

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

| <i>Seal of the Court.</i> | <i>Signature of Judge.</i> | <i>Attested by Court.</i> |
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| The Government through Dr. Henry Martyn Clarke, missionary Amritsar. <i>Prosecutor.</i> | To Mirza Ghulam Ahmad, resident of Qadian. <i>Defendant.</i> | Crime 107 Criminal Code. |

**Statement on solemn affirmation of the prosecution witness
Abdul Hameed, son of Sultan Mahmud, resident of Jhelum
Caste Gakhkhar, age 17 years, Stated:**

I am now seeking Christianity. Formerly, I was a Muslim. Four months ago, I went to the Christians at Gujrat. At that time I did not know Mirza *sahib*. I was a mate at the Mong Civil Relief Works under Jan Muhammad Babu. I stayed for two or three months with the Christians at Gujrat. There the Muslims had converted me; hence I had came to Gujrat. Mirza *sahib* has many followers at Gujrat. They sent me to Qadian. When I went there, my uncle Burhan-ud-Din was not in Qadian at that time. I had been advised to go to Qadian to have my doubts removed. I was taught by Maulvi Nur-ud-Din and Mirza *sahib*. The Quran was not taught. On coming from Gujrat I stayed at Qadian for only four days. I had gone back to Jhelum and stayed in the house of uncle Luqman. I did not go to the house of Burhan-ud-Din. My paternal uncle Maulvi Burhan-ud-Din Ghazi is there, and he is a follower of Mirza *sahib*. My other paternal uncle is Luqman but he is not a follower of Mirza *sahib*. My mother married Luqman after the death of my father and has also children by him. Both of my paternal uncles brought me up. After a stay of two or three days at Jhelum I returned to Qadian. Mirza *sahib* held me very dear. One day he took me to a separate house and said: "Go to Amritsar and stone Dr. Clarke to death". I said: "Why should I do this?" Mirza *sahib* said: "If you commit this murder while in the religion of Islam you will become a chosen one". To begin with he used to teach me. Subsequently when Mirza *sahib* asked me to commit murder, he said this to me: "Now

work as a labourer for four or five days so that people think that you have been a labourer". Then he said this: "When you are going away, abuse me when you go". I departed to Amritsar and went to Doctor *sahib*, the plaintiff in this case, and said: "I have come to become a Christian." Doctor *sahib* looked after me very well and sent me to the Hospital. Mirza *sahib* had said: "First give your name as Ralya Ram, then as Abdul Majeed, saying that you acquired this name after becoming a Muslim". I stayed with Doctor *sahib* at Amritsar for about a month. First I remained at Amritsar for five or six days. Then I remained at Beas. The sheet exhibit 'H' included in the file has been written by me. I had written this out and given to Doctor *sahib* as confession. Doctor *sahib* was present at that time when I wrote it out. From Beas I had written a letter to Maulvi Nur-ud-Din *sahib* saying: "I shall become a Christian. This is the true religion. The Muslim religion is not true". Doctor *sahib* had said to me: "A follower of Mirza *sahib* has come to us. We shall ask him whether to make him a Christian or not". When I wrote the letter to Maulvi Nur-ud-Din *sahib*, Doctor *sahib* was not aware of it. I had informed other Christians. The letter to Maulvi Nur-ud-Din *sahib* was written before writing the sheet exhibit 'H'. Bhagat Ram and another clerk, whose name I do not remember, were present. They were looking on when I wrote the letter to Maulvi Nur-ud-Din *sahib*. It was about a month ago that I had left Qadian, and from Mirza *sahib* I had gone to Doctor *sahib* at Amritsar. The letter to Maulvi Nur-ud-Din was intended to apprise him that I was at Beas. When I left Qadian for Amritsar I paid 4½ *annas* as fare and at Qadian Mirza *sahib* had paid me 12 *annas* as wages for carrying baskets. I have heard about Abdullah Atham but not seen him. As for the attacks carried out on him I have no knowledge when these attacks were carried out, what were the attacks and who carried out the attacks. When I first went to Doctor *sahib* I intended to commit murder. Later I changed my mind. Luqman did not send me to Mirza *sahib* nor has he sent me to Doctor *sahib*. There is no ill feeling in our family on account of Maulvi Burhan-ud-Din becoming a follower of Mirza *sahib*. Luqman is in Jhelum at the moment. It is not known where Burhan-ud-Din is. (On a question of the prosecutor, said) By Bhagat Ram I mean Bhagat Prem Das in whose presence I had written the letter to Maulvi Nur-ud-Din. Mirza *sahib* had said to me: "When you get an opportunity, kill Doctor *sahib* (plaintiff), and come to me, then no one will kill you". On going to

Amritsar and meeting Doctor *sahib* I had changed my mind. Before going to Amritsar I had never seen Doctor *sahib*, nor was acquainted with him. (On a question from Mirza *sahib*) When I had become a follower of Mirza *sahib*, he had said to me: "Say, I place my hand on the hand of Ahmad", and said: "Ask God for forgiveness of the previous sins, and in future say the prayers, read the Quran". (Note: Mirza *sahib* says: "I do not remember whether the witness took the oath of allegiance on my hand or not".) Mirza *sahib* neither read out nor explained to me the fourth condition of the printed conditions of the oath of allegiance at the time of my taking the oath of allegiance. Exhibit 'K' was included in the file.

Read out. Accepted correct.

Abdul Hameed

After the statement the witness submitted that since he had stated the events plainly and clearly, he feared danger to his life. Doctor *sahib* said that he wanted to keep him safe. Accordingly the witness was permitted to stay with Doctor *sahib*.

Signature of Judge.

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

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| <i>Continued:</i> | <i>Judgment:</i> | <i>File No:</i> | <i>Case No:</i> |
| From 15th | Under | | 3/3 |
| Aug. 1897. | consideration. | | |

Seal of the Court. Signature of Judge. 16/8/97

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|--------------------|------------------------|-----------|
| The Government | To Mirza Ghulam Ahmad, | Crime 107 |
| <i>Prosecutor.</i> | resident of Qadian. | Criminal |
| | <i>Defendant.</i> | Code. |

**Supplementary statement of Abdul Hameed
on solemn affirmation**

The deponent had gone to Luqman at Jhelum from Qadian only to see

him. There was no other purpose. Had stayed there for two or three days. He had obtained forty Rupees from Uncle Luqman's house on the first occasion.

Read out. Is correct. Abdul Hameed. Signature of Judge.

*Copy of the supplementary statement of Abdul Hameed in the
record of the criminal case
in the court of the honourable Captain M.W. Douglas,
Deputy Commissioner, District Gurdaspur.*

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| <i>Continued:</i> | <i>Judgment:</i> | <i>File No:</i> | <i>Case No:</i> |
| From 9th | Under | From | 3/4 |
| Aug. 1897. | consideration. | department. | |

Seal of the Court. Signature of Judge. 15/8/97

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| The Government through Dr. Henry Martyn Clarke. | To Mirza Ghulam Ahmad, Qadiani. | Crime 107 Criminal Code. |
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Supplementary statement of Abdul Hameed on solemn affirmation on a question from the court

At 2 p.m. at the time of the mid-day prayer, Mirza *sahib* had said to me: "Go and kill Mr. Clarke". Mirza *sahib* took me to the room adjacent to the mosque and said: "I am going to say something". I said: "I shall accept it with my heart and soul". That room is in the house of Mirza *sahib*. At Amritsar there is a man Qutb-ud-Din who is a follower of Mirza *sahib*. Mirza *sahib* had told me to go to him. I had gone straight to him. He has a shop of utensils at Karmonki Deorhi, Amritsar. I stayed with him for half an hour. I had said to him: "Mirza *sahib* has sent me to kill Mr. Clarke". He replied: "Alright, when you finish this job, come to me. I shall get you to Qadian." After seeing Doctor *sahib*, I went back to Qutb-ud-Din in the evening the same day and told him that I had seen Doctor *sahib*. He had given me the address and location of Doctor *sahib*'s residence. Mirza *sahib* liked me very much. He used to have himself pressed by

me. He used to say: "Do you remember what I said (murder)". I used to say: "Yes, I remember". Mirza *sahib* had said: "Mr. Clarke is kind-hearted. When you go to him he will lodge you with himself. You enquire about his daily routine. Then whenever you get an opportunity, kill him with a stone or in some other manner". My father's name is Luqman. I had it written as Sultan Mahmud by mistake. My mother had her second marriage with Sultan Mahmud. By mistake I said earlier that she was married to Luqman. Sultan Mahmud has a daughter. Luqman has another son who is my brother. We are three brothers. I have never been baptized. I had been looking for it. I did not go to Malakand with the army. I had been dismissed because I could not perform the duties. When I returned from Malakand I was not in search [of a religion], I was a Muslim. This was about two years back. Before I came to Qadian, Sultan Mahmud had been annoyed with me. He did not turn me out. From there I went to the canal. Sultan Mahmud had been annoyed because of not doing work. Burhan-ud-Din and Sultan Mahmud have religious differences. Burhan-ud-Din is a follower of Mirza *sahib*. Not so Sultan Mahmud. On this account they do not like each other. I was not at Qadian at the time of the Jubilee [of Queen Victoria]. I came later. When I went there I saw Burhan-ud-Din. Mirza *sahib* had talked to me about murder three or four times, that if I killed while in the fold of the Muslim religion I would become a chosen one, for Mr. Clarke is an opponent of the faith. All the five times when Mirza *sahib* used to come to the mosque for prayers I used to press him. He liked me. Mirza *sahib* had said: "Lift a stone weighing 20–30 pounds and hit and kill Mr. Clarke in his sleep or at some other opportunity". I had apprised Qutb-ud-Din of all these matters. He had said: "Quite right, do this job and come to me". (On a question from the court): At present Burhan-ud-Din and Sultan Mahmud are annoyed with me, for my money and property are in their possession and they do not want to give them back to me. I sent the letter to Maulvi Nur-ud-Din because Mirza *sahib* and he are one. When I was at Amritsar Hospital, I had no connection left with Qutb-ud-Din, nor did I write a letter to anybody. The letter exhibit 'G' I had written to Doctor *sahib* at Beas. (On a question from the lawyer of the defendant): Luqman died when I was six years of age. I had taken four Rupees from the house of Sultan Mahmud without his knowledge. I had informed the women of the household, and had gone to the canal. I have at home two other brothers, Muhammad Kamil and

Muhammad Alam. I did not take Muhammad Alam's jewellery. He had laid a false claim that he held my cash. It happened five or six years ago. My other brothers are in possession of my father's land. I take my share of the crop. They cultivate on my behalf. They remain displeased with me because of the property and because I am their step-brother. I have been out of Jhelum for seven months. Burhan-ud-Din's son is betrothed to Muhammad Kamil's daughter. Burhan-ud-Din also is hostile to me. Burhan-ud-Din and Sultan Mahmud belong to different mosques. I had gone to Mong Rasul before Jhelum. I stayed with Rev. Dalgie at Gujrat. At Gujrat I stayed with Rev. for three or four months. I studied the Bible there. At that time I came to like the Christian religion. Because of my character, I was not baptized, because I liked the Muslim people. The Rev. had deputed a man Allah Ditta the Christian to accompany me, and had said: "Get him a ticket for Pindi, and let him go to Pindi". I know Yusuf. I had to see him, so I used to go. Allah Ditta did not accompany me to the station. I met Amir-ud-Din, a follower of Mirza *sahib*, and he got hold of me, the deponent. He sent me to Qadian and said: "First go to Shaikh Rahmatullah at Lahore. Then go to Qadian." I had come to know him two or three days after going to Gujrat. The Christians had turned me out. They did not pay me the fare to Rawalpindi. Amir-ud-Din used to admonish me daily: "Go to Mirza *sahib*. He is a learned man". There are capable Maulvis at Jhelum and Gujrat. But I did not enquire from them about my doubts. I have been suffering from venereal disease for a month or one and a half months, because of over-eating mangoes, not because of associating with prostitutes. At Dangah I used to tell people about the principles of the Christian faith. I had gone to Qadian for the first time a month or a month and a half before the Jubilee. I had stayed there for five or six days. Then I had gone to Lahore and from there to Jhelum. On the way I had also stayed at Gujrat. I had also gone to the Reverend and said: "I have been to Mirza *sahib* at Qadian and am coming from there. He loved me". On the first occasion Mirza *sahib* had said nothing about murder. The Reverend at Gujrat had been annoyed about why I had been to Qadian. I said: "I forgot, forgive me, and lodge me". He said: "Go to your house and read the Bible". He did not lodge me. Then I went to Jhelum, for the reason that my paternal uncle was displeased at my becoming a Christian. Mirza *sahib* had removed my doubts. I had gone to reconcile the paternal uncle. Then I, who am making this statement,

went to Qadian a second time, two to four days after the Jubilee, for Mirza *sahib* had not taken the oath of allegiance the first time. Stayed there 17 or 18 days. Two days after arrival I took the oath of allegiance on the hand of Mirza *sahib*. Many persons were present. Hakim Nur-ud-Din, Hakim Fazl-ud-Din etc., about 20 to 30 persons were there. I had taken the oath of allegiance in the mosque upstairs. Some nine or ten days after administering the oath of allegiance Mirza *sahib* took me to the upstairs room in the women's section of the house. When the mid-day prayer was completed, Mirza *sahib* asked me to stay on. When all the people went away, Mirza *sahib* took me to that room through the door. At that time there was no one in the upper part of the mosque. Going inside, Mirza *sahib* made me sit down and said: "Go to Amritsar and present yourself as a Hindu. Hit Mr. Clarke with a stone and kill him." I agreed. He took me inside in case someone should come. Day after day he used to say: "Do you remember that job or not? Are you ready or not?" I used to say: "I remember and am ready". He would ask this when I used to be pressing his body. He loved me very much, like a father loves his son. He used to stroke me on my head with his hand. I used to press him all the five times. Other people also used to press him. They pressed him in the mosque. Did not press him in the bathroom. That bathroom is a place for bathing and a toilet. The upper storey room in which Mirza *sahib* took me is also used as a bathroom. The room is about 18 by 12 feet. In each corner, a place has been built to take a bath. It is not in brick and mortar, planks have been fixed.

The confession, exhibit 'H', I had written myself. No one prepared a manuscript. I wrote it once, it was not correct. Then I wrote it again in fair copy. (Note: The witness was made to copy the confession on a sheet. He made spelling mistakes in writing at three places which have been marked with X and marked with the letter H). Witness: I considered that room to be a bathroom. Before the honourable Deputy Commissioner, Amritsar, the word bathroom had not been caused to be written. After saying of the morning prayer, day had dawned a little when I had come from Qadian. The carriage probably belonged to the brother of Ismail Beg's wife. The same day I had gone to Amritsar by the railway train. I arrived there at 11 o'clock and went straight to Qutb-ud-Din, stayed with him for half an hour. I cannot tell the date. Qutb-ud-Din gave the address of Doctor *sahib's* house. I went to his residence and met him. I had been sleeping at the Hall Bazar mosque.

I went to the residence at about three o'clock. Two men were not with me. I reached the residence in ten or twelve minutes. Doctor *sahib* was in his office. First I met the cook, then the valet. He informed the *sahib*. I was called in. A sikh was standing there on some errand. He took a letter and went away. On going in I immediately said: "I am in search of truth, I have come to become a Christian." The *sahib* asked: "From where have you come?" I said: "From Qadian". Then I gave my Hindu name as Ralya Ram and explained all the circumstances which I have already stated. But all that was false. A faint idea had come to my mind that I would not commit murder. After three or four days when I went to Beas, my intention to kill had changed. I had stayed at Amritsar for five or six days. I worked under the doctor of Amritsar Hospital and received education. I used to wash the wounds. Except for one day, Doctor *sahib* used to meet me daily. Twice I went to the residence. I, the deponent, met him in the very same office. I met him alone in the same way as on the first day. Every time Doctor *sahib* used to ask: "Who were you? From where have you come?" I had already made the statement. There was no special purpose other than learning the Bible from the *sahib*. On the first occasion the book was given to me. But on the second occasion another type of book was given to me. Doctor *sahib* had sent me to Beas for education. Doctor *sahib* had said: "Maulvi Abdur Rahim is afraid in case you should kill him. So go to Beas. Other people also say that you have come to commit murder". With the exception of Qutb-ud-Din I had not mentioned to anybody that I had come with the intention to kill. Saanwan Singh had gone to Beas along with me. He had stayed there for a week. After three or four days I had written the letter to Maulvi Nur-ud-Din. A new house was under construction. I had written the letter there, written it in the presence of Bhagat Ram. Two masons and two or three labourers were also there. I did not ask Bhagat for money or stamps to post the letter. I wrote the confession about 5.30, wrote the letter in the sitting room. It is close to the dining room. (Then said) I do not know which is the dining room. At the time of my writing the confession, the station master, the telegraph clerk and the post clerk were present. (Then said) I had written it out, was signing when they came. There were two or three other men in whose presence I had written. They were Abdur Rahim, Bhagat Ram, Shaikh Waris, and Doctor *sahib* was also present. At Beas I, the deponent, had not said to anyone that I had come to kill Doctor *sahib*. I had not said this

even to Bhagat Prem Das. Doctor *sahib* had brought me to Amritsar with himself and he had granted me pardon that I would not be harmed. Starting from Beas we had reached Amritsar the same day before sunset. At night Doctor *sahib* sent me to Sultan Pind which is at a distance of one mile from Amritsar. Waris and Prem Das and Abdur Rahim had remained with me. All of us stayed at the house of an Indian Christian. When I had come to Batala from Qadian, I had not gone to the house of Maulvi Ghulam Mustafa the printer. Mirza *sahib* had not got me turned out of Qadian on account of bad conduct. When I went first, Doctor *sahib* had greeted me with love and affection. Doctor *sahib* is stronger than myself, but when someone is sent to attack he has to perform his job. Never before in my life have I had such an intention, nor was I ever appointed to kill. When I was a Muslim I considered committing of murder an offence and a sin. But when Mirza *sahib* said "you will become a chosen one", then there was a change in my ideas and I firmly believed that I would go to heaven. Before I met Mirza *sahib*, my personal view was that it was a sin to commit murder, although according to the Muslim religion the killing of an unbeliever brings reward. This is written in the Quran. I have read it myself. I can read the written translation when I see it. My paternal uncle had taught me. A Mulla also had taught me. I have been reading the Quran without meanings. On the 31st July 1897 I was promised pardon. Hence I had written the confession. If someone goes to kill a person and kills him then he is a criminal, otherwise not. Since the date of the writing of the confession I have been constantly living with Doctor *sahib*. Three or four days ago I had seen Maulvi Muhammad Husain in Anarkali. I had never seen him before this. I did not write any letter to Mirza *sahib*. It is written in the Bible: "Thou shalt not kill", so my intention changed as to why I should kill such a good man as Dr. Clarke. No one from our family ever committed murder. I do not know the meaning of 'ghazi'. At Beas Bhagat Prem Das had caught a black snake. I had killed it and brought it to Doctor *sahib*. The other snake that was caught had escaped. That is, two snakes were caught the first day, one died and the other had escaped. The third day another snake was caught. This was also killed. I wanted to take the snake only to show to the Doctor *sahib*. (On a question from the court) Bhagat Prem Das had stopped me. (Advocate) I had not known Qutb-ud-Din earlier. Mirza *sahib* had not given any letter for him. Qutb-ud-Din had said: "See the house for yourself. I

shall indicate the stone. Carry it and kill him". Doctor *sahib* had said to me: "I shall write a letter to Mirza *sahib* that this man has come to become a Christian". I had forbidden him. When I am baptized, then he should write the letter. I had been to Qadian today. Abdur Rahim and two policemen and Waris Din, and two other policemen accompanied me. (On a question from the lawyer) In the beginning also Mirza *sahib* had taken me once to that room above. I had slept at the Khair-ud-Din mosque at Amritsar, so I stayed. I was not asked, hence I had not confessed earlier. Sultan Mahmud had taught me the Quran. Paternal uncle Burhan-ud-Din had not gone to Malakand. Doctor *sahib* met me gladly both times when I met him at his residence at Amritsar. Both times I had gone of my own, I had not been called. While going to Beas I had been called. Doctor *sahib* did not come out into the verandah and rebuke me, as to why I had come without being called.

Abdul Hameed.

Read out. is correct.

Signature of Judge.

Signature of Judge.

*Copy of the document in the record of the criminal case
in the court of the honourable Captain M.W. Douglas,
Deputy Commissioner, District Gurdaspur.*

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| <i>Continued:</i> | <i>Judgment:</i> | <i>File No:</i> | <i>Case No:</i> |
| From 9th | Pending. | From | 3/4 |
| Aug. 1897. | | department. | |

Seal of the Court. Signature of Judge. 15/8/97

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| The Government through Dr. Henry Martyn Clarke. | To Mirza Ghulam Ahmad, Qadiani. | Crime 107 Criminal Code. |
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I, Abdul Hameed, son of Sultan Mahmud, am a resident of Jhelum, at present staying at Beas. About this matter that from the village of Qadian I was sent by Mirza *sahib* of Qadian that I may cause harm to Doctor Clarke *sahib*, i.e. kill him, and regarding me, I have come for this purpose. He said this orally in the bathroom at Qadian.

Signature of Judge.

Note: Abdul Hameed the witness was asked to write this sheet.
Signature, 13/8/97.

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

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| The Government. | To Mirza Ghulam Ahmad, resident of Qadian. | Crime 107 Criminal Code. |
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Seal of the Court. Signature of Judge. 15/8/97.

10th August 1897.

Statement of Abdur Rahim on solemn affirmation

Son of Jai Singh, caste Christian, resident of Amritsar at present, age 50 years. Stated:

Doctor *sahib*, the plaintiff, had deputed me to enquire into the affairs of the witness Abdul Hameed. It was about 20 days back. When I enquired at Batala, all the statements made by Abdul Hameed were found to be false. The following day I, the deponent, went to Qadian, there went straight to the house, to the room where Mirza *sahib* lived. I did not talk to anyone else. I said to him: "There was a man Ralya Ram who became a Muslim. Now he introduces himself with the name Abdul Hameed. Who is he?" Mirza *sahib* said: "He did not become Muslim from Hindu, but is a born Muslim belonging to Jhelum. He is a paternal nephew of Burhan-ud-Din. At Rawalpindi that boy was baptized. Then he became a Muslim again. He has been gone for about eight days now. If you provide him with good food and clothing, he will stay with you". Then I came down from the house, and a young man, a former Christian whose name is Saidas, and a boy said: "Abdul Hameed has gone after openly abusing Mirza *sahib*". Mirza *sahib* had also said: "Abdul Hameed also performs a porter's job, that is, carrying baskets."

Read out to the witness. Is correct. Signature of Judge.
Abdur Rahim, in his own hand.

Copy of the supplementary statement of Abdur Rahim on solemn affirmation in the criminal case in the court of the honourable Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.

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| The Government | To Mirza Ghulam Ahmad, | Crime 107 |
| through Dr. Henry | Qadiani. | Criminal |
| Martyn Clarke. | | Code. |

Seal of the Court. Signature of Judge. 15/8/97.

**Supplementary statement of Abdur Rahim
on solemn affirmation**

13th August 1897.

In the beginning I was a Hindu barber. Then I became a Muslim. I remained a Muslim for 3 or 4 years. Became a Christian on 11th October 1896. Since 1st February 1897 I have been working under Doctor *sahib* at a salary of 10 Rupees. When I enquired from Mirza *sahib*, whatever Mirza *sahib* stated about Abdul Hameed appeared to be true. The statement of Abdul Hameed was found to be false. I went to Qadian on 23rd July 1897. On Sunday, after return, I had informed Doctor *sahib*. Doctor *sahib* became suspicious of the boy. He asked my opinion. I said: "I cannot give any opinion whether he should be made a Christian or not". Then the boy was sent to Beas and I accompanied Doctor *sahib* to Beas. I enquired from Abdul Hameed in the presence of Doctor *sahib*: "What you have stated does not appear to be true". He said: "It is like big words out of a small mouth". Doctor *sahib* granted him pardon, and he gave out the truth that he had come to kill Doctor *sahib*. The second or third day after reaching Amritsar on return from Qadian, I had accompanied Doctor *sahib* from Amritsar to Beas. At Beas, Doctor *sahib* and myself had enquired from the boy, perhaps in the sitting room. Waris Din, Prem Das, and another Christian were present. Then Doctor *sahib* asked him to write it. Abdul Hameed wrote in my presence. He wrote before 6 o'clock in the evening. After writing ...¹⁵ and other attesting witnesses were called. Then we returned to Amritsar the same day by the 6 o'clock train. On alighting from the train Doctor *sahib* said: "Safeguard this boy". Prem Das, Waris and myself together took the

15. This word could not be read.

boy to Sultan Vind. Doctor *sahib* had perhaps taken Abdul Hameed to his residence or perhaps not. We had taken him straight to Sultan Vind. *On a question from Court* — When the boy first came, his appearance was that of a killer. He brought food from the market and ate it.

Abdur Rahim in his own hand. *Read out. Is correct.*

Signature of the Judge.

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

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|-----------------|-----------------------------------------------|--------------------------------|
| The Government. | To Mirza Ghulam Ahmad, resident of Qadian. | Crime 107 Criminal Code. |
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Seal of the Court. Signature of Judge. 10/8/97.
10th August 1897.

Statement of Prem Das on solemn affirmation

Son of Hira, caste Christian, at present resident of Amritsar, age 40 years. Stated:

The confession, exhibit 'H', was written by Abdul Hameed in my presence. He had also written in my presence another letter to Maulvi Nur-ud-Din *sahib*. Both these letters and the confession were written at Beas. In the letter, Abdul Hameed had written to Maulvi Nur-ud-Din *sahib*: "The Muslim religion is false and the Christian religion is true. I am going to become a Christian. At present I am at Beas. If you want to make me understand now, come and do so". He asked me for money to obtain the stamps. I had said: "If you like Maulvi *sahib* so much, send him a postage-due letter". He did so. No reply to the letter came. Doctor *sahib* had gone to Beas. In his presence Abdul Hameed had said that firstly he was a Brahmin, his name was Ralya Ram. Then he became a Muslim. Now he was a Muslim and the name was Abdul Hameed. Eight days after the arrival of Abdul Hameed, I had gone to distribute the paper *Masihee Din* in the train. When I returned there was a man near the pit, and another was at some

distance. One of them asked me: "Where are you going?" I said that I was going home. He asked: "Is there a boy Abdul Hameed with you?" I said, Yes. That man said: "That boy was Hindu formerly. His name is Ralya Ram. His people live at Batala. First he broke faith by becoming a Muslim. Now he has come to become a Christian". I said: "There was darkness in his heart. It will disappear and he will not trouble you any more". Then those two men stayed there and I went to my hospital. They were respectable men. I cannot say positively whether they were Hindu or Muslim. They had shaven faces, speaking Punjabi, not the Frontier language. I never saw those two men again. That man had mentioned to the station master also that that boy was of the Hindus. The station master had told me. I had talked to Abdul Hameed about these two men, and asked whether they belong to his village or what? He had not made any reply to me.

Prem Das.

Read out. Is correct.

Signature of the Judge.

The testimony of the prosecution is completed. The lawyer for the defendant is to come the day after tomorrow. He must present his case the day after tomorrow.

Signature of the Judge.

*Copy of the statement of Prem Das
in the record of the criminal case in the court of the honourable
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

The Government
through Dr. Henry
Martyn Clarke.

To Mirza Ghulam Ahmad,
Qadiani.

Crime 107
Criminal
Code.

Seal of the Court. Signature of Judge. 15/8/97.

**Statement of Prem Das on solemn affirmation
on 13th August 1897**

I have been a Christian for more or less 16 years. I have been under Doctor *sahib* for 12 or 13 years. At present I am posted at Beas. Abdul Hameed was sent to me on 21st or 22nd July 1897. Doctor *sahib* had written in the letter: "Teach this dear boy the Christian faith. Make him work. He can lift baskets. He is not delicate." Till 31st July 1897 when the confession was written, Abdul Hameed had not said that he had come to kill Dr. Clarke. At Beas, a new room is under construction for Doctor *sahib*. There, Abdul Hameed had written a letter to Maulvi Nur-ud-Din in the presence of Yusuf Khan and myself. There had been no suspicion in my mind about Abdul Hameed till 31st July 1897. In fact, two men had said concerning him that the boy belonged to the Hindus. I have sympathy for him. Two snakes had been caught one day.

Prem Das in his own hand.

Read out. Is correct.

(Signature of the Judge.)

*Copy of the statement of the prosecution witness
in the criminal case in the court of the honourable
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

| | | |
|-------------------|------------------------|-----------|
| The Government | To Mirza Ghulam Ahmad, | Crime 107 |
| through Dr. Henry | Qadiani. | Criminal |
| Martyn Clarke. | | Code. |

Seal of the Court. Signature of Judge. 15/8/97.

**Statement of Maulvi Nur-ud-Din, prosecution witness,
on solemn affirmation, 30th August 1897**

Son of Ghulum Rasul, resident of Bherah, District Shahpur, Tribe Quraishi, age 50 years. Stated:

I have been a follower of Mirza *sahib* for a very long time, for years. I have never received the title of the angel of the right hand, nor of *khalifa*. I am not called the most venerable of all. Abdul Hameed

does not belong to our clan. We are Quraishis and Abdul Hameed is a Gakhkhar. There is no connection. I did not receive any postage-due letter from Abdul Hameed. I take three types of postage-due letters: Those coming from home; or if someone posts with stamps but it becomes postage-due by mistake then I pay its charge; or I honour postage-due letters of book parcels. The other postage-due letters I return. I am acquainted with Abdul Hameed. He came to Qadian twice and had said to me: "Arrange for me to take the oath of allegiance to Mirza *sahib*." I made a submission to Mirza *sahib*. He said: "I do not administer the oath of allegiance so readily, nor do I like such an oath where the affairs of the person taking the oath of allegiance are not fully known". Abdul Hameed stayed for two or three days and went away. I do not remember when he came. I do not know after how much time he came again, but it was not after a long time. As for the second time I do not remember how many days he stayed. Mirza *sahib* dealt with Abdul Hameed neither strictly nor with love. Once Mirza *sahib* said: "Do not let strangers stay for long when it is not known how decent they are." I do not know whether there is a follower of Mirza *sahib* in Bengal or not. There are two followers at Hyderabad, one at Bombay, none at Karachi, none at Kabul, none at Lucknow, one at Delhi. There are followers in the Punjab. I do not remember their number. Mirza *sahib* writes books. Some of his followers take away the books free, some pay the price and also make a donation. I think Mirza *sahib* can pay a reward up to 10,000 Rupees. As long as Yusuf Khan stayed at Qadian he stayed away from us. But we did not find anything wrong with him. Mirza *sahib* did not pay the fare to Abdul Hameed. He had instructed to turn him out. He does not let useless people stay. As far as I know and remember I had given him 2 *annas*. Mirza *sahib* did not give him anything. I did not myself see Abdul Hameed working in the press. I had heard that he used to work. As for abuses, I had heard that he had abused Mirza *sahib*. He had not abused Mirza *sahib* in my presence. I cannot say about Abdul Hameed whether or not he was there on the day of the Jubilee. Burhan-ud-Din had come at the time of the Jubilee. He had told me: "This boy is not good. You will get trouble from him", that is, he will harm you. I do not know who had asked Abdul Hameed to go away. I had not said this.

On a question from the lawyer of the defendant: When Abdul Hameed first came to Qadian I got acquainted with him. He stayed

where the common people, visitors or beggars etc. stay. The place is at a distance of a hundred yards from the house of Mirza *sahib*. Mirza *sahib* does not go there. I have been staying with Mirza *sahib* continuously for four years. He lives in privacy. He comes out only five times for the prayers and sometimes goes out for fresh air. He comes out at the times of the morning, midday, afternoon, sunset and night prayers. There is public gathering then. Everybody is present there. Nobody goes inside the house of Mirza *sahib*. I have never been there myself. Mirza *sahib* had given a general order that with the exception of sincere persons, other strangers should be turned out. When Burhan-ud-Din had said "this boy is not good" I had not talked to Mirza *sahib* about this. On the contrary, I had told Burhan-ud-Din: "The wicked improve. Why do you think so badly of him?" He had said: "I have more experience of him". Abdul Hameed never attended my lessons. He did not meet Mirza *sahib* at all. He suffers from venereal disease. I had treated him. When he came to Qadian again, I was at the same place. He was turned out after his second visit. Perhaps Burhan-ud-Din was not at that place at that time. This is highly probable. As for the expulsion of Muhammad Yusuf, I have just heard it said that he was expelled. Actually he had gone himself. The writing, exhibit 'F', page 44 is about truth and falsehood, that anyone who does not follow truth will be destroyed by God, whoever he may be. This includes Mirza *sahib* also. This writing is not a prophecy. Whoever he may be, the end of the wicked and the liar is not good. The word at the end of the writing is 'lie', not 'liar'. I know Muhammad Saeed who has become a Christian. He had been expelled from Qadian by Mirza *sahib*. Yusuf Khan and Muhammad Saeed used to live together at one place. They did not leave Qadian together. They had left separately. I do not know where the bathroom inside the house is situated. The mosque has a public bathroom. (On a question from the advocate): Mirza *sahib* has no closet inside the mosque. (On a question from the Court) Oath of allegiance was not taken from Abdul Hameed. I had not made him read any of the conditions of allegiance. (Exhibit 'H').

Nur-ud-Din.

Read out. Is correct. Nur-ud-Din.

Signature of the Judge.
