say only after seeing the Aadi Granth whether the extracts taken from the book page No. 349 and 350 given in this para, are in accordance with the views of Guru Nanak or not. I have not brought this Aadi Granth with me. The points written in third and fourth para at page No. 34 of this book are similar to the points written in Aadi Granth. The books Tarikh-e-Dawodi and Tarikh-e-Farishta, referred in my book are the primary source concerning to Islam and if Sikh history is mentioned in these books, than these are the primary sources on this regard. Creation of Pharsi scholars in the book by Eliot and Douson are recognised as primary source. The writers of Tarikh-e-Dawodi and Tarikh-e-Farishta are Pharsi scholars. The writer of Tujuke-e-Sikanderi is person, who knows Pharsi.

Writer of Tujuke-e-Taimoon is also the person who knows Pharsi. Tujuke-e-Babri is a person who knows Turki. Babarnama is a primary source in regard to Sikh History. Again said that Babarnama is a primary source. Babarnama is a primary source for the period of Babarnama. If sikh history is given about the time of Babar then it is a primary source. Contemporary source and primary source are distinct.

Question: If a book, about the history period of any time is written after 100-200 year, would you treat it as a primary source or secondary source?

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Answer: It can be or cannot be a secondary source.

The book "Hadike-e-Sohadi" is referred in my book document No. 206C-1. I do not remember the name of its writer. So far I remember this book is in Urdu Language. I know a little Urdu. I have read the book "Hadike-e-Sohadi", which is in Urdu. I do not remember at present, for what period this book is belongs to. I do not remember when this book was written and published. I have, in my book document NO. 206 C-1 referred the book "Wazid Ali Shah Tatha Unka Ahad". I might have read this book, as I have referred this book.

Question: Do you really not remember that you have read or not the book "Wazid Ali Shah Aur Unka Ahad"?

Answer: I can reply this question only after seeing the reference in my book.

I do not remember when this book was written and published.

Question: Have you referred "Mirza Jan" as a historian or author and as another personality?

Answer: So far I remember it is the book among the books referred in my statement above, but this I can say only after seeing my book.

Mirza Jan is the author of any book or not, this I can make clear only after seeing the reference of my book. Mirza Jan was not a historian or author. Amir Ali — was a Mujahid. His Junoon was about Hanumangarhi. Whether Rayees Ahmad Zafari was an author or historian, this I can say only after seeing the reference of my book. I might have read the book if I have referred it in my book. Name of

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book is not remembered to me. It must be referred in my book. It must have read the book by Kakoravi and its chapter. The book of Kakoravi is about 19 century mediaeval period. So far I know, regime of Mughals was over by 19 century.

Question: What do you mean by mediaeval period of l9 century i.e. period of 1857 and after that?

Answer: Mediaeval period about 19 century means the period around the year 1950.

The year 1857 is important in my view.

Question: Mughal period was over around the year 1857. Before or after that?

Answer: So far I remember Bahadur Shah Zafar was the last king of Mughal period.

Bahadur Shah Zafar has contributed in the revolution of 1857. Bahadur Shah was arrested. But I can not say when he was arrested, in the year 1857, 1858 or 1859.

Verified the statement after reading

Sd/-

Rajinder Singh

09.12.2004

Typed by the stenographer as dictated by me in the open court. In coninuation to this the suit may 'be listed for cross-examination for 10.12.2004.

Sd/-

(Hari Shanker Dubey)

Commissioner

09.12.2004

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Before: Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench.

10.12.2004

D.W. 2/1/1, Shri Rajinder Singh.

(Commissioner appointed by Hon'ble Full Bench vide order dt. 3.12.2004 in other original Suit No. 4/89)

(In coninuation to dt. 9.12.2004 cross examination on affidavit by Shri Zaffaryab Jilani on behalf of plaintiff No. — 1, Sunni Central Board of Wakf, U.P. continues)

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Learned advocate cross-examining drew the attention of Witness towards first para at page No. 30, book, document No. 206 C-1 Witness when asked, said, after reading, that Urdu Bazar has been referred in eighth line of this para. The whole paragraph was taken from Babarnama which was translated by Yugjeet Nawalpuri. The 5 line, "Na Jane Kaise" to 12 line "Khudi ko bhi kho baitha of this para was taken by me from Babarnama. I have narrated the things in my own words, after reading the Babarnama in the fourth line of this para I cannot say in which city the Urdu Bazar, referred in this para, is. Volunteer : I would say in this regard only after reading the extract concerning to this. Learned advocate cross-examining advocate has shown the translation rendered by Bavarij of

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Babarnama to Witness and asked him to read page No.-108 to 126 which is about 905 Hizri.

Question: Can after reading the reference about 905 Hizri in the Babarnama written by A.S.Bavarij, would you tell where the above description is at page No. 30 of your book?

(Upon the question learned advocate Shri Ajay Kumar Pandey on behalf of plaintiff in Other Original Suit No. - 5/89 has raised an objection that the book by A.S.Bavarij is not on record. Witness had said that he has taken extract from page No. 30 of the book translated by Yugjeet Nawalpuri. Hence the book neither can be recited from the Witness nor the question based on that book can be asked from him.)

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Answer: I cannot give the answer to above question without reading the entire book. It is not necessary that all the things are written therein in the chapter beginning from page No. 108 of the said book by A.S. Bavarij.

It is not correct to say that the description given at page No. 30 of my book Babarnama, is not available in the Babarnama, and I have written it in my book of my own. It is not correct that on the basis of Babarnama what I have referred in first para at page No. 30 of my book is malice and not based on Babarnama. I have the Babarnama translated by Yugjeet Nawalpuri, with me. I can, after reading this book, if allowed, say where the Urdu Bazar, referred in first para at page-30 of my book, is. I would say

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in this regard, after lunch break. I have stated at page-30 in second para of my book about the affinity of Shahabudeen with the Babri Masjid action committee. The affinity is related to ideology. It is not correct to say that Guru Nanak Dev in his Vaanies (sayings) had not said that Babar is not less than devil. The fact is this that he said this thing about Babar, in one of the word among the four words related to Babar. This word, which was taken from Sakhies and Guru Granth Sahib, is given at the next pages of my book. I cannot say verbally, at what pages and in which chapter of Guru Granth Sahib, this word is written. The description written under the title "Gidhh Drishti" upon India in the last at page No.-30 of my book and which is also running upto page-31, after comma, is not from Babarnama. Volunteer : that this is the same Babarnama, translated by Yugjeet Nawalpuri. The description given at page 30 and 31 in inverted comma was taken from the Sakhies of Guru Nanak Dev and is based on Babarnama. This is my own opinion. The points written at page No. 30 and 1 that "Guru Nanak Dev Ayodhya main Ramnam ki Jyoti Jagakar Janmanas per Satvik Bhavon ki Versha Kar rahe thai" is clear from the description of Ayodhya given in the creation of "Sachkhand Pothi": Janamsakhi Shri Guru Nanak Devji" by Sodhi Manohar Das Meharban. I have filed the concern part relating to Ayodhya in the creation of Sodhi Manohar Das Meharban, with my affidavit. Its detail is iii enclosusre-8 and is given in detail in enclosure No.-9.

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Question: From which lines and pages, of enclosure No.-8, translated by you, you have concluded the points referred by you at page-30-31?

Answer: It was given in the second and third line of the couplet next to first para at page No. 187 of the Hindi translation of enclosure No.-8. Which I have translated as "Tab Bina Ram Nam Sumiran …… Kiye Bina Sumiran Ke".

I have filed the above extract (document No.-12/23) as enclosure-8, with my Examination in chief affidavit. I have filed the authentic translation of the enclosures on 7th Dec. 2004. Hindi translation of above extract is at document No. 12/65. I myself rendered the translation of enclosure No.-8, filed by me. It is not correct to say that the Hindi translation, which I have rendered myself, is not my translation and it was copied from another book. Enclosure-8 consists three pages in addition to front page. Its Hindi translation is filed as document No-12/63 to 12/66 (main page No. 186, 187 and 190). I have mentioned at page No. 30 and 31 of my book, about awakening of luster of Ram by Guru Nanak Devji. The same reference was given at page No. 187 of enclosure No.-8 of my Examination in chief affidavit, the translation of which was rendered by me at document No. 12/65.

The poem, consisting 6 lines, at page No. 187, 4 of them are followed by 2 lines are the sayings of

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Guru Nanak Devji, compiled and illustrated by Sodhi Meharban ji in his book.

This book by Sodhi Meharban, was published from Sikh History Department of Khalsa College. Amritsar or the first time in 1962. So far I know, above sayings were in manuscript before its publication. This Sakhi is also called Sakhies of Meharban. But it is in vogue with its earlier name. Real name of Meharban Sodhi was Manohar Das and Meharban is his pen name. He was a nephew and disciple of fifth Guru, Guru Arjun Devji. I do not know whether tenth Guru and Ninth Guru, when Aadi Granth was compiled, have referred the Sakhi compiled by Sodhi Meharban or not. Latest compilation of Aadi Granth was brought out during the period of 10 Guru. This was the reason that saying of Ninth Guru were included in it. Witness, after reading the two para next to title "The Janmsakhi" mentioned in book document No. 210C-1/6 by W.H. Makloyad, said I cannot comment in this regard without reading the entire book by Makloyad, if I agree with the contents of these two paras or not.

I have, before lunch break, said where the Urdu Bazar mentioned in first para at page No. 30 of my book, is situated, and not known to me. This Bazar is at Samarkand or Ajijan. I can say its correct name only after reading the book. Samarkand and Ajijan, both are not in India. It is not correct to say that there was no place by the name of Urdu Bazar during the period of Babar. Babar had himself mentioned about Urdu Bazar. This can be seen from the book. It

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is correct that Urdu Language was not in vogue during the period of Babar, but the word Urdu was there. It appears to me that the word Urdu is from Turkish Language. I have not knowledge whether the word "Bazar" was in vogue during the time of Babar or not. I understand the proper noun, which means "Sarvnam". Sarvnam (proper noun) can not be translated, it is to be put as it is, form. The word 905 Hizri was referred in 9 line of first para, at page No.30 of my book. I have certified about its being in the book during lunch hour. Ayasa Sultan was the wife of Babar. I have not certified this fact from the book by Yugjeet Nawalpuri. I can say only after seeing the book whether the name of wife of Babar, Ayasa Sultana is written in the book or not.

The book "Babarnama" referred in the third chapter of my book is the Babarnama, referred at page No.30 in the book translated by Yugjeet Nawalpuri in Hindi. It is correct that the word 905 Hizri, 1556 Vikrami, mentioned in ninth line in first para, at page. 30 of my book is equivalent to 1499 A.D. This may be right that the word "Ajijan" mentioned alongwith "Samarkand" is actually the word "Andijan". Babar came to India for the first time during 1576 Vikrami. It was 1519 era at that time. Babar defeated Ibrahim Lodhi when he came to India for the fifth time. There was a mention of incident of 933 Hizri (1583 Vikrami) in the fourth line of second para at page-40 of fourth chapter of my book. This incident took place after Babar became the King. Babar became the King of India in 932 Hizri. Volunteer : that it was 1582 Vikrami. I

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have no knowledge about the city mentioned in fifth and sixth line of this para. This line refers about the war with Rana Sanga. In the fourth chapter of my book, I have referred about Babarnama, at a number of places. This is the Babarnama, which was translated by Yugjeet Nawalpuri. Besides, I have also given the extracts from the book "Mughalkalin Bharat — Babar, translated by Syed Athar Rizvi, at page No. 41-42. Babar did not go to Ayodhya when he came to India for the first time. Babar went to Ayodhya after he became the King of India, after defeating Rana Sanga. It may be possible that at the time when Babar went to Ayodhya it might be under Avadh and Ibrahim Lodhi was the Governor. When Babar went towards Ayodhya, he did not go to Ayodhya, he camped at the bank of Ghaghara River, a few miles from Ayodhya. So far I am recollecting, after camping at the said place, Babar send a few of his friends to Ayodhya and thereafter the Governor Sheikh Bayajid appointed by Ibrahim Lodhi left the Ayodhya, this happened in 1527-1528, which is equivalent to 930 Hizri. There is no doubt that details of many months, after this incident, are not available in Babarnama. After 28 March 1528, only the incident of 2nd April 1528 is available in Babarnama. The details of afterwards might be available from 18th September 1528. (Witness, with the consent of learned cross- examiner and permission of Court, has answered this, after seeing the notes). Babar, on 25-26 September 1528, reached Urwa Valley, Gwalior. Before reaching to Urwa Valley, he might have gone through a number

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of cities including Agra. Volunteer : that information in this regard could be obtained from Babarnama.

Question: You have referred above about camping by Babar at some distance from Ayodhya. Whether the point mentioned in second para at page-44 of your book is about this campsite?

Answer: The detail from the third line to the words "Bandobast Kar Diya" in second para is about the same campsite.

The points written in the first and second line of this para are not related to this camp. The detail is about the second time, when Babar went towards Ayodhya. Volunteer :, that for the first time when Babar went towards Ayodhya, he went ahead to Gwalior and went towards A on returning from there. This was stated in second and third line of the said para So far I remember, this fact happened after September 1528 He did not go inside Ayodhya at the second time too He camped at a distance of ten miles from Ayodhya. Volunteer : he would tell after seeing the reference.

Verified the statement after reading
Sd/-
Rajinder Singh
10. 12.2004

Typed by the stenographer as dictated by me in the open court. In coninuation to this, the suit may be listed for further cross examination for 14.12.2004.

Sd/-

(Hari Shanker Dubey)

Commissioner

10.12.2004

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Before: Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench.

14.12.2004

D.W. 2/1/1, Shri Rajinder Singh.

(Commissioner appointed by Hon'ble Full Bench vide order dt.3.12.2004 in other original Suit No. 4/89)

(In coninuation to dt. 10. 12.2004 cross examination on affidavit by Shri Zaffaryab Jilani on behalf of plaintiff No.1, Sunni Central Board of Wakf, U.P. continues)

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After the statement dt. 10.12.2004, I have read the subject related to Ayodhya in the Babarnama, translated by Yugjeet Nawalpuri. I have also read the reference about 905 Hizri in Babamama. Babar came to India, five times. I have also read the concerned references in Babarnama, translated by Yugjeet Nawalpuri, how often Babar came to India. Translation of Babarnama, rendered by Yugjeet Nawalpuri, is a brief translation. Yugjeet Nawalpuri has written in the introduction of his book which was translated from Babarnama that his book is based on the books by John Leedan and William Askoin. Yugjeet Nawalpuri has translated the book by F.G.Talbot. I have not read the translation of Babarnama, rendered by John Leedan and William Askoin, Stanily Lanepool and F.G.Talbot, which is in English. I have no knowledge about the fact that the

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book written by F.G. Talbot is in accordance with the English year or not. The book by Yugjeet Nawalpuri is in accordance with Hizri era. Witness, (with the permission of Commissioner) after reading the note said Babar came to Ayodhya on 28 March 1528 for the first time. He stayed at a place, about at a distance of two to three miles from Ayodhya for 6 days upto 2 April 1528. Such references are also found in the book translated by Yugjeet Nawalpuri and also in the book "Mughal Kahn Bharat Babar" by Syed Athar Abbass Rizvi. I have referred the Babarnama translated by Syed Athar Abbass Rizvi, in my book at page No. 41-42. This book is translation of the one such book written in English. I do not remember at present in this regard. The book Babarnama translated, by Syed Athar Abbass Rizvi is voluminous then the book, Babarnama translated by Yugjeet Nawalpuri. The book Babarnama translated by Yugjeet Nawalpuri, which I have read, is running into five hundred pages. The extract given in my book at page No.-4 1, in last para from "Kintu Madirapan se Touba ….. Dal Diye" was taken from the book translated by Syed Athar Abbass Rizvi. I have read the book Babarnama, translated by Shri Rizvi, two-three years before when I wrote my book. I have also read this book at the time when I written my book. The extract given in second para at page No. 42 of my book is also from the Babarnama translated by Rizvi. The incident referred in second para at page 42 of my book is about 933 Hizri when Babar was defeated in the battle in between Babar and Rana Sanga. Thereafter second battle was fought in between Rana Sanga and Babar, but where

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this battle was fought, I do not know. This battle was fought in 934 Hizri, wherein Babar conquered Chanderi; Volunteer : that after that Babar has converted Dazool Harab in to Dazool Islam. I cannot, at present say at what interval the first and second battle in between Rana Sanga and Babar was fought. I can say only after seeing the reference. The first battle was fought in 1526 and second battle was fought in 1527 in between Babar and Rana Sanga. (Witness said it after seeing the note with the permission of Commissioner). Babar, after defeating Rana Sanga went towards Ayodhya. I have stated in my statement that the incident of abandoning Ayodhya by Bayazid happened in 1527-1528 which is equivalent to 930 Hizri. This statement of mine is not correct. Because 1527-1528 is equivalent to 933-934 Hizri. I cannot say whether Baber died in 1530 or not. But he ruled upto 1530.

Question: Had the Babar handed over his kingdom to another one, before his death?

Answer: I do not remember at present had he handed over his kingdom to another one or not.

Question: You have written in your book document No. 206 C-1, in the last para at page No.-44 that Mirza Jan was an eyewitness and active supporter of the Jehad initiated by Amir Ali Amethvi. On which book this point is based?

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Answer : I have written this point on the basis of book "Hadik-e Sohada" by Mirza Jan and on the basis of the news published in some newspapers.

Question: Why you have not mentioned the newspapers in your book?

Answer : Might be. I have not considered it necessary.

Question: You are saying the things which are not written in your book, 13-14 years after you have written your book. Are you saying this on the basis of your memory only?

Answer: A person consults a number of books prior to he starts writing a book. I might have read these points in a book and also in newspapers, on the basis of which I might have written it.

Question: My contention is that you have not replied the question. Instead you have said a new thing?

Answer: I think, I have answered the question.

I have read the book "Hadik-e-Sohada". I do not remember at present how many pages are therein in the book. I do not remember at present whether it was mentioned in the book "Hadik-e-Sohada" or not that Mirza Jan was the eyewitness and an active supporter of Jehad of Amir Ali Amethvi or not. Volunteer : articles in this context were used to

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publish in the newspapers at that time. I have read in newspapers about Mirza Jan being eyewitness and active supporter of Jehad, before 1991. These newspapers were of one to two years before 1991. These include Dainik Jagran, Jansatta etc. I do not remember who was the author of these articles which I read in Newspapers and in which month I have read these. The year 1855, when Amir Ali initiated Jehad, was given in my book at page No 44 on the basis of the then books and newspapers. The year of publication of book "Hadik-e-Sohada" is written in the third line in last para at page No. 44 of my book. The book "Hadik-e-Sohada" is not available with me. I have brought this book from a friend of mine. The name of the friend is not remembered to me. Volunteer : that a number of people have studied this book. From whom, among the persons who studied the book, I got this book, I do not remember. This friend of mine was from Delhi from whom I got the book. These friends of mine were residing in various mohallas in Delhi.

Question: Whether your above friends, from whom you get the book, were residing in various Mohallas in Delhi?

(Learned advocate Shri Ajay Kumar Pandey, in Other Original Suit No. 5/89, has raised an objection that Witness has said about the friend from whom he get the book. Witness is being confused. Hence such questions should not be allowed.)

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(Upon this objection, Learned advocate cross-examining has raised counter objection that Witness is taking two to five minutes to answer a question and either deliberately avoiding the answer or saying irrelevant things. So the need to ask such questions has arisen.)

(On the above, learned advocate Shri R.L.Verma, in Other Original Suit No.- 3/89 has raised an objection over the counter objection from Learned advocate cross-examining that Witness is being asked the questions about the references of his book, and accordingly Witness is giving the answer after reading the relevant position. Hence no time limit can be fixed in this regard. Learned advocate cross-examining said that objection raised by Shri Verma is not acceptable and further said that objection can be raised about question asked for but the answer to a objection raised by Shri Pandey given by Learned advocate cross-examining , can not be objected by Shri Verma and court's time is being wasted by saying such unnecessary and irrelevant things and new facts are being included.)

Answer : My friend, from whom I have taken the book "Hadik-e Sohada" was residing in Mohalla in Delhi.

Question: In which Mohalla in Delhi your friend, from whom you have taken the book "Hadik-e-Sohada was residing?

Answer: This friend of mine was residing in Maharani Bagh.

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Question: You remember the residence of your friend but not his name. What you have to say in this regard?

Answer: I know his name. His name was late Ram Swaroop. The book was in Urdu. I know little Urdu.

Witness after seeing the document No. 107 C-1/77 of Other Original Suit No. 5/89 said that it appears from the front page of this document that it is copy of book "Hadik-e-Sohada".

Question: Whether the front-page of the book,"Hadik-e-Sohada", which you have read is like the front page of document No. 107 C 1/77.

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(Learned advocate Shri R.L.Verma in Other Original Suit No. 3/89 has raised an objection that this is a photocopy, which is illusive. Hence, such questions cannot be asked from Witness without showing original book.)

Answer: It appears to me that the front page of the book, which I have read, was similar to the front page of document No. 107 C-1/77. Volunteer : I had borrowed this book for some time, and after that I returned it.

Witness after reading the page 107 C-1/77A, attached with document No. 107 C-1/77, said that

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"Hui Mehnat Ban, Maldar Hui apni Majhab"(Le Hai -Ki Hai) is written in the first line.

Question: My contention is that you have not read the first line correctly and also not read the entire written matter. What you have to say in this regard?

Answer: I have already stated that I cannot read the Urdu properly. I have very little knowledge. It took time for me to read the word.

(The first word in the sixth line from top at this page is "Jab". Witness read out the entire line as "Jab Imtihan Ko Varsin ya Darsin ki Hukumal Pahunchi Pahar". Then said I am not able to read the next word. After that it is written that "Yeh Naubat Pahunchi ki Kai Varsh Tak Ajaan aur Gaykushi". (Further is not readable because of stamp and Nathi).

Question: Because you are not able to read the three line from the above book in more than 15 minutes, so my contention is that you have never read the above book. You neither can read nor understand this book. What you have to say in this regard?

Answer: it is correct that I am not able to read this time, because I am giving evidence before so many people.

Verified the statement after reading.

Sd/-
Rajinder Singh
14.12.2004

Typed by the stenographer as dictated by me in the open court. In coninuation to this, the suit may be listed for further cross examination for 15.12.2004.

Sd/-
(Hari Shankar Dubey)
Commissioner
14. 12.2004

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Before : Commissioner Hari Shanker Dubey, Addl. District Judge/Officer on Special Duty High Court Lucknow, Lucknow Bench

15.12.2004

D W 2/1/1, Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dt.3.12.2004 in other original suit No. 4/89)

(In coninuation to dt. 14.12.2004 cross examination on affidavit by Shri Zaffaryab Jilani on behalf of plaintiff No.1, Sunni Central Board of Wakf, U.P. continues)

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I have mentioned the article, in inverted Comma, by Mirza Jan from the sixth line in last para at page-44 to second line at page-45 of my book. This reference was taken from the book "Hadik-e-Sohada". Among the two papers attached with the document No.107 C-1/77 of Other Original Suit No. 5/89, document No. 107 C-1/77-A, does not appears a page of "Hadik-e-Sohada". But document No.-107 C-1/78 is a page of "Hadik-e-Sohada". The extract from the book "Hadik-e-Sohada" at page-44, in the last para and two lines at page 45 in two line is similar to document No. 107 C-1/78. Learned advocate cross-examining advocate has shown the document No. 107 C-1/78 and asked how the extract given in last para at page-44 and in two lines at page No.45, are similar? Witness after seeing the document said that the twelfth line which begins

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from the word "Agaaz" and next to which it was written that "Marka, Gurbat, Angrez Hairat, Aamez yu hi ki, Kulabe Sadika aur Bayan Hal se yeh Hawal Malum huva hai Jo Bekam Va Kasht Markoom". The points written in inverted commas are in document No. 107 C-1/78. It is not correct to say that it took me 10-15 minutes to read one and halftime.

Question: It is 11.25 by the watch of court. Please read the two lines written next to the word "Markoom", What is written in it?

Answer: Witness after reading the 13th line after the word Markoom in document No. 107 C-1/78 said that it is written therein that "Hua Hai ki Baad Saltlat Saalar Masud Gazi ki Salateen (one word is not clear) Bhi Balal Hindustan, Jinnat Nishan Main Jhan Kahin Mawayad Aajeem" (The word thereafter are not clear. I am not able to read next to it). (Witness has taken approx 8 minutes to read this).

Question: My contention is that you have referred the book "Hadik-e-Sohada" in your book at page No. 44-45, without reading the book and on the basis of writings of others. What you have to say in this regard?

Answer: I have read the book and I used to ask about the meaning of the word which appeared difficult for me, from a friend of mine, Om Prakash Nagar, which was a Shayar (Poet) and living in Faridabad and

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only after understanding the things I have written extract in my book.

Question: How you have understood the matter written in the book when you are not able to read the extract document No.107 C-1/78 of this book?

Learned examiner advocate shown the word "Moabid Ajeem" used in last fourth line at page No.-44 of his book and asked at what place after 12th line, document No. 107 C-1/78, does this word figure. Witness said this word figure in 14 line of document No. 107C 1/78. There is a word "Moajjin Meersama" in the last but third line at page No.44 of my book. This word is the first word in line No.15 in d No. 107 C-1i78. "Moajjin word is figuring next to word "Mudris" in document No. 107 C-1/78, which remained unprinted at page No.-44 in my book. "Meersama" word is next to word "Mudris" which remained unprinted. 7-8 words next to "Din-e-Mohammadi ko Khub Saya Kiya" in the last but second line at page No. 44 in my book which were given in document No. 107 C-1/78, were left out due to printing mistake in my book. Volunteer : such mistakes do occur in compilation. "Islam Ko ronak di, Lashkare Kupphar Ko Hazamat di" is written in the last line at page-44 in my book and in 16 line in document No. 107 C-1/78, "Islam Ko ronak tatha Jeenat di, Lashkare Kupphar Ko Hazmat di" is written. "Hazmat" and "Hazimat" are distinct, but what distinction is this, I cannot say at this time. The part of last line at page No. 44 of my book is "Atharth Mandiron Ko (Written in two lines at page No. 45)

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Hindutwa ka Nash Kiya" is written. I myself made this observation. I can only after reading the entire document No. 107 C-1/78 say whether. Ram Janam Bhoomi- Babri Masjid was referred therein or not. Witness said it would take me equal time to read the document No. 107 C 1/78, as was in the case of above lines. Volunteer : that this photocopy is not clear, It is not possible for me to say to-day whether Babri Masjid and Ram Janam Bhoomi Mandir is referred therein or not, by reading the document No. 107 C-1/78, I would say tomorrow. I can't say how much time it will take me to read this page, because photocopy is not clear. "Vazid Ali Shah aur Unka Ahad" has been referred in second line at page No. 45 of this book. This book is in Urdu. I have read this book which is in Urdu.

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Question: The name of the book written in bracket at page No. 45, alongwith the page No. 246 at the last of last para at page No.-44 of your book; should it be presumed that last para of at page No. 44 of the above book is the extract from the book "Vazid Ali Shah aur Unka Ahad".

Answer: I have made it clear in the beginning of last para at page No.44 of my book that the book "Hadik-e-Sohada published in 1856, has been incorporated in the book "Vazid Ali Shah aur Unka Ahad" by Raees Ahmed Zafari, as a Chapter-9, which means that the extract from the book "Hadik-e-Sohada" given here is also available in the book "Vazid Ali Shah aur Unka Ahad".

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Question: My contention is that you have at the last, in last para at page No. 44, and at page No. 45 in bracket, has referred the page No. 246 of the book "Vazid Ali Shah aur Unka Ahad" and not referred any page of the book "Hadik-e-Sohada". It appears from the fact that you have not taken above para from "Hadik-e-Sohada" but from "Vazid Ali Shah aur Unka Ahad". What you have to say in this regard?

Answer: It is correct to say that the last para at page No.44 and also at page No. 45, was not from the book "Hadik-e-Sohada" but from the book "Vazid Ali Shah aur Unka Ahad" wherein "Hadik-e Sohada" has been incorporated as a chapter. So this extract is from both the books.

In my statement dated 9.12.2004 at page No.71, I have stated that I can say only after seeing the reference whether Rayees Ahmad Zafari was an author or historian. I have seen the reference; Rayees Ahmad Zafari was an author. Since Rayees Ahmad Zafari has written the book concerning to History, so he was a historian. The book "Vazid Ali Shah aur Unka Ahad" was published in 1957, from Kitab Manjil, Lucknow. I cannot say if Rayees Ahrnad Zafari is Alive or not. I do not remember if Rayees Ahmad Zafari has been a professor of the history department of any University or not. I have no knowledge that Rayees Ahmad Zafari was merely a

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Urdu novelist and he was not a historian. I have no knowledge where he lived. I have no knowledge that Kitab Manjil, Lucknow is a shop of Urdu books and not a publisher of history books. In my book, in tenth line at page —45, "Butkahana-e-Janmsthan Markate Raseram" is written. In "Markate raseram", due to printing mistake, some word might has been left. I can after seeing the original book, say what it means. I am not recollecting that "Markate raseram" is a Urdu word or not. The word written in bracket after "Wah Masjid" in 15th line at page No.45 of my book and the word written in 16th line, were not taken from the book by Rayees Ahmad Zafari or "Hadik-e-Sohada". This is my own opinion. Volunteer : that it was written to clear the point about masjid.

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Question: Have you taken the sentence beginning from "Wah masjid, masjid Sita Ke Rasoi mashoor nazdeek wa door hai" the line 15th at page No.45 from page No. 246 of the book by Rayees Ahmad Zafari?

Answer: So far I remember I have taken this extract from page No. 246 of the book by Rayees Ahmad Zafari . But I can make it sure only after comparing with the concerned page of the book.

Question: Is the masjid, referred as Masjid Sita ke Rasoi" in the above sentence at page —45 is Babari Masjid?

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Answer: I would say in this regard only after seeing the concerned book i.e. the book "Vazid Ali Shah aur Unka Ahad" by Rayees Ahmad Zafari. This book is not with me. I have borrowed this book.

I have not heard about any masjid Sita ke rasoi in Ayodhya. I have heard about Sita rasoi in Babri Masjid premises. Then said that I have heard about Sita rasoi in Ram Janam Bhoomi premises.

I have not read the book "Murak-e-Khustravi" by Sheikh Azmat Kakoravi. I have referred the book "Murak-e-Khustravi" written by Sheikh Azmat Kakoravi in first and second line in the last para at page-45 in my book. I have taken the reference of this book from the book "Amir-Ali Saheed Marka-e-Hanumangarhi" by Dr.Zaki Kakoravi. "Murak-e-Khustravi" is also called "Tavarikh-e Mulke Avadh". It was written by Sheikh Azmat Au Kakoravi, who compiled the first edition of "Tavarikh-e-Mulke Avadh", I do not know. But Dr. Zaki Kakorav compiled its second edition. Whether Dr. Zaki Kakoravi was merely a writer or historian, this I can say only after seeing the reference of his book, "Amir Ali Saheed aur Marka-e-Hanumangarhi". It is correct to say that the book "Amir Ali Saheed aur Marka-e-Hanumangarhi" is not written by Dr. Zaki Kakoravi, he has compiled it. This book, so far I remember was published in 1987. This book also is not available with me. I have borrowed this book too. This book is in Urdu. I do not remember in how many pages, 50-100 or two hundred, this book is running.

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I cannot say that Sheikh Azmat Ali Kakoravi was a historian or not but so far I know he has written a book about history so he can be called a historian. I think he is no more. I have no knowledge if he was affiliated to any university or not. I do not know where he was living and what he does. These are personal things. I do not remember if I had read the references of the book "Murak-e-Khustravi" or "Tavarikh-e-Mulke Avadh" by Sheikh Azmat Ali Kakoravi in any book other than "Amir All Saheed aur Marka-e-Hanumangarhi". I also do not remember whether I have read Sheikh Azmat Ali Kakoravi as a historian or not. I do not remember, at present, the meaning of Urdu word "Muwallif'. Similarly I do not know the meaning of Urdu word "Murtiva". I can say only after seeing the Urdu dictionary. I do not remember the name of any Urdu dictionary or its author. Volunteer : that he has seen two dictionaries, one without title page and name of another is not known to me. I have given the life time of Sheikh Mohamad Azmat Ali Kakoravi as 1811 to 1893, in the first and second line in the last para at page No.-45 in my book, which mean Sheikh Azmat Ali Kakoravi was born in 1811 and died in 1893. I have written about Sheikh Azmat All Kakoravi on the basis of one book among a number of books read by me but I do not remember the name of book, at present. From the word "Virchit" I mean "written". I have in the last para at page-45 in my book, written that "Fakharuddin Ali ……. Prakashit Karte Samay Nikal Diya Gaya. I have taken this reference from the introduction of "Amir Ali Saheed" and "Marka-e-Hanumangarhi" compiled by Dr. Zaki Au Kakoravi.

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The reference in this para "Iski rachna 1869 era main hui this ……. par ek Adhyay hai" might have taken by me from the introduction of the above book by Dr. Zaki Ali Kakoravi or from other book. I hope Dr. Zaki Kakoravi may be alive. I have no knowledge about where he lives or what he does. I have not known the name of Dr. Zaki Kakoravi as a historian or a writer of any book. If I might have read but I do not remember, at present. I have read about him in the newspapers. The title "Dr." is prefixed to his name so he may be a dignity.

Verified the statement after reading.

Sd/-

Rajinder Singh

15.12.2004

Typed by the stenographer as dictated by me in the open court. In coninuation to this, the suit may be listed for further cross examination for 16.12.2004. Witness to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

15.12.2004

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Before: Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

16.12.2004

D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 15.12.2004, Cross-examination by Zaffaryab Jilani, Advocate on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

I read the name of Dr. Zaki Kakoravi in the newspapers, in connection with his book, one to two years before, I wrote my book. I do not remember his books, besides, "Amir Ali Saheed and Mark-e-Hanumangarhi" in connection with which his name was referred to in newspapers. The news pertaining to the books written by Dr. Zaki Kakoravi, has been published in Hindi and English newspapers. Among the English newspapers, the Indian Express and among the Hindi newspapers, Dainik Jagran and Jansatta were the prominent, besides one or two English newspapers, wherein I read about Dr. Zaki's books. I had read the newspapers, in Faridabad and Delhi. The newspapers, which I read in Delhi and Faridabad, are published from Delhi.

Question : My contention is this that Dr. Zaki Kakoravi name was never published in any Hindi and English newspapers during the decade 1980 and 1990, nor you have read his name during

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this period and you are making false statement in this regard?

Answer : As far as I remember in this connection I had read this in the newspapers.

Learned advocate cross -examining drew the attention of witness towards document No. 107 C-1/82 of other original suit No. 5/89. Witness upon seeing this said that 'Amir Ali Saheed and Mark-e-Hanumangarhi" is written on the front page, which is appearing in this document. Sheikh Mohammad Ajmat Ali Alavi Kakoravi is written below this and Dr. Zaki Kakoravi is written next below to it "Molif' is written in between Amir Ali Saheed and Sheikh Mohammad Ajamat. "Murtab" is written in between Sheikh Mohammad Ajamat and Dr. Zaki Kakoravi. Witness on seeing the document No. 107 C-1/83 of this suit said that the word 'Pesh Lafaz" is written in it. Witness Volunteer :that it is written at page No. 3. "Murak-e-khusthravi" is written in second line next to Pesh Lafaz and "Gair Matbuwa" next to it. "Ka Maktuta Pahli Bar Rakam Alharaf ne Murtab Karke 1986 main saya kiya" is written in the last of second line after the word "Murak-e-khurasthravi. This means that the book "Murak-e-khurasthravi" was published for the first time in 1986. This means that Dr. Zaki Kakoravi had edited and published the book "Meerak-e-khurasthravi" for the first time in 1986. Dr. Zaki Kakoravi had himself brought the book into light after its publication. Dr. Zaki Kakoravi has written in this book that he had extracted a sentence of Amir Ali Saheed from a book "Phasan-e-ibrat" written by Razab Ali Vegsarur, in this book. I have not read the book "Phasan-e-ibrat" written by Razab Ali Vegsarur. Hence I cannot say whether it is a novel or historical book.

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Question : My contention is that since the book is based on the above book "Amir Ali Saheed and Marka-e-Hanumangarhi" and there is no evidence of it being a historical one, hence the points written in this book are neither Alithentic nor have any importance?

Answer : If, on the basis of above points, the said book is not treated as an Alithentic and historical then on the same basis it can be said that Amir Ali Saheed may have been some historical person.

Question : The personality of Amir Ali dates back to 150 years only before and his references figure in the books, which were written then. It is but natural that he was mentioned in the books written during 19th century. But a writer from 19th century can write about the events of Babar's time only on the basis of books of history and not only on the basis of his knowledge. What you have to say in this regard?

Answer : I think that historical events in the books of history are based on the public-sayings. Similarly this book also includes the public saying about the Babars or about his deeds, which were prevalent before the creation of "Murak-e khustravi", who was contemporary to Amir Ali.

Learned advocate cross -examining drew the attention of witness towards the document No. 107 C-1/88 of Other Original Suit No. 5/89 "Khatar" is written at the top on this paper and "Alif' is written in the middle. If these two words are put together, it wills became "Khatra". "Ziyami" is written at the bottom.

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Question : What I mean to say that the name of this book is written "Ziya-e-Akthar". What you have to say in this regard?

Answer : The name of the book on this page might be "Ziya e-Akthar".

The quotation written in the book written by me in the last four lines of the last para at page No. 45 (which runs upto first line at page 46), wherein the year of construction of Babri Masjid was written as 923 Hizri, is not correct.

Question : In the above quotation it was written that Babri Masjid was constructed under the supervision of Sy. Musa Aasikan. Whether the said statement, according to your studies is correct?

Answer : In this regard I can only say that I can express my view only after studying the whole relevant literature.

Question : You may please tell, who constructed the Babri Masjid, which was referred in the books HadeQk-e-Suhada", "Amir Ali Saheed" and "Marka-e-Hanumangarhi" etc?

Answer : In this regard, my studies dates back to 14-15 years, hence I can express my view only after reading all the relevant books.

Question : Should I presume that you, at present do not remember the views expressed by you in your book document No. 206-C-1?

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Answer : At the time when this book was written everything was in memory. But with the passage of time all the things are not fully remembered.

I have read in the books that Ramjanmbhoomi Mandir situated at Ayodhya was demolished during the time of Babar. I have also read that after the demolition of Ramjanmbhoomi Mandir, a building having three domes was constructed there, which is called Babri Masjid by some people. These two facts were kept in my mind while writing the book and they also still figure in my mind.

According to my study, this building having three domes was constructed by Meerbaki Taskandi, an officer of Babar. This building having three domes was constructed in 935 Hizri. (Witness, on asking in which year the building having three domes was constructed, said he only could say in this regard after studying his notes. Upon seeing the notes, with the permission of the Commissioner, witness said that the building having three domes may have been constructed in between September 1528 to June 1529.

Question : You have said just now that Ramjanmbhoomi Mandir was demolished during the rule of Babar. Would you please tell us in which year and month this happened? (Witness answered this question from the notes, which he was carrying with him.)

Answer : The incident of demolition of Mandir might have happened in between 28th March 1528 to 15th September 1528.

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Question : Have you not read about the specific time in any book about the incident, which you referred?

Answer : I have not read the specific reference and time about the incident but according to the reference made by Babar himself in Babarnama, Ramjanmbhoomi Mandir was demolished in between the time of his stay at a distance of two to three kilometer from Ayodhya during 28th March 1528 to 2nd April 1528 and 935 Hizri when Meerbaki constructed the three dome's building. During this period, the temple was probably demolished.

The period of demolition, referred by me, may be within the 6 days stay of Babar, near Ayodhya and or this incident may have happened after his departure from there. There is an only reference about the stay of Babar, in Babarnama. Babar stayed near Ayodhya for 6 days in 934 Hizri. Babar stayed there in 934 Hizri or in accordance with English year in 1528. The period when Babar stayed there near Ayodhya was from 28th March 1528 to 2nd April 1528. His stay near to Ayodhya for 6 days was mentioned in Babarnama. There was no reference in Babarnama about demolition of any temple during these six days but there is reference that I have "settled" Ayodhya (Maine Ayodhya ka Vandovats kar Diya hai.)

Question : Do you think that the word Vandovast means the demolition of Mandir?

Answer : It can be implied or cannot be.

Question : Do you mean that Babar has in between 28th March 1528 to 2nd April 1528 given clear

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instruction to anyone to demolish the Ramjanmbhoomi Mandir?

Answer : In accordance with the Babarnama, there was no reference, of giving clear instruction to anyone to demolish Shri Ramjanmbhoomi Mandir or to construct the three dome's building.

Question : Is there any reference in any other book wherein it was referred that Babar had given clear instruction to demolish Mandir?

Answer : I have not gone through any reference about giving clear instruction for demolition of Mandir, in any book of history.

Question : Is there any reference in any book (in Babarnama or any other book), on the basis of which a conclusion can be arrived that Babar had given instruction for demolition of any so-called Mandir?

Answer : So far as Babarnama is concerned there is no reference about a few months after 2nd April 1528. So it cannot be said whether Babar had given clear instruction or not, in this regard. But it appears on the basis of public sayings, mentioned in "Hadeek-e-Suhada", "Amir Ali Saheed" and "Marka-e that Masjid Sirbuland Babri was constructed in place of Shri Ram Mandir, in Ayodhya after demolishing the temple.

Question : My question is very specific, whether there is any reference about the instruction given by

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Babar, in the available pages of Babarnama, in any other book or not?

Answer : In the pages available in Babarnama in this context, there is no reference about the clear instruction given by Babar. This is another thing that translators and editors of Babarnama have in accordance with their knowledge, referred the incident as their comments/observation.

So far I know, there is no reference in any book, about the instruction given by Babar. I have in the book written by me, at page 46, in para second, mentioned that "the above two Muslims sources …… ordered". It is correct that in the above two Muslim sources, no clear instruction for demolition of Mandir is found but it does not mean that no clear instruction was there. This indistinct order has been mentioned in "Hadeek-e-Suhada". I referred this extract in my book in second para at page 45. The references from the books "Amir Ali Saheed" and "Marka-e-Hanumangarhi", were mentioned in the book written by me at page 45, in last four lines of second para and upto half line at page 46.

Question : In the extract, which you have referred in para second (2) at page 45, there is no clear mention anywhere about the instruction given or not given by Babar?

Answer : The extract says that King Babar had constructed the Masjid-e-Sirbuland in 923 Hizri under the supervision of Moosa Aaskan. It is written in it that a masjid was constructed at the place where Bara Buthkhana (temple) was.

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Question : There is a mention in second para at page 45 in the extract that Másjid was constructed under the supervision of Moosa Ashikan and not under the order of Babar?

Answer : It is correct that it was mentioned in this para that Masjid-a-Sir-Buland was constructed under the supervision of Syed. Moosa Ashikan. It is also correct that there was no mention about the order given by Babar. Again said that there is mention of construction of Masjid in place of Buthkhana (temple) in the para starting from third line at page 45 and this para also refers that this Masjid was constructed under, the supervision of Moosa Ashikan.

Question : The extract given by you in second para at page 45, was not taken from "Hadeek-e-Suhada". You have mentioned that it was-taken from page 246 of the book "Wajid Ali Shah Aur unka Ahad" written by Raeesh Ahmad Zafri?

Answer : It was stated in the very beginning of the second para that Raeesh Ahmad Zafri has written this point on the basis of "Hadeek-e-Suhada. So this extract can be treated as taken from "Hadeek-e-Suhada" and this portion was available in the part of "Hadeek-e-Suhada", which was given to me to read in the court.

Question : If word-by-word extract is taken from any book it would be said the extract from that particular book only, even if it is based on any other book. It cannot be said the extract of any other book. What you have to say in this regard?

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Answer : It is seen that many time that extract is available in many books. In this case also, this extract is available in both the book "Hadeek-e-Suhada" and in the book written by Raeesh Ahmad Zafri. Hence the extract can be said taken from both the book.

Question : You have stated that you have not read the book "Hadeek-e-Suhada". So how you can say that the statement written in second para at page 45 was from the book "Hadeek-e-Suhada".

Answer : So far I remember, what I have mentioned that I have not read the book "Murkake-e-Khusarbi" and not about the book "Hacleek-e-Suhada".

Question : Can you, by reading the document No. 107 C-1/77-A and 78, tell that extract given in para second at page 45, was also from that book or not?

Answer : This extract starts from the last line "Kuphra se saafkiya" of document No. 107 C-1178. Faizabad-Avadh was written next to it. The part written thereafter is not clear in the photocopy. This line is not complete and later part is not given in this. The first line in another page, aside to this page, was "Takhtegahe Pidreram", where there is mention of destruction of an idol. Further, in the last three words of this line it was mentioned there that "A large Masjid was constructed there, and it was written in the second line that "constructed where there was a small pavilion, Masjid-e Mukthsar Kanati Tamir Pharmai" and next to it, it was written that "Therefore temple a …… famous is near and far".

The last line of document No. 107 C-1/78, which I have referred, starts from Kufr (blasphemy).

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Question : "Takhtegahe Pidreram" was written in first line, at the left side of the page, document No. 107 C-1/78. Thereafter it was not written there that a large Masjid was constructed there in place of large temple. Instead it was written there that "Temples were destroyed idols were not spared" and these words have not been included by you. What you have to say in this regard?

Answer : It is correct that the word given above in inverted commas were not included by me. In this, five to seven words have been left from printing in my book.

Question : The word "Markate" written by you after the word "Temple birthplace" in 8th line in second para at page 45 of your book is actually a word "Maskat" and one word, given before, has been left by you. What you have to say in this regard?

Answer : It is correct to say that one word, written after "Temple birthplace" has been left in printing. Similarly the word "Markate" is, in actual, a word "Maskate".

Verified the statement after reading.
Sd/-
Rajinder Singh
16. 12.2004

Typed by the stenographer, as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 17.12.2004. Witness to be present.

Sd/-
(Hari Shankar Dubey)
Commissioner
16.12.2004

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Before: Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

17.12.2004
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 16.12.2004, Cross-examination by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No.1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

Learned advocate cross-examining, advocate drew the attention of witness towards document No. 107 C-1/78, upon which witness said that next to "Masjid-sir-Buland" it is written in third line, at the left of this page, that "Babarshah in 923 (nine hundred twenty three) under the supervision of Sayed Moosa Ashikan, has constructed the "Masjid Sir Buland". The date is Kherbaki 923. This Masjid is famous by the name of Sita Kitchen, near or far". What I have read above, "Babar Shah" was written in there and not "Babar Badshah". Similarly "Hizri" is not written after 923 and the word Sayed was prefixed in the name of Moosa Asakan. I have in my book, written "Babar Badshah" instead of "Babarshah" and similarly wrote "Hizri" after 923. But in the original "Hadeek e-Suhada" document No. 107 C-1/78, it was written as Babarshah and "Hizri is not written after 923. Similarly in the 11th line at para second, at page No. 45 of my book the word "Sayyed" has not been prefixed before Moosa Asikan. Whereas in the above document No. 107 C-1/78, the word "Sayyed" has been prefixed before Moosa Asikan.

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Question : My contention is that the extract given in second para at page No. 45 of the book document No. 206 C-1 and writing in document No. 107 C-1/78 of the book "Hadeek-e Suhada", is different because you have not taken the extract from the original book "Hadeek-e-Suhada". What you have to say in this regard?

Answer : It is correct that some words have missed from printing in the extract taken by me but it is fact that I have extracted this from "Hadeek-e-Suhada."

Question : Is it not that you might have taken the extract, which is running from last para at page 44 to second para at page No. 45, from the book mentioned by you, "Wazid Ali Shah Aur unka Ahad" written by Raeesh Ahmad Zafri?

Answer : Both these two extract were taken from "Hadeek-e-Suhada". It is also fact that these extract are available in the book called "Wazid Ali Shah Aur unka Ahad." I have taken the extract mainly from "Hadeek-e-Suhada" But also referred the another book written by Raeesh Ahmad Zafari.

Question : What I have to say that wherever you have mentioned in your book that Babar had ordered to construct Masjid in place of Shri Ramjanmbhoomi by demolishing the temple is baseless and no evidence to this effect is found in any book of history?

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Answer : If you carefully go through the extract at page 44 and 45, taken from "Hadeek-e-Suhada", given in my book, it will be clear from the extract that order for construction of Masjid in place of Ramjanmbhoomi Mandir, was given by Babar.

The extract from Yugjeet Nawalpuri, concerning to "Babarnama", given in my book, was given after reading the entire book of Nawalpuri. That book I have brought it today. The book of Yugjeet Nawalpuri, which is about "Babarnama" is the translation of the book written by G.F. Talbot. Volunteer : that Babarnama is in Turkish language. It was edited and translated by F.G. Talbot. Yugjeet Nawalpuri's book is the translated version of the book of Talbot.

Witness was shown the original copy of "Babarnama" translated by Yugjeet Nawalpuri and photocopies of the front page and page Nos. 4 to 7, 9 to 19, 82, 83, 438 to 457, 510 and 511" of the said book was produced. In the index, it was shown at document No. 215 C-1 and attached document were shown as 216 C-1/1 to 216 C-1/21. Witness was shown the document No. 216 C-1/2 and the note at the top at page No. 4 of this book.

Witness upon seeing the above document said that translator Yugjeet Nawalpuri had himself written that his book is a translated version of the book written by F.G. Talbot. Introduction written by F.G. Talbot in his book was translated by Yugjeet Nawalpuri at page No. 5 and 6 of his book, which was reproduced in document No. 216 C-1/2 and 216 C-1/3. Writing at page No. 6 of document No. 216 C-1/3, that "Jo Vidhyarthi Varthman Bharat Ki stithi ..... Sansmaron se he sum karain". This is the view point of F.G. Talbot, which was given in the

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introduction of the book. In this regard I would like to say that whatever source a student finds proper to study a history that is the proper source to him to study history. It depends upon his interest.

Learned advocate cross -examining drew the attention of witness towards the last para at page No. 6 of document No. 216 C-1/3. Witness upon reading it said I do not think it proper to express my view point about the things written in this para. No rule or procedure can be fixed to study and understand the history. It depends upon the each individual as how he studies the history.

The index at page 7 of the book written by Yugjeet Nawalpuri is complete and a copy of it was produced -day at page No. 7 of document No. 216 C-1/3. Page No. 8 in the original book and also in a copy is blank. Last chapter of the original book is running from page No. 510 to 521.

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In document No. 216 C-1/21 and at page No. 510, the date of death of Babar was (26 December, 1530) given. The fact that Babar died on 26th December, 1530 is confirmed on this basis. At that time Babar was 48 years old. This is written in the book of Yugjeet Nawalpuri. It was also mentioned in the book that name of daughter of Babar was "Gulbadan". The year 1530 falls in 937 Hizri. The month and date, I will let you know on Monday. The chapters in the Yugjeet Nawalpuri book are not based oh the incidents; these are given in accordance with the Hizri year. Detail of chapters are given in document No. 216 C-1/3. These memories of Babar start from 899 Hizri and continued upto 908 Hizri. Thereafter these incidents continue from 910 Hizri to 914 Hizri. Thereafter incidents of 925 and 926 Hizri were described and after that year wise incident from 932 Hizri to 936 Hizri were described.

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The second reference from page No. 443 and 444 about Babarnama, which was given in second para at page 44, was written in chapter relating to the incidents of 934 Hizri book of Yugjeet Nawalpuri. The incidents of 934 Hizri, given in Babarnama, were related to the period when Babar defeated Rana Sanga i.e. the incidents happened in the period after Rana Sanga was defeated.

Attention of the witness was drawn to the last para (page No. 438) of document No. 216 C-1/11 and second para of 439, filed to-day. Witness said that the incident of attack on chanderi were described in it. There is reference of going to Lucknow to take bath in Gomati by Babar, at page No. 443, document No. 216 C-1/13, para No. 3. In the next para, his stay at a distance of two to three kaush (kilometer) from Avadh was mentioned. During the period of Babar, Ayodhya was called Avadh. To stay at a distance two to three kaush from Avadh means Babar has camped at two to three kaush from Ayodhya.

Verified the statement after reading.

Sd/-
Rajinder Singh
17.12.2004

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 20.12.2004. Witness to be present.

Sd/-
(Hari Shankar Dubey)
Commissioner
17.12.2004

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

20.12.2004
D.W. 2/1/1 Shni Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 17.12.2004, Cross-examination by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

Attention of witness was drawn towards document No. 216 C-1/4 wage 9) by Learned advocate cross -examining and was asked what does "introductory" means. Witness said its English version of this word is introduction and i can be called self-introduction of the writers or introduction. The word "Parstawik" is also used for the word introductory. It depends upon the writer for what purpose he uses the word. From reading the article written under the title introductory it appears that Babar had himself written this and he referred his early years of his life in it.

In this context, Learned advocate cross -examining has filed a memory of Babar Emperor of India (Babarnama) written by F.G. Talbot at list No. 217 C-1 and filed document was marked with document No. 218 C-1/1 to 258 C-1/20.

Attention of witness was drawn towards document No. 218 C-1/3 by Learned advocate cross -examining .

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Witness upon reading this said the article written under the head "introductory" was written by F.G. Talbot as introduction of Babar. Similarly article written in document No. 218 C-1/3 to 218 C-1/6 is not a part of Babarnama but writer F.G. Talbot has himself written it. The translation of article running into seven pages under the head "introductory" in the book written by F.G. Talbot is not available in the book written by Yugjeet Nawalpuri. The extract of which was filed vide document No. 216 C-1/1 to 216 C-1/21 under list No. 215 C-1. Whatever is written under the head "Memoirs of Babar" in document No. 218 C-1/7, is the first chapter of the book written by F.G. Talbot. The first page of the book, written by F.G. Talbot begins from here. Translation of first para under the title "Membirs of Babar" is available under the title introductory in the book written by Yugjeet Nawalpuri. The only difference in the translation rendered by Yugjeet Nawalpuri is that the word 'Fourteen hundred and ninety four" written in the book by F.G. Talbot is written as "899 Hizri" in the book of Yugjeet Nawalpuri.

Question : What I am to say that sentences "Sukhene per he khate ham" (Eat only when it dried up) and "it is called Subhani (Pornya) appearing in para 3 (page 9) of document No. 216 C-I/4 of Babarnama, translated by Yugjeet Nawalpuri, have written by the translator of his own because nothing like this was written at page No. 1 (document No. 218 C-1/7) of the original book "Babarnama" written by F.G. Talbot?

Answer : I do not think so. Like the words of other languages, the words in English language have various meanings. One word sometime represents double meanings. The word

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"pleasant" used here, not only represent the meaning "Tast?" but also represent nourishment i.e. by eating of which one's body gains strength.

Question : Whether the translation of para 4 and 5 at page 1 (document No. 218 C-1/7) of Babarnama written by F.G. Talbot and para 4 (document No. 216 C- 1/4) at page 9 of Babarnama written by Yugjeet Nawalpuri is common?

Answer : It appears so.

Question : Whether material included in para 4 (document No. 216 C-1/4) at page No. 9 of Babarnama written by Yugjeet Nawalpuri "Because of rivers and canal's" "Adijan"- Banafsha grow there in plenty in Ush. Field of Banafsha is shadowy and gives comfort. There are three reservoirs in the outer courtyard of Masjid-Joja (Twin Masjid) of Ush. Passerby takes rest there. Garden of Kasaan are called "Posteen-Pesh-Bar" i.e. beautiful next part decorated with Choga ka bale made of woolly skin of lamb" is not written at page No. 1 (document No. 218 C-1/7) of original Babarnama written by F.G. Talbot.

(Upon this question Learned Advocate Shri Madan Mohan Pandey on behalf of plaintiff No. 2/1 in Other Original Suit No. 4/8 9, has raised an objection that witness is not a translator of the books written by Yugjeet Nawalpuri or Talbot and the book written by Yugjeet Nawalpuri in Hindi is substance of original book. In these circumstances it is not possible to compare translation of the book written by F.G. Talbot each time.)

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Answer : What I have to say that the extracts, which I have given in my book, were taken from the book written by Yugjeet Nawalpuri. How much was left and how much was included from the original book of F.G. Talbot, by Yugjeet Nawalpuri it can be ensured only after conducting couplet- wise comparative study of both the books. Volunteer : it is also to be seen that what was left by F.G. Talbot, while translating from the original book Babarnama, in Turkish and what was included.

Question : My question was not this that how much was left by Yugjeet Nawalpuri, while translating from the book written by Talbot. My question was that how much material Yugjeet Nawalpuri has written himself while translating which was not available in the book written by Talbot?

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Answer : The first edition of the book written by F.G. Talbot is before me. It was written therein that first edition of the book was published in 1909 and its Indian re-publication was brought out in the year 1974. Whether second edition is similar to first edition or not this can be ascertained only after studying both the edition and this is a matter of research.

Question : Are you sure that Yugjeet Nawalpuri has not written the book (document No. 216 C- 1) by translating from the book of F.G. Talbot, which is before you and is an edition of 1974. The extract of which has been filed as document No. 218 C-1?

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(Upon this question Learned Advocate Shri R.L. Verma, on behalf of plaintiff in Other Original Suit No. 3/89, has raised an objection that any reference cannot be compared, with negative view, with any part of a book, which was not used by the witness. Hence such question should not be allowed.

Answer : First edition of the book, written by Yugjeet Nawalpuri was brought out in 1974 and the second Indian edition of book written in English by F Talbot, which was being produced before me in the court, was brought out in 1974. So it is not possible to say among the two editions which was published first.

Question : What I have to say that the original book of Talbot published in 1909 and it was republished in India in 1974 and thus the republished version of 1974 is not new edition. Thus the book of Talbot published in 1909, may be the same book. Which was republished (Reprinted) in 1974 and is before you?

(Upon this question Learned Advocate Shri Madan Mohan Pandey behalf of plaintiff No. 2/1 in Other Original. Suit No. 4/89, raised an objection that this question is purely imaginary. If the edition of 1909 is not before the witness, question in this regard, to be asked from witness should not be allowed.)

Answer : Whether all pages relating to introduction were included, at the time of reprint, each and every couplet was included or not and Indian publishers who reprinted the book, has

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repeated all the material or not, can be said only after reading the entire book?

Question : Whether the translation of para 6 and 7 at page I from the book "Babarnama" written by Talbot and translated substance from the "Babarnama" written by Yugjeet, was given at page 9 in para 5 commonly?

Answer : On this subject, I am again to say that how many sentences are there in a para written by Yugjeet Nawalpuri, can be said only after seeing the dictionary, because the meaning of the English words about a particular subject can be detailed sometime in a few wordsand sometime in more words.

Question : Do I suppose that you are facing difficulty in understanding the English written at page 1 of the book written by Talbot?

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Answer : Question is not of difficulty. The question is what were left out from the original book and which couplets were translated.

Verified the statement after reading.

Sd/-
Rajinder Singh
20.12.2004

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 21.12.2004. Witness to be present.

Sd/-
(Hari Shankar Dubey)
Commissioner
20.12.2004

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

21.12.2004
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 20.12.2004, Cross-examination on an affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

The word called "Adijan, Hai Kirgabul" referred in para 5, at page No. 9 document No. 216 C-1/4 are written in para 6 and 7 at page No. 1 (document No. 218 C-1/7) of the book written by Talbot. "Adijan" is a name of a town, village or city. "Haril" is the name of an animal, who hunts. But I have no knowledge about this and I can say only after seeing the dictionary. "Kirgabul" is the name of Haril in Turkish language.

Question : Would you please tell us where the word "Adijan, Haril, Kirgabul" were used in para 6 and 7 at page No. I of the book written by Talbot?

Answer : The word "Adijan, Haril and Kirgabul" comes under the word "Int" in para 6-7 document No. 218 C-1/7.

The words used "Adijan ke Jangals" in para 5, line three (page No. 9) document No. 216 C-1/4, are not found

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in para 6 and 7 (document No. 218 C-1/7) of the book of Talbot.

Question : There was no mention of last para, at page No. 9, document No. 216 C-1/4 (continues upto page 10) at the page 1 or 2 (document No: 218 C-1/7 and 8) of the book of F.G. Talbot. What you have to say in this regard?

Answer : Document No. 216 C-1/4 of the above para is mentioned in para 7, document No. 218 C-1/7.

Question : Should it be taken that translation, substance of para 7 at page 1 of the book by Talbot is given in document No. 216 C-1/4 (page 9) in last para?

Answer : It appears so from reading this "The word "Khujid" used in last para document No 216 C-1/4 (page 9) is the name of place. The word '.'Khujid" has not been used in document No. 218 C-I/7 (page 1). The word "Khujid ke Pahar" "Mawgul and Munagul" are in para 2 document No. 216 C-1/7 at page No. 1, of the book written by Talbot. The word Khujinda and Mewagul" are not at page ..... document No. 218 C-1/7. Volunteer : that substance is there.

1494 is written in the first line of second para (document No. 218 C-1/8) at page 2 of the book, which is perhaps the Christian year. There is no mention of year 1494 in para 5, document No. 216 C-1/5. Translation of second para (document No. 218 C-1/8) at page No. 2 of the book written by F.G. Talbot is given in para 5 page 10

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(document No. 216 C-1/5) of Hindi book. Volunteer : that Hizri year has been given in it, instead of Christian era. Fourth day of the Ramjan month year 1494 is referred in the first line of fourth para, at page 2 (document No. 218 C-1/8) of the book written by F.G. Talbot. Its translation is given in para 7 (page 10) document No. 216 C-1/5 and fourth day of Ramjan was on Monday 8th June. Translation of document No. 218 C-1/8 (page 2) sixth para of the book of F.G. Talbot is given in first line of ninth para (page 10) document No.216C-1/5 of the Hindi book.

Last word "Jaheerudeen' (page 10) document No.216 C-1/5 of the Hindi book was not used at page No. 2 document No. 218 C-1/8 of the English book. Among the word "Kutlak Nigar Khanam" used in second para (page No. 11) Hindi book document No. 216 C-1/5, the word "Nigar" was not used in English book of F.G. Talbot, document No. 218 C- 1/8, at page 2.

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The word "Beg Tugachi" used in the first line in para three (page 11) Hindi book document No. 216 C-1/5, is not in the book by F.G. Talbot (document No. 218 C-1/8) page 2 last para, running upto page 3. Translation of "Panch so miles" in third line in first para, page 3 (document No. 218 C- 1/8) English book by F.G. Talbot was given as the word "Igach" in fifth and sixth line in para 3, page No. 11, document No. 216 C-1/5) in Hindi book. In Hindi book, comment No. 12 is written above the word "Igach". The word "Igach used in comment No. 12 at page No. 15 in Hindi book is given as "Yojan". Thereafter measurement in Farshi and Turkish are referred.

In Hindi book (document No. 216 C-I/5) para 5 at page No. 11 "Khawaja Hussain Beg" is written. But in English boci4 (document No.218C-1/8) in para 3 at page 3

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the word "Khawaja" was not used with the word Hussian Beg. In Hindi book in para six at page 11, the word "Amir Sheikh" was used in the first line as first word. But this word was not used in para 4, page No. 3 of the English At the same page No. 11 in seventh para of Hindi book the word "Ali Majeed Beigh" was used in first line. But the word used in this line was not used in the English book at page 3, in para 5.

The word "Unke" used in last para at page No. 11 (document No. 216 C-115) Hindi book was used for Hussian Yakub.

The word "Hussian Yakub" was used in the first line, in sixth para at page No. 3 in English book. The word "Hassan Beigh" was used in last para at page 3 in English book. (Document No. 216 C-1/5) at page 11 in para No. 7, in the first line. The word "Koocheen" was used and comment No. 18 was written above it. It's meaning as written in comment No. 18 at page 15 is "Soldier-caste". At some places "Kochinee" is written. In the last para at page No. 11 (document No. 216 C-1/5) the word "Kasim Beigh Koochin" is written. This word "Koochin" was used in English book (document No. 218 C- 1/7) at page 3 in last para.

Question : What I am to say that by reading the translation given at page No. 9, 10, 11 (document No. 216 C-1/4 and 216 C-1/5) in Hindi book, from the page No. 1,2,3 (document No. 218 C-I/7 and 8) of English book by F.G. Talbot it becomes quite clear that Yugjeet Nawalpuri, while translating from the original book, has left a number of things and has added many things of its own in

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the book, which were not in the book by F.G. Talbot. What you have to say in this regard?

Answer : I have to say that Yugjeet Nawalpuri has not given any background in his translation in 2002 edition and had he mentioned any thing as an introduction in the original translation of the edition of 1974, it could have been made clear from that which edition he used for translation of the book of F.G. Talbot.

Question : It was already referred in the statement given yesterday that re-printing of the book by Talbot, in the year 1974 in India and the photocopies of the part of which (document No. 218 C-1/1 to 218 C-1/20) has since been filed, is not a new edition. But is a reprint of earlier edition. Have you seen any other edition, other then this, of the book by Talbot?

Answer : There is no doubt that it was written in the reprint of 1974 that it is an Indian reprint of the edition of 1909. But there is no mention that no other edition was brought out in between the first edition, 1909 and edition of 1974. Hence it cannot be said that no edition was brought out during this period. I have not seen any edition in English of the book by F.G. Talbot before appearing in the court.

The events of 1499, referred at page No. 46 of the book by F.G. Talbot in English (document No. 218 C-1/9) are available at page No. 83 under the title "Events of 905 Hizri years" (document No. 216 C-i/b) in the book in Hindi by Yugjeet Nawalpuri. Year 1499 is stand for the year 905 Hizri".

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Question : Matter written in first para (document No.216C-1/10) at page No. 83 of the book by Yugjeet Nawalpuri is the translation or substance or brief of the matter written at page 46 (document No. 218 C-1/9) of the book by Talbot. What you have to say in this regard?

Answer : According to me, the matter given at page No. 83 of the book by Yugjeet Nawalpuri is a purport of the matter written at page No. 46, of the book by Talbot.

Question : Is there any difference between the translation and purport?

Answer : A couplet translated from one language into another language without giving or feelings, ideas and urge of the language will simply be called a translation. On the other hand if it includes the originality, feeling, emotions and urges of the language then it will be called purport.

Question : It appears that instead of giving straight reply of the question you are making shilly-shally, which is an indication that you do not want to give straight reply of the question?

Answer : I do not think so.

Learned advocate cross-examining drew his attention towards his book, document No. 206 C-1, page No. 30. Upon reading this, the witness said there are extracts from the "Babarnama" translated by Yugjeet

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Nawalpuri from the 5th line to 12th line of the first para at this page. Hindi translation of the matter, starting -from the word "My affection" to "Mad and distracted" appearing in third para of the book by F.G. Talbot, document No. 218 C-1/10, appears in line 5th to 12th at page No.30, document No.206 C-1. The word "Urdu Bazaar" written in the last but eight lines, in this translation, was written "Camp Bazaar" in the book by F.G. Talbot.

Question : To render the translation of "Camp Bazaar" as "Urdu Bazaar" is totally incorrect. What you have to say in this regard?

Answer : The word "Urdu" has originated from Turkish language, which stand for camp, encampment. Hence the translation of camp can be encampment or Urdu. I think the translation is correct.

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Question : Is it proper, according to you, to use Turkish language words instead of Hindi words while rendering translation from English to Hindi?

Answer : I supposes "Urdu" word is used both in Hindi and English and the translator Yugjeet Nawalpuri in his translation had similarly used it.

Question : The word "Urdu" is used in Urdu and Hindi as a word of language and not for encampment or military. What you have to say in this regard?

Answer : The word "Urdu" was not only used as a word of language in Urdu language and dictionaries but also used for camp and encampment.

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Question : The translation of a part document No.218C-1/10 (page No. 49), which you have cited at page No. 30 of your book, neither can be called correct translation nor correct purport. What you have to say in this regard?

Answer : In my view, the translation given in my book is not a translation straight from the English edition by F.G. Talbot but it is an extract from the translation rendered by Yugjeet Nawalpurj. Hence, he is responsible for that translation. I am not himself said, even though I think the translation appears to be correct.

Question : You are resorting to false statement and by projecting the matter written by Yugjeet Nawalpuri as translated from the book by Talbot and thus protecting the translator, which is improper and thus confusing the Court. What you have to say in this regard?

Answer : In this regard, I think, I am not in any way, confusing the Court. I have cited part of book by Yugjeet Nawalpuri. At that time when I cited this, no English edition written in English by Talbot was available before me. So, whether translation is correct or not, it can only be ascertained from the person having good knowledge of both the languages. I do not think if there is any inconsistency in purport.

Question : According to your above statement, don't you possess a good knowledge of both the languages i.e. Hindi and English?

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Answer : So far as having good knowledge is concerned, even a famous scholar cannot claim his mastery and since I have studied only upto Higher Secondary, so I accept that I have a normal knowledge. After passing Higher Secondary Examination, I joined as technician in motorcycle manufacturing company. I had joined this job after obtaining technical education as technician. I got this technical education from I.I.T., Arab-ke-sarai, New Delhi in Miller (Machinist) Trade. And thereafter, I got the education in tool and cutter grinder trade in small Industry Service Institute, Okhla Industrial Estate, New Delhi. I got the certificate about this technical education from there. After that I joined the service as technician. I was in service from 1964 to 1982. In between, I took leave for going one place to another for service. I have worked in Baghdad (Iraq) from February, 1979 to February-March, 1982. After completion of three years contract I came back to m country. I was employed as Machine man in Baghdad. After returned from Baghdad, I am running grinding and other machinery work from my house. I don't have any shop or factory at present. But I had a small workshop upto 1996. I had one-two labour with me in the workshop, from the very beginning. Later I started working alone.

I started studying Indian history since 1962-63 and for this I was inspired by my father and uncle. Who during my childhood used to listen Janamshakian relating to Guru Nanak Dev and Geeta of Bhagwan Krishna from me. I on their order used to readout these books for them. During

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this period, I developed my inclination towards this and I had started studying English books. But I was more inclined towards Hindi and Punjabi literature. So I have been studying Hindi and Punjabi literature in particular.

Babar for the first time came to India in 1576 Vikrami era. Witness, on calculating over a calculator said that it was 1519. For Hizri, I have to see a concern comparative statement. After obtaining permission from the commissioner the witness, upon seeing the statement said it was 925 Hizri. Volunteer : 925 Hizri begans from 3rd January, 1519. The points written in my book in para 2, 3and 4, document No. 206 C-1, are related to 925 Hizri. Volunteer : these were written in the chapter related to events of 925 Hizri. These points were related to an idea born in the mind of Babar before he attacked upon India for the first time. I cannot tell, in which month Babar attacked upon India for the first time. Babar had attacked for the first time in India at "Bahira", which according to Babar was entrance gate to India. I have in my book, document No. 206 C-1, in second para at page No. 32 mentioned, that Babar had conquered "Bajore" before going to "Bahira". Because this place is mentioned in my book, hence Babar must have gone to "Bajore" before going to "Bahira". The events mentioned in my book at page No. 32 in second para were given in the chapter concerning to events of "932 Hizri" in the book by Yugjeet Nawalpuri. Upto 932 Hizri had attacked over India for five times. In the fifth attack he defeated the ruler of Delhi, Ibrahim Lodi. Witness upon seeing the statement, which he brought with him said that in 932 Hizri, it was 1525 Christian era. 932 Hizri began from 18th October, 1525.

Question : Whether according to you and according to the description given in your book at page 32, the

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fifth attack over India by Babar happened in 1525?

Answer : I cannot say that the fifth attack by Babar happened in 1525 only. He further said that the attack might have happened in 1525-26.

The third attack by Babar happened in 1578 which is equivalent to the year 1521. At that time 927-928 Hizri was going on. In the third attack Babar attempted over Saiyadpur. This was referred in the "Janmshakhian" related to Guru Nanak Dev.

Question : Did you not find reference about this attack in Babarnama?

Answer : At present I cannot say about this, because I am not recollecting.

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Regarding five attacks by Babar, if it was referred in Babarnama, I will let you know tomorrow after studying it.

Question : Whether the years of so called five attacks by Babar was mentioned in Babarnama or not?

Answer : I am not recollecting in this regard, at present. I will be able to tell only tomorrow after reading the entire book of Babarnama.

During the period of third-fourth and fifth attack, Guru Nanak Dev was in India. In 1581, Vikrami Ibrahim Lodi was the ruler of Delhi. This fact was written by me in last para at page No. 32 of my book, document No. 206 C-1. 1581 Vikrami is equivalent to the year 1524. At that time it was 930-931 Hizri. I have written in this para that in

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1581 Vikrami i.e. in the year 1524, Daulat Khan was appointed Hakim of Punjab by Sikander Lodhi.

Verified the statement after reading.

Sd/-

Rajinder Singh

21.12.2004

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 22.12.2004. Witness to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

21.12.2004

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

22.12.2004
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 21.12.2004, Cross-examination on an affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

There was no reference about second, third and fourth attack by Babar in Babarnama. The description of starting portion of fifth attack was in it. Earlier details are not available in Babarnama but the detail of fifth attack is available in Babarnama. The fifth attack by Babar over India begins in 932 Hizri. 932 Hizri begans from the year 1525. The pages containing the details of third attack by Babar are not available in Babarnama. Attack on Saidpur by Babar was the third attack by him. I have, in the statement given yesterday said that third attack over India by Babar happened in 1578 Vikrami, which is equivalent to 1521. This detail is not based on Babarnama because such detail is not available in the said reminiscences. I have in the statement given yesterday mentioned that the third attack of Babar was happened in 1578. It was based on "Janmsakhian" of Guru Nanak Dev. The matter referred in para two of the book document No.206C-1 (page 41) "Doaba ..... falls on that side, was taken from the book Babarnama at page 417. The extract mentioned at page 41, para two was taken from page 417 of the book

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Babarnama by Yugjeet Nawalpuri. This part in the book by Yugjeet Nawalpuri does not start from the word "Doaba". This part starts from the word "Dono paani ke Beech". He further said in his book the word "Dono paani ke Beech" remain the word "Dono paani" only, which means Doaba. Translator has made it clear in the note given at page No. 84.

Question : Do you have the right to make any changes in the extract, which you from any book and write it in "inverted commas".

Answer : Often, to clear the meaning of word, its actual version is given in the inverted commas. However, the original extract should be replaced as it is. It is another thing that a matter given in inverted commas at a place is inadvertently put in "inverted commas" by the editor by mistake.

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Question : You have in your book document No. 206 C-1, at page No. 41, not put the word "Doaba" used for "Dono paani" in inverted comma. Does this mean that the word "Doaba" was used by you, is by mistake and it should be "Dono paani".

Answer : I think that the word "Dono paani" was omitted in printing of my book and there should have been a comma after the word "Doaba" and the inverted commas starting after the word Ganga, should have started from the word "Doaba". Thus the word "Dono paani" should have been before the inverted commas.

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It is not correct to say that I have mentioned the above extract ("Sayyedpur ke tabahi ki Bhanti") to create confusion. In the incident, prior to the incident of Sayyedpur, villages were ransacked, peoples were massacred and arrested. To clear the purport, this incident was compared with that context. It was not the original Babarnama, but the notes written by the translators of Babarnama, from where I came to know about the incident of Sayyedpur.

Question : What do you mean from original Babarnama, the memoirs written by Babar written in Turkish or the translated Babarnama by Yugjeet Nawalpuri?

Answer : From the word "original Babarnama" I mean the memoirs translated by Yugjeet Nawalpuri from the Babarnama, edition by Talbot from Turkish language, translated in 1974 by Yugjeet Nawalpuri. This is not meant from the comments of editor or translators.

Question : Do you mean that translation from the book by Talbot given in the book by Yugjeet Nawalpuri is the original Babarnama?

Answer : The free translation done by Yugjeet Nawalpuri and the memoirs produced in that translation in the word of Babar and free translation available in the book by Yugjeet Nawalpuri is the original Babarnama.

Witness was shown the original book Babarnama by Yugjeet Nawalpuri and was asked. Witness said that events of 925 Hizri in the book by Yugjeet Nawalpuri is

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running from the page No.272 to 302. Details of earlier attacks by Babar are found in the chapter relating to the incidents of 925 Hizri in the book by Yugjeet Nawalpuri. It was mentioned in the chapter that first attack by Babar happened in 925 Hizri, in the month of March, April. The events of 932 Hizri were referred in the book from page No. 335 to 379. While describing the events of 932 Hizri at page No. 351 to 925, it was said by Babar that he attacked over India five times from 925 Hizri to 932 Hizri and he defeated Ibrahim Lodhi in the fifth attack and conquered India and thus only fifth attack was mentioned without referring the third and fourth attack.

In the note No. 128 of this chapter, mention of 910 Christian era and 931 Hizri is not correct. This translator besides the book Babarnama had referred other book also. As evident from the fact that the book referred in fourth line of second para at page No. 351 of the book, is also mentioned in original memoirs of Babar, the translation of which is given in this book.

Question : When you have not read any Babarnama in English, Farasi and Turkish except the book by Yugjeet Nawalpuri, how you can say the point written by Yugjeet Nawalpuri in his book at page No. 351, was originally written by Babar in his memoirs?

Answer : The free translation given at page No. 351 of the book by Yugjeet Nawalpuri was taken from the memoirs of Babar. The views of translator were written thereon in the form of note. Note cannot be regarded as a part of memoirs.

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Question : My question is not about the note of translator; it was about the book "Tabkate Nasari mentioned at page No.351. Please reply about this?

Answer : The book "Tabakate Nasari" mentioned in the last four lines No. 351, whosoever were the editor or translator. Yugjeet Nawalpur had not mentioned anywhere that these four lines were not the part of memoirs of Babar.

The points related to the events of the year 1526, in second para (page 196) document No. 218 C-1/11, were also written in the first para, page No. 408 of the book Babarnama by Yugjeet Nawalpuri. The points written in second para at page No. 196 of this document, were also written in second para at page No. 408 of the book by Yugjeet Nawalpuri. The points written in the last para at page No. 197 to 198 in document No. 218 C-1/11 were also written in the last para of page No. 408 to page No. 409 of the book by Yugjeet Nawalpuri.

Attention of the witness was drawn towards second para (page No. 198) of document No. 218 C-1/12, witness upon reading this para said that the same points were written in the last line of last para at page No. 410 to the last line of first para at page 411. The matter given in second para at page No. 409 to fourth para at page No. 410, were not given in the book by Talbot, filed in the court (document No. 218 C-1/11 to 218 C-1/12).

Babar had established his rule over Delhi by the time the events mentioned in this chapter of the book, by Yugjeet Nawalpuri happened. The facts written in the last para (page No. 200) document No. 218 C-1/13 are the same which were written in bracket in the first para of the

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book by Yugjeet Nawalpuri. Volunteer : this fact has been made clear at the end of bracket that this note was of the F.G. Talbot. The points written in first and second para at page No. 201 document No. 218 C-1/13, book by Talbot are the same, which are written in fourth para at page No. 414 of the book by Yugjeet Nawalpuri. The points written in third para of document No. 218 C-1/13 (page No. 201) are given in the last para at page 414 and page No. 415 of the book written by Yugjeet Nawalpuri. The matter written in second para at page No. 413 to third para at page No. 414 of the book by Yugjeet Nawalpuri are given in document No. 218 C-1/11 to 218C-1/13 of the book by F.G. Talbot or not, this I can reply after lunch, after reading the concerned part. The matter mentioned in the fourth para (page No. 201) document No. 218 C-1/13 are the same which are mentioned in the fourth para at page No. 415 of the book by Yugjeet Nawalpuri.

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Question : Whether the matter written in second para at page No. 413 to third para at page No. 414 are not given in document No. 218 C-1/11 to 218 C-1/13, the book written by Talbot?

Answer : The matter given in second para at page No. 413 to third para at page No. 414 of the book by Yugjeet Nawalpuri are not given in the book; document No.218 C-1/11 to 218C- 1/13 by F.G. Talbot.

The matter written in para 5, page No. 201 of the book by Talbot are mentioned in para 5, at page No. 415 of the book by Yugjeet Nawalpuri.

(Extract from the book "Babarnama" translated by Yugjeet Nawalpuri, extract from the front page 220 C-1/1

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and extract from page No. 408 to 426, document No. 220 C-1/2 to 220 C-1/11 were filed by Learned advocate cross -examining the witness vide list No. 219 C-1).

Witness was asked whether the original book translated by Yugjeet Nawalpuri, which is before the witness, page No. 408 to 426 is the same whose photocopies were filed vide list, document No.219C-1. Witness after comparing these photocopies, document No. 220 C-1/2 to 220 C-i/i 1 with the original book said these photocopies are in accordance with the original book.

The matter written in para 2 (page No. 202) to the first para at page No. 203 of the book, document No. 218 C-1/14 by F.G. Talbot are written in para third and four (page No. 416) book, document No. 220 C-1/6 by Yugjeet Nawalpuri. It was mentioned in the first lines, book by F.G. Talbot, document No. 218 C-1/14 (page No. 203 that Baba Dost, who was sent to Kabul to bring wine, had brought wine over three camels from Gazni. The points written in third line to sixth line at para 2 book document No. 218 C-1/14 (page 203) by F.G. Talbot, means that Babar had taken resolve to abandon few thing. In this context, it is written in the first five lines at page No. 204 of the book by F.G. Talbot that Babar by collecting and destroying the utensils made of Gold and Silver used for serving wine had ordered to distribute them among the poor. It was written at this age that Babar had ordered that wine which brought be split on the floor. It is also written there that the wine brought by Baba Dost had been converted into lime by pouring salt on it and poured the wine into a pit. It was ordered that the pit may be covered by a stone and langar may be started aside by that stone. The matter written in the last para (page No. 203) document No. 218 C-1 to first para, page No. 204, document No. 218 C-1/15

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is written in the last para (page No. 417 document No. 220 C-1/6 to second para (page No. 418) document No. 220 C-1/7, book by Yugjeet Nawalpuri. The matter written in the last para at page No. 418 to first para at page No. 419 in book, document No. 220 C-1/7, by Yugjeet Nawaipuri, are written in 17th line (page No.204) to the last line of para-I, book document No. 218 C-1/15, byF.G.Talbot.

The word "Har ke Amad" to "Mera Nam Nam" given in the third para (page No. 419) book document No. 220 C-1/7 by Yugjeet Nawalpuri, are not given in full, in the book document No. 218 C-1/15 (page No. 205) by F.G. Talbot. Among the poem given at page No. 419 of the book by Yugjeet Nawalpuri, only one poem is given in the book by Talbot at page No. 205.

Question : My question is that the couplet written at page No.205 of the book by Talbot, that couplet or its translation is not given at page No. 419 of the book by Yugjeet Nawalpuri. What you have to say in this regard?

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Answer : I think this couplet is given at page No. 419, of the book by Yugjeet Nawalpuri as "Baname Naka ..... Margrastha".

Verified the statement after reading.
Sd/-
Rajinder Singh
22.12.2004

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 23.12.2004. Witness to be present.

Sd/-
(Hari Shankar Dubey)
Commissioner
22.12.2004

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

23.12.2004
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 22.12.2004, Cross-examination on affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

Witness was shown the couplet written in the first para in the book document No. 218 C-1/15 written by F.G. Talbot and last couplet written at page No. 419 book document No.220C-1/7, written by Yugjeet Nawalpuri and was told whether the said couplet at the above page of the book by Talbot, is about the fame before the death and after the death, whereas last couplet referred at the said page of the book by Yugjeet Nawalpuri is distinct because there is no reference of fame in the couplet by Yugjeet Nawalpuri. Witness said that "Sunam" which means "fame" or famous was referred in the translation of the couplet given at page No. 419 of the book by Yugjeet Nawalpuri. The translation of couplet given at page No. 205 of the book by F.G. Talbot is given in the first two lines at page 420 and in the last para at page No. 419 of the book by Yugjeet Nawalpuri. Similarly the translation of the matter written in second para at page No. 205 of the book by F.G. Talbot is given in para second at page No. 420 of the book by Yugjeet Nawalpuri. Hindi translation of the matter written in last para at page No. 205 and in the first three

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lines at page No. 206, of the book by F.G. Talbot is given in second and third para at page No. 421, book document No. 220 C-1/8 by Yugjeet Nawalpuri. Free translation of the matter written in the second para, upto last couplets (page No. 210) book document No. 218 C-1/16 by F.G. Talbot is given in fourth para upto the last couplet at page No. 421, book document No. 220 C-1/8 by Yugjeet Nawalpuri. The word "Gazi" is written in the last line in the couplet in fourth para at page No. 421 book document No. 220 C-1/8 by Yugjeet Nawalpuri. This word was also used in the tenth line (page No. 206) book document No. 218 C-1/16 by F.G. Talbot. Translation of the word "Gazi" was given as "Sudharm-Jai-Sadhak" in the book by Yugjeet Nawalpuri. The matter given in third, fourth and fifth para (page No. 420) book document No.220C-1/8 by Yugjeet Nawalpuri is not available in the edition of the book by F.G. Talbot which is before me. Similarly the matter written in the fifth and sixth para at page No. 421 of the book by Yugjeet Nawalpuri is not available at page No.206 and 207 of the book by F.G. Talbot. The matter written in the last para at page No. 419 of the book by Yugjeet Nawalpuri is available in the third para, page No. 206, book document No. 218 C-1/16 by F.G. Talbot. Matter written in the fourth para at page No. 206 book document No. 218 C-1/16 by F.G. Talbot is written in the last para at page No. 424 to first two line at page No. 425, book document No. 220 C-1/10 by Yugjeet Nawalpuri. Matter written in the last para at page No. 206, book document No. 218 C-1/17 by F.G. Talbot, is written in the second para (page No. 425) book document No.220 C-1/10 by Yugjeet Nawalpuri. Matter written at page No. 207, document No. 218 C-1/16, of the book by F.G. Talbot is in the para five and six (page No. 425), document No. 220 C-1/10, book by Yugjeet Nawalpuri. Matter written in the para second, at page No. 422 to fourth para at page No.424, document No. 220 C-

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1/9, book by Yugjeet Nawalpuri is not available in this chapter of the book by F.G. Talbot. The above portion, written in the book by Yugjeet Nawalpuri is not available in the extract taken from the book of Talbot, filed in this court. The portion of the notes written in the seventh para (page No. 425) document No. 220 C-1/l0 to document No. 220 C-1/11 (page 426), are not available in the extract taken from F.G. Talbot, filed in this court. Similarly the notes given at page No. 426 to 427 of the book by Yugjeet Nawalpuri, is not available in the extract taken from the book by F.G. Talbot, filed in the court. Attention of the witness was drawn towards title "Events of the year 924 Hizri" of book document No. 216 C-1/11 (page No. 438). Witness upon reading the above said that 934 Hizri was the year 1527-1528 Christian era. I have stated in my statement that Babar went towards Ayodhya in 1528. this event of Babar's going to Ayodhya is mentioned in the chapter under the above title. This reference is available in the fourth para (page No. 443) book, document No. 216 C-1/13, by Yugjeet Nawalpuri. It was mentioned in para four at page No. 443 to second para at page No. 444. Some matter is written under title "Purak Teen" is second para (page No. 444) book, document No. 216 C-1/14, by Yugjeet Nawalpuri, which means that events of five and half months after Jummerat (Friday night) tweffih were described in it. Volunteer : that its concerning pages are not available in original Babarnama. There is note No. 1, after the word Hizri under the title "Year 834 Hizri" (at page No. 438) document No. 216 C-1/11, which means the events of "upto the moon year 27th September 1527 to 15th September 1528" given at Sl. No.1 next to Notes at page No. 445 of this book. The details given in the book by Yugjeet Nawalpuri, about the events of 934 Hizri are at the page No. 438 including the notes, to page No. 448 of this book. In the second para (page No. 444) document No.

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216 C-1114, "Bandobast" is written above the note No. 48, which means the facts written, with reference to Distt. Gazetteer Faizabad, at page No. 447 under Note No. 48, of the book. My book is based on the facts among the facts given in this note No. 48. The word "Bandobast" used at page No. 44 of my book, means the ancient temple was demolished. This word "Bandobast" is given in the first line in para two (page No. 444) document No. 216 C-1/14 (page No. 444). The meaning of which was given under the note No. 48, document No. 216C-1/15 (page No. 447). There is a mention in note No. 48 about construction of Masjid after demolition of temple and two records were also referred in. Among these two records, one is about the outer portion of the Masjid and one is about the external part. I do not agree with the word "Masjid" given in the note given under note No. 48, by the commentator of Distt. Gazetteer Faizabad because 'the word Masjid was not used in both the records. The facts written under the title "Events of 935 Hun" at page No. 449 book, document No. 216 C-1/16 by Yugjeet Nawalpuri are given in the book by Yugjeet Nawalpuri at page No. 449 to 509. The facts given under the title "Letter sent to Humanyun" at page No. 456, under this chapter begins from this page upto para 8 at page No. 458. The facts given in this letter were from para five at page No. 457 of the book by Yugjeet Nawalpuri and the same facts are given in para 2 (page No. 209) book document No. 218 C-1/17, by F.G. Talbot. The facts given in para 3 (page No. 209) book document No. 218 C-1/17, by F.G. Talbot, are available in para 7 (page No. 457) book document No. 216 C-1/20, by Yugjeet Nawalpuri. The couplet given before the above para 7 of the book by Yugjeet Nawalpuri was not referred in book document No. 218 C-1/17 (page No. 209) by F.G. Talbot. Yugjeet Nawalpuri had referred the things at the page No. 457, para 8 to page No. 458, book document No. 216 C-

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1/20, which were given in the para four and five book document No. 218 C-1/17 (page No. 209) by F.G. Talbot. In the book by F.G. Talbot at page No. 209, in the last line, the date, day and month of letter was given but in the book by Yugjeet Nawalpuri, at page No. 458, in the last line, only date was written. Volunteer : that mention about month was given in the beginning of letter. At page No. 456, the date of receipt of letter was written, which was written on the 10th date of "Ravi-ul-Awal". The letter sent to Humanyun by Babar, which was referred in para 1,2,3,4 and 5 at page No. 456 and 457 and in para 1 to 7 at page No. 458, in the book by Nawalpuri, was not referred in the book document No. 218 C- 1/17 (page No. 208, 209) and document No. 218 C-1/18 (page No. 210), by F.G. Talbot. In the note on Hizri under the title "The year 935 Hizri" at page No. 449, book document No. 216 C-1/16, which is at page No. 486 of this book, the period from 16 September 1528 to 4 September 1529, was stated to be equivalent the period 935 Hizri. The chapter which begans from page No. 510 document No. 216 C-1/19, in the book by Yugjeet Nawalpuri, is related to the events of 936 Hizri. This chapter runs upto page 521, including notes. The book comes to an end at page 521. The date of death of Babar was written as 26th December 1530 at page No. 510, book document No. 216 C-1/21 by Yugjeet Nawalpuri. In para 3 of this page, reference about Humayun's arrival was given. Thereafter, there is a reference of his (Humayun) going to Kabul. The date of death of Babar was given as 15th December 1530 in the fifth para, book document No. 218 C-1/220 (page No. 212), by F.G. Talbot. The rest of things, which given at page No. 212, were not given at page No. 510 and 511, book document No.216 C-1/21 by Yugjeet Nawalpuri. Things, which are mentioned in book, document No. 216 C-1/21 (page No. 510, 511) by Yugjeet

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Nawalpuri, were not given at page No. 212 and 213 in the book, document No. 218 C-1/20, by F.G. Talbot.

(Upon this context Learned advocate, cross-examining, has filed the extract from front page and page No. 458, 459, 486, 487, 512, 513, 514 and 515 vide list document No. 221C-1 (document No. 222 C-1/1 to 222 C-1/15).

Witness upon seeing the documents said the similar things, which were given in para 2,3 and 4, book document No. 218 C-1/20 (page 212) by F.G. Talbot, are given in para 2 at page No. 513 to 514, book (document No. 222 by Yugjeet Nawalpuri.

Question : My contention is that the book "Babarnama" by Yugjeet Nawalpuri (the extracts of which document No. 216 C-1/1 to 216 C-1/21 etc. were filed in this court) is not a translated version of the book Memoirs of Babar (extracts No. 218 C-1/1 to 218 C-1/20 of which were filed) by F.G. Talbot, nor Yugjeet Nawalpuri has referred the entire book by F.G. Talbot in his book, rather the some parts of the book by F.G. Talbot was referred as one of the source, among the other sources. What you have to say in this regard?

(Upon this question Learned Advocate Shri Ved Prakash on behalf of plaintiff in Other Original Suit No. 5/89, raised an objection that the witness is neither the author of the books nor the translator. This question so should not be asked from the witness as who is the writer or translator of these books and what is the meaning of these books and why these books were also not produced

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before the Court. On producing a small portion of these book before the court, neither it is legal nor in accordance with the law for asking the view of witness in this regard. Hence such question should not be allowed. Witness, in his statement have also said that he neither have read the book by F.G. Talbot nor he studied it. He has seen the book in the court only. Hence question, on this basis, should not be allowed.)

Answer : It is not proper in my view to comment upon this subject unless the basic source of the book translated by Yugjeet Nawalpuri is fully compared with the edition of book by F.G. Talbot, filed in the court.

Verified the statement after reading.
Sd/-
Rajinder Singh
23.12.2004

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 3.1.2005.

Sd/-
(Hari Shankar Dubey)
Commissioner
23.12.2004

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

3.1.2005
D W 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3 12 2004, in Other Original Suit No 4/89)

(In continuation to dated 23.12.2004, Cross-examination on affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf Uttar Pradesh, continues.)

Attention of the witness was drawn towards para 14 of an affidavit of Examination in chief by the Learned Advocate, cross-examiner. Witness upon reading this said that from the "study of the above books" referred in this para, I mean the books, which were referred by me in my affidavit. So the sources of the said research are the same books. I have not referred my book document No. 206 C- 1, in the affidavit.

Question : Whether the conclusion detailed in para 14 of the affidavit is not based on your book document No. 206 C-I.

Answer : The books, which were mentioned in the affidavit, are the basis of my books. So the books detailed in an affidavit are also referred in the book as main base sources.

There is no reference of the book Babarnama in my Examination in chief affidavit. The book "Wajid Ali Shah and Unka Alad" written by Raees Ahmad Zafari and

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"Hadeek-a Suhada" by Mirza Jaan have not been referred in my affidavit. So the book "Murak—a-Khustravi" by, Sheikh Mohd. Ajmat Ali Kakoravi, also not referred in my affidavit. The book "Amir Ali Saheed and Mark-a-Hanumangarhi" have not been referred in my affidavit. Also, Apigraphia india-Arabic and Persian supplement 1965 have not been referred. I have written in para 11 of my affidavit as Examination in chief that about 3-4 years were taken in the journey. Thus Guru Nanak Devji had visited Shri Ramjanmbhoomi in 1567-1568 Vikrami - year 1510-1511. I have mentioned this thing in the affidavit on the basis of the book. In this para word "Journey period" was used, which I mean that Guru Nanak Devji had visited several places and this included Delhi, Haridwar and Ayodhya. Besides these places, I do not remember at present the name of places, where Guru Nanak Devji might have visited. I cannot say for how long he stayed at these places. No reference is available in this regard nor I have read about it. I do not remember at present at which places, beyond Ayodhya, Guru Nanak Devji had visited during the journey period. I cannot say, at present, who was the ruler of Ayodhya during the Christian Era 1510-1511. In this regard I can say only after reading the notes, which I could not bring to day. Witness with the permission of Commissioner, on seeing the notes said that there was the rule of Sikandar Lodhi from 1489 to 1517. If Ayodhya was a part of his kingdom, Sikandar Lodhi might have ruled over Ayodhya in 1510- 1511. I cannot say whether Ayodhya was under the ruler of Delhi or not during 1510-1511. After Sikandar Lodhi, Ibrahim Lodhi became the ruler of Delhi. After 1517 and upto his defeat in the hands of Babar, Ibrahim Lodhi was the King of Delhi. I cannot say whether the area under the control of Delhi was the same during the period of Sikandar Lodhi and Ibrahim Lodhi or not in my view there was no difference in

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between Ayodhya or Avadh. Perhaps, Ayodhya was under the rule of Ibrahim Lodhi. Ayodhya and Avadh during the period of Ibrahim Lodhi are the same. Attention of witness was drawn towards his statement written at page 47 dated 7.12.2004 that it is correct to say that before Babar, the area of Avadh, which also includes the area of Ayodhya, was under Ibrahim Lodhi. Witness said his statement is correct. On the basis of this statement I cannot say certainly that in 1510-1511, Ayodhya was under Ibrahim Lodhi or not. But it could be. The period of Guru Nanak Devji going to Ayodhya in 1510-1511 is based on guess because there is a reference in Janmsakhians that he moved from Sultanpur but year in, which he reached Ayodhya, was not mentioned. There is a reference in Janmsakhians that Guru Nanak Devji had passed three years in Eastern India. There is no reference about the size and area of "Ramjanmbhoomi Mandir" which I have referred in the first line para 11 at page No. 8 of my affidavit. The reference about this is available in Vaishnav part of Skand Puran. Vaishnav part of Skand Puran was referred in the affidavit but not in connection with the size and area or Ramjanmbhoomi Mandir. It is correct to say that I have, nowhere, in the affidavit written that Ramjanmbhoomi reference is available in Vaishnav part of Skand Puran. I have mentioned Vaishnav part of Skand Puran in the last five lines (page 8) in para 12 of my Examination in chief affidavit. Besides, there is no reference about this.

I have neither given any extract concerning to Ramjanmbhoomi from Vaishnav part of Skand Puran in my Examination in chief affidavit nor in my book, document No. 206C-1. Geographical situation of Ramjanmbhoomi is available in Ayodhya Mahatamva part of Vaishnav part of Skand Puran. I do not remember the geographical

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situation written in it. All the 18 purans including Skand Puran were edited by Maharishi Vyas. Maharishi Vyas was there in the last phase of Dwaper. Maharishi was there before more than 5000 years. Ayodhya Mahatamya under Vaishnav part of Skand Puran was edited by Maharishi Vyas. It is the faith of Indian scholars. I also believe in accordance with the views of the scholars.

Question : The Ramjamnbhoomi Mandir, which according to you, referred in Ayodhya Mahatamya was from the period of Maharishi Vyas or is regarded to have been constructed before that?

Answer : Shri Ramjanmbhoomi Mandir, built in the memory of Shri Ram, was an ancient temple and this ancient temple was referred in Ayodhya Mahatamya, which was mentioned by Ved Vyasji in Ayodhya Mahatamya of Skand Puran edited by him.

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This temple was constructed before the period of Ved Vyasji. The period of Chandergupt Vikramaditya, by which name the Vikrami year is in use, was 2000 years before? The period of Vikramaditya second began 3000 years after the period of V I have in my statement dated 7.12.2004 at page No. 47 said that the Ramjanmbhoami Mandir of Ayodhya before Babar, which I have referred in my statement, was constructed by Chandergupt Vikramaditya second, is correct. He further said that his statement of to-day, in this regard, is also correct and the statement dated 7.12.2004 was also correct. Ramjanmbhoomi Mandir referred in "Ayodhya Mahatamya" of Skand Puran, certainly was not a temple, which was constructed by Chandergupt Vikramaditya second. Volunteer : that the temple referred in Ayodhya Mahatamya of Skand Puran

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was too ancient. I have certainly read the reference of Ramjanmbhoomi temple described by Chandergupt Vikramaditya, in some book, but the name of book is not remembered by me at present. I have not read in this regard, in a history book but in the book based on the tradition. Volunteer : that references of tradition based saying do occur in the books of history.

I read about the geographical situation of the temple constructed by Vikramaditya-II, in the books published in the decades of 80 or before that of 20th century. I do not remember at present whether this book was published before the year 1950 or after that. I also do not remember how many pages i.e.40-50 pages, 100-200 pages or 1000 pages were there in the said book. Since I have read a number of books so I cannot say how many pages were there in a particular book. Whatever I read in this book about the geographical situation of the temple constructed by Chandergupt Vikramaditya, I could only say that the temple was in Ayodhya and it had 84 pillars; I do not remember the other things written in this book about the geographical situation in this regard.

Verified the statement after reading.

Sd/-
Rajinder Singh
03.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 04.1.2005. Witness to be present.

Sd/-

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(Hari Shankar Dubey)
Commissioner
03.1.2005

Before : Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

Dated 04.1.2005
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 03.1.2005, Cross-examination on affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

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The fourth chapter of my book, document No. 206 C-1, running from page No. 40 to page No. 47 and which title is "Babar dwara Shri Ramjanmbhoomi ka Vindhawans" is based on three books namely "Baharnama" translated by Yugjeet Nawalpuri, second one is "Mugal Kaleen Bharat-Babar" translated Babarnama by Syed. Athar Abbas Rizvi and third one is "Wazid Au Shah and Unka Aahad" written by Raeesh Ahmad Zafri. Volunteer : besides these books, the book "Hadeek-a-Suhada" was also made the basis. The matter written in the last para at page No. 41 to second para at page No. 43 of this chapter is based on the hook written by Syed Athar Abbas Rizvi. The extract given in these chapters by me were only after detailed study of the book translated by Yugjeet Nawalpuri and the book written by Syed Athar Abbas Rizvi. Witness was shown the book "Mugal Kaleen Bharat Babar" translated by Syed Athar Abbas Rizvi, by the learned advocate, upon which

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witness said this is the book, which I have referred above. Volunteer : the said is book with him, at present. I have given the extracts from page No. 232 and page No. 233 of this book in the last para at page No. 41 and first two para at page No. 42 of my book.

In this context learned advocate cross-examining vide book "Mughal Kaleen Bharat Babar" translated by Syed Ather Abbas Rizvi has filed the front page and page No. 9 to 20, 49, 50, 232, 233, 272 to 281, 310 to 313, 318 to 321, 328 to 341, 353, 375, 380 to 387, 420 and photocopy of page No. 441, authenticated by the Learned advocate cross -examining himself as document No. 224-C-i/i to 224 C-1/62. I have in my book, document No. 206 c-i in last para at page No. 41 and in first para at page No. 42, given the extract from the last para at page No. 232 of the said book by Syed Athar Abbas Rizvi that is "No liquor ..... do not camp" (eighth line). The extract given in second para at page No. 42 of my book, document No. 206 C-1, is the extract taken from page No. 233, document No. 224 C-1. This extract is from the eighth line at page No. 233 to 12th line. But due to proofreading mistake, was published in place of "Servants". Matter written at page No. 224 C-I under the title "Madira Pan Tyag ke Sambandh mein Pharman" are running from page No. 232 to third para at page No. 234. The date of order given at page No. 232 and 233, document No. 223 C-1, is given in the third para at page No. 234 of the book as 26th February 1527, in brackets. The detail regarding throwing and destroying the Surahee and utensils of Gold and Silver, similar detail was given in the book of Yugjeet Nawalpuri, but there is no mention of the order given by Babar to destroy the idols of idol-worshippers. It is written in the second para at page No. 6, in the preface of the book by Syed Athar Abbas Rizvi that presented translation was rendered from

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Pharasi language but help was taken from original Turkish and translation rendered by Mrs. Bewrij and Lukas King, also. I know this fact that original Baharnama is in Turkish language and its Pharsi translation was rendered by Abdul Rahim Khankhana. This translation was rendered on the orders of Akbar. English translation was rendered in 19th century. This detail was given in document No. 224 C-1/6 to document No. 224 C-1/8 about where the copies of Babarnaina are kept. I have also read the part written in page No. 9 to page No. 52 under the title "Samiksha" while studying the book by Syed Athar Abbas Rizvi. Original translation of Babarnama starts from part "aa", at page No. 3 of the book by Syed Athar Abbas Rizvi. There is an index after page No. 72, wherein extract from Babarnama was given in part "a' and extracts from other book were given in part "a" and 'B' extracts from Babarnama were given in the part " at page No. 465 to 571. Facts are given under the title "Hindustan ka Nirman' in document No. 224 C-1/15 and 224 C-1/16 (page No. 49 and 50). The development works done by Babar were mentioned under this head. There was a reference of his (Babar) arrival near Avadh at the page No. 272 of the said book, document No. 224 C-1/19. The date of his arrival was recorded as 28th March. This date is of 1528. It is written in the fourth para (page No. 272) document No. 224 C-1/29 that "we camped there for some days to well-administer the rule of Avadh and the area". This reference was about the memories of 28th March 1528. Volunteer : these memories were of 28th March 1528 to 1st April 1528. No temple was mentioned in this entire detail. Volunteer : that Masjid was also not referred therein. Memories of 28th March 1528 have been referred in second para at page No. 44 of my book under the head " vahi rahkar avadh ka bandobast kiya". I took this extract from the page No. 443-444 of the book by Yugjeet Nawalpuri. The

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fact written by Yugjeet Nawalpuri as "Avadh ka bandobast kar diya" was taken in document No. 224 C-1/19 as "hum kuchh din tak Avadh tatha us shetra ke shashan prabandh ko suvyavasthit karne ke liye padav per thahre rahe".

Question : Could under the detail of managing the administration of above rule it can also be said that an order to demolish a temple in Ayodhya was also included in it?

Answer : On the basis of the resolve to destroy the idols of idol worshippers by Babar, as mentioned at page No. 233, to presume and understand like and to take the resolve as such cannot be said as improper.

Page No. 272 of the book by Syed Athar Abbas Rizvi comes under the chapter, which is about the events (27th September 1527 to 14th September 1528) of 934 Hizri. The chapter, next to it, is about the events of 935 Hizri, which starts from 15th September 1528. In the second para, document No. 224 C-1/21, under the title "Development work in Dholpur", order for construction of building, construction of reservoir having eight sides, construction of a well, construction of a platform and construction of a Masjid was referred.

In the detail of 25th September, document No. 224C-1/21, there is a reference about construction of a Charbagh at a distance of one mile in the north of Gwalior, the construction of which was ordered by Babar in the past year. There is also a reference in the second line of this document that an order for construction of a garden and a building was given in 933 Hizri. In document No. 224 C-1/22, under the title "Buildings of Mansingh", buildings of Mansingh were said to be the best and grand. It is also written therein that an idol of elephant with two elephant mahavat is there at the gate. In document No. 224 C-1/123, buildings of Vikramajeet were detailed under the

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title “Bhawans of Vikramaditya”. In this para, Bhawans of Vikramajeet were compared with the Bhawans of his father Mansingh. In the next para, Madarsa constructed by Rahim Dada was referred. In the second line of second para under the title “Garden of Rahim Dada” there is a mention of a grand temple. Its name is written as “Tele Mandir” or “Tilangana Mandir” in the note. No.1. It was written in this para that Sultan Samsuddin Iltumish has constructed a Jama Masjid at the side of this temple. It was also m tioned that it was a grand temple. The rule period of Sultan Samsuddin Iltumish was from 1210 to 1236, as referred in Note No. 2.

Document No. 224 C-1/24 refers about idols of Urwa valley and it was said in this regard that these idols are totally naked and even secret parts are not covered. It is written in fourth para, document No. 224 C-1/24 that Urwa is not a bad place. It is close place and idols are its biggest weakness. I have ordered to destroy these”. It was written in note No. 6 of this para that idols could not be destroyed. However, their parts have been fractured. I have also read the reference about this in the hook by Yugjeet Nawalpuri. There is mention of “Badal Gargh” or “Badal Ghar” in note No. 1 of document No. 224 C-1/24 and it was also said the Guzari temple is a famous temple. Under the title “Excursion (tour) of Hindus temple”, document No. 224 C-1/25 (page No. 278), “excursion of temple of Gwalior were referred. References were made of idols kept in temples, idols kept on a wooden platform under a pillar and idols made of rock. Earlier order given in connection with the construction were referred in document No. 224 C-1/27 (page 280), under the title “Repair of reservoir having roof’ and also the orders to cut the reservoir from rock. At this page, there is a reference about the order given for construction of Aabkhana under the title “construction of Aabkhana”. In note No. 5,

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Aabkhana was said to be place for collection of water. In document No. 224 C-1/28 (page 281) under the title "Arrived in Sikri", construction of garden at Sikri and not satisfied with the construction of its wall and a well" were referred. In document No. 224 C-1/29 (page 310) under the title "events during the eastern side journey", camping at the place called "Kara" was referred. In the last para of this page, camping at "Koh" was referred. It was mentioned in the note No. 11, given alongwith the word "Koh" that this place "Koh-Kharaj" is situated in Allahabad. Events of 935 Hizri were referred at page No. 273 to 339 of this book. Its Christian date is written as 15th September 1528 to 4th September 1529. Page No. 340 of this book is the last page concerning to Babarnama (document No. 224 C-1/49). Journey to Prayag was referred under the title "Events during the eastern side journey" in document No. 224 C-1/30 (page No. 311). Volunteer : that reference about reaching in a sub-division of Prayag was referred in starting the journey to Bihar was referred under the title "incident of 14th March" at page 312, document No. 224 C- 1/31. Toos River was referred in the last line at this page, which was stated to be a "Tons" river in the note. "Going to Kannauz and leaving for Gangarmau" was referred in note No. 9 (at page No. 312 to page No. 313). It is referred in the last two line of this note that "Tons" river emerges from the west of Faizabad. Volunteer : among the two rivers, called "Tons" river, the second river emerges in the west of Faizabad. Construction of two platforms was referred in the last para (page No. 318) document No. 224 C-1/33. Babar's going to Bengal was not referred under the title "News from Bengal Army" (page No. 319) document No. 224 C-1/34 but giving news by two detective of the Army of Bengal was referred in it. Camping in Bihar has not been referred in the incident of April at page No. 17, which

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is also recorded in document No. 224 C-1/35 (page 320). Witness, on reading the page No. 320 again said that setting out on a journey at the early morning on Sunday and camping at Aari (Aara) in Bihar was referred in it.

Receiving news about the military of "Kharid" at the campsite was referred under the title "Treaty talk", document No. 224 C-1/35 (page No. 320). It is written in the note of this page that "Kharid" is a sub-division of Balia Distt. It was mentioned in document No. 224 C-1/36 (page No. 321) that a— Neel Kamal was seen near the "Aari" sub-division towards south on 27th April. The word "Aari" in the note said to be a place called "Aara". It was mentioned in the third para (page 328) document No. 224 C-1/37 that a surprise news was received from "Sambhal". The word "Sambhal" was referred at a place called a 'Sambal'. In the first para (No. 329) document No. 224 C-1/38), granting of Malguzari (Land revenue) of Bihar and acquiring the Virasat of Jaunpur was referred Under the title "Loss to manuscript of Babarnama" at page 330, document No. 224 C-1/39, in the sixth line there is a reference about soaking of a part of book into water and collecting these with a great difficulties In document No 224 C- 1/40 (page 331) under the title of events of 30th May, there was a reference of going alongwith the bank of Saryu and becoming assured from the side of Bihar and Bengal. In the detail of this date, there is a reference of getting down in the village Kilirah under Fatehpur, which was said to be a Nathpur or Nathpura and which is in Azamgarh Distt. In the last line at this page there is reference about the order to move towards (This detail is upto first line at page 332). Getting down at Jaleshar village situated at the bank of Saryu was referred in document No. 224 C-1/41 (page 332). It is written in note No. 4 that at that time this place was perhaps under Jaunpur, but nowadays it is in Azamgarh Distt. The order

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about to move towards Dalmood (Dalmau) as early as possible was referred in document No. 224 C-1/42 (page 333). In document No.224 C-1/43 (page No. 334) there was a reference about reaching Dalmau. In document No. 224 C-1/44 (page 335) under the event of 13th June, there is a reference about the surrender by Bakitaskandi alongwith his military before the Babar. This detail was in connection with the events of 13th June 1529. Camping at Kurarah place was referred in the events of 14th, 15th June. This place was described as Korakhas under Fatehpur in note No. 4 at this page. It is clear from note 5 and 6 that Kurarah is situated at a distance of 44 kms. from Dalmau. Sending some soldiers to Kalpi was referred in this detail of 16th June. It was mentioned in document No. 224 C-1/45 (page 336) that Sheikh Bayajeed and Biwan, on getting information about them, fled to sub-division of Mahoaba. In accordance with the note No. 2, Mahoaba is situated in Hamirpur (U.P.). In the third para at fourth line at this page there is a reference that the rest of army and army of Avadh were departed from there. Quick movement towards Agra and camping at a place called Baladar was referred at this page under the events of 21st June. On the same date, there was a reference about reaching Itawa under the events of the day. Camping first at the garden Hast-Bahist place in Agra was referred in document No. 224 C-1/46 (page 337).

In document No. 224 C-1/47 (page 338) under the events of 22nd July, there is a reference that wrestling bout took place in between Sadiqu wrestler and famous wrestler of Avadh. This chapter ends at page No. 339.

Question : From the facts that on 13th June, Bakitaskandi, alongwith the army of Avadh has presented himself before the Babar it is clear that Babar did not go near Ayodhya during this course of journey. What you have to say in this regard?

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Answer : On this subject there is a reference under the events of 10th June that Babar reached Dalmau. Under the events of 13th June, there is a reference about the surrender of Baktaskandi alongwith the army of Avadh before Babar.

In the book translated by Yugjeet Nawalpuri there is a reference at page 480 that they marched towards Avadh on Monday. Baktaskandi surrendered himself before the Babar on the way. In the detail about marching towards Avadh at page No. 480 of the book by Yugjeet Nawalpuri, there is a reference about camping at village Kalra of Fatehpur. In the book by Yugjeet Nawalpuri, at the page No. 480, Fatehpur, in accordance with note No. 342 at page No. 506, was in Azamgarh Distt. At the page No. 480 of this book under the clause displaced, there is a reference that order was given to march towards Gazipur. Reaching Jaleshar was referred in the fourth para at page No. 481 of this book. In note 349, this place was stated to be under the district of Azamgarh. Reaching Dalmau was referred in para four at page 482 of the book. Reaching of Baktaskandi alongwith the army of Avadh was also referred in this para. There was no mention about arrival of Babar in Ayodhya at page No. 482 to 485 where this chapter ends of the book by Yugjeet Nawalpuri.

Question : Camping near Ayodhya by Babar was referred in the above two books i.e. Babarnama by Yugjeet Nawalpuri and Babarnama by Syed Athar Abbas Rizvi, only once. What you have to say in this regard?

Answer : It is clear from the translation rendered by both the translators that Babar had marched towards Ayodhya but on the way, Bakitaskandi alongwith the army of Avadh had surrendered before Babar. So Babar might not have thought it proper to march ahead towards Ayodhya.

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From the available pages of Babarnama it becomes clear that Babar went near Ayodhya only once. But the details for five and half months of Babarnama are not available. So it cannot be said that Babar did not march towards Ayodhya during this period, again. In both the Babarnama, there is no mention about demolition of temple and construction of Masjid in Ayodhya. It is another thing that translators themselves, on the basis of their knowledge, had made some references on the subject. If such reference had been made; it would have been made on the basis of other sources and not on the basis of Babarnama. Volunteer : details for five and half month of Babarnama are not available. Hence it cannot also be said that Babar had not given any such order.

Akbarnama part-I, was referred in the book by Athar Abbas Rizvi at page No. 375 to 415. The author of this Akbarnama is Sheikh Abul Fazal. He had mentioned in his book that Babar had attacked Hindustan five times which was given at page No. 381 to page No. 385 of the book by Athar Abbas Rizvi.

Verified the statement after reading.

Sd/-
Rajinder Singh
04.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 5.1.2005. Witness to be present.

Sd/-
(Hari Shankar Dubey)
Commissioner
04.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

05.1.2005
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 04.1.2005, Cross-examination on affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

I agree with the points about the five attacks upon India 4 by Babar, referred in document No. 224 C-1/54 to 224 C-1/58 (page No. 381 to 385, in the book written by Sayyed Athar Abbas Rizvi. The details of attacks launched at five times upon India by Babar, referred at page No. 381 to 385 is in agreement to the details given by Babar himself. It is not correct to say that it is concluded from the Babarnama that Babar neither was against the temple nor against an idol.

Question : Is it not clear from the Babarnama that Babar had appreciated the art of temple and idols, at various places?

Answer : It surely becomes clear from the Babarnama that he inspected a number of temples and also described about their divinity but it does not mean that he was not against the temple and idols.

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Question : It was mentioned in Babarnama that Babar had ordered to destroy a temple only once, where idols were in naked form and their private parts were also uncovered. What you have to say in this regard?

Answer : About the naked idols of Urwa valley, about which there is a reference in Babarnama that Babar had ordered to destroy these, it is nowhere written about these idols that these were the adorable idols of the idol worshippers. But it was referred in Babarnama that Babar had resolved that if God bless, the idols of idol worshipper would be destroyed in pieces. This becomes quite clear from the sentence that idols of idol worshippers at this place were the adorable for idol worshipper.

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Question : My question was that order relating to demolition of an idols and demolition of an idols in accordance with the said order is there in Babarnama, mentioned above, at one place only. If such reference is at another place in Babarnama, please tell us?

Answer : It is correct that in the available pages of Babarnama the reference of demolition of idols is only at one place. No historian has expressed his views about what must have been written in the unavailable pages of Babarnama.

I have in para second (page 11) of my book, document No. 206C-1, written that Guru Nanak Dev had unwinking darshan (sight) of an idol kept in Shri Ramjanmbhoomi Mandir. The word “Nirnimesh” I mean

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with unwinking etc. I mean he sought the darshan with full devotion. There is mention that Guru Nanak Dev had sought the darshan of Viveshwar i.e. Kashi Vishwanath Mandir besides an idol of Shri Ramchanderji. Besides he took the darshan of Jagannath Mandir of Purshotam Puri. He sought the darshan of Jagannathji of Jagannathpuri. Guru Nanak Dev had also sought the darshan of Keshav Rai Devalaya in Mathura. Guru Nanak Dev has sought the darshan of famous idol of that Devalaya in Keshav Dev Mandir. There he sought the darshan of God Keshav's idol. "Keshav" is one of the many names of God Krishna. An idol, of which Guru Nanak Dev had sought the darshan, was an idol of God Krishna. At present there is grand palace at the place of Keshav Rai Devalaya and it is called Krishnajanmbhoomi Mandir. It is mentioned in Janmshaki that Guru Nanak Dev had sought the darshan of an idol of Shrikrishna in Mathura, an idol of Shri Rama in Shri Ramjanambhoomi Mandir in Ayodhya and Jagannathji in Jagannathpuri. There is no mention in this regard in the Guru Granth Sahib. Only this was stated that Guru Nanak had taken bath in the river Ganga at Haridwar. So far I remember no mention is available about taking darshan of any idol by Shri Guru Nanak Dev in Haridwar.

Question : Is there any reference that Guru Nanak Dev had taken darshan of an idol of any God or deity other than the above three mentioend places i.e. Ayodhya, Mathura and Jagannathpuri?

(Upon this question Learned Advocate of the plaintiff in Other Original Suit No. 5/89, Shri Ajay Kumar Pandey has raised an objection that similar question has been

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asked at a number of times, with slight deviations. Hence it should not be allowed.)

Answer : There is reference about taking darshan of Bhagwan Rameshwar Shiv at Setubandh Rameshwar. (Few historians, inspired from western scholars, have expressed the view that idol worship is not prevalent in Sikh religion. He further said that the views of those scholars are not supported on the study of Janmsakhi.

(The book "Medieval Indian Culture" by Dr. Asheirvadi Lal Srivastava was shown to witness and self-authenticated photocopy page No. 53 to page No. 55 alongwith the front page and index was filed. Index was marked with document No. 225 C-1 and other pages marked with document No. 226 C-1/1 to 226 C-1/5.)

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In the third line of second para (page No. 54) of document No. 226 C-1/4, Dr. Ashirvadi Lal Srivastava had written that "Guru Nanak was dead against the idol worship." This is his own view of Dr. Ashirvadi Lal, I do not agree with this view. He further said that Guru Nanak Dev, while describing the process of meditation had not prohibited the idol worship as he asked one of his devotee to concentrate the six circle, in human body, while imparting, details of Asth Yoga and in addition to this, had also referred to concentrate on ten features outside of body and also referred the process of concentration to Chaturbhuj Visimu. This was described in the book "Sikhan De Bhakti Mala" written by Bhai Mani Singh.

(On this subject Learned advocate cross -examining has filed the self authenticated photocopy of the New Encyclopedia Britanica - volume 27, photocopy of front

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page and others pages, marked with document No. 228 C-1/1 to 228 C-1/7.)

Learned advocate cross -examining drew the attention of witness towards the last para of document No. 227C-1/5 (page 296). Witness after reading it, said that the same facts, which Dr. Ashirvadi Lal Srivastava had said in his book in relation to an idol worship in Sikh religion were given in the last para of document No.228-1/5. I do not agree with the facts mentioned therein. The reason for my disagreement is the same, which was stated by me above.

(On this subject, learned advocate cross-examining, has filed an extract, document No.230 C-1/1 to 230C-1/10 from the book "The Sikh Religion - Volume-I" written by Max Arther Makalif vide list No. 229 C-1)

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Attention of witness was drawn towards second para of document No. 230C-1/4 (page No. XXIII). The witness upon reading this said that it is written in this that idol worship is prohibited in Sikh religion." This is his own view of Makalif and I do not agree with this.

The witness after comparing the book "The Sikh Religion" with the paper filed vide list No. 229 C-1, document No.230C-1/1 to 230 C-1/10, said these photocopies are in accordance with the original one. The chapter "Hymns of Gurunanak" (couplets of Gurunanak) begans from page No. 261 of the book by Max Arther Makalif and concluded at page No. 383 of the book. With this volume-I is completed "Shri Rag" is referred at page No. 261. This rag (melody) is one among the rag (melody) used in Gurugranth Sahib. It was mentioned at a number of places in Gurugranth Sahib. "Rag Guzari" was referred

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at document No. 230 C-1/1, (page No. 323) of this book. Preaching of Gurus was referred in this Rag. It was written at this page below the Rag Guzari that "Gurunanak Dev had preached to repeat reverentially the name of God and not to indulge in idol worship. This is a view of Makalif. Whether this point is in Gurugranth Sahib or not this can only be said after reading Gurugranth Sahib. It is written in the seven and eight line from the bottom (page 323) document No. 230 C-1/10 that God of Guru is superior to God of Hindu, but I do not agree with this. Further said "I do not think there is a difference in between the God of Hindus and God of Gurus. The word "Khatri" appearing in second and third line (page 38) document No. 230 C-1/10 was used at a number of places in Gurugranth Sahib. Among the four castes, Khatri caste is at second place. In this context the word "Khatri" was used in Gurugranth Sahib at a number of places. I cannot say that whatever was written in the second and third line of this page, was also written in Gurugranth Sahib or not because it is a translated version and has rendered its translation from his own point of view. Makalif has not mentioned any reference in connection to the points referred in seventeenth to twentieth line at this page and it is his own version and were translation and original preaching of Guru Nanak Dev were not in it. I have studied Gurugranth Sahib but I cannot claim that I have studied Gurugranth Sahib thoroughly and I have mastery on it. I have studied Gurugranth Sahib once or twice. I found that Shri Ram and Sitaji were referred in Gurugranth Sahib. I cannot say whether I have read the facts given in seventh to twentieth line (page No. 382) document No. 230 C-i / 10 or whether I have studied or not anything, which is against it. I can only say about this after reading the relevant parts of Gurugranth Sahib. I cannot without reading the concerned original reference in Gurugranth Sahib, say that the facts

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written about Shri Ramchanderji, Sitaji, Shri Laxmanji and Hanumanji in the lines from seventieth to twentieth line (page No. 382) document No. 230 C-1/10 were also written in Gurugranth Sahib or not.

Attention of the witness was drawn towards 21st line to 26th line (page 382) of the document No. 230C-1/10. Witness after reading it said that whether I have read or not the points written in Gurugranth Sahib. I can say only after reading the concerned parts in Gurugranth Sahib. I have stated to-day, that I have read the references about Shri Ram and Sitaji while studying Gurugranth Sahib. My statement was correct. But I do not remember the concerned references at present.

Question : Do you not recollect anything, at present that you have read the reference about Shri Ramchanderji and Sitaji in Gurugranth Sahib?

Answer : At present I can only say that the references about Shri Ramchanderji and Sitaji have come up at a number of places in Gurugranth Sahib. But I cannot, at present, say about the series of events.

Question : My question is not about the series of events. My question is about that in what form, Gurunanak Devji have referred about Shri Ramchanderji and Sitaji in Gurugranth Sahib.

Answer : I can say only after reading the concerned context, about this.

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Question : Can you tell any specific Rag (melody) of Gurugranth Sahib wherein Shri Ramchanderji, Sitaji, Laxmanji and Hanumanji were referred.

Answer : I can say, about this, only after reading the concerned context.

Verified the statement after reading.

Sd/-

Rajinder Singh

05.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 06.1.2005. Witness to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

05.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

06.1.2005
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 05.1.2005, Cross-examination on affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

Shri Ram was referred in formless and in form by Guru Nanak in Gurugranth Sahib. It is not correct to say that Shri Ram was referred in Gurugranth Sahib as God or formless God. The word "Allah" was not used in Gurugranth Sahib, instead the word "Alah" was used in it which means the existence without any characteristic. The word "Alah" was used for formless God. In this context, learned advocate vide list document No. 231 C-1, has filed a translated version of Gurugranth Sahib (list 4) by Dr. Manmohan Sehgal, page No.101 to 103 and self authenticated photocopy of page 152, No. 232 C to 232 C-1/5. Witness upon seeing the book Shri Gurugranth Sahib said original Gurugranth and its Hindi translated version, both, were given in this book. Witness by comparing the extract taken from original book Shri Gurugranth Sahib filed to-day (By Learned advocate cross -examining), document No. 232 C-1/1 to 232 C-1/5 said that photocopy filed to-day in accordance with the original. In the second para of document No. 232 C-1/2 (No. 101) the word "Bheru Mahalla 5" is written, which means that Bhairav is the rag

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of this word and Mahala 5 means the fifth Guru i.e. preaching of Guru Arjun Devji. It is said in second para of this document that Guru Arjun Dev said that the above mentioned points i.e. which are given in hymn/couplets, were the words of satguru, a guru of a disciple. He further said a person who is entitled for the post of satguru can only becomes satguru. The word "Parmatma" and "Prabhu" were used in this couplet. These words refer "Formless" and "formal" deity. The translation of the word "Antaryami" as Paratma" is correct. In original couplet the word "Antaryami" and "Prabhu" were used, instead the word Paratma.

Question : According to your statement if the word "Paratma" and "Prabhu" both, were used for formless and formal deity, than would you please tell what this word indicate for a formal character?

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(Upon this question learned advocate Shri Ved Prakash in Other Original Suit No. 5/89, raised an objection that the question asked for by Learned advocate cross -examining is not clear. The words formless and formal have wide meaning. It is not appropriate to link these with any individual or character. Hence such question should not be allowed.)

Answer : God with his truthfulness (Sat) exhibitionism (Raj) and ignorance (Tam) in his Nigun character when creates the universe, then also creates will-power with his satchit Anand form and it also effects the three characteristic of the nature and than in accordance with his direction, nature creates hundreds of universe like ours. This universe is a formal form wherein he exists

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as Sachidananda. This supreme form of God is called formal form. Thus God is both in formless and formal form.

Question : My question was whether the word "Paratma" and "Prabhu" used in second para of Gurugranth Sahib, stand for any specific deity or God or i.e. Shri Ramchanderji, Shri Krishna, Shri Shankarji etc. and whether used for any formal form or not?

Answer : So far the points mentioned in the above para is concerned, not any specific character has been mentioned therein but the God who is present everywhere was referred therein and the particular character i.e. Ram, Krishna, Shankar are among the special character of God.

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Question : Should I presume that the word 'Paratma" and "Prabhu" used in the above para are not for any specific formal form or character?

Answer : I have already stated that his characters are included in the word "Paratma" and "Prabhu", which was described by Guru Arjun Dev in his others couplets in details.

"Bhairav Mahalla-5" is written in para 4 of this document and the word "Sahad" written next to it was of Guru Arjun Dev. Whatever is written in it, is based on the sayings of Kabir Das or cited upon his words. It was not mentioned in the extract taken from the creations of Kabir Das, it was nowhere mentioned that Guru Nanak Dev and Guru Arjun Dev were in agreement with this notion or not.

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In this place, only the views of Kabir Das were merely referred therein.

Question : Whether you, on the basis of your study, can say that Guru Nanak Dev and Arjun Devji were in agreement with the views of Kabir Das, included in the above couplets or not?

Answer : I think the Guru Nanak Devji and his successors Guru were in agreement with details of formless God, which was described by Kabir Das.

It is said in this couplet that neither I am a Hindu or nor a Muslim. In this couplet the translation of "Aeiku Gossain Alahu Mera" was given, as "God is the only lord of mine" is correct. The word "Alahu" in this couplet was used for God or not, I cannot say but the word "Alahu" was used God. "Alahu" and "Alaha", both the word were used for one character. The meaning of both the words is same. Translation of the couplet "Hindu tarak Nuha ne bera" is correct that I have distanced myself from Hindu or Muslims, both. The word Turak was used at a number of places for Muslim. The couplet, "Hazkabe Jaawon na Teerath Puja" was correctly translated as I do not go Kaba for Haz nor I go at holy places for Puja.

Question : Whether the views expressed in this couplet are of Guru Nanak Devji or Guru Arjun Devji?

Answer : I think, these are the views of Kabir Dasji. I cannot say if these views of Kabir Das were in conformity with Guru Nanak Dev or Guru Arjun Devji, or not.

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Question : Can you tell whether Guru Nanak Devi and Guru Arjun Devji had ever visited Kaba for Haz or at pilgrimage places for Pujan or not?

Answer : According to my knowledge, there is a reference in Sakhies that Guru Nanak Dev went to Kaba on the way to his visit to western countries and before going there he also visited the places or pilgrimage in India in respectful manner.

Question : My question was whether Guru Nanak Deyji and Guru Arjun Devji ever went for Haz to Kaba or not. Similarly whether he visited the places of pilgrimage or not, for Pujan?

Answer : Guru Nanak Devji went for Kaba but whether he went there for Haz or not, this can be said only after studying the concerned context but the word Haz was used in Sakhians. Guru Arjun Dev had not visited the western countries. Guru Nanak Dev and Guru Arjun Dev had visited a number of places of pilgrimage in India and they performed Puja at these places.

I have stated yesterday that Guru Nanak Dev had obtained the darshan of Jagannath deity in Jagannathpuri. Whether obtaining darshan would be treated as performing Puja or not. It depends upon the feeling of the person who is obtaining darshan. Jagannath Mandir in Jagannathpuri is a pilgrimage place.

Question : Whether the statement you have made yesterday can be treated in place of statement given by you to-day regarding visit of holy places by Guru Nanak Devji for Pujan?

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Answer : Where darshan alongwith Pujan in holy places were referred in Sakhies, it can be presumed that he had performed puja alongwith darshan but where only darshan was referred, in that case it cannot be said that he performed puja alongwith darshan.

Question : My question was plain, whether according to you, Guru Nanak Devji had vi Ja Mandir at Jagannathpuri for performing puja at holy place and had performed puja there?

Answer : So far as the visit to Jagannath Mandir is concerned, according to the reference of darshan available in Janm Sakhies, Shri Guru Nanak Dev not only obtained the darshan of God Jagannath but also chanted a hymn in his prayer and this sabad (couplet) is available in Gurugranth Sahib, under Dhansas at page 13, which proves that he had sought as well as performed Puja.

Witness, with the approval of Commissioner shown the couplet given at page 28 in the book "Hum Hindu Ham" written by Rajinder Singh Nirala, published by Bharat Bharti, New Delhi, February 1989 edition, purport of, which is as below:-.

Sky is like a plate. Sun and Moon are like a lamp therein. All stars are like attached to it. Fragrant air with sandal wood touch blowing like an incense. Blowing airs appears like waving a whisk. Oh God! The God of salvation. How pleasant, sweet the Aarti is being performed. You have hundreds of eye but none in informal

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form. You exist in every idols but none. You have hundreds of feet but none in informal form. You have hundreds of nose but none. Because of your formal and informal, double game I am in a fix. You are omnipresent, in every soul of living creature. Everything is lighted from your light. But only spiritual teacher leads one to this divine light/power. One can attain this light only through teacher. The best prayer to this divine light is to be happy in every odd, in his desire. Oh, God! Your feet are like a lotus. Upon seeing them I am fallen in love like a black bee is attracted towards the aesthetic of flowers. Oh; God! I wish, I pray, day and night, for your blessings. Please bless me with your kind. So that I may immersed in you, in your name.

(On this subject learned advocate cross-examining, advocate has filed front page of book "The Sikh religion" Volume-I, by Max Arther Makalifvide list document No. 233 C-1 and other pages as document No. 234 C-1/1 to 234 C-1/7)

Attention of witness was drawn towards the pages of the book by Max Arther Makalif, whose self authenticated photocopies of document No. 234 C-1/1 to 234 C-1/7, of front page and page No.1 and 80 to 84, were filed. On comparing these pages with the original book. Witness said that filed pages were in accordance with the original ones.

Attention of witness was drawn towards the document No. 234 C-1/5 (page No. 82) last four lines (excluding the notes) and first sixteen lines document No. 234C-1/6 (page No. 83). Witness upon reading them said that Makalif has given the purport of the couplet mentioned above, in his own language, in this part.

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Question : According to the detail given at page No. 82 of the above book by Makalif (document No. 234 C-1/5 and 234 C-1/6), above couplets/preaching were said by Guru Nanak Devji at Jagannath Temple, while refusing the invitation to offer idol worship. What you have to say in this regard?

Answer : It is a proved view of Makalif and he referred his views at a number of places in his book, which cannot be agreed to.

Question : Do you agree with the view of Makalif that Guru Nanak Devji was a founder of Sikh religion, as written by him at page No. 1 of his book, document No. 234 C-I/2.

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Answer : Guru Nanak Dev was a founder of Sikh cult.

Guru Nanak Dev was not a founder of Sikh religion because Sikh is not religion. It is a cult founded for the enrichment of Vedic religion.

A sentence "Ako Sewi Aura na duja" is given in the fourth para, document No. 232 C-I/2 (page 101), which means I worship only one and none other.

Question : There is reference in this para that "Pooja Karun na Niwaz gujaraun" means I neither worship nor read namaz?

Answer : The meaning is in accordance with the original.

Thereafter, it was referred therein that "ek Nirankar le ride namaskaram", which mean that I follow/respect

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only informal or I pay respect to him. Next to it, it was written that "Na hum Hindu na Musalman", which means we are neither Hindus nor Muslim.

Question : It was written in the above para, next to it that "Alah Ram ke Pind Pran", which means that souls, body, all are of Allaha or Ram?

Answer : It means that the soul, the body was blessed by Rama.

Question : You are giving incorrect answer, because the word "Alah" used in this sentence stand for "Allaha".

Answer : I think the word "Alah" does not stand for "Allaha" here.

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Question The views expressed in the above para can be said of Guru Nanak Devji or Arjun Devji?

Answer : No such indication emerges on reading this couplet that Guru Nanak Devji or Guru Arjun Devji were not in agreement or against these views.

Question : You have stated that you are the follower of Sikh cult. Are you not aware of the views of Guru Nanak Dev, Guru Arjun Dev and other Gurus?

Answer : I am aware of, in accordance with my intellect and views, his views and therefore,, I have comprehended that Gurus have not expressed their views in this couplet.

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Question : If Guru Nanak Dev and Guru Arjun Dev were not in agreement with the above views of Kabir Das, Why Guru Govind Sahib has written the above views of Kabir Das?

Answer : Such preachings have been cited in Guru Granth Sahib, which were in the form of debate and wherein earlier party and later party, both were described and Gurus have expressed their views on these but here they have not done this.

Purport of the sentence "Bheru Mahalla 5", next to "Jeewu Pran Jini Rachio Sareer Jinah upai tis kau peer" in second para (page No. 103) document No. 232 C-1/4, is the same which were given by the author, next to these preaching. It was written in second para at the same page that "Nanku Bole Amrit Vani! ek Bina Duja nahi jani." The purport/meaning of this couplet is the same, which was given by the author, next to this couplet.

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Question : I have to say that you are not giving the appropriate meaning. It was clearly mentioned in it that these views are of the Nanak.

Answer : Preaching/sayings compiled under "Mahalla-5" Gurubani were said by Guru Arjun Dev and the word Nanak was used at the end of every sentence, by him and according to Sikh cult, Mahalla-1, Mahalla-2, Mahalla-3, Mahalla-4, Mahalla-5 and Mahalla-9 are used for indicating the period of Gurus, seated on the seat of Guru. Hence Mahalla-5 used here is for Guru Arjun Dev.

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Question : Do you mean to say that the preaching's written in Mahalla 2,3,4,5 and 9, were not in accordance with the views of Guru Nanak Devji?

Answer : I do not think that there is a contradiction in the Gurubani of 6 Guru, compiled in Gurubani. There is oneness and Guru Govind Singh in his creation "Vichitra Natak" made it ample clear that from Guru Nanak Dev to tenth Guru, Guru Govind Singh, all were having the same enlightenment. Mahalla 1-2 etc. used in Gurubani were for knowing that which particular bani was said by which Guru.

Question : The couplet/word, indicated by Mahalla-I in Guru Granth Sahib, are the word of Guru Nanak Devji or all the Gurus?

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Answer : The words compiled under Mahalla-1, were the words said by Guru Nanak Devji from time to time.

The facts compiled in Gurubani were related to Guru Nanak Devji and many from among these were mentioned in Janmsakheians.

Question : Whether it will be correct to say that only reliable facts in Janmsakheians were included in Guru Granth Sahib?

Answer : I think, Guru Arjun Dev has compiled only those facts in Guru Granth Sahib, which according to him were in accordance with the time and circumstances and were correct. So the

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question of their being reliable or not reliable does not arise.

Question : Whether the points written in Janmsakhies are reliable?

Answer : So far the question of reliability or non-reliability is concerned, I am of the view that from the point of philosopher it had not been decided yet, what is reliable or not reliable. Many philosophers accept the universal power and a number of them do not accept.

(In this context Learned advocate cross -examining has filed the self-authenticated photocopies of extract front page and page No. 20 to 27 from the book "The evolution of the Sikh community" by W.H. Makelayad and document No. 236 C-1/1 to 236 C-1/5 vide list No. 235 C-1.)

Attention of witness was drawn towards photocopies of relevant extracts from the original book by W.H. Makeloyad by Learned advocate cross -examining . Witness on comparing said that photocopies are in accordance with the original one. Whether reference of going to Peking in China, on the eastern side and in the western side to Rome to see the Pope, is given in Janmsakhies or not, I do not remember. Learned advocate cross -examining drew the attention of witness towards the last para (page 23) book document No. 236 C-1/3 written by W.H. Maikloyad. Witness upon reading this said that I, unless read the entire book by W.H. Maikloyad, I cannot say that I agree with the matter written in this para or not.

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Question : It is written in the fourth line that Guru Nanak had travelled in detail. What you have to say in this regard?

Answer : I am to state in this regard that Guru Nanak Dev had not only travelled throughout India but also to far away to various countries.

Question : It is clear from your above statement that Maikloyad has given correct description about the detailed journey of Guru Nanak. What you have to say in this regard?

Answer : The saying of Maikloyad about the detailed journey by Guru Nanak Dev is in agreement to the details given in Janmsakhies. So I agree with this.

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Verified the statement after reading.

Sd/-

Rajinder Singh

06.01.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 07.1.2005. Witness to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

06.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

07.1.2005
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 06.1.2005, Cross-examination on affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

Learned advocate cross -examining drew the attention of witness towards second para of document No.236C-1/5 (page No. 26). Witness, upon reading the para said that I do not agree with the views of Maikloyad written in second and third line. I do not agree with the views expressed in fourth, fifth and sixth line of this para. I do not agree with the views expressed in the last five line of this para. The facts written in fifth to eighth line of third para at this page are not correct.

(In this context Learned advocate cross -examining has filed self authenticated photocopies of extract document No.238C-1/1 to 238 C-1/5 of the book "The Sikh World" written by Ramesh Chander Dogra and Urmil Dogra-edition 2003 vide list document No. 273 C-1.

Witness after comparing the above mentioned filed document extract with the original book written by Ramesh Chander Dogra and Urmil Dogra said that extract filed vide list No. 237 C-i are in agreement with original book.

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Learned advocate cross -examining drew the attention of witness towards document No. 238 C-1/5 (page 224) para 5, under the title "Conclusion". Witness upon reading this said that it will be difficult to agree with the views expressed in four lines written under the title "conclusion."

In this context, self authenticated photocopies of extract document No. 240 C-1/1 to 240 C-1/16 from the book "A History of the Sikhs" written by Khuswant Singh, volume-I (1469 to 1839) vide list document No. 239 C-1. Witness, on comparing the extract taken from the above book by Khuswant Singh i.e. document No. 240 C-1/1 to 240 C-1/16, with the original book written by Khuswant Singh said that these extract are in accordance with the original book.

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Learned advocate cross -examining drew the attention of witness towards document No. 240 C-I/12 (page No. 299), first para. Witness on reading this said I do not, at all, agree with the views of Khuswant Singh. Khuswant Singh is a Sikh who keeps hairs but he is an atheist. Volunteer : that Khuswant Singh on cumpteen time, in his articles have said that he is an atheist. In such cult, it is not necessary for the Sikh to have the five Kakars like hair, comb, underwear (Katch) sword and metal ring etc. There is a difference between Sikh and Khalsa. The devotees who became the follower of Sikh cult impressed with the preaching's of first nine Gurus are called Sikh and the people wearing five Kakars prescribed by Guru Govind Singh, the people inspired from the preaching of tenth Guru and who have taken Amrit, were called Singh and were also called Khalsa. Guru Nanak Dev and his successors, eight Gurus have not prescribed

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the five Kakars. The Tenth Guru had instructed to adopt the prescribed five Kakars.

Question : Is it comprehended, according to you, that a person not following the preaching of tenth Guru, will also be called Sikh and followers of Sikh religion?

Answer : I do not think that there is any contradiction in the views of Guru Govind Singh and other nine Gurus Govind Singh had made it ample clear in his creation "Vichitra Natak". Wherein he stated that each Guru had the same divine light. So according to me, the instructions of Guru Govind Singh are conformable to the views of first nine Gurus. Hence the person who does not follow his preaching's cannot be called followers of the Sikh Panth.

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Question : You have stated above that keeping five kakars (hair, comb, katch, sword and metal ring) is not necessary because these were ordered by the Tenth Guru only and not by Guru Nanak and the earlier eight Gurus. If so a person who does not follow the order of the Tenth Guru by not adopting the five kakars, can be called a follower of Sikh religion?

Answer : The tenth Guru, at the time of prescribing five kakars, had not imposed to put on five kakars for the Sikh society. He, however, called to put in these in accordance with the place, time and circumstances. The persons present in the Sikh Sangat Society, who had opted to put on these five things had done it voluntarily. During the

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time of Guru Govind Singh, some of his zealous devotees, had put these five kakars and some had not. As such, both, the keshdhari Sikh and sahajdhari Sikh can be called followers of Guru Govind Singh.

Among the followers of Guru Govind Singh, Sahajdhari sikh (sikhs who do not put on five kakars) are called the follower of Guru Govind Singh.

Learned advocate cross -examining drew the attention of witness towards the first four lines in first para of document No.240 C-1/2 (page VII). Witness on reading this said that I do not agree with the views expressed on these lines. I have not read the book "History of the Sikhs" written by Joseph B. Kanigham. I have heard about this.

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Learned advocate cross -examining drew the attention of witness towards the second to eight line of second para, document No. 240 C-1/2 and next page, document No.240C-1/3 (page No. VIII). Witness upon reading this said I can say only this much about the points written in these lines that Guru Nanak Devji had upgraded the points which are conformable to Veda, Shastras, etc. and are the primary sources of Indian culture, which had been forgotten by Indian Society with the passage of time.

Question : It was written in the above extract that Guru Nanak Devji had started a religious movement, which became mature as a third religious community, in seventeenth century. What you have to say in this regard?

Answer : The religious movement, about which it is said that it became mature on seventeenth century,

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was conformable to original source of Indian culture awareness. Hence that movement submerged within it.

Learned advocate cross -examining drew the attention of witness towards the first ten lines of first para document No. 240 C-1/6 (page 17).

Witness said that I cannot comment on the agreement or disagreement about the views expressed in these lines because these require to be explained in detail.

Learned advocate cross -examining drew the attention of witness towards the document No. 240 C-1/7 (page 39) of "The teaching of Nanak", the point given in the first line i.e. Nanak has initiated a new religion. Witness on seeing this said, if the meaning of new religion is for the newly started religion, in that case I do not agree with this. Volunteer :that in my view religion does not become old or new.

Religion is always an eternal. The cult started against or in accordance with it may be new.

Learned advocate cross -examining drew the attention of witness towards the points given in first to tenth line under the title "conception of God" document No. 240 C- 117 (page 39). Witness after reading this portion said, "I do not agree with the views of Khuswant Singhji. He had resolved only at that place. Preaching of Gurus have not been produced in support. So the statement of Shri Khushwant Singh is not authentic.

Learned advocate cross -examining drew the attention of witness towards the nine lines written under

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the title "Adi Granth" document No. 240 C-1/14 (page No.301). Witness after reading this said, "I do not agree with the point written in these lines that Babar has compiled some sayings of Guru Nanak Devji about the attack on Sayedpur by Babar in "Adi Granth". It is correct that Guru Arjun Devji was an editor of "Adi Granth" and he has not included the preaching's related to "Pran Sangali" in the "Adi Granth". But it is not correct to say that these were not included because these were not authenticated. "Pran Sangali" has now been published separately.

Question : Is it correct that the points written in document No. 240 C-1/2 (page VII), document No. 240 C-1/6 (page 17), document No. 240 C-1/7 (page No. 39), document No. 240 C- 1/8 (page No. 84) document No. 240C-1/12 (page No.299) and document No. 240 C-1/44 (page No. 301), about which you have expressed your disagreement, are treated correct in accordance with Sikh religion and history?

Answer : I have expressed my agreement and disagreement, serially, in the replies to the question, asked for, about the book of Khuswant Singh's book.

It is correct that the points given under the title "Wars of Bhai GurDas" document No. 240 C-1/14, page 201, 39 wars are described and first war is related to the of Guru Nanak Devji. In the rest of wars, there is nothing related to the lifetime of Guru Nanak Devji. But if any point, incidentally, appears there, I cannot say about this. I have mentioned in para first, at page No.21 of book document No. 206 C-1 about Tareekh-a-Farisht The reference of this Tareekh-a Farishta is in the book "The

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History of India, as told by its own historians" volume 6, by Eliet and Douson.

(In this context Learned advocate cross -examining has filed self authenticated photocopies of the extracts document No. 242C-1/1 to 242 C-1/5 from the book "The History of India as told by its own historian" volume 6, by Eliet and Douson, vide list No.241C-1. Witness on comparing the extracts filed from the above original book by Eliet and Douson said these extracts are in accordance with the original book.)

Verified the statement after reading.

Sd/-

Rajinder Singh

07.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 10.1.2005. Deponent to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

07.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

10.1.2005
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 07.1.2005, Cross-examination on affidavit by Advocate Shri Zaffaryab Jilani on behalf of Plaintiff No. 1, Sunni Central Board of Wakf, Uttar Pradesh, continues.)

Extract in the first para, page No. 21 book document No. 206 C-1, given by me in the book "Tareekh-a-Farishta", was extracted from the original book namely "Rise of Mohmadan Power in India" written by J.Brigs. This extract in para-i was not taken from the book Eliet and Douson or its Hindi edition. Hindi edition of "Eliet and Douson" is available in eight volumes. This book is called "Bharat ka Itihas." I do not remember at present, the name of translator of this book. Volunteer : that some volumes of this book are available with me and I can say something in this regard after seeing these volumes. It was written next to (page No.207), document No. 242 C-1/3, on the book "The History of India" that "Tareekh-a-Farishta" book was translated by General Bigs. The extract from "Tareekh-a-Farishta" given in the book "The History of India" in the chapter starting from page No. 207 to page No. 236, "Mahmood of Gazani" was referred at page No. 218 of this book and Firozshah Tuglak was referred at page No. 221.

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Question : Is there any detail available under the sub-title "Sikandar Lodhi" in this book?

(Upon this question, learned advocate Shri Ajay Kumar Pandey, in Other Original Suit No. 3/89, has raised an objection that the book "The history of India" has not been taken on record and photocopy of entire book has not been filed, only photocopy of three pages were filed. So permission cannot be given to ask the question beyond these three pages.)

Answer : No sub-title called "Sikandar Lodhi" is in the extract taken from the book "Tareekh-a-Farishta". Volunteer : that a brief description of "Tareekh-a-Farishta" is available in it.

I do not, at present, have the Hindi translation of the book 'Tne History of India volume-6, of the book "The History of India" by "Eliet and Douson". But I have read it. I have read the translation rendered by Jeneral Bigs in English but I do not have this translation with me, at present. Volunteer : that the extract given by him at page No.21, book document No.206C-1/1 about Sikandar Lodhi was taken from Urdu translation of the book "Tareekh-a-Farishta" and this translation is available with me in the court and it was mentioned at page No. 542. I have read the English translation only at the time when I have given the extract in para first at page No. 21 of the book document No. 206. I have not read the Urdu translation, which I have referred to day, at that time. I do not remember, at present who has rendered the Urdu translation, referred above. I can only say after seeing the book. Volunteer : that this book "Maktaba-a-Milat" was published in two parts from "Deo Band". I have taken the extract, given in second para at page No. 21, in my book

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document No. 206 C- 1, from the Hindi edition of the book "Eliet and Douson". I have not read the English edition of "Eliet and Douson."

(In this context Learned advocate cross -examining has filed self-authenticated photocopies of extract from the book "The History of India", voiume-4 by Eliet and Douson vide list No. 243 C-1, document No. 244 C-1/1 to 244 C-1/7.)

Witness on comparing the relevant extract with the original book, volume-4, by Eliet and Douson said the filed extract document No. 244 C-1/1 to 244 C-1/7 are in accordance with the original one.

"Tareekh-a-Dawodi" was referred at No. 33 in document No. 244 C-.I/2, the detail of which is available at page No. 434 of this book. In original book it is at page No.513 of this chapter "Tareekh-a-Dawoodi" was written by Abdullaha. I have referred this book in para 2 and 3 at page No. 21 of my book document No.206C-1, which I was saying a Hindi edition of "Eliet and Douson". That is the written edition of the Hindi translation written by those writers. I have the Hindi version or volume-4 of this book. At present, I do not remember the name of its translator. Witness with the permission of the Commissioner, after seeing the book "The Hisotry of India" which he was carrying with him, said that Dr. Mathura Lal Sharma has translated this book. Second edition of this book was published in the year 1979; the same edition is with me. The pages referred in para 2 and 3, from Eliet and Douson, at page No. 21 of my book document No. 206 C-i, were the page Nos. of Hindi edition of these authors. These facts were also referred in brackets in the above para 2 and 3. Chapter "Tareekh-a-Dawoodi" of the book, which I brought

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with me begins from page No. 329. The last page of this chapter is 394. This translation was published by "Shiv Lal Aggarwal and company, Agra". The extracts given by me at the above page, No. 21 of my book are related to Sikandar Lodhi. His period was given in para 2 at page No. 21, is Vikrami era. According to Christian era, he ruled from 1489 to 1517. "Tujuk-a Babari" was referred in the document No. 244 C-1/3 (page No. 218) filed to-day. This reference was upto page No. 287 of this English book. The same reference was given in Hindi Edition at page No. 165 to 215. I read the Hindi edition, Volume-4 of the book "The History of India." In this Hindi Edition, I had also read "Tujuk-a-Babar" Chapter. I have not given any extract from this book, in my book. It was written in document o. 244 C-1/3 (page No. 218) that Tujuk-a Babar is basically written in Turkish, while the Persian version was rendered by Abdul Rahim Khankhana during the regime of Babar. The movement for the fifth attack by Babar upon Hindustan launched on 17th November. 1525 was referred under the title "The last and successful invasion" in document No. 244 C-1/4 (page No. 248). In my view, this reference was correct. The reference made in document No. 244 C- 1/4 (page No. 218) was also correct.

Question : You have in your book document No. 206 C-1 at page No. 21 in para 2 written that "Usne Mathura ke ……. Bant ka kam Dene Lagi." In this connection I am to state that this point was not written in "Tareek-a-Dawoodi."

Answer : From among the extracts given in volume-4, Eliet and Douson, from the Tareek-a-Dawoodi written by Abdullaha, these extracts are available at page No. 339.

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Question : Similarly I am to say that you have, in para third at page No. 21 of the above book, written that "after constructing Masjids in places of temples went back to Agra" and "Sultan himself by demolishing the temples and constructed Masjids in place of temples." These points were also not written in "Tareekh-a-Dawoodi."

Answer : In this regard I am to say that this point is written in the Hindi version - fourth volume of the book by Eliet and Douson, which is before me.

I have referred "Tujuk-a-Taimoori" in second para of book document No. 206 c-i (page No. 29), taken from the Hindi edition of the book, volume-3 by Eliet and Douson.

(In this context, Learned advocate cross-examining , filed the self authenticated photocopies of extract document No.246 C-1/1 to 246 C-1/7 from the book "The History of India" by Eliet and Douson, vide list No. 245C-1. Witness upon comparing the extract filed from the original book in English by Eliet and Douson i.e. document No. 246 C-1/1 to 246 C- 1/7 said that the extract filed is in accordance with the original one.)

"Tujuk-a-Taimoori" was referred at Sl. No. XVIII of document No. 246 C-112, which starts from page No. 389 of this book. Related description is given at page No. 477 of this book.

"Tujuk-a-Taimoori" is an autobiography of Taimoor. This book, originally in Turkish. Its translation in Persian was rendered by Abu Talib Hussiani. The rule period of Taimoor was before the rule period of Babar but how old it was, I do not remember at present. Volunteer : . This

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period should be about 100 years old before the rule period of Babar.

Question : My question is that the points, which you have written in your book in para 2 at page No. 29, that "By demolishing their we will attain the status of Gazi and Mujahid before Allah, is not written in "Tujuk-a-Taimoori."

Answer : According to the Hindi edition, volume-3, by Eliet and Douson from where I have taken the extract given at page 29, this extract is from "Malphujat-a-Taimoori" i.e. "Tujuk-a-Taimoori." This book, at present, is not available with me.

It is not correct to say that the extracts given by me in my book document No. 206C-1, from the different books, are partially not correct or completely incorrect. It is also not correct that my statement in my affidavit that disputed place is a birthplace of Ramchanderji is completely incorrect and has no place. It is also not correct to say what I have stated in my book document No. 206 C-i that Guru Nanak Dev went for taking darshan of Ramjanmbhoorni Mandir is completely incorrect and baseless. It is also not correct that Babar had not given any order for demolition of any temple situated in Ayodhya.

Question : My question is that no masjid was constructed by demolishing the temple in Ayodhya?

Answer : From studying the extract given in my book from the book "Hadeek-a-Sohada" etc., it becomes quite clear that Shri Ramjanmbhoomi temple in Ayodhya was demolished and "Masjid-a-Sarbuland" was constructed in its place and

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under the orders of Babar it was constructed under the supervision of Sayyed Moosa Asikan.

Question : My contention is that disputed Bhawan, which was demolished on 6th December 1992, was a Babri Masjid and not a Ramjanmbhoomi temple?

Answer : In this regard, I have to say that according to the extract given by me in my affidavit from the creation of Gyani Gyan Singh "Tawareek Guru-Khalsa" the disputed Bhawan is Shri Ramjanmbhoomi temple and Sitaji ke Rasoi is nearby it.

Question : Namaz was being performed there in the disputed Bhawan, five times a day and also on Friday from the date of its construction and upto 22nd December, 1949. What you have to say in this regard?

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Answer: According to my knowledge, it is not correct.

Question : I have to say that there is no reference about the presence of Ramjanmbhoomi Temple in Valmiki Ramayan or Ramcharitmanas by Tulsi Das or in any religious or historical book. What you have to say in this regard?

Answer : It becomes clear from the information gathered from the tradition that the Ramjanmbhoomi Mandir was at the disputed site; so on the basis of this information, I am confident that disputed site is the birth place of Lord Shri Ram.

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Question : There is no evidence in any Janmsakhi and Guru Granth Sahib that Ramjanmbhoomi Temple was in existence in Ayodhya during the time of Guru Nanak Dev. What you have to say in this regard?

Answer : In this regard, I have to say that according to the "Guru Nanak Vansh Prakash" written by Baba Sukhwasi Ram Vedi, eighth descendant of Baba Laxmi Chander younger son of Guru Nanak Dev, there is evidence of taking darshan of Shri Ramjanmbhoomi temple in Ayodhya and Gyani Gyan Singh made it ample clear that it was a temple of Lord Shri Ram, and Sita Rasoi was on the side of it. It is clear from this fact that at disputed site there is a temple constructed in the memory of Shri Ram i.e. disputed site is a Lord Shri Ram's temple.

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Question : My contention is that you have published this book document No. 206C-1 on the pertinacity of Vishwa Hindu Parishad and on their instructions. What you have to say in this regard?

Answer : In this context, I have to say that this is baseless and it is very difficult to agree with this kind of contention. It is not correct that my statement, which I have made in the court, is prejudice.

Cross-examination by Shri Zaffaryab Jilani, advocate on behalf of plaintiff No. 1, 6/1 and 8/1, Sunni Central Board of Wakf, Jiyauddin and Mohd. Phajurahman concluded.)

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(Cross-examination by Shri Mustaqu Ahmad Siddique, advocate on behalf of plaintiff No. 7 in Other Original Suit No. 4/89, begans.)

xxx xxx xxx xxx

I know, Hindi, Urdu, English, Gurmukhi and Punjabi languages. I do not have the knowledge of Pharsi. Script of Punjabi and Urdu are distinct. Gurmukhi can be called the script of Punjabi language. Punjabi language can be called as Gurmukhi language. Even it is called Gurmukhi language, its script will also be called Gurmukhi. So there is no difference, in real, in between the Gurumukhi language and Gurumukhi script. Kharosti is the script of Urdu language and its allied languages. Because on our side it is an accepted fact is that, a script, which starts from left to right is a script related to Brahmi Family and a script, which is written from right to left, is called Kharosti script, which covers the scripts of Pharsi, Arabi and Urdu languages. Script of Urdu language has developed from Pharsi language. According to my knowledge, Pharsi is the script of Urdu language. Punjabi and Gurumukhi are prevalent everywhere. There is no difference of any kind between languages Punjabi and Gurumukhi language. Gurumukhi is written from left to right, because it belongs to Brahmi family.

In my view, the word religion, is originally from Vedic and Sanskrit language, which was used by Gurus of Sikh cult in same meaning and accepted this as medium for upgradation of Sikh cult and same was preached by Gurus in their preaching's. My mother tongue is Punjabi. The word, which speaks the real meaning of Dharm (Religion) in Punjabi language is the word Dharm (Religion). I am familiar with the English word "Religion." In Punjabi the

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word religion stands for "Mat" (sect). To some extent it can be called a cult. I have common knowledge of Vedic and Sanskrit languages. The original script of these two languages was Brahmi and with the passage of time these two languages were started to be written in the Devanagari script. The word "Sanatan" have repeatedly figured in my statement, which is from Vedic, Sanskrit and Punjabi languages. In Punjabi language the word "Sanatan" means the things prevalent since ever, which is one and not impeded by the time. The words "Sanatan" have the same meaning in Sanskrit and Vedic language. One, means, which was one, is one and remains one in future i.e. not obstructed by the time.

Verified the statement after reading.

Sd/-

Rajinder Singh

10.1.2005

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Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 11.1.2005. Witness to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

10.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

11.1.2005
D.W.2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 10.1.2005, Cross-examination of witness by advocate Shri Mustaque Ahmad Siddique, on behalf of Plaintiff No. 7, Mohd. Hasim in Other Original Suit No. 4/89, begans.)

Philosophical dispositions are covered under the word "Mat" (sect) and religions and culture views coverage under the word "Panth" (cult). According to my knowledge, I have already made it clear the difference between the sect and cult.

Question : From the religious belief point of view, which word between the Math and Panth is used more for the practical purpose?

Answer : It depends upon the philosopher using these words that in what sense and comprehensiveness he uses the word.

According to my thinking, I would like to use word "Mat" (Sect) as more appropriate while describing the philosophy and the word "Panth" cult would be apt for describing the viewpoint in accordance with the religion or against it. According to me, besides Hindu Sanatan

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religion, there are Parsi, Christianity and Muslim cult in India.

Question : Do in your view, Parsi, Christianity and Muslim is not a religion?

(Upon this question learned advocate Shri Ved Prakash, in Other Original Suit No. 5/89, has raised an objection that the word "Dharm" is not a synonyms of the world "Religion". So such question is confusing. This should not be allowed.)

Answer : I think that the word "Dharm" is the word of Vedic and Sanskrit language, which has no synonyms in any other languages of the world except the in the cult related to Vedic and Sanskrit families. So Parsi, Christianity and Islam can be called religion or non-Indian cult.

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From "Non-Indian", I mean the cult whose cultural viewpoints have no source of origin in India.

Question : Are "Aryans" or "Arya" are found in India?

Answer : So far the question of Aryans or Arya is concerned. The word Arya is an adjective, which means a person with superiority, liberal and good virtue. A person who imbibe with these qualities is called Arya and so from that point of view Aryans are found in India.

The persons who are called Aryan in India is also related to history. According to Indian history and Purans, there were 4000 females and 4000 males i.e. four thousand couple of brother and sisters or total 8000

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people were there since the primordial of universal creation. They were born at a place, at the bank of Devika River originating from Himalayas, which was four miles in width and forty miles in length and with superior land. These peoples were enriched with Vedic knowledge and had all the superior qualities available in human beings. So these people were called Aryans. Later on, with the passage of time some of them forget the vedic knowledge and for illusory victuals and conduct they strayed from the path of Veds and later on became non-aryans. I cannot say, at present, whether the super land, which I have referred above, is in India or in Tibet. To my knowledge it was in India, earlier. For how long this place remained under India, this I cannot say without exact calculation of time-period. I can say only this much that this place remained in India from the very beginning and upto a long time. From the geographical points, "Devika River", which I have referred above is called "Devka River" at the "Tapiyala place" in undivided Punjab. This word is the corrupt form of "Devika" and this place is, at present, in Pakistan. To my knowledge, that river is only known by these two names and by no other name. I have heard the name of Sindhu River. I have also heard the name of Sind or Sindhu Ghati. Devika River and Devika or Devka River, which I referred above, is also mentioned in the Vanparb of Mahabharat. Mahabharat is a history book. I have not read any book of history other than this book. Davika River also is surely referred in Purans. Among 18 Purans, in which Purans it is referred, I cannot say at present. I have read in Mahabharat and Purans about Sindhu River. About Sindhu valley, I have also read this in the books of modem history. This reference is found in Mahabharat and generally in most in all Purans.

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Learned advocate cross -examining drew the name of witness towards the para 14 of his Examination in chief affidavit. Witness upon reading this said that his "definite view" referred in, was formed 15-16 years ago from to-day. People's saying have also contributed towards forming this definite view. These public sayings originate in the informal way and sometimes a number of writers, write an article or book, on the basis of these people by which the common people gain knowledge about these sayings. I have read the peoples saying on which my opinion is based, in the books and also heard it verbally. By remaining in the enlightened company of scholars in my life, I have heard it verbally on this subject. Whatever, I have heard about this, I have I heard it from outside of Ayodhya. I have heard about it from Vaidya Gurudutt, Pandit Bhagwat Dutt, Research Scholar (Historian) and his son. Pandit Uday Veer Shastri, Ramswaroopji. The names of/scholars were eminent among the scholars from whom I have heard. These five scholars are no more. Satyasarva died approx. 5 years ago. Among the five scholars, Vaidya Gurudutt was the scholars from whom I got the information for the first time. Through him I met Pandit Bhagwat Dutt, then with Acharya Uday Veer Shastri. Regarding people sayings, I attained knowledge for the first time from Vaidya Gurudutt, Pt. Bhagwat Dutt, Research Scholar (Historian) and his son Shri Satyavrata, at the same time. Among these scholars, I got the information from Vaidya Gurudutt and Pt. Bhagwat who lived in Delhi from time to time. I did not get the information from these people at the same time. Whenever I went to them with the intention of curiosity, I got the information and similar was the case with Pandit Uday Veer Shastri, who was living in Ghaziabad. I some time out of curiosity discussed among other things with him about people sayings. Besides the above mentioned

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people's sayings I also used to hold discussions with him on other subjects. This way, I used to obtain knowledge from him in this regard.

Question : Can you tell about when you get the knowledge of people about the dispu1ed site, for the first time and from whom?

Answer : It is very difficult to say when and from whom I get the knowledge regarding people's sayings. Because while discussing with these, scholars Indian religion, culture and history were also discussed from time to time and about the people saying related to these discussions.

As per my information, no book or article of the above five scholars, regarding disputed site have not been published I have never asked from these scholar about their visit to Ayodhya nor they have ever told me about this.

The above five scholars have told me about the people sayings that Lord Rama was born in Ayodhya and later on with the passage of time, King Vikramaditya had constructed a grand temple, in the memory of Lord Rama, at his birth place. This temple was with 84 pillars. Besides this, nothing about the people sayings was told by the above mentioned five scholars.

I have read the brief articles about the people sayings related to dispute site, which were used to published in pamphlets. During the 1980 decades, I have read articles in this regard in newspapers and various magazines. I do not at present remember the name of any author. But relating to this subject I do not remember the

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name of Lala Sita Ram, resident of Avadh, writer of "Ayodhya ka Itihas". I have read this entire book. I have not referred this book in my book. I have read the article in this connection, in the magazine "Chatriya Sansar". I do not at present remember the name of newspapers and magazines, in which these articles were published. The subject matter of the pamphlets, in which I have read about the people sayings related to disputed site, used to be like that King Vikramaditya had constructed a grand temple, in the birth place of Lord Rama. In his memory. The subject matter of pamphlets also contains that later on with the passage of time, invader Babar had demolished Shri Ram Janmbhoomi temple and constructed a building at its place. Those pamphlets used to be published by the individual names. So I cannot say who used to publish these pamphlets. I do not remember the names of the persons which appeared on the pamphlets. Whether such pamphlets are available with me in my house or not, I can only say after searching at home. These pamphlets used to be delivered to me at my residential address along with the dak and other magazines. I cannot say how many pamphlets were received at my home in Eighties decades. I have received such type of pamphlets at my residence during Ninety decade. I cannot say how many pamphlets in Eighties decade, were received at by me. Volunteer : if I had the knowledge of such type of question will be asked from me, I would have kept the record. The pamphlets, which I received during eighties decade, were addressed to me by name and address. These pamphlets were sent to me because my articles were published since 1967. In my articles, which were published in the "Dainik Jansatta", my address was invariably given in these articles, so I presume that these pamphlets from different parts of the states in India used to come to me.

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Up-to-day, only one book written by me, document No.206C-1 has been published. One book, translated by me "Hum Hindu Hain" was published. Its original writer was Sant Shri Rajinder Singh Nirala. My book was published in the year 1991 and the book, translated by me, was published in 1989. After 1991, my books were not published because writings is not my business. My limited business relates to the technical work. I write only some on technical subject. I am dependent upon this technical writing for my bread. From this routine work, I take out some time and I do write for the self satisfaction. I write during the spare time only. My articles were published in the magazines even after 1991. How many articles I have written can be judged after seeing my record. Approximately, I must have written more than fifty articles. So for book writing is concerned, in addition to above two books, I am writing for another book "Jagat Ki Rachna". Its 99 pages have since been composed and rest of the work is going on. The book I am writing can be a historical book, if it will be seen in the context of "History of Universe. In my view it is not a history book. It is rather related to philosophy book. The book "Hum Hindu Hain", translated by me, is not a history book. It is rather related to cultural thoughts of Sikh Cult. The book, document No.206C-1, written by me is a history book. The name of the book translated by me is "Hum Hindu Hain". It was its original name also.

The material contains in pamphlets, can be treated as material concerning to history. Four Marxist Historians have together published a pamphlet about the period of the regime of Babar.

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Question : If according to you, can a pamphlet become a source of history because it is published by four persons?

Answer : If it contains the correct information relating to history, it can also be treated as a source of history like other sources.

Question : Is it appropriate to say that you have treated the pamphlet, as a source of history, Written by four Marxist historians?

Answer : I have already stated if a pamphlet contains the correct information about history, it can be treated a pamphlet with historical know how and if only contains a pledge without giving any evidence, then it cannot be treated as a pamphlet relating to information about the history.

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The title of the pamphlet is "Secular Babar". I remembered the name of only one Marxist writer. Her name was Surinder Kaur. The name of other three, are not remembered by me. Surinder Kaur was a Lady writer and was considered a historian.

I have no knowledge about Surinder Kaur's husband and children's. I have heard the name of Dr. Sher Singh. I do not remember at present, if Dr. Sher Singh was also one of the writers among the four writers of pamphlet or not. I have heard the name of Dr. R. Nath. I have heard the name of "The History of Mughal Architect" but I cannot say whether Dr. R. Nath was its writer or not. I do not know if writer had dedicated the book to the Babar or not. Dr. R. Nath's name figures in which category of historians.

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I have no knowledge whether Dr. R. Nath was a Marxist historian or non-Marxist historian. Lala Sita Ram, resident of Avadh, so far I know, is no more. I have no knowledge whether he is treated as a Marxist or non-Marxist historian. The subject matter of his book is compiled. Lala Sita Ram, resident of Avadh, had in his book, given the extracts from other books, besides his own viewpoints.

There can be a number of cult in accordance with or contrary to a religion but substantially religion is one.

Question : You have said that substantially religion is one. In that case whether the followers of Christianity, Parsi and Islam are the cult of that religion?

Answer : I do not think there is any synonym for the word religion, in the above three. India is not their origin. So according to the definition of the word "Dharm" in Sanskrit language, only the cult which originated in India, can be its conductors.

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In India, the conductors of above mentioned Dharm are Sikh cult, Sanatan Dharm Sampradaya including Shev, Vaishnav, Jam cult, Badh cult and Arya Samaj etc.

Question : Whether, according to you, Sanatan Dharm is not a religion and is only a cult of religion?

Answer : In my view, the word "Sampradaya" used in "Sanatan Dharm Sampradaya" is common noun, which is a mixed form of various sampradayas or cults because all these were derived from Vedic Dharm. Hence these are called Sanatan

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Dharm Sampradaya. Besides this, I have nothing more to say in reply to the above question.

Vedic Sanatan Dharm and Hindu Sanatan Dharam is one or distinct it requires detailed discussions. The definition is like that the word “Dharm” was originated from “____ “ metal, which means a thing, which is good to hold. God is called Sachidanand, which stand for kind-heart-pleasure. In Vedic language Kind (essence) is stand for Pran. This Pran, emerges from the “chid shakti” of Sachidanand, which creating the universe and then create the universe. Nature provides ingredients material to the universe and which with its grate strength hold the entire universe. Hence it is called Dharm. This inspires the human every time to do good act and to avoid bad act. Such universal element and base of life is called Dharm. Indian scholars had cited 10 characteristic of this Dharm element. These are “individual, community, cult, city and country”, who holds these 10 characteristic, are called religious person. Because the very first knowledge of this essence was obtained from Ved, hence it is called Vedic Dharm. This is being carried since the creation of universe and will go on. Hence it is called Sanatan Dharm. Later on, with the passage of time the Indians, who have been following this and practicing this in their life, were called Hindu, Later on. So one of the names of that Vedic Dharma or Sanatan Dharma is Hindu Dharma.

Question : Is Vedic Dharm, Sanatan Dharm and Hindu Dharm is one?

Answer : In my view, the word dharma is essentially one. Because Veds have introduced it first, so it is called Vedic Dharma and being from forever it

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is called Sanatan Dharm. Since Hindus have been following this, its name is also a Hindu Dharma.

Question : Who, other than Hindu, follow this essence?

Answer : In my view the above 10 characteristic are so pervasive that there cannot be any person in the world who may not be following even one of these characteristics. Every one is endowed the portion of these characteristics although in variation. In this way, all the people of the world follow in one or in another way the portion of these characteristics.

Question : Just before in reply to my Question you have said that substantially there is one Dharm. If it is so, whether the followers of Christianity, Parsi and Islam will be called a cult of that Dharma, you have stated that in your view that no synonym of the word Dharma is for the above three categories. They have not originated from India and according to the definition of the word Dharma, given in Sanskrit language; its conductors are the cult, which were originated in India. Whether your answer is correct?

Answer : In accordance with the question, I have given the correct reply.

Question : Is it correct, according to you, that followers of Islam are called Malechaya?

Answer : In the Sakhians relating to Sikh history and literature Malechaya word at a number of

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places, was used for the followers of Islam. I do not want to express my personal opinion in this regard.

Verified the statement after reading.

Sd/-

Rajinder Singh

11.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 12.1 .2005. Deponent to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

11.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

12.1.2005
D.W.2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 11.1.2005, Cross-examination on affidavit of witness by advocate Shri Mustaq Ahmad Siddique, on behalf of Plaintiff No. 7, Mohd. Hasim in Other Original Suit No. 4/89, continues.)

So many words are related to each other and tied to one source and are coordinated but I cannot say whether they have a family or not. Many words accomplished with their value and express different meaning and are fitted in different sentences. The value of word "Sanatan" is not remembered by me at present, so I cannot say about the value of this word. The Sanskrit word used in Punjabi language originated from Sanskrit language. The word Sanatan is basically from Sanskrit language and is used for the same meaning in Punjabi Language. Yesterday I said that the word "Malechya" was used for the followers of Islam in the Sikh literature.

Question : Whether the word, "Malechaya" is used for any other community, other than followers of Islam, in Sikh literature?

Answer : This word was used in the form of Malechya language and these are Pharsi, Arabi and Turki

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and the people who mostly use these languages frequently are called Malechya.

In my book document No. 206 C-1, the word "Malechya" was used at a number of places for the followers of Islam. Besides this the word is used for the Arabi, Turki and Pharsi languages speaking people. Volunteer : that the reference made in this regard in my book is based on Sakhian and Sikh literature.

Question : Whether the word Malechya in your book was used for the follower of other religion or cult, other than the Muslims?

Answer : I can reply this question tomorrow after again reading my book.

The word "Malechya" is basically from Sanskrit language. Volunteer : that this word is used in language when the word is not properly pronounced. Such word is called "Malechya". And people who use these words frequently are called Malechya. Literal meaning of the word "Malechya" is the word spoken from withered mouth.

Question : If the word "Malechya" is used for a person and ideology in that case what will be its meaning?

Answer :I do not want to express my own view over this. On this subject, I can only say that the word "Malechya" is comprehensive and has been used for a number of caste and species. The word Malechya was used for Sak and Hunes. Besides it was used for Turkish. I do not remember if it was used for other caste and species. Sak, Hun and Turk are caste. Sak, Hun and Turk have invaded India, so the people from these castes might be residing in India. I

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have no knowledge in this regard that where these people were living and are living or not. I have used the word "Turkians" for the people came from Turkisthan. I do not remember to whom Hun is called. Sak are the people who came from "Sakisthan." Isphithia place is called Sakisthan. These people had invaded India, conquered and ruled over India for 5-6 hundred years. The regime was from 500 years before Vikrami era and upto 135 Vikrami Saks were described in detail in the book "Saks in India" by Shri Satya. . .. . Iskithipia country still exist. I do not remember in which sub-continent Iskithipia is. I do not remember at present that Saks followed which religion or cult. I do not remember at present about their complexion. I have read history but I cannot say that I am a historian. So I was called historian for the subject, which I studied.

Question : Is any other "religion community" other than sanatan dharm sampradaya is prevalent in India?

(Upon this question, learned advocate Shri Ved Prakash on behalf of plaintiff of other original suit No. 5/89, has raised an objection that this question has been asked earlier also and was answered. So such question should not be allowed.)

Answer : There are a number of philosophers, cultural and social communities present in India who follow the ten characteristics, which I mentioned yesterday.

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Whether there are any other sampradaya or religion, other than Sanatan Dharm Sampradaya, in India, I have already replied this question yesterday.

Question : Yesterday, you have used the word group of Sanatan Dharm Sampradaya and not answered the question regarding the other sampradaya prevalent in India, other than Hindu Sanatan Dharm. What you have to say in this regard?

Answer : I think, I have yesterday answered this question accordingly.

Question : Is it correct to say that one group has been called "Sudra" in India?

Answer : There were four groups at the time when caste system was introduced in India and "Sudra" is one of them.

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So far called "Sudra" as "Malechya" is concerned, Malechya is called for the people who do not pronounce the word properly. "Sudra" in general is not called Malechya.

Question : Do you mean that the word "Malechya" is used for the people who do not pronounce the word properly and not used for the people of any caste, religion, cult community or people living at a specific place?

Answer : The word "Malechya" is so widespread that it is used for the people who come under the ambit of its definition. Does not matter whether he belongs to whatever caste, religion, community group, country and place.

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I have used the word "Varan" in my statement. This word is used in Punjabi language. This word is used for propitiatory offering. Besides, it is used in the sense of war. The word "Var" is used in Sanskrit language for the same meaning, for which it is used in Punjabi "Varan" word, is the original word of Punjabi language and a plural. The word "Var" is from the Punjabi language.

I have stated in my statement that Sikh cult had ten gurus. After the tenth Guru, according to Guru practice, no other person can be treated as Guru. Guru practice began with Guru Nanak Devji. Guru Nanak Devji through his foresight had offered the Guru seat to his best-acknowledged disciple after following the practice of initiation. This practice of initiation prevalent upto the tenth Guru. Whether the tenth Guru had got a suitable person for his successor or not only tenth Guru could have said about this. I cannot say in this regard as to why the tenth Guru had not chosen his successor.

The tenth Guru had not said anything distinct as what was said earlier by nine Gurus. He had not said anything new, pertaining to doctrine and philosophy as stated earlier by the Gurus.

I have used the word "Khalsa" in my statement. This is an Arabi and Pharsi word and is used in Punjabi also. The meaning of the word "Khalsa" in Punjabi is Pure (Khalis). It is said that Gurus had used this word for that sangat from where the gift does not go the guru through any person i.e. from wherein the devotee himself took the gift, according to his will, straight to Guru Sabha. Such villages or sangat, who are devotee of Guru, are called Khalsa. From the point of view of other Punjabi, other than

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general Punjabi the meaning of Khalsa word is the same, which was mentioned above in context with the Gurus. It is not correct to say that the use of the word "Khalsa" began from the time of tenth Guru and earlier Gurus had not used this word. Nobody can live his life without the ten characteristics of the religion which I had mentioned above. Three words "Aluajja" "Allalat" and "Almanat" were used in my book. These are the name of three Goddess. Which were worshiped by the people of Arab, prior to Islam. These are the Arabi words. I do not know the literal meaning of these words.

Question : Is it correct to say that you have used these three words in your book, document No. 206 C-i, without knowing their meaning?

Answer : These are the names of Goddess. Their name as were prevalent in Arab, were used by me in my book. This information was obtained, from the autobiography of Pagember Mohmad, Prophet Mohmad. I have obtained this information from the autobiographer Ibneishak's creation "Seeralirsulullah". It was translated in English by A.V. Lom, which was published from Oxford University Press, Pakistan. I have read its English translation. I have not seen the original book of Arabi language. The name of English version is "The life of Mohamad" I have read the entire book. It contains around more than 650 pages. Translator has recorded his comments, where ever he felt necessary, at the bottom of pages of book. The facts about worship of above mentioned three Goddess by the people of Arab is given in the original

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translation. This book should be available with me today.

In my affidavit I have referred "Guru Granth Sahib" and "Aadi Granth". These wbrds were used for one book. I do not remember the year of edition, which I read after the firsLpublication of "Guru Granth Sahib". Volunteer : that this publication is with him for last 20 years. This book is in Punjabi language and Devnagari script.

Question : Whether Punjabi language is written in many scripts?

Answer : Not only Punjabi, but any other language can be written in a number of scripts.

Question : According to your knowledge at present in how many scripts the Punjabi language is being written.

Answer : In modern time, Punjabi language is written in Pharsi script i.e. script used to write Urdu, Devnagari script and Gurumukhi script.

Basic source of the Sikh cult is the sayings of Guru Nanak Dev and vani of other gurus of his tradition. These Guruvani are compiled in "Guru Granth Sahib". In addition to this the saying, which are not compiled in Guru Granth Sahib and the creations of Poets and writers related to history of Sikh, are also the basic source to know about the Sikh cult. Creations of scholars initiated in Guru tradition are recognized as basic source of Sikh cult, whatever the time of their publication was. Sayings of Gurus are in the form of poem and prose. I have read and

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understood Guru prampara (tradition) in accordance with my intellect.

Question : Is it correct to say that a person who properly read and understand the subject is treated as initiated one on that subject?

Answer : So far initiation is concerned, it is the matter in between the Guru and his disciple and so far studying and understanding is concerned, if anyone reads, understands and concentrate, in that case it can be said that he is initiated in that subject.

I am initiated with respect to understand the Guru tradition.

My book, document No. 206 C-1, is written with this spirit. My book, document No. 206C-1 is based on the basic sources of Sikh cult. But this book will not be included as original sources because it is not based on original source. Prophet Mohamad, which was referred above by me is the Prophet of Muslims. Script of Guru Granth Sahib, the book I have, is Devnagari. The language of Guru Granth Sahib is Punjabi and Brij etc. but Punjabi is its main language. I have not seen the Guru Granth Sahib written in Pharsi script. But I have heard that Guru Granth Sahib was published in this script earlier. In whatever script it might have written, its words remain unchanged. Guru Granth Sahib was translated into other languages also. It was translated into Hindi and English languages. Amongst its Hindi and English version, I have read the Hindi version only a little. I have not read the English version. I cannot say in which year the first edition of Guru Grant Sahib in Pharsi script was published and also the first edition in Devnagri script was published in

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which year. Their translated versions were published in which year, I cannot tell. So many manuscript of Guru Granth Sahib are available. Bhai Guru Das was the writer of Guru Granth Sahib. He was a disciple of Arjun Devji. Bhai Guru Das is not among the ten Gurus. Bhai Guru Das was a disciple of fifth Guru Shri Arjun Devji. Guru nominate their successor during their life time. Guru Govind Singh, tenth Guru of Sikh cult had been seated during the lifetime of ninth Guru, Guru Teg Bahadur. At the time, when Guru Teg Bahadur resolved to give sacrifice, he had chosen his son Guru Govind Singh as his successor and offered the seat of Guru to him, during his life time and went ahead to sacrifice his life. Although Guru used to appoint his successor during his life time but his terms began only after the death of his Guru. There is intervening period of 170 years in between the period of Guru Nanak Dev and fifth Guru. The first compilation of Guru Granth Sahib, rendered by Bhai Guru Das, was done after 165-166 years of the death of Guru Nanak Devji. Preaching's of Guru Nanak Devji, including the preaching of second to fifth Guru and ninth Guru are compiled in Guru Granth Sahib. Preaching's of Sant of India, sayings of Bhats and Suphies are complied in it. Bhat, I mean, original resident of Rajasthan, who came to Punjab and impressed by the words of Guru Ram Das, became his disciples The words chanted by Bhats in honour of Gurus, which were felt necessary by Guru Arjun Dev, were compiled in Guru Granth Sahib by Guru Arjun Devji. Sufies, I mean, Muslim Saints. Except the sayings of Sheikh Fareed and Kabir were compiled in it. The sayings of which saints were included in the compilation, I cannot say at present.

Question : You have, just now, in reply to a question about Muslim saints whose sayings were compiled in

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Guru Granth Sahib, referred the name of Fareed Shah and Kabir and has given them a status of Muslim saints. Is it right?

Answer : Because Kabir Dasji was born in a Muslim family and question was also related to Muslim saints, so in reply to that question I referred him as Muslim saints.

There is intervening period of approx. 70 years in between the sacrifice of fifth Guru and ninth Guru. Guru Granth Sahib which was compiled by Bhai Guru Das, disciple of fifth Guru is different from the present Guru Granth Sahib, as saying of ninth Guru were also included in the present Guru Granth Sahib as saying of ninth Guru were also included in the present Guru Granth Sahib. The remaining portion is the same which was compiled by Bhai Guru Das. Except the sayings of ninth Guru, sayings of any other Guru and Saints were not included in the Guru Granth Sahib which was compiled by Bhai Guru Das. I have read the sayings of Sheikh Fareed and Kabir Das included in Guru Granth Sahib. I have not given any extract from the saying of Kabir Das, so far I remember, in my book document No. 206C-1. Extract of other sayings of Kabir Das, which were not included in Guru Granth Sahib, have been referred in my book or not, I can say only tomorrow after reading the book document No. 206 C-1.

Sayings of Fareed compiled in Guru Granth Sahib are in the form of poems and his two verse and about 100 couplets are compiled in Guru Granth Sahib and these are in Punjabi language. Ancient Hindi was used in the verses and couplets of Sheikh Fareed. Volunteer : these are having Punjabi touch.

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Question : Whether religious importance of the sayings of all saints whose sayings were compiled in Guru Granth Sahib, is equal?

Answer : Guru Granth Sahib also consists of saying which are in the form of discussion, where in both the north and east side are described. The principle interpreted in these sayings are recognized in such sayings

Verified the statement after reading.

Sd/-

Rajinder Singh

12.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 13.1.2005. Witness to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

12.1.2005

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Before: Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

13.1.2005

D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 12.1.2005, Cross-examination of witness, on affidavit by Shri Mustaq Ahmad Siddique, on behalf of Plaintiff No. 7, in Other Original Suit No. 4/89, continues.)

I do not remember the name of translator, whose Hindi translation of Guru Granth Sahib I have read. But I know that this book was published by "Bhuwan Vani Trust". I do not remember the year in which it was published. Hindi translation of Guru Granth Sahib was rendered by a number of persons but at present I do not remember the name of any one, among them. First chapter of my book, document No. 206 C-I begans from page 1 to page 17. I have referred in this chapter about the visit and darshan of Shri Ramjanmbhoomi by Guru Nanak Dev. Guru Nanak Devji is the same who was the founder of Sikh cult.

Question Have you written the first chapter of your book, document No. 206 C-I?

(Upon this question learned advocate Shri Ajay Kumar Pandey on behalf of plaintiff in other original suit No. 5/89 has raised an objection that the reply of the question is clear. Such question cannot be allowed. Witness himself is the writer of the book.)

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Answer There is no doubt that I am the writer of not only the first chapter but I am also writer of the other remaining chapters.

The extract given in this chapter was taken from various sources as necessitated. I have given the facts in chapter-I, only after satisfying myself about the facts and had given evidence in support of it. I do not agree with this that in this I chapter of my book I have cited Guru Granth Sahib at a place at page 16. I have at page twelve, under the title "Descendant of Shri Ram, Guru Nanak Dev" referred a verse from Guru Granth Sahib. This extract was taken from the couplet, page No. 1390 of "Mahale Pahle", of Guru Granth Sahib. I also do not agree that besides above two extract, the extracts given in chapter-I of my book were from the Granths published during the decade 1980-1990. "Pothi Janam Sakhi" referred at page 8 of the first chapter was published in 1947 Vikrami and "Sach Khand Pothi" i.e. "Janamsakhi Guru Nanak Devji ke" referred at page 9 was in 1962. The extract from 'Pothi Janam Sakhi" given at page No. 8 of my book, is related to the birth of Guru Nanak Devji and not to visit to Shri Ramjanmbhoomi for darshan by Guru Nanak Dev. "Sach Khand Pothi" referred at page No. 9 of my book is also not related to visit to Shri Ramjanmbhoomi for darshan by Guru Nanak Devji. The material published before 1980 regarding visit by Guru Nanak Devji to Shri Ramjanmbhoomi for darshan was also referred at page No. 10 of my book. The sentence "Guru Nanak Dev ke Mardana se Kahein" from "Pothi Janm Sakhee" referred at page No. 10 of my book is actually is "Mardanian Darshan Kareye." This was also referred in my original affidavit. It becomes clear from this extract that Guru Nanak Dev,

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after reaching Ayodhya, had resolved to take darshan of Ayodhya, city of Shri Ramchanderji.

Question : From among the words you have cited here, which clarify that this thing was said at the time of his arrival in Ayodhya?

Answer : The sentence itself makes it clear in which while addressing to Mardana he said that this Ayodhya city is of Shri Rama Chanderji "Ahe Ayodh Nagri" cannot be said in this sentence, unless he had actually not reached Ayodhya. In this sentence, he is addressing to his companion that it is Ayodhya. The word "Ahe" used in this sentence is a Punjabi word. In Punjabi language "Ahe" word is used for the word "Yeh". It is also called "Iha" in Punjabi language. For the word "Vah", the word "oh" or "uh" is used in Punjabi language. In the above sentence "So chal iska darshan kareye" stand for "Let us see the worth seeing places of this city."

Question : Our saying is that your are clearly giving incorrect answer. Actual meaning of "So chal iska darshan kareye" is that this thing was said from a place outside Ayodhya to go to Ayodhya. What you have to say in this regard?

Answer : The meaning, which I have told you, is completely correct. This can also be understood as, if someone goes to a specific place and reach there and after reaching in front of a house, he resolves to enter into the house and enters into the house. Similar thing is said in the above mentioned sentence. Wherein it was

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said that they have reached Ayodhya and now they have to see the worth seeing places of Ayodhya. The meaning of the above mentioned sentence was interpreted by Learned advocate cross -examining , is not correct.

The meaning of a particular sentence can be interpreted differently by different scholars. Basic meaning remain unchanged, if it was interpreted otherwise. It covers the meaning for which it was constructed originally, that meaning is the appropriate. Even a scholar by his argumentive skill of imaginative or by any logic changed its meaning.

Question : Are, according to you, all Muslims Malechya?

Answer : I have made it clear in my last two days statement that Malechya is the word that is not pronounced properly. Such. corrupt word is called Malech and the people who are accustomed not to pronounce it properly are, according to Sanskrit scholars, called Malechya.

I did not think whether all the person of a particular community can pronounce the word in an improper way. Hence so far the Muslim community is concerned, all the people can not be of such type.

Learned advocate cross -examining drawn the attention of witness towards the sentence “Later on, with the passage of time, he became the ruler of Arab country, then he founded the Malechya cult” referred in first and second line at page 5, book document No. 206 C-I and asked for what the word “Usne” stand for and whether this word was used for Mohmad Sahib. Witness said that the word ‘Usne” was used for Mohmad Sahib. Volunteer : it is

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said in the translated version and the original sentences are at page 4, as it were. This extract is taken from the book "Guru Keerat Prakash". This free translation was rendered by myself.

Learned advocate cross -examining drew the attention of witness towards the matter "Thus Arab country became the country with Malechya cult" given at page 5 book document No. 206 C- 1 and asked whether this was referred for the citizens of the Arab country who had embraced Islamic religion. Witness said this is the free translation of last line from the extract given at page No. 4 of "Guru Kirat Prakash."

Question: Whether the meaning of translation rendered by you is that Malechya word was used for the entire Muslim cult?

Answer : The word Malechya, at this place, was used for the cult and not for the followers of cult. For the follower of cult at this place he word Turak was used for.

According to the extract from "Guru Kirat Prakash" Islam cult is a Malechya. The translation of the extract was taken from "Guru Kirat Prakash" and there was no mistake in it.

I have not expressed my disagreement with the facts concerning to Islam religion given in my book in the extract from the book "Guru Kirat Prakash", translated by me. Volunteer :that he has also not expressed his agreement in this regard. Guru Kirat Prakash" is one of the source, among the others, of Sikh cult. Guru Arjun Dev has not included all the vani (sayings) of Guru Nanak Dev

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in Guru Granth Sahib. He has included only such vani (saying) of Guru Nanak Devji in Guru Granth Sahib, which he deemed fit.

Question : Is according to you, any basic vani (sayings) of Guru Nanak Devji been included in Guru Granth Sahib.

(Upon this question, learned advocate Shri Madan Mohan Pandey on behalf of plaintiff No. 2/1 in other original suit No. 4/89, has raised an objection that witness is not a religious Guru. So, question regarding the sayings of Sikh religion, what is necessary and what is not necessary for the inclusion in Guru Granth Sahib, can not be asked from witness and nor there is any point of contention.)

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Answer Neither I am authorized person from the Sikh cult nor a member of any such organization, which is authorized to give such instruction. Hence I am not capable to give any comment on this type of matter.

Question : The above question was asked to ascertain your views. Is it proper for you to refuse to give the answer of a question of your own?

(Upon this question, learned advocate Shri Madan Mohan Pandey on behalf of plaintiff No. 2/1, in other original suit No. 4/89, has raised an objection that witness cannot be forced to answer a question. Because the earlier question asked for from witness was about the views of witness about Sikh cult.)

Answer : I suppose that similar question to this question was asked for earlier also and I have expressed

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my view at the time when I replied the question and so far this question is concerned, I am to state that sayings of tenth Guru were not included in Guru Granth Sahib even then it is a sayings tenth Guru and are published separately. Similarly the sayings Guru Nai Devji, which could not be compiled in Guru Granth Sahib, were published as "Mecca-Madina de Gosthi."

I have heard the name of Gyani Gyan Singh of Sikh cult and also read his sayings.

I know dwaitwad, adwaitwad and Vishistadwaitwad. I also know the word of similar context "Vahadtul Vajood" and "Kasartul Vajood". I know their religious, philosophical meaning. My faith, among one of them, cannot be detailed in two lines. I do not regard the above mentioned three faith as special one and similarly Vahadtul and Kasartul also. According to my definite opinion, I recognise three eternal powers. Among them one is Lord, second one is nature and third one is soul. In my view, three powers are since ever and eternal with a viewpoint of country and times. Where, God besides being omniscient and omnipresent is since ever and eternal. Controller, regulator and life provider of the universe. It lights everything with his divine power and is live. He is supreme, live and pleasure. Second power is nature which being since ever and eternal, acts according to the deeds of human. Some time it causes destruction. First power, under the instruction of God creates and third power is the soul, produced the pleasure and is the base of nature. It does not contain knowledge. It is not live and it has three characteristic, ' tam and Raj". The third power, which is live, a molecule and nucleolus and is very ignorant and

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second power, engrossed with nature creates life. When a person is lighted with the divine light by worship, he gets the power of salvation. Thus all these three powers are eternal and infinite and three powers are having distinct existence. All the philosophical faith from above adwaitwad to Kasartul wajood have been trying to understand these basic elements from their point of view.

Question : The three powers, described by you, have equal sovereign authority or they are dependent on each other or under one?

Answer : Reply of the question is implied in the distinctness .and mutual relation of these three powers, explained above.

Question : Do you not think it proper to explain it in simple language to common persons?

Answer : I do not think that any person with less intelligence is appearing in this court.

Verified the statement after reading.

Sd/-

Rajinder Singh

13.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 17.1.2005. Deponent to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

13.1.2005

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Before: Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Spec Duty, High Court, Lucknow Bench, Lucknow.

17.1.2005

D.W.2/1/1 Shri Ràjinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 13.1.2005, Cross-examination on affidavit of witness by advocate Shri Mustaq Ahmad Siddique, on behalf of Plaintiff No. 7, in Other Original Suit No. 4/89 continues.)

I am familiar with word "Majhab" being used in Urdu language. I also know the word "Deen". In Urdu language, "Majhab and Deen" words used for Islam. I agree to their use for Islam. I have stated in my statement that there is only one religion in the whole word. I have made it clear in the detailed definition of religion given by me that any person, group, community, cult, religion is religious 'in accordance with, if they follows. the religion of ten characteristics, otherwise not. So far Islam religion is concerned, it 'is a matter of self-retrospection for the followers of Islam. They, themselves after self retrospection can judge, how much and upto extent they were following the ten characteristics. In my view this is a subject, which can be perceived only after self-retrospection because it is not necessary that each person would be following all the characteristic alike. Hence it is my view that the best way to know in this regard is that one should know and follow these ten characteristics and then, after self- retrospection, judge how far his behaviour is in accordance with how much portion of characteristics.

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Question : The question asked for from you was that where you place the Islam with reference to "One dharma" in accordance with your study. Would you please tell?

Answer : I would like to reiterate that it is a subject matter of self-retrospection. Hence making comments on it will not be fruitful.

Question : Is it meaning that you do not know anything about Islam religion or in this regard you do not want to tell anything?

Answer : There are some subjects, which are better perceived by self-retrospection. This subject is like that in my view.

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It is not that I do not know anything about Islam. But the nature of question is such that it will be possible to answer only after self-retrospection.

Question : Will it be presumed that you are deliberately not answering the question being asked for in connection with Islam religion?

Answer : It is not like that I do not want to give answer of the question asked for. But in this context a biographer Ibnesad has in his creation "Tabkat Ibnesad" narrated a Hadees of prophet Mohmad. According to this Hadees Prophet Mohmad Sahib, while describing his objects said that, I am simply a representative, who was send to serve. I am for the progress of a community and against others. Volunteer : that the book of Ibnesad is in eight volumes.

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Question : Are you not answering my question asked for due to Hadees, you have referred above?

(Upon this question, learned advocate Shri Ved Prakash on behalf of plaintiff in other original suit No. 5/89, has raised an objection that witness has answered the question asked for. So there is no justification in asking this question)

Answer : About this question I would like to say that it is not like this. Prophet Mohamad had detailed his objection in other Hadees also. From where his intention is clear, which are enough to perceive Islam. So far the question asked earlier, is concerned, I would like to reiterate that it is question of self-retrospection. I cannot comment upon the place of Islam under the elaborate definition already given by me?

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Witness said the word "Tangjili" given in his statement was actually a word "Tanjili". The word "Mabos" stand for incarnation and also stand for "appointed" or representative. The word "Tanj iii" means one who is against the development. I think the word "Mabos" is from Arabi language. "Hadees" means gift etc. The book of Tabkat Ibnesad referred above was originally in Arabic language but I have read its Urdu translation. This book, in eight volumes, was published from Hafiz Book Dept, Devband.

I, in my book, document No. 206 C-I, described Islam as a cult. I have dealt about the emergence of this cult and about the followers of Islam, only to the extent, which was necessary in accordance with the subject.

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Question : According to the reference about Islam, you have given in your book, document No. 206 C-I, said that Islam is a Malechya and its followers are Malechya. What you have to say in this regard?

(Upon this question, learned advocate Shri Ajay Kumar Pandey on behalf of plaintiff in other original suit No. 5/89 has raised an objection that this question has been asked at a number of times in the past and witness has given its answer. Hence such question should not be allowed time and again.)

(Learned advocate cross -examining upon this objection has raised a counter objection that this time the question was asked in different context. It is dolorous that answer to the question is suggested though objection and witness is inspired for not giving the answer.)

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(Upon the above counter objection, Shri ..Ajay Kumar Pandey, learned advocate of other original suit No. 5/89, said it is baseless, false to say that answer to the question is being suggested and inspired not to give answer. The facts are not changed if context is changed. Hence permission to ask such question and to raise counter objection should not be allowed.)

Answer : I have never used such word in my book, anywhere. I have in translation, used this word in accordance with the creations of Guru Nanak Devji, Guru Govind Singh or scholars of Sikh cult. I have not expressed my view about this. However, any person is free to deduce the conclusion and interpret the things in his own way.

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Question : If this conclusion is not drawn from the first chapter of your book, document No. 206 C-1 that Islam is Malechya and its followers are Malechya.

(Upon this question, learned advocate Shri Ajay Kumar Pandey on behalf of plaintiff in other original suit No. 5/89 has raised an objection that this question too, is being asked again. Hence this should not be allowed.)

Answer : According to me, nowhere it is mentioned in the first chapter that who is what. Only the then prevailing circumstances, before the birth of Guru Nanak Devji, were described from the basic sources of Sikh history. Basic sources were referred in first chapter. I have not commented upon them. I think the object of this chapter was to say that Guru Nanak Devji had taken birth in a distressed period and later sought the darshan of Janmbhoomi of Lord Rama. The main subject of the first chapter related to the darshan of Ramjanmbhoomi.

Question : Is it not correct to say that instead of replying to the every question, you are debating in length over the subject but nothing emerges out to the primary question?

(Upon this question, learned advocate Shri Madan Mohan Pandey on behalf of plaintiff No. 2/1 in other original suit No. 4/89, has raised an objection that such question being asked for to slander the witness. So such question should not be allowed. Reply given by witness is ample clear.)

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Answer : I do not agree. Because the question about the passing references in my book are being asked in such a manner to beat about the bush to shift the attention of witness from the basic subject of the book and also to shift my attention from the facts which I have given in my Examination in chief affidavit.

No doubt, there are many things which relate to Islam, in the Guru Granth Sahib. Whether the saying the Islam were appreciated in Guru Granth Sahib or not, this I can say only if concerned references are known to me. It can be considered only after if these references are told to me.

Question : Whether without giving any thought, can you cite any reference which came across during your study of Guru Granth Sahib, if Islam were appreciated or not.

(Upon this question, learned advocate Shri Ved Prakash on behalf of plaintiff in other original suit No. 5/89 has raised an objection that it is not possible to answer any question without giving proper thought. Hence such question should not be allowed.)

Answer : In my view, it is not possible to answer any question without giving proper thought and nor I have till now answered any question like such.

I think the prime object of Guru Granth Sahib is to highlight the greatness of God in different ways and real intention was not to praise the Islam.

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(In this context learned advocate cross-examining has filed the self attested photocopies of extract, list document No.247C-1, translated by Dr. Manmohan Sehgal. "Pahle Sainehee" of Guru Granth Sahib, as document No. 248 C-1/1 to 248 C-1/7. Witness on comparing the photocopies with the original book, said these photocopies are in accordance with the original one.)

Learned advocate drew the attention of witness towards document No.248C-1/2 (page 406). Witness after reading this page, while answering a question in this regard said, I don't think, Islam was praised for, under the title "Saloku Mahalla - ek". However, the word in are the words used in Islam Sariyat.

Question : For what object, the word, which are used in Islam Sariyat, were incorporated in Guru Granth Sahib?

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(Upon this question learned advocate Shri M.M. Pandey on behalf of plaintiff No. 2/1 in other original suit No. 4/89, has raised an objection that question cannot be asked about the word used in any religious book, so such question should not be allowed.)

Answer : I have already stated in my statement that so many sayings were incorporated in Guru Granth Sahib which were in the form of debate wherein Gurus have highlighted their doctrines through east or north parties. In this way, if any one has to consider the recognisation of one's or other's faith while interpreting his doctrines, the words being used in accordance with the recognisation of that faith are to be incorporated sometimes and ones doctrines are

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interpreted in his own words while referring them. I think Guru has followed the same practice here.

It is not clear from reading Guru Granth Sahib whether "Saloku-Mahala-ek ke bad, Mihir Masiti ..... Rakhe Laj" of document No. 248 C-I/2 (page 406) was written in the form of debate or not. The translation of "Sloku Mahala-ek" rendered by Dr. Manmohan Sehgal, in the next ten lines, is not in accordance with the basic thinking.

Translation of Sloku Mahala-I in accordance with the thinking of Guru Nanak Devji and in my view should be ". If a person is kind hearted to any living creatures it is symbol of kind heart and is called Masit. A person who is reverential and having faith in God, and his deed of faith faith is called Musalla. Similarly if a person earns has bread through his legitimate rights, such earning, according to, is real earning. A person who does good acts, such act is sunnat. A person who is modest refrains from misdeeds and acts in accordance with it, it is called Roza and person who respect these characteristics with devotion, he, in the view of Guru Nanak Devji, is true Muslim, otherwise not. I have done a free translation. Literal meaning of above sloku Mahala-I is as under: Mihir is Masit, Siduk is Musalla, Hak Halal is Kuran, Sham is sunnat, sheel is Roza. One who follows these is a Muslim. Rani is Kaba, Sach is Peer and Niwjana act is Kalma. Such prayer if liked by God, he in turn bless the devotee." Free translation rendered by Dr. Manmohan Sehgal is given next to Satoku Mahaia-I; document No. 248 C-I/2 (page No. 406). Dr. Sehgal has not kept the context in mind, which is available in Sakhis in regard to couplet. According to Sakies this is Guru Nanak devji initial festival

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Vani in which a Muslim invited him to read namaz in Masjid. It is in this context; Guru Nanak expressed his view, citing the word of Islam Sariyat. These views are available in the book "Sach Khand Pothi" i.e. "Janm Sakies of Shri Guru Nanak Devji ke" written by Sodhi Manohar Das Meharban. This Sakhi was published from Khalsa College, Amritsar in 1962. Some part of which are attached with my original affidavit appendix. As per my information, this reference is also available in other Sakhies also. Similar references are also available in other Sakhies. I have not fully read the translation of Guru Granth Sahib rendered by Dr. Manmohan Sehgal. I have seen a few of these only. I have seen the translation of Safoku Mahala-I given in document No. 2 C-1/2 (page 406), earlier. I think the references of Sakhies are more conversant. I do not know it. I have no knowledge whether Dr. Manmohan Sehgal was impressed by the thoughts of Makalif or not. From reading the free translation of Saloku Mahala-I, provided by Dr. Sehgai one cannot come to conclusion that with whose thoughts Dr. Manmohan Sehgal was impressed. I have already stated that the free translation provided by Dr. Manmohan Sehgal was not in accordance with the spirit of Guru Nanak Devji. From reading the free translation rendered by Dr. Manmohan Sehgal I am of the view that upto some extent it is in accordance with the spirit of Guru Nanak Devji and upto some extent it is not. I have read the said translation years ago so I do not remember it properly.

Learned advocate cross-examining drew the attention of witness towards document No. 248 C-1/3 (page 407) Mahala I and its translation. Witness after reading it said Dr. Sehgal has rendered its free translation, which is in accordance with the spirit of Guru Nanak Devji and it was made clear in the brackets next to Nanal

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original words that concept of Guruji about Namaz entirely different. This means Dr. Sehgal has rendered translation of this portion in accordance with the spirit of Guruji. In the second and third line of the translation rendered by Dr. Sehgal, the name and kind of namaz being read by Muslims and point of time when it is read was given in brackets.

Question : Is it correct to say that Dr. Sehgal, in this free translation has detailed about the namaz of five times and 'what is namaz and only the name of namaz and its time were referred in brackets?

Answer : I think Sehgal Sahib has given an indication only in this context and not the details.

Here the Guruji has used the word according to the faith of a Muslim to whom he tried to make him understand and Guruji has given his own definition and accordingly have used the word Namaz. Thus the definition of Namaz given in is accordance with the faith of Guruji.

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Verified the statement after reading.

Sd/-

Rajinder Singh

17. 1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 18.1.2005. Witness to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

17.1.2005

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Before: Commissioner, Shri Hari Shankar Dubey Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

18.1.2005
D.W.2/1/1 ShriRajinderSingh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 17.1.2005, Cross-examination on affidavit by Shri Mustaqu Ahmad Siddique, advocate, on behalf of Plaintiff No. 7, in Other Original Suit No. 4/89 continues.)

I have stated in my statement that the sayings of Guru Nanak Dev under the title Saloku Mahala-I document No. 248 C-1/2 (page No. 406) is related to his early life. No such reference is found in Guru Granth Sahib from which it could be made clear, saying is related to any particular context. Numbers of words are available in Gurubani, in accordance with the definition of Guruji and the word used by Guru Nanak Devji at different places. He has expressed his clear views in these words. Guru Nanak Devji in his Vani have never praised the faith of Islam. As per my knowledge, he has not expressed the views against the views expressed in "Saloku Mahala-I", in Guru Granth Sahib at any place. Volunteer : that the views expressed by him are in accordance with the Vedic Dharma.

Learned advocate cross -examining drew the attention of witness towards the facts given under Saloku Mahala-I in second para document No. 248 C-1/4 and towards the free translation of it rendered by Dr.

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Manmohan Sehgal. Witness after reading it said it is the saying of Guru Nanak Devji. In these sayings Guru Nanak Devji said that a Muslim would be called a Muslim only if he posses the characteristic given in these sayings.

Question : My contention is that the word used by you yesterday i.e. "Mabos" and "Tanjili" are not the word from Arabi, Urdu and Farasi. What you have to say in this regard?

Answer : In this regard, I have to say that the word "Mabos" was used in Urdu at a number of times and similarly the word "Tanjili" was also used in Urdu on a number of times.

Question : You have said that Prophet Mohamad in a Hadees "he was born to others Tanjili". There is no such Hadees. What you have to say in this regard?

Answer : In this connection, I have to say that a biographer of Prophet Mohmad Sahib Ibnesad (168-200 Hizri) has in his book "Tabhat-Ibnesad' at page 263 of first volume referred this. I have read his book, which is in Urdu. Original book is in Arabi. Ibnesad was the writer of original Arabi book. Urdu translation was rendered from original Arabi book. Who have rendered this translation, I do not know. Volunteer : that the said book is with me. It was translated from Arabi to Urdu. I believe the said translator had expertise in Arabi. My knowledge is based on the introduction given in the book.

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Question : Do you know that a number of Hadees were written, which were repeated by authorized scholars?

(Upon this question, learned advocate Shri Ved Prakash, in other original suit No. 5/89 has raised an objection that this question is confusing, vague which is evident from the false and concocted Hadees. So question should not be allowed.)

Answer : Yes, it has come to my knowledge.

Practice of writing Janm Sukhies was initiated by authorized scholar of history of Sikh cult during the period of Guru Arjun Dev, by Sodhi Manohar Das Meharban. These Janm Sakhies are handwritten. The period of Sodhi Manohar Das was 1637 Vikrami to Vikrami. Janmsakhies written by Sodhi Manohar Das are now available in published form. Sach Khand Pothi, first volume, was published in 1962 and the second volume was published in 1969. The second creation of Sodhi Meharban, "Janm Sakhies Bhagat Kabirji ke" was published in book form in 1995. Prior to 1950, Janm Sakhies were published in the book form, as Pathar Chapa edition. Janmsakhies of Bhai Bala and Gyanratnawali, creation of Bhai Mani Singh were published before 1950. Among these books, a number of Pathar Chapa edition of Bhaibala Janm Skhies were published. Out of these, 100-125 years old edition are available in my library.

Question : Whether sayings written in Guru Granth Sahib and sayings written in Janm Sakhies have equal importance for the Sikh cult?

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Answer : In my view, saying of Guru compiled in Gurubani, are primarily the praise of God alongwith the sayings of Guru, which were directed towards meditation. Besides, there are such others sayings in Guru Granth Sahib, which described the historical- facts in accordance with the time period, region and circumstances. Their relevant references are available in Janm Sakhies. Hence in my view both are having equal importance

(In this context learned advocate cross-examining, advocate has filed the photocopies, self authenticated, extract list document No. 249 C-I from the book "Suraj Prakash" written by Shri Gyani Gyan Singh, as document No. 250 C-1/1 to 250 C-1/2. Witness on comparing the extracts with the original book "Suraj Prakash" said that these are in accordance with the original one. Learned advocate cross -examining drew the attention of witness towards document No. 250 C-1/2 (page 49) and asked if Guru Nanak Devji, in the matter written under title "Ayodhya Nagari" had referred Ayodhya Nagari. Witness said Guru Nanak Devji has asked about Ayodhya city in this para and had given preaching's to Pandits. Gyani Gyan Singh is an initiated reliable poet and historian in Singh Guru tradition.

Matter in document No. 250 C-1/2 (page 49) is not in accordance with "Tawarikh-a-Guru Khalsa" written by Gyani Gyan Singh because the details given at this page in the form of sakhies, is not a part of original creation of Gyani Gyan Singh. Front page of book "Suraj Prakash" whose photocopy was filed to-day as document No. 250 C-1/1, is before me. This is, neither in accordance with the creation of poet Chudamani Bhai Santosh Singh's original

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book "Shri Gur Pratap Suraj" nor in accordance with the creation of Gyani Gyan Sing's original book "Tawarikh-e-Guru Khalsa". Although I have been told that this book "Suraj Prakash" was the creation of above two poets. The publisher of this book are Bhai Chatar Singh, Jiwan Singh of Amritsar. I know the publisher of this book Bhai Chatar Singh Jiwan Singh. He has published a number of books. Guru Granth Sahib was also published by him. I have told that Gyani Gyan Singh is an authenticated historian. "Shri Gurupanth Prakash" and "Tawarikh Guru Khalsa" are among its famous books. These two books are the main books of Sikh cult. So far I recollect there are mistakes in citing samvats in these books. Besides this there are no other mistakes according to my knowledge. The book "Suraj Prakash" which is before me, I can only say that this is not a book either written by Gyani Gyan Singh or Bhai Santosh Singh. This book was publicized by invoking the name of these persons.

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Question : Have you seen any book or article till today moved by the names of Shri Gyani Gyan Singh, commentator Sodhi Teja Singh and poet Chudamani Bhai Santosh Singh, which was not written by them but was in vogue by their names?

Answer : So far the creation of poet Chudamani Bhai Santosh Singh is concerned, his book, Guru Nanak Prakash (in two volumes) and Shri Gur Pratap Suraj Ganth (in eight volumes) were published from Department of Language, Punjab.

So far creations of Gyani Gyan Singh are concerned, his creations with a number of modificationlchanges have

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been published by Bhai Veer Singh from Khalsa Samachar, Amritsar.

Bhai Veer Singh represents the ideology propogated by Britishers. Makalif also belonged to the same ideology.

Question : My contention is that the facts printed in document No. 250 C-1/2 (page 49) are not in accordance with your view point so you are treating it doubtful though you have said that Gyani Gyan Singh, author of this book, is a proven historian?

Answer : Gyani Gyan Singh is a proven historian but this is not applicable to his own creations. Creations, which are not written by him but are in vogue by his name, are not like this. So far the page No. 49 of the book "Suraj Prakash", which is before me, is concerned. I think it is my duty to say that at the time when Gyani Gyan Singh became very old and he was not well and there was no hope for his life, Bhai Veer Singh and his friends requested Gyani Gyan Singh that the three volumes of 'Tawarikh Guru Khalsa", which are published, should be given to them for sale and rest two parts, which were in manuscript form, should also be given to them for publication. Then, seeing no hope for his life Gyaniji had handed over the three published volumes, of "Tawarikh Guru Khalsa" and two volumes in manuscript form to Bhai Veer Singh. Fortunately Gyani Gyan Singh remained alive for a long period and Bhai Veer Singh and his friends neither returned the two volume of Tawarikh Guru Khalsa, which was in manuscript

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form, nor they published it. This forced Gyani Gyan Singh to exposed the deeds of Bhai Veer Singh and his friends in his new book "Ripudaman Prakash". Thus I have not fabricated anything. Whenever I have said that was based on facts and was said keeping in view the various events of Gyaniji's life.

I cannot say about the period when Gyaniji asked for the return of his above-mentioned manuscripts from Bhai Veer Singh, I can say only after seeing the material available with me after lunch.

(In this context, learned advocate cross-examining, advocate has filed the self-attested document No. 252 C-1/1 to 252 C-1/1O, vide list document No. 251 C-1 the book "Shri Guru Granth Sahib" (Thisri Sainchi, translation by Dr. Man Mohan Sehgal extract form). Witness, after comparing the relevant document of Shri Guru Granth Sahib said these extracts are in accordance with the original one.

Learned advocate cross -examining drew the attention of witness towards the document No. 252 C-1/2 (page 37) witness, after reading the page answered the question asked for by Learned advocate cross -examining that sayings written under the title "Tilang Mahia-ek" in this page is of Guru Nanak Devji. In this saying Guru Nanak has referred the invasion by Babar on India. He has also stated in this saying that ethical self-restriction of Pandits and Kazies have came to an end and Muslim women too, in this time of distress are reading Quran and remembering their God.

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Gyani Gyan Singh after publishing the "Tawarikh Guru Khalsa in his own supervision went to Amritsar in 1951 Vikram 1984). Where he fell ill but fortunately he remained alive for about 3O years.

(In this context, Learned advocate cross -examining has filed self-attested photocopies of document No. 254 c-I/i to document No. 254 C-1/17 vide document No. 253 C-1, the extract from the book Shri Guru Granth Sahib (Doosri sainchi). Witness, after comparing the relevant extract filed from the book Aadi Guru Granth Sahib (Doosri sainchi) said photocopies are in accordance with the original one.)

Learned advocate cross-examining drew the attention of witness towards document No. 254 C-1/2 to document No. 254 C-1/11 (page 8 to 17). Witness after seeing it said Dr. Manmohan Sehgal has expressed his views under the title "Translation" in page No. 8 to page 17. Dr. Manmohan Sehgal is a Punjabi and Hindi Scholar. He has contributed towards the literature of Sikh cult besides translating Guru Granth Sahib. Saying of Guru Nanak Devji was given under Aala-Mahala-I, in document No. 254 C-1/12 (page 226), which runs upto document No. 254 C-1/13 (page No. 227). In this, Guru Nanak Devji has given live description of Babar's invasion to Sedpur. Sayings of Kabir Das was given under the title "Asha" in document No. 254 C-1/16 (page 400). It is written in it that Guru Nanak Devji used to sing this sayings. Hence I could not say whether Guru Nanak Devji used to singh this sayings of Kabir Dasji it or not. It is not compiled in the form of debate. Bit it is under Kabir Dasji's sayings under title rag "Asha'. Guru Arjun Devji has also compiled this saying of Kabir Dasji while compiling Shri Guru Granth Sahib. The saying of this saint was compiled in

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accordance with the Guru ideology. Guru ideology I mean the saying of Guru Nanak Dev and his successor Gurus under the Vedk tradition. This compilation is known by the name 'Guru Math'

This saying of of Kabir Das is in accordance with the saying of Guru Nanak Devji. It is not correct to say that Babar had not invaded India to inflict a loss on Hindu Dharm or Hindus. It is also not correct to say that Babar invaded India just to acquire the power. It is also not correct to say that the views expressed by me in my book, document No. 206 C-1, and are not in conformity with the views of Guru Nanak Devji.

Learned advocate cross-examining drew the attention of towards the book, document No. 206 C-1. Witness said a word "Alamgir Nama" was figured in his book. This is a name of book, which is related to the rule period, Aurangzeb. I have referred this book in my book; document No. 206 C-1 without reading it. I could not get this book. So I had to depend, for the extract of this book on the secondary source. Because I have not read this book, I cannot say about the language of the book and when it was published. I guess its language must be in Fharsi.

I have used the word "Khalsa" in my book at a number of times. Originally this word is from Arabi and Fharsi language. In both the languages this word means the area, which remains under the control of the King.

Guru Teg Bahàdur is a ninth Guru of Sikh cult. The word Teg is written in its full form. There is no cipher below the alphabet "Ti it is because of misprinting. There is nothing, otherwise, about this.

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I have, at a number of places, used the word "Muasir-a Alamgir" in my book. It is a name of a book. I have read the Punjabi translation of this book rendered by Fouja Singh. This translation is compiled by Fouja Singh. I do not remember the year of its compilation and publication "Muasir-e-Alamgir" compiled by Fouja Singh is in Punjabi. It is compiled by Fouja Singh but translated by some one else, whose name I am not able to remember. Original book is in Fharsi. I have no knowledge about how many pages original Fharsi book contains and when it was published. "Muasir" word, so far I remember is of Fharsi language. This word is used in Urdu also. It is used in Urdu and Fharsi in one context only.

I have seen a number of translations in my life, whose translators have died. Hence in such type of cases, it is not possible to have personal information and for the authentication of the translation rendered by such translation on have other scholars. A translation published from an authorized institution, can be believed without knowing about the translators. I have followed the same procedure about the translation given in my book, document No. 206 C-1.

Question : Whether it is appropriate for a writer to see from one angle only for writing on historical subject or it is required to be seen from other angles also?

Answer : If there is any controversial matter, it will be appropriate to consider it from various angles and if it is not a controversial matter, in that case even after considering from various angles it is not necessary to mention.

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I first heard about the Shri Ramjanmbhoomi dispute in the beginning of decade of 1980.

Learned advocate cross -examining drew his attention to page 3 of the Examination in chief affidavit. Witness said that it is written at this page that it is fully proved from the brief of these books that the disputed land is the birthplace of Shri Rama.

Question : Whether the area, villages, mohalla and number of Shri Ramchanderji's birthplace are indicated in the books referred by you?

Answer : I have not found any such number during my study because this is not the basic subject of the sakhies referred by me.

I have read the free translation of Guru Granth Sahib, in Hindi. Free translation rendered by Dr. Manmohan Sehgal, which I read years before. In addition to this I have read some part of translation, but the name of translator I am not able to recollect.

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Learned advocate cross -examining drew his attention towards a part of his statement at page 14, recorded on 1.12.2004 that "All the three, Guru Nanak Devji, Guru Teg Bahadurji and Guru Govind Singhji have said themselves the descendant of Bhagwan Ram and asked if the descendant of Shri Ramp means the breed of Shri Rama. Witness said that descendant means born in the dynasty of Lord Rama. In my view there is difference in between the born and descended. However, in the case of a great man, the word descended is used.

Question : According to you, Guru Nanak Devji, Guru Teg Bahadurji and Guru Govind Singhji had said themselves the descendant of Lord Rama, from mother's side or father's side.

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Answer : All the three Gurus said themselves as descendant of Lord Rama. It is clear from this that it is from their father's side.

The reference about these three Gurus being from. Lord Rama descendants is found in "Makka Madina the Gosthi". Wherein Guru Nanak Devji, said that he is a descendant of Lord Rama. The reference of which, alongwith the evidence is given in my book in first chapter and similarly it was stated in the first chapter of this book that Guru Govind Singh in his creation "Vichitra Natak" said that Guru Nanak Devji was from the family of elder son of Lord Rama, Kush and he himself is from the family of Lord Ram's younger son Lav.

The book "Makka Madina the Gosthi" in handwritten was published before the publication of "Gyan Ratnawali" written by Bhai Mani Singh. I do not remember when it was first published in the book form. Volunteer : that its year of publication was given in the appendix to my affidavit.

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Verified the statement after reading.

Sd/-

Rajinder Singh

18.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 19.1.2005. Deponent to be present.

Sd/-

(Hari Shankar Dubey)

Commissioner

18.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

19.1.2005
D.W.2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 18.1.2005, Cross-examination of witness on affidavit by Shri Mustaq Ahmad Siddique, advocate on behalf of Plaintiff No. 7 Mohd. Hasim, in Other Original Suit No. 4/89 continues.)

The book "Makka-Madina the Gosthi" was published in the year 1988. Learned advocate cross -examining drew the attention of witness towards his book document No. 206 C-1 (page 2) and asked whether the famous creation "Waran" given in the third line under the title "Mansik sthiltha ka wah kal" comes under the category of janmsakhies or not or it is itself a janmsakhi? Witness said that the famous creation "Waran" by Bhai Guru Das is an authentic creation in Sikh literature. In the first "Waran" the events relating to the life of Guru Nanak De were narrated and Sikh scholar treat it as basic janmsakhies. Saying compiled in Guru Granth Sahib and sayings compiled in janmsakhi has equal importance to achieve the God. In janmsakhies, historical importance of the sayings compiled in Guruvani has been mentioned. So in my view both have equal importance in regard to Sikh religion. The views expressed in my book that janmsakhies after the Guruvani are given the most importance, are correct. There is no difference in between these two.

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Volunteer : that same thing has been said in different manner.

I have also read Quaran Sharif. I have read the translation of Quran Sharif. I have read the translation of Quran Sharif twice. I have referred teen sura of Quran Sharif at page 5 of my book, document No. 206 C-1. I have read the entire translated version of these three sura. Volunteer : that I have already stated that I have read the entire translation of Quran Sharif. In my book in second para at page 5, the word "ale Imran" was used, which should be, in purity, "Aale Imran". Aale Imran is a word of Arabi language. These are two words. These means the descendants of Imran or it's meaning might be the material in connection wth Imran. Imran was a person, but I am not able to recollect at present who he was. I do not have the knowledge about the nationality, religion, cult or time of Imran. But he was before Prophet Mohammed Sahib. I do not remember at present what was the subject matter of this Sura. "Sura-an-Nisa" is written in the second Para and "Sure toba" is written next to it. I do not remember the meaning and subject matter of these sura.

No one or one can himself decide whether he has a weak, normal or sharp memory. At the time when I wrote this book, I understood the meaning of these three words, because at that time these things were fresh in the memory. I have also understood the subject matter of these three suras because these meaning was told by earlier translators. I have read the translation rendered by two translators. This translation is in Hindi language. One of these translators, I think was Maulana Fateh Mohmad Jalandhari and second one perhaps was Farqu Thanvi. I do not remember whether both the translators were alive or not at the time when I read these translation. I never

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tried to obtain personal information about these translators. If a translator, at the time of rendering the translation, is not careful, then in that case its meaning can be changed or it may not be changed and the translations rendered by him can go fully against its basic thought although in general, it is not possible. It is possible only if translator deliberately produces wrong translation.

Question : In my view, by changing the place of word or by putting coma" or by not putting "coma" not only translation but also basic reference is also get changed and derives another meaning as "Roko-Mat Jane Do". If coma is puts next to word Roko, it meaning will be changed. What you have to say in this regard?

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Answer : Using coma" is a very modern technique. In ancient languages comma was not in usage. As such, now a days, comma is used while rendering the translation from ancient languages. That is why there is importance of comma. Comma is used so that old languages are interpreted correctly. But if a place of comma is changed, its purport gets changed.

'Quran Sharif' is in Arabi language. Arabi is an ancient language. As per my knowledge "comma" is not used in Arabi language.

Question : I am sure that in Arabi language, particularly in Quran Sharif, comma, colon, semi-colon, full stop, half stop are definitely used. What you have to say in this regard?

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Answer : In this regard, I have to say that indicative sign comma, colon, semi-colon etc., which are being used now a days, have no relation with the Arabi language. So far, use of these to determine the meaning of sentences of Arabi language are concerned those signs were different. These signs are not in accordance with the concept of English language. I do not say that indicative sign were not used in Arabi language for the above signs. What I mean to say is that "comma" etc. were not used in that language.

I have ho knowledge about the sign used in Quran Sharif for full stop and semi-stop. I have no knowledge about the sign being used in Arabi language for full stop and semi-stop, because I do not know Arabi language. Full stop and semi- stop have been used in "Quran Sharif" but for this, in Arabi language, it has its own fixed certain sign. Signs are used in Arabi language and particularly in 'Quran Sharif' for expressing the meaning of a sentence.

Learned advocate cross -examining drew the attention of witness towards para 14 of Examination in chief affidavit and asked whether have you found the area of said birthplace of Lord Shri Ramchanderji, its boundary, Villages, Mohallas, Tahsil, sub-divisions, Gata No., Bandobast No. etc. anywhere written in the books referred in para 6 to para 13 of the affidavit or not.

Learned advocate Shri Ajay Kumar Pandey on behalf of plaintiff in other original suit No. 5/89 has raised an objection upon the said question by Learned advocate cross -examining that this is complex question. Some such word5have been used in this question, which were in

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vogue at that time or not, in the books referred in the para 6 to para 13 of the affidavit. Hence only after making the meaning of those words clear such as Gata, Bandobast number etc., permission for asking such question should be allowed.)

Witness said that in regard to the question asked for about the Bandobast number I have already stated yesterday that such words were not used in the books referred by me because it is not basic subject of the books.

Question : The words indicated in the above stated Question were used to indicate a place. Whether any synonymous word have come to your notice during your study in the books referred by you in para 6 to 13 of your affidavit?

Answer : According to me other words were used, in the above-mentioned reference books to indicate the Shri Ramjanmbhoomi place.

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The words used in sakhies indicate the place of Shri Ramjanmbhoomi. In my view, from these words Shri Ramjanmbhoomi can be indicated.

"Janmsakhi Bhai Bala" is the first book, referred in para 6 of my Examination in chief affidavit. There is no such word in the book, which indicates Ramjanmbhoomi place. In the books referred in para 6 of the affidavit; there was no such word, which indicates Shri Ramjanmbhoomi site. Among the two books referred in para 6 of my affidavit, no fact is given in the books "Sach Khand Pothi Janm Sakhi Guru Nanak Dev" to indicate Shri Ramjanmbhoomi site which has been said by me. Ayodhya city was referred therein.

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Similarly "Aadi sakhies" and "Puratan janmsakhies" have been referred in para 7 of my Examination in chief affidavit. No facts were given in these books to identify Shri Ramjanmbhoomi site. Rather it was referred therein that Ayodhya Nagari is one among the 68 holy places, where Guru Nanak Dev had visited.

Indications are available to identify Ramjanmbhoomi site in the book "Pothi Janmsakhi Gyan Ratnawali" referred in para 8 of my affidavit. It is indicated in fifth to seventh line of enclosure 5, document No. 12/12 (page 213) that Guru Nanak Devji had reached Ayodhya city. This Ayodhya city is of Shri Ramchanderji. "Let us go for its darshan" does not indicate Ramjanmbhoomi site but it is an indication that they went to Ayodhya city. In the extract from "Pothi Janmsakhi" filed as an appendex-5, the sentence "So chal iska Darshan Kareia" was used for to indicate Ramjanmbhoomi site. It is the only extract in this book, Pothi Janmsakhi, which give indication of the Ramjanmbhoomi site.

In the book referred in para 9 of my Examination in chief affidavit there are indications, which in some less clear terms identify Shri Ramjanmbhoomi site. It was written in the first two lines under the title "Guruji went to Ayodhya" in the book filed as an appendix-6, document No. 12/15 (page 261) that we must see the place where(was born and lived his childhood. Only this much was written in this book in this regard. Volunteer : , that specific indication has been marked in this book towards the place where Shri Ramchanderji was born and lived, i.e. we must see that place before we go. These words are the indication of RamjanmbFoomi site, which I have spoken about.

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It is written in couplets No. 1000 and 1001, under the title "Pilgrimage" in document No. 12/19 (page 151) to indicate the Ramjanmbhoomi site described in my book, the extract of which was referred in para 10 of my Examination in chief affidavit and part of which was filed as appenthx-7, that Guru Nanak Dev, alongwith Mardana went to Ayodhyapuri, where Saryu flows. He took bath in Saryu water and sought darshan of Lord Rama with full concentration. This is the only quotation available in this entire book i.e. Guru Nanak Vansh Prakash" in this regard.

Question : Is it correct to say that while answering the above question, appendix-7 of your Examination in chief affidavit was before you, which is in Punjabi language and on seeing document No. 12/19 you could not tell the Punjabi words rather you have said about its Hindi translation?

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Answer: I have stated the translation of couplets No. 1000 and 1001, referred in above extract and not after reading the basic Punjabi.

No book was referred in para 11 of my Examination in chief affidavit.

One book has been referred in para 12 of my Examination in chief affidavit, extracts of which have been filed as appendix No. 8 and 9. I have already stated about the book referred at appendix No. 8 and 9. Volunteer : that in the extracts given as appendix No. 8 and 9, which gives the indication that Guru Nanak Devji had stayed in Ayodhya and had penance for a number of days and the site where he performed penance was very near to Brahmkund and was about at a distance of two hundred

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and two hundred fifty yards from the Shri Ramjanmbhoomi. It was said that this subject was referred in the first two lines in para 2, appendix 8, Document No. 12/24 (page 190). These lines are as: Then Guru Nanak sat at a place, towards south, were there were five holy places in Ayodhya. There was a Math above it. He sat there and worshipped the God. No facts, in addition to the position given in appendix 8 and 9 are there to identify the Ramjanmbhoomi site.

Two books were referred in para 13 of my Examination in chief affidavit, one is "Shri Guru Tirath Sangrah" and second one is "Tawarikh Guru Khalsa". In the second and third lines next to para No. 2, where number 5 is written in Punjabi in appendix 10, document No. 12/39 (çage 130), it was written about the geography of Ramjanmbhoomi site that "We came here, at the birthplace of our old man Rama". Other than this, nothing more was described anywhere in the entire book, about the geography of Ramjanm place. In second book, extract of which was filed as appendix 11, in the last second line to third line at next page in document No. 12/41 (page No. 283) it was written about this that "Itayo chal Mirzapur Aadik Nagranu Dekhede Hony, Ayodhyaji Bashist Kund (a place of an oblation in the house of Bashistji) ja Tahre. Then after seeing Suryakund, Hanuman temple of Ramchanderji, Sita kitchen etc. gave donation at Swargdwar, Guptarghat and took bath in Saryu. No other description of geography according to my knowledge so called Ramjanmbhoomi by me, other than mentioned above is given in this book.

Question : My contention is that you have said that there are indication of so called Ramjanmbhoomi in the books referred by you in para 6 to 13 of

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your main-examinee affidavit and not from the reference you have cited. What you have to say in this regard?

Answer : I do not at all agree with this that such indications are not there.

Learned advocate cross -examining drew the attention of witness towards a part of para 12 of his Examination in chief affidavit that "Ek Panj thirthi the uske uper ek matu tha" and asked about its meaning from witness. Witness said when we see from north to south in Ayodhya, there are five holy places called panch tirathi and there was a Math above these five holy places. Guru Nanak Dev used to sit there for worship. "Ek panj tirathi thi" means a place with five holy places. Next to it, was written that "Uske uper ek Matu tha" and its literal meaning is that there was a Math above it.

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Learned advocate cross -examining had drawn the attention of witness towards the sentence "at a distance of two hundred and fifty yards" referred in the last line 8 and 9 at page 296 of the his statement recorded to-day. Witness after reading the sentence said that I have stated the meaning of original one and there the meaning of original one, which is in Punjabi language. It is the meaning of the original one written in Punjabi language. The part of original in Punjabi "Two hundred to two hundred and fifty yard distance' has not been covered in the said statement.

Question : Whether you have said this thing fascinated by the love for Rama or it has been said on your behalf under the influence of your intellect?

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Answer : I saw Shri Ramjanmbhoomi site and place of Guru Nanak Dev penance, almost two and a quarter years before and expressed my view about the site told by Sodhi Meherban. So whatever I have understood the same have expressed the meaning after due consideration of the facts.

I visited only at Brahmakund holy place an the five holy places of Chakra, Brahmakund, Rinmochan, Papmochan and Sahastrasar when I went to Ayodhya on 26th August 2002. The place of penance of Guru Nanak Devji and Brahmakund holy place are there at this place. According to my studies, the place of Guru Nanak Dev's penance is situated in the north of Brahmkund Gurudwara.

Learned advocate cross -examining drew the attention of witness towards the part written at this page (page 116) and page 117 under the title "Shri Ramjanmbhoomi punah Aaurangzeb ke adhikar main", in his book document No. 206 C-1. Witness after reading this said that in this part, I have given extract from the book named "Alamgir Nama". The extract given at page No. 116 and 117, from "Alamgirnama" were taken by me from the book "Ramjanmbhoomi ka Rakt Ranjit Itihas". I have read the entire book. The book "Shri Ramjanmbhoomi Ka Rakt Ranjit Itihas" is the same whose front page was filed in other original suit No. 3/89 as document No. 44 C-1. The name of book and of the author shown was as it but its publishers are others and the extract of the book, which I read has not been filed. The name of publisher of book, which I read, is given at book page No. 112, as "Shastri Pustak Bhandar, Kapuria Mandir, Ayodhya, second edition, 1981.

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Question : Do you agree or disagree with the contents written in the book "Shri Ramjanmbhoomi Ka Rakt Ranjit Itihas" read by you?

Answer : I agree with the extract given by me as second source from this book. So far the question of agreement or disagreement with the remaining part of this book is concerned, I have read this book 15-16 years ago. So I cannot say, to-day, about the agreement or disagreement with the contents of it because I do not remember it to-day. I have already stated in my book about the normal opinion formed by me after reading this book.

Question : Have you given the relevant extract from this book only after reading the book "Shri Ramjanmbhoomi Ka Rakt Ranjit Itihas" or on the indication given by others, without reading the book thoroughly?

Answer : I have not written my book on the indication given by a particular person about a specific event. I have accordingly written about Gurus only what I read and understood, during my study.

Question : What is the basis of your writings you have given in your book about Ramjanmbhoomi, besides the sayings of Gurus?

Answer :These facts have been written on the basis of available historical and literary facts gained during my study.

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I have not read the book Alamgirnama, so I cannot say whether the facts, given by me at page No. 116 and 117 of my book from the book Alamgirnama are in that book or not. I have already stated in this regard in the statement given by me, yesterday.

Question : My contention is that the material written at your book page No. 116 and 117 from the book Alamgirnama, is neither written in "Alamgirnama" nor such incidents happened. What you have to say in this regard?

Answer : I can only say after reading the book Alamgimama, whether this point was written in it or not.

Question : Have you written this point in your book without knowing about the above points?

Answer : I comprehend that a number of historians, to whom original source does not became available, writes the concerned points on the basis of sayings of other historians or writer's and I have too followed the same practice here.

Verified the statement after reading.
Sd/-
Rajinder Singh
19.1.2005

Typed by the stenographer as dictated by me in the open court. In continuation to this the suit may be listed for further cross-examination for 20.1.2005. Witness to be present.

Sd/-
(Hari Shankar Dubey)
Commissioner
19.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

20.1.2005
D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 19.1.2005, Cross-examination on affidavit from witness, by Shri Mustaqu Ahmad Siddique, advocate on behalf of Plaintiff No. 7, Mohd. Hasim, in Other Original Suit No. 4/89 continues.)

The five holy places mentioned in sub-para of para 12 of my Examination in chief affidavit are together called Panchtirth. I have read in "Sachkhand Pothi Janmsakhi Guru Nanak Devji" about the visit of Guru Nanak Devji to Brahmakund, one among the five holy places and on the basis of same I have told this. I comprehend from the writings in "Sachkhand Pothi" that Guru Nanak Dev went at Brahmkund. Although no specific writing was in Sachkhand Pothi to the effect that Guru Nanak Devji went only at Brahmakund.

Learned advocate cross -examining drew the attention of the witness towards the book "Siyarul Mukhta nfl, referred in second para at page No. 92 of book document No. 206 c-i, the witness on seeing it said, "I have not seen this book". I have referred the book on the basis of Shri Guru Teg Bahadur, Pharsi source. This Pharsi source is related to the book edited by Dr. Pyar Singh. Book by Dr. Pyar Singh was not referred in this para. Volunteer : that "Shri Guru Teg Bahadur, Pharsi

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source" is the name of book. I have not given the name of author, editor, publisher and year of publication, in this para.

Learned advocate cross -examining drew the attention of witness towards second para at page No. 82 of book document No. 206 C-i. Witness said that the extract given is from the book by Eliet and Douson, Hindi edition, volume-7. Eliet and Douson is a historian. The name of the book by Eliet and Douson is not written in this para. The name of book by Eliet and Douson was referred in my book at a number of pages. For example, its name has been given at page No. 30. The original book by Eliet and Douson is in English. The name of this book is "History of India as told by its own historians". This book has eight volumes. Its Hindi version in eight volumes, called "Bharai ka Itihas" was published by "Shiv Lal and Co., Agra". The book by Eliet and Douson, referred at page 82 of my book, is the book "Munthkhab-al-Lobad" written by Mohd. Hasim Khafi Khan. It is not correct that the above book by Mohd. Hasim Khafi Khan has not beenreferred in the book by Eliet and Douson.

I have given extract from the book called "Alamgirnama", in the second para at page No. 113 of my book, document No. 206 C-i. Because I have given this extract from the second source "Shri Ramjanmbhoomi ka Rakt Ranjit Itihas" and not from the book "Alamgirnama". So I cannot say whether this extract is given or not in the original "Alamgirnama". I have in my book at a number of places given extract from the book "Muasir-a-Alamgir". I have taken this extract from the Punjabi translation of the book, edited by Dr. Fouza Singh. Because this book was edited by authentic historian, Dr. Fouza Singh, I can with confidence say that this extract was given from the book

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"Alamgirnama". It is not correct to say that the book "Muasir-a-Alamgir" does not contain such events. The book by Dr. Fouza Singh are available in English and Punjabi languages. I cannot say whether Dr. Fouza Singh has written the book in Persian language or not. I also cannot say whether Dr. Fouza Singh was conversant with Persian language or not. It is not correct to say that I have written my book with prejudice and influenced by particular ideology.

Learned advocate cross -examining has filed photocopies of self attested extract from the book "Srimdev Murariji ke jiwani" list document No. 255C-1 document No. 256C- 1/1 to 256C-1/5.

Witness after comparing the photocopy of the said book, filed by Learned advocate cross -examining , said that extracts filed, were in accordance with the photocopy made available.

(Learned advocate Shri Madan Mohan Pandey on behalf of plaintiff No. 2/1 in other original suit No. 4/89, has raised an objection over the point that extract filed, cannot be compared with the photocopy made available by Learned advocate cross -examining .)

Learned advocate cross -examining drew the attention of witness towards document No. 256 c-i/i. Witness said that I have not heard about Srimdev Murariji. Learned advocate cross -examining drew the attention of witness towards document No. 256 C-1/3 (page 3). Witness said, without reading the whole book, I cannot say whether the points written therein are correct or not. It depends upon the perception of the author, for the intent he writes.

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This has not come to my notice that there was conflict in between the followers of Vaishnav and Shev and they used to cause damage to each other's religious places.

Ayodhya, from the view of Muslims, is an important religious place. The points related to this are found in the book written by Avadhwasi Sita Ram. Whether the points written in the book by Avadhwasi Lala Sita Ram about the religious places of Muslims are correct or not, this I can say only after reading his book again.

Witness said the book by Avadhwasi Lala Sita Ram, referred above by me is the same book, which has been filed in the court as docunieut No. 107 C-1122. Avadhwasi Lala Sita Rain is an authentic historian or not, I cannot answer this question, I can only say that I have read this book much earlier. I have stated in my statement about Avadhwasi Lala Sita Ram. I have mentioned the book "Murakka-e-Khustravi" in my book. I have no knowledge about the meaning of "Murakka". I have no knowledge about that Ayodhya was the capital of Avadh state from 1194 to 1722. As per my knowledge Avadh was a province, I know the word "Nassir", "Murtib", "Muwatif'. I do not remember at present that all the three words are used for same meaning or not. So far I remember the word "Murtib" stand for the word author. "Muwalif' means learned person. I do not remember the meaning of third word. I have referred the word "Laskar" in my statement, which stand for Army. This word is used in Arabi, Pharsi and Urdu languages. "Urdu" is originally is the word of Turki language, which means "Laskar". From the above meaning of Urdu it does not appear that Urdu is a language. But Urdu is a language too. This is a word of the Hindi

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language. Sunam means good name, fame, popular, etc. He again said that "Sunam" is primarily Sanskrit word, used in Hindi. In Sanskrit language it's meaning is the same. The word Sunam is made from the word "Su" + "Nam". Sunam is a free word of Sanskrit language. Comments of District Gazetteer, Faizabad was referred in my statement dated 23.12.2004. I cannot, without seeing the Babarnama translated by Yugjeet Nawalpuri, say about the date of this Gazetteer and its commentator.

In the statement at page 178, recorded on 4.1.2005, it was referred at page No. 480 in the book translated by Yugjeet Nawalpuri that they have marched towards Avadh on Monday. After seeing the relevant facts of the book, I can say that from where they marched and to which place. Marching towards Avadh means marching towards Ayodhya. It does not mean marching towards Avadh state. I have not referred the word "Avadh" by mistake. This word was used in the book Babarnama translated by Yugjeet Nawalpuri. It is not like that I have accepted the word used by Yugjeet Nawalpuri, as Ayodhya, without examination. Ayodhya is called Avadh and when we talk about Avadh state, means Ayodhya city, within Avadh. As per my knowledge, Ayodhya city is also called Avadh city.

The word figured in my statement "Antaryami" "Prabhu" and "Parmatma" stand for one meaning and is the names of one omni-present live super power.

All the saying of Guru Nanak Dev has not been compiled in Guru Granth Sahib during the period of fifth Guru. Fifth Guru had compiled only those sayings, which he deemed necessary.

It is not correct to say that the matter, which I have referred in my statement about disputed site, are totally false. It is also not correct that disputed site was never regarded as Ramjanmbhoomi temple. It is also not correct

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to say that there was not an idol in the disputed Bhawan before 22/23rd December 1949. It is also not correct to say that regular namaz, five times a day, was being performed in disputed Bhawan upto 22/23rd December 1949.

(Cross-examination by Mustaq Ahmad Siddiqui, advocate on behalf of defendant No. 5, in other original suit No. 5/89 and plaintiff No. 7 in other original suit No. 4/89, concluded.)

Shri Irfan Ahmad, Advocate on behalf of defendant No. 6/1, ori suit No. 3/89, Shri Phazie Alam, advocate on behalf of defendant No. 6/2, original suit No. 3/89 and Shri C.M. Shukia, advocate on behalf of defendant No. 26, original suit No. 5/89, has accepted the cross examination conducted by Abdul Mannam, advocate, Shri Zaffaryab Jilani, advocate and Shri Mustaqu Ahmad Siddiqui, advocate.

Cross-examination on behalf of all plaintiffs concluded. Deponent is allowed to leave.

Verified the statement after reading.

Sd/-
Rajinder Singh
20.1.2005

Typed by the stenographer, as dictated by me in the open court.

Sd/-(Hari Shankar Dubey)
Commissioner
20.1.2005

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Before : Commissioner, Shri Hari Shankar Dubey, Additional Distt. Judge/Officer on Special Duty, High Court, Lucknow Bench, Lucknow.

20.1.2005

D.W. 2/1/1 Shri Rajinder Singh

(Commissioner appointed by Hon'ble Full Bench vide order dated 3.12.2004, in Other Original Suit No. 4/89.)

(In continuation to dated 19.1.2005, Cross-examination on affidavit from witness, by Shri Mustaqu Ahmad Siddique, advocate on behalf of Plaintiff No. 7, Mohd. Hasim, in Other Original Suit No. 4/89 continues.)

The five holy places mentioned in sub-para of para 12 of my Examination in chief affidavit are together called Panchtirth. I have read in "Sachkhand Pothi Janmsakhi Guru Nanak Devji" about the visit of Guru Nanak Devji to Brahmakund, one among the five holy places and on the basis of same I have told this. I comprehend from the writings in "Sachkhand Pothi" that Guru Nanak Dev went at Brahmkund. Although no specific writing was in Sachkhand Pothi to the effect that Guru Nanak Devji went only at Brahmakund.

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author, editor, publisher and year of publication, in this para.

Learned advocate cross -examining drew the attention of witness towards second para at page No. 82 of book document No. 206 C-i. Witness said that the extract given is from the book by Eliet and Douson, Hindi edition, volume-7. Eliet and Douson is a historian. The name of the book by Eliet and Douson is not written in this para. The name of book by Eliet and Douson was referred in my book at a number of pages. For example, its name has been given at page No. 30. The original book by Eliet and Douson is in English. The name of this book is "History of India as told by its own historians". This book has eight volumes. Its Hindi version in eight volumes, called "Bharai ka Itihas" was published by "Shiv Lal and Co., Agra". The book by Eliet and Douson, referred at page 82 of my book, is the book "Munthkhab-al-Lobad" written by Mohd. Hasim Khafi Khan. It is not correct that the above book by Mohd. Hasim Khafi Khan has not been referred in the book by Eliet and Douson.

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"Muasir-a-Alamgir" does not contain such events. The book by Dr. Fouza Singh are available in English and Punjabi languages. I cannot say whether Dr. Fouza Singh has written the book in Persian language or not. I also cannot say whether Dr. Fouza Singh was conversant with Persian language or not. It is not correct to say that I have written my book with prejudice and influenced by particular ideology.

Learned advocate cross -examining has filed photocopies of self attested extract from the book "Srimdev Murariji ke jiwani" list document No. 255C-1 document No. 256C- 1/1 to 256C-1/5.

Witness after comparing the photocopy of the said book, filed by Learned advocate cross -examining , said that extracts filed, were in accordance with the photocopy made available.

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(Learned advocate Shri Madan Mohan Pandey on behalf of plaintiff No. 2/1 in other original suit No. 4/89, has raised an objection over the point that extract filed, cannot be compared with the photocopy made available by Learned advocate cross -examining .)

Learned advocate cross -examining drew the attention of witness towards document No. 256 c-I/I. Witness said that I have not heard about Srimdev Murariji. Learned advocate cross -examining drew the attention of witness towards document No. 256 C-1/3 (page 3). Witness said, without reading the whole book, I cannot say whether the points written therein are correct or not. It depends upon the perception of the author, for the intent he writes.

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This has not come to my notice that there was conflict in between the followers of Vaishnav and Shev and they used to cause damage to each other's religious places.

Ayodhya, from the view of Muslims, is an important religious place. The points related to this are found in the book written by Avadhwasi Sita Ram. Whether the points written in the book by Avadhwasi Lala Sita Ram about the religious places of Muslims are correct or not, this I can say only after reading his book again.

Witness said the book by Avadhwasi Lala Sita Ram, referred above by me is the same book, which has been filed in the court as docunieut No. 107 C-1122. Avadhwasi Lala Sita Rain is an authentic historian or not, I cannot answer this question, I can only say that I have read this book much earlier. I have stated in my statement about Avadhwasi Lala Sita Ram. I have mentioned the book "Murakka-e-Khustravi" in my book. I have no knowledge about the meaning of "Murakka". I have no knowledge about that Ayodhya was the capital of Avadh state from 1194 to 1722. As per my knowledge Avadh was a province, I know the word "Nassir", "Murtib", "Muwatif'. I do not remember at present that all the three words are used for same meaning or not. So far I remember the word "Murtib" stand for the word author. "Muwalif' means learned person. I do not remember the meaning of third word. I have referred the word "Laskar" in my statement, which stand for Army. This word is used in Arabi, Pharsi and Urdu languages. "Urdu" is originally is the word of Turki language, which means "Laskar". From the above meaning of Urdu it does not appear that Urdu is a language. But Urdu is a language too. This is a word of the Hindi language. Sunam means good name, fame, popular, etc.

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He again said that "Sunam" is primarily Sanskrit word, used in Hindi. In Sanskrit language it's meaning is the same. The word Sunam is made from the word "Su" + "Nam". Sunam is a free word of Sanskrit language. Comments of District Gazetteer, Faizabad was referred in my statement dated 23.12.2004. I cannot, without seeing the Babarnama translated by Yugjeet Nawalpuri, say about the date of this Gazetteer and its commentator.

In the statement at page 178, recorded on 4.1.2005, it was referred at page No. 480 in the book translated by Yugjeet Nawalpuri that they have marched towards Avadh on Monday. After seeing the relevant facts of the book, I can say that from where they marched and to which place. Marching towards Avadh means marching towards Ayodhya. It does not mean marching towards Avadh state. I have not referred the word "Avadh" by mistake. This word was used in the book Babarnama translated by Yugjeet Nawalpuri. It is not like that I have accepted the word used by Yugjeet Nawalpuri, as Ayodhya, without examination. Ayodhya is called Avadh and when we talk about Avadh state, means Ayodhya city, within Avadh. As per my knowledge, Ayodhya city is also called Avadh city.

The word figured in my statement "Antaryami" "Prabhu" and "Parmatma" stand for one meaning and is the names of one omni-present live super power.

All the saying of Guru Nanak Dev has not been compiled in Guru Granth Sahib during the period of fifth Guru. Fifth Guru had compiled only those sayings, which he deemed necessary.

It is not correct to say that the matter, which I have referred in my statement about disputed site, are totally

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false. It is also not correct that disputed site was never regarded as Ramjanmbhoomi temple. It is also not correct to say that there was not an idol in the disputed Bhawan before 22/23rd December 1949. It is also not correct to say that regular namaz, five times a day, was being performed in disputed Bhawan upto 22/23rd December 1949.

(Cross-examination by Mustaq Ahmad Siddiqui, advocate on behalf of defendant No. 5, in other original suit No. 5/89 and plaintiff No. 7 in other original suit No. 4/89, concluded.)

Shri Irfan Ahmad, Advocate on behalf of defendant No. 6/1, ori suit No. 3/89, Shri Phazie Alam, advocate on behalf of defendant No. 6/2, original suit No. 3/89 and Shri C.M. Shukia, advocate on behalf of defendant No. 26, original suit No. 5/89, has accepted the cross examination conducted by Abdul Mannam, advocate, Shri Zaffaryab Jilani, advocate and Shri Mustaqu Ahmad Siddiqui, advocate.

Cross-examination on behalf of all plaintiffs concluded. Witness is discharge.

Verified the statement after reading.

Sd/-
Rajinder Singh
20.1.2005

Typed by the stenographer, as dictated by me in the open court.

Sd/-
(Hari Shankar Dubey)
Commissioner
20.1.2005

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