

6. The Legal Proceedings

Now I narrate the proceedings of the court in serial order, as follows.

*Translation of English Communication*¹
In the court of the honourable A.E. Martineau,
District Magistrate, District Amritsar.

Plaintiff: The Empress of India.
Crime: Under Section 107 Criminal Procedure Code.
Defendant: Mirza Ghulam Ahmad *sahib*, resident village Qadian,
Tehsil Batala, District Gurdaspur.

Statement of Abdul Hameed

I am the son of Sultan Mahmud who lived in Jhelum. I came to Amritsar about 19 or 20 days ago. Mirza Ghulam Ahmad *sahib* of Qadian, District Gurdaspur, called me to his house and talked to me. He asked me to go to Dr. Clarke at Amritsar and kill him somehow or other. He knew me already but spoke to me about this affair on that particular day. I agreed that I would do just as he had asked. I did this because I am a Muslim and Dr. Clarke was a Christian. Mirza *sahib* had told me that it was permissible for a Muslim to kill a Christian. Then I went to Amritsar with this intention. I went to Dr. Clarke and said that I was first a Hindu, then I became a Muslim and now wanted to become a Christian. I also told him that I had been sent by Mirza *sahib*. Dr. Clarke sent me to the hospital where Christians live and receive education. I stayed in Amritsar for four or five days. Then Dr. Clarke sent me to another hospital which is in Beas. Yesterday Dr. Clarke asked me why I had come to Amritsar. Then I disclosed the

1. *Publisher's Note:* The original book, being in Urdu, gives Urdu translations of any court documents that were in English, as here. We have translated that Urdu version back into English.

real truth and said that I had been sent by Mirza *sahib* to kill Dr. Clarke, but I had now changed my mind. I feel sorry and repent. I have had this statement written of my own free will. I was a follower of Mirza *sahib* for two or three months at Qadian, prior to his asking me to go to Amritsar. Before going to Qadian, I have been at Gujrat where a Christian clergyman used to teach me. He wanted to send me to Rawalpindi but Muslims took hold of me and sent me to Mirza *sahib*. My father was a farmer and a *maulvi*. He was not a follower of Mirza *sahib*. After his death, my paternal uncle Burhan-ud-Din brought me up. He lived in Jhelum and was a follower of Mirza *sahib*. I had another paternal uncle Luqman. He married my mother after the death of my father. No one was present when Mirza *sahib* instructed me to go to Amritsar. He took me to a separate room in his house and said this to me. While I was with Mirza *sahib* I only studied the Quran. Maulvi Nur-ud-Din taught me. Before that particular day when he asked me to do this job, Mirza *sahib* liked me very much. But before that he never said anything to me about the murder of Dr. Clarke. Nor did Hakim Nur-ud-Din do so. I do not know if any other man came from Qadian after me. Mirza *sahib* asked me to kill Dr. Clarke with a stone when I got an opportunity to find him alone. My paternal uncle Burhan-ud-Din was a zealous Muslim. Mirza *sahib* had told me to come to Qadian after murdering Dr. Clarke. I would be quite safe there. I am Gakhhtar by caste. I am sixteen or seventeen years old.

*Read and accepted
correct.*
1st August 1897.

Seal:
True copy, Signature
Head Clerk. Signed.

Signature:
A.E. Martineau
District Magistrate.

*In the Court of A.E. Martineau,
District Magistrate, District Amritsar.*

Plaintiff: The Empress of India.
Crime: Under Section 107.
Defendant: Mirza Ghulam Ahmad *sahib*, Qadian, Tehsil Batala.

Statement of Doctor Martyn Clarke

I am a medical missionary and live in Amritsar. On 15th July Abdul Hameed came to me and said: "I am a Brahmin of Batala. Ghulam Ahmad Qadiani made me a Muslim. I remained with him as a student for seven years, and arrived at the conclusion that he was a very bad man. Now I want to leave him and become a Christian". I admitted him. His story did not appeal to me. I started making investigations about him. I came to know that this story was absolutely false. His name was Abdul Hameed, not Abdul Majeed as he had stated. Nor was he a Brahmin of Batala. In fact, he was a born Muslim of the Jhelum area. His paternal uncle, Burhan-ud-Din Ghazi, is a well known religious fanatic. His entire family are zealous followers of Mirza Qadiani. This young man had lived in Gujrat, like those seeking the Christian religion. He stole forty Rupees of his paternal uncle and wasted them in vice. Thereupon his uncle sent him to Mirza Qadiani. I personally went to Beas. Then I enquired from him. He openly admitted before five witnesses that Mirza Ghulam Ahmad had sent him to kill me. He was looking for an opportunity to smash my head with a stone or something similar when he found me asleep or in some other condition. He wrote all these events of his own accord. I produce this written paper which he signed in the presence of eight witnesses. I have known Mirza *sahib* since the time of the debate which took place in the summer of 1893. I had taken a major part in the debate. This debate took place between him and a very important Christian Abdullah Atham who is dead. I presided over the meeting and on two occasions had acted as debater in place of Mr. Atham. Mirza *sahib* was deeply aggrieved. Afterwards he predicted the death of all those who had participated in the debate, and my contribution had been tremendous. Since then his attitude towards me has been very hostile. After the debate the centre of special attention was Mr. Atham. Four separate attempts were made to kill him. During the last two months of the period fixed for his death, a special twenty four hour police

guard was posted at Ferozepur. He had to flee from Amritsar to Anbala and from Anbala to Ferozepur, because of the attempts made on his life. These attempts have been generally attributed to Mirza *sahib*. After his death, I have been in view. In many a veiled manner I have been reminded of this prophecy in Mirza *sahib*'s books. For this the greatest effort has been the one explained by Abdul Hameed. After Lekhram's death in Lahore which everybody attributes to Mirza *sahib*, I had a special reason to believe that some sort of an attempt would be made to kill me. I had gone on leave of absence for three months. On my return, Mirza *sahib* at once came to know about my arrival and Abdul Hameed reached me. I have sufficient reasons to believe the statement of Abdul Hameed and also to believe that Mirza *sahib* intends to do harm to me. It has always been the technique of Mirza *sahib* that he predicts the death of his opponents.

Signature: A.E. Martineau, District Magistrate.

Read out. Accepted. *Signature:* A.E. Martineau, District Magistrate.

Statement of Abdul Hameed: I had myself written the sheet of paper presented by Dr. Clarke, and signed it.

Signed by Judge as above.

*In the Court of the honourable A. E. Martineau,
District Magistrate, Amritsar.*

Plaintiff: The Empress of India.

Crime: Under Section 107.

To: Mirza Ghulam Ahmad *sahib*, Qadian.

Order

The statements of Abdul Hameed and Dr. Clarke indicate that Mirza Ghulam Ahmad of Qadian incited Abdul Hameed to kill Dr. Clarke, resident of Amritsar. There are reasons to believe that the said Mirza Ghulam Ahmad will commit the said breach of peace or a cognizable act which will result in breach of peace in this District. It has been requested that he should be asked to give surety for maintenance of peace. Circumstances are such as make it necessary to issue warrant of his arrest under Section 114 of the Criminal Code. Consequently

I issue the warrant for his arrest and direct him to appear here and explain why, under Section 107 of the Criminal Code, two separate sureties for maintenance of peace for one year be not taken from him, a personal surety of twenty thousand Rupees and other of twenty thousand Rupees.

Signed: A.E. Martineau, District Magistrate, Amritsar.
1st August 1897.

I have stopped issuance of the warrant since the case is not in my jurisdiction. See Indian Law Report No. 11, Calcutta: 713, 12; Calcutta: 133 and 6; Allahabad: 26.
Should be sent to District Magistrate Gurdaspur for action.

Signed: A.E. Martineau, District Magistrate. 7th August 1897

**True Copy
Attested by the Court**

*Court of Captain M.W. Douglas, District Magistrate,
District Gurdaspur*

9th August 1897

To: Mirza Ghulam Ahmad, son of Mirza Ghulam Murtaza, Caste Mughal, resident of Qadian, sub-division Batala, District Gurdaspur.

Whereas we have been informed by the honourable Magistrate, District Amritsar, and this information is supported by the statements of Dr. Martyn Clarke and Abdul Hameed recorded by the respected officer and sent to us, that you have incited Abdul Hameed to kill Dr. Martyn Clarke. Consequently there is apprehension that you are about to commit breach of the peace or about to perform an act which is likely to cause breach of the peace. Consequently you are commanded through this Order to present yourself on Tuesday 10th August 1897 during Court hours before the District Magistrate at Batala and explain the reason why you should not be required to deposit a personal surety of one thousand Rupees as penalty, with an undertaking of maintenance of public peace for a period of one year, and why a

surety document written by two sureties for Rupees one thousand per surety as penalty be not required to be deposited.

Issued today, dated 9th August 1897, under our signature and seal of the Court.

Signed: District Magistrate, Gurdaspur.

No: 4. Summons to the defendant

Under Section 152, Collection of Criminal Procedure Code

In the court of Captain Douglas, District Magistrate

To: Mirza Ghulam Ahmad, son of Mirza Ghulam Murtaza, caste Mughal, resident of Qadian Mughlan, sub-division Batala, District Gurdaspur.

Your presence is essential in order to make reply to the accusation under Section 107 Criminal Procedure Code. Hence you are ordered through this document to present yourself in person or through a duly authorised attorney or as the case may be, at Batala, before the District Magistrate on 10th August 1897. Be strictly enjoined of this.

Signed: Magistrate, District Gurdaspur.

*Copy of the statement incorporated in the record,
in the court of the honourable Captain M.W. Douglas,
Deputy Commissioner, District Gurdaspur.*

Attested by Court.

Seal of Court.

Plaintiff: Government of Her Majesty the Empress of India,
through Dr. Martyn Clarke.

Crime: Section 107 of the Criminal Code.

Defendant: To, Mirza Ghulam Ahmad Qadiani.

Statement of Henry Martyn Clarke on solemn affirmation

I have been a missionary doctor for fifteen years. I have known Mirza *sahib* since 1893. I was the originator of the religious debate which took place between Mr. Abdullah Atham and him. Mirza Ghulam Ahmad had claimed to be the leader of the Muslims. Before the debate began, we produced a book written by Maulvi Muhammad Husain Batalvi in which the leaders of the Muslims had declared that Mirza *sahib* was not a Muslim but an unbeliever and uncle of the Antichrist. I was president of the debate committee from the side of the Christians. Twice I had to participate in the debate in place of Abdullah Atham. Mirza Ghulam Ahmad had to suffer a crushing defeat. Mirza *sahib* declared that he worked miracles. We demanded healing of the blind and the lame who were brought there. But he could not do so. Then Mirza *sahib* predicted that the Christian adversary would die within fifteen months. That is to say, that whoever of the two parties was not following the truth would be thrown into hell by the punishment of death within fifteen months. I present the printed book *Jang-i-Muqaddas*. The sign ^ has been marked where Mirza *sahib* wrote this prophecy. Subsequently people had Abdullah Atham in mind. Abdullah Atham was an old man. Many persons were deputed to look after Abdullah Atham's health. Abdullah Atham was attacked many times, because of which he had to change his house. From Amritsar he went to Ludhiana and from Ludhiana to Ferozepur. During the last two months of the predicted period Abdullah Atham was granted special police protection, day and night. Out of the particular attacks one was made at Amritsar. Someone entrapped a cobra in an utensil and dropped it in the house of Abdullah Atham Christian. Although I did not see it myself yet it is true that that snake was killed and the public said so. Mr. Atham has also informed me

that it happened like this. At Ferozepur, shots were twice fired at Abdullah Atham and once the door of Abdullah Atham's bedroom was smashed.² Mirza Ghulam Ahmad is a wealthy man. He always offers to pay very large amounts of money on condition of falsification of his claims. As for example in the poster *Mi'yar-ul-Akhyar wal-Ashrar*, to quote the original, he has promised a reward of five thousand Rupees. I have come to know that he receives much money from his followers. He receives plenty of money sent through the post office. The attacks on the life of Abdullah Atham were generally attributed to Mirza *sahib*. This is how the newspapers reported. But Mirza *sahib* never contradicted them.³ In fact, in a way he expressed jubilation and

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2. If I really did have three attacks carried out during the prescribed term [of the prophecy], can it be imagined that Atham or his relatives, in spite of three attacks, would have remained so silent that they would have neither filed a suit, nor got the news printed in the papers, nor had me summoned for providing surety? In fact, they raised the hue and cry after the expiry of the predicted term at the time when five thousand posters were issued from our side about Atham getting frightened. This was done so that they might get some sort of an excuse. If Atham had published any writing before our poster, it should be presented. Why did Atham remain silent during the prescribed term when he was attacked? Further, why did his mouth remain sealed after the expiry of the term but before our poster? Those present know that upon just hearing the prediction he exhibited signs of fear.
 3. How blatant a lie is this that there was no denial of attacks by me! I published hundreds of posters and three voluminous books only with the intention of stating that if there had been attacks attributable to me then let Atham sue me in the court or take an oath. In fact, in order to complete this very argument, a payment of four thousand Rupees was offered if he took the oath. What could be a stronger repudiation of this absurd and baseless allegation? Atham assumed silence so much so that he could not advance any proof, until he died according to my second revelation. It is strange that during the term specified in the prophecy three attacks should take place but Atham remain silent at a time when it was his duty to raise hue and cry, and even after that term he remain silent till the publication of my posters. Further, when he is repeatedly accused of having been frightened and overawed by the prophecy, then three attacks are mentioned. Still further, at the time of being called to take oath he runs away saying that it is forbidden in his religion. Nor does he go to court. Regrettably, this is the honesty of the Christian clergymen. Dr. Clarke and Waris Din etc. by taking oath in the court, solved this issue also, as to whether Atham's refusal to take oath was based on good or crooked intentions. It should also be remembered that Atham did accept that he was overawed. The point to decide was whether the fear was

declared that Abdullah Atham had become a Muslim at heart. Mirza *sahib* calls himself the Promised Messiah. His intention is that a kind of general fear be created and the claim of being the Promised Messiah should establish awe in the hearts of the people and the people should accept this claim. Mirza *sahib* stated this portion: "In the book *Jang-i-Muqaddas* the revealed words given on pages 16 and 17 are from me, and in the notification 'B' the promise of five thousand is also from me, and in the book *Shahadat-ul-Quran* the prophecies mentioned on page 188 are almost in my words". In the book *Shahadat-ul-Quran* death has been predicted in respect of three religions. Firstly, about the son-in-law of Ahmad Beg, with reference to the Muslims; secondly, about Lekhram of Peshawar, with reference to the Hindus; and thirdly, about Abdullah Atham, with reference to the Christians. With this the intention of Mirza *sahib* was to cast terror. I had been arranging for the protection of Abdullah Atham, and when the prophecy about Abdullah Atham was not fulfilled,⁴ I publicised generally about Mirza *sahib* being false. Public meetings were held, as a result of which Muslims looked upon Mirza *sahib* with great contempt and he was much disgraced. Mirza *sahib* became strongly opposed to me. A man Maulvi Abdul Haq Ghaznavi published a poster (exhibit D) in which he wrote regarding Mirza *sahib* that he had caused the revered figures of the religion to be abused by the Aryas and others. Then Maulvi Imad-ud-Din *sahib* translated the Quran in Urdu, upon which the Maulvis asked Mirza *sahib* why he had provoked Maulvi Imad-ud-Din that he carried out the translation. In addition, a number of persons became Christians. One of them, Muhammad Yusuf Khan, who is a good, respectable man and was considered devout, religious and a champion of its cause, and had been

because of the prophecy or because of the attacks. By not taking the oath, nor going to court and by remaining silent, Atham proved that the fear was purely because of the prophecy, otherwise the adversary cannot remain silent even on one attack, let alone three attacks. This is clear proof of the fear of the prophecy, that Atham neither lodged a suit in the court, not took an oath nor published anything during the time limit of the prophecy and prior to the publication of the poster. But what is the evidence of the three attacks of which the onus of proof lay on him?

4. What dishonesty to say that the prophecy was not fulfilled! Did the prophecy mention certain death? Was there no condition to it? How much injustice is this, that they are trying to cover the light of the sun with dust!

secretary and messenger⁵ at the debate, became a Christian. The second man was Mir Muhammad Saeed, who was Mirza *sahib*'s⁶ sister's husband's cousin on the maternal aunt's side. He also became a Christian and was especially associated with us. Consequently Mirza *sahib* became still more hostile to us. When Muhammad Yusuf Khan became a Christian, the Muslims asked him whether he had come to fulfil the prediction about Atham. This they had asked in private. The prediction about the son-in-law of Ahmad Beg was not fulfilled.⁷ The prophecy for Christians about Atham was also not fulfilled.⁸

This resulted in decline in the prestige and income of Mirza *sahib*. His business was ruined and people began to indulge in ridicule. Now there remained only the prediction against the Hindus. Some time ago Lekhram was murdered. His death caused a general agitation in the country. The circumstances of the murder are strange. The murderer posed as a Hindu, saying that he had become a Muslim and wanted to become a Hindu again. He established his friendship and confidence with Lekhram. This event of murder took place a few weeks later. Generally this murder is more or less attributed to Mirza Ghulam Ahmad. I present a book written by Maulvi Muhammad Husain *sahib* Batalvi, exhibit 'E', where he accuses Mirza *sahib* of this murder⁹ (I, Mirza *sahib*, have seen somewhat the book exhibit 'E'). Mirza *sahib*,

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5. This is absolutely false.
 6. This is wrong. In fact he was the wife's cousin on the maternal aunt's side.
 7. This prediction also was conditional, one part of which was fulfilled, i.e., Ahmad Beg died within the time limit. On his death, his relatives fulfilled the condition by being intensely afraid and overawed. It was imperative that events should have taken place in accordance with the condition [in the prophecy]. But it was also imperative that on hardening of the hearts the true Will of God be completed in accordance with the prophecy, as in the case of the prophecy about Atham, the condition was fulfilled and at last the penalty of death was also imposed. Thus the entire prophecy came to pass.
 8. To say that the prophecy about Atham was not fulfilled amounts to the slaying of truth. Atham proved by his word and deed that he was frightened by the effect of the prophecy. It was thus necessary that he should have benefitted by the revealed condition. Then the second revelation was that after concealing the testimony he would die soon. And he died. Now look how clearly this prophecy was fulfilled.
 9. This shows that Muhammad Husain must have told Clarke that it was I who is the murderer of Lekhram. Allah's curse be on the liars!

on 22nd March 1897, published in Zia-ul-Islam Press, Qadian, a notice which laid great stress on the point that he knew that Lekhram would be killed at 6 o'clock in the evening on 6th March 1897. But the notice was published after the incident. It was also asserted that the event was in accordance with his prophecy. (Reply of Mirza *sahib*: I had made the entire prophecy in advance. With reference to that, by way of revelation, the notice must have been issued.) The murderer will never be found. This had been stated by Mirza *sahib*.¹⁰ This is well known. We think the murderer of Lekhram has also been killed. The documents that we possessed in this connection, we sent to the government. Another reason to harm us was that, ever since Mr. Abdullah Atham died, I am now the only remaining leader who was connected with that debate. Mirza *sahib* looks upon us with hatred in every way. He has adopted an absurd attitude towards us. He does not keep his pen and tongue in control. Thus Mirza *sahib* published a book *Anjam-i-Atham* which is full of all sorts of buffoonery. On page 44 of this book he has been bold enough to call us to a contest. This book is exhibit 'F'. (Mirza *sahib*: admitted that in fact the book was published by him, published on 14th September 1896.)

Mirza *sahib*: I had been informed by revelation that Dayanand would die, and this information was given in advance. Some Arya people knew it. I had informed some. I had foretold the death of Lekhram about five years before his death. I had predicted about Sir Syed Ahmad Khan that a calamity would befall him. I had prophesied about Ahmad Beg and his daughter and son-in-law. 9: No prediction was made about death of Maulvi Muhammad Husain Batalvi within 40 days or his being afflicted. *A'inah-i-Kamalat*, published 1893, page 604. 10: About Abdullah Atham. 11: Abdullah Atham *sahib* was promised a reward of one thousand Rupees conditionally (admitted). 12: Abdullah Atham *sahib* was promised a reward of two thousand Rupees. 13: *Ditto* Three thousand *Ditto*. 14: *Ditto* four thousand *Ditto*. 15: *Anjam-i-Atham* was published (admitted). 16: In *Anjam-i-Atham* Mirza *sahib* had predicted that 94 Maulvis and 68 press men would die if they did not believe in him (This was not admitted by Mirza *sahib*). 17: In this prophecy about the death of Lekhram he tells the people to engage in *mubahila*¹¹ (admitted). 18: Ganga Bishen was

10. This is absolutely false. I never uttered such words.

challenged to a *mubahila* (admitted). 19: Maulvi Muhammad Husain Batalvi was challenged to a *mubahila* (admitted). 20: Rai Jinder Singh was challenged to a *mubahila* (admitted). 21: Prophecy about Lekhram's death (admitted). 22: About Shaikh Mehr Ali, a threat was made that if he did not take the oath of allegiance (*bai'at*), Divine chastisement would befall him (not admitted). The above mentioned prophecies (handwritten) are entered in the sheet marked 3, which has been filed in the court. After the murder of Lekhram we were secretly informed to be on guard lest Mirza *sahib* should cause harm. In a notice Mirza *sahib* had written that some part of unbelief had been obliterated and some was to be obliterated soon. My reading of these words is that the part of unbelief obliterated refers to Lekhram and what remains refers to me. Consequently I had informed the government. Notices etc. that I receive always come from Qadian although I neither subscribe nor am I connected in any way. After the debate we corresponded for some time. Subsequently we discontinued correspondence etc. with Mirza *sahib* in every way. For the last three months we have not received any poster etc. from Mirza *sahib*'s side. I think his intention thereby was that I should feel that he had lost interest in me.

On 16th July 1897 a young man come to me and asked to become a Christian. He gave his name as Abdul Majeed and said:

“I am a Brahmin by birth and my Hindu name is Ralya Ram. My father's name is Ramchand. I live at Khajoori Gate, Batala. At the age of 15 Mirza *sahib* made me a Muslim. This was seven years ago.”

He had been induced by a Hindu friend to become a Muslim, and that friend had also become a Muslim at the same time.

“My friend belonged to the Arora community, and his name was Kirpa Ram. Now his name is Abdul Aziz. He sells tobacco in Batala inside Kapuri gate.”

For seven years he stayed with Mirza *sahib* as a student and learnt the Quran. Recently, when the revelations concerning Mirza *sahib*'s claims turned out to be false, he was convinced that Mirza *sahib* was not a

11. *Publisher's Note*: A *mubahila* consists of each of the opposing parties invoking “the curse of God on whoever is the liar.”

prophet. He thought that Mirza *sahib* was not a good man, and was mischievous.

“I have come straight from Qadian. I publicly abused Mirza *sahib* when I set out from there. I have not brought anything with me. The lord Jesus said: Leave everything and follow me. I do not want anything, only want to get baptized, and earn my living by carrying a basket and working like a porter.”

He did not tell us of any plausible reason why he came to Amritsar, for there are missionaries in Batala and Gurdaspur also. Nor did he tell us of any appropriate reason why he had specially come to me when other missionaries are also available. He said only that he had come on being told of my residence by someone by chance. When we asked him wherefrom he had obtained the railway fare, he could not tell. Our special attention was drawn to ponder on these matters and we considered it a problem worth thinking over. It crossed my mind that his statements bore a peculiar resemblance to the statements of Lekhram's murderer. So we gave him special attention. For this purpose we talked to him. This man expressed some knowledge of the Christian religion. We asked him wherefrom he gathered that information. He said:

“There lives in Qadian a Christian of Batala who became a Muslim and lives with Mirza *sahib*. His name is Sa'yan. He had with him the Holy Gospels and used to study them. From this I became interested and inclined that way.”

I sent this young man to the hospital at Mahan Singh Gate to live with the students and receive education. We put him on cleaning bottles etc. He remained at that place for five or six days. The first noticeable thing about him was that he talked extremely ill of Mirza *sahib*. Secondly, he had a great desire to get baptized. Thirdly, without any reason and without summon he wanted to come to my residence, to go round, to have a walk and to meet. Further, although he had become a Muslim at the age of 15, he was unaware of his caste (Brahmin), and he did not know the Nanaks. He told his story differently to different people. For example, to one man he gave the name of his friend as Isar Das in place of Kirpa Ram. After the lapse of five days we sent him to our hospital at Beas. My students study there also. As soon as he reached there, he wrote a letter to Maulvi

Nur-ud-Din who is the 'angel on the right side' of Mirza *sahib*. He himself told us that he had written a letter. The purport of the letter was: "I am going to become a Christian. Stop me if you can". He himself told us about the purport also, and there is other evidence as well. The reason for writing the letter was as follows. We asked him whether it would not be better if we wrote to Mirza *sahib* saying that that person wanted to become a Christian, so that he cannot say one day that we had stolen from him. He said: "No, I shall write myself". He wrote a letter and posted it without stamps, and he wrote me a letter forbidding me to write one until the time of his baptism arrived. That letter is with us and we shall present it. Then we started making investigations about the affairs of this young boy. A man was sent to Batala for enquiries. His name is Maulvi Abdur Rahim. He found the statements of Abdul Hameed concerning Batala absolutely false, not containing even an iota of truth. Then Maulvi Abdur Rahim went straight to Mirza *sahib* at Qadian, and on reaching the house he enquired whether someone named Abdul Majeed lived there. There was a boy there, who said Yes, he did, but he abused Mirza *sahib* and departed. Then Maulvi Abdur Rahim went to Mirza *sahib*, and on being asked said that he was a Christian and enquired about Abdul Majeed. Mirza *sahib* said: "He is a liar. He is a born Muslim and his name at birth is Abdul Hameed. He is the nephew of Maulvi Burhan-ud-Din Jhelumi. He became a Christian at Rawalpindi and came here to Qadian and became a Muslim again. For some time he worked lifting baskets. He went away from here about seven or eight days ago". This period corresponds with the time he had come to my residence. At last Mirza *sahib* said: "Look after him well and give him good food and clothes. Then he will remain with you". Then we enquired from Jhelum. From there we came to know that the name of that young man was not Abdul Majeed and that his father was dead. His mother had married one of his paternal uncles. The second paternal uncle and head of the family is Maulvi Burhan-ud-Din who is well known as Maulvi Burhan-ud-Din Ghazi. They belong to the Gakhkhar tribe. Burhan-ud-Din and his entire family are very staunch Muslims. Burhan-ud-Din is one of the *Mujahideen*. I mean that he has had contacts with the *Mujahideen* who live across the border. He is very fearless, although of advanced age now. As far as is known he is certainly honest in making a living. Compared with the entire family, Burhan-ud-Din is specially devoted to Mirza *sahib*. Some facts

about the young man: owns about 4 *bigah* land and a little cash which came into the possession of his paternal uncles after his father's death. This investigation was carried out by Muhammad Yusuf Khan who was a former follower of Mirza *sahib* and possessed a mind like the *Mujahideen* himself, and was an old friend of Burhan-ud-Din. We have his letter which is being presented. (It is not necessary to present it.) This young man had never been baptised. He had come after spending a very wild and immoral life, and had stolen forty Rupees from his paternal uncle and spent them in the gratification of carnal desires. He used to spend his days and nights among the drunkards, the voluptuous and the womanisers. Then we enquired from Gujrat about his efforts to become a Christian. I had enquired myself personally. It was found that he had been a mate in the Relief Works of the District Mong of Gujrat. Daily at the time of preaching he would come to tease the Reverend or the Christians. He stayed with his sister who lived at Khiva. He said:

“One day I was reading the Gospels, then one day my brother-in-law turned me out of the house, so I came to the Reverend at Gujrat.”

The result of our investigation was that that boy was of a thoroughly bad and dubious character at Gujrat. Hence the Mission at Gujrat had expelled him because of committing fornication. In no way was he considered a Christian, but was considered to be an extremely bad Muslim. At Gujrat his friends included prostitutes and another man Miran Bakhsh, the weaver, who is a staunch and devoted follower of Mirza *sahib*. When we heard these things our suspicion about Mirza *sahib* increased still more. For he had been doing the job of carrying baskets at Qadian and at last left, hurling abuses. The real underlying intention of this was that there should be no suspicion that this young man had conspired with Mirza *sahib*. And Mirza *sahib*: When I was asked I said what was known. I have studied the principles of criminology and I know that according to this science a man who was ready to commit fornication can be easily persuaded to commit murder. Further, such people as have a desire for the maidens of Paradise and such young men as are habitual fornicators, agree to commit murder. That is to say, for such a man the thought of the maidens of Paradise is a strong inducement. If they lose their life they do not care, because they will get the maidens of Paradise. Further, we also came to know

that that young man belonged to a worthless Muslim family of Jhelum who are not at all afraid of death. If he had died as a follower of Mirza *sahib* it would have brought honour to Mirza *sahib*. If he had died as a Muslim he would have been called a martyr. If he had died in ordinary circumstances, his paternal uncles would have benefitted from the estate. Keeping these matters in view, I went to Beas and talked to this young man in the presence of witnesses. On my promise that I did not wish him harm, this boy admitted before five witnesses, and himself wrote in my presence and gave it to me (exhibit 'H'). Later this was confirmed before his honour the Deputy Commissioner, Amritsar. In addition to this confession, this young man himself told me that it was at the instance of Mirza *sahib* that he had abused him as part of a plan and come here. He also told us that the railway fare was paid by Mirza *sahib* as wages for the job of carrying baskets. Then he also told me that the letter he had sent to Maulvi Nur-ud-Din from Beas was intended to give him my address. He also said that Maulvi Nur-ud-Din had no information about this conspiracy, nor did he ever say anything in this connection. Prem Das told us that two other men were shadowing this young man. On considering that the murderer of Lekhram was not found, I thought that those two men would kill him also, after he kills me. Hence we protected the life of this young man at great expense and care. On 31st July 1897 we took him again to Amritsar and informed the District authorities. Then investigations were carried out, the proceedings of which we do not know. We fear that on the instigation of Mirza *sahib* there is possibility of breach of the peace, and we fear that he intends to hatch more plots. The prophecy that Mirza *sahib* has made about me is defamatory, and it is possible that he wants us to commit breach of the peace, so that on account of that defamation I should commit breach of the peace. I have often to make arrangements for my security. Since I am a doctor, very often I have to come across all sorts of people. If this sort of anxiety continues, peace may possibly be disturbed. I think, in future, any prediction made about any damage to me or my death, be considered breach of the peace. When a live snake was caught at Beas Abdul Hameed made many pleadings, saying "the doctor has instructed that whenever a snake is caught, it should be brought to him". I had not given any such order.

Signature of the Judge.