

*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 through Dr. Henry Martyn Clarke.	To Mirza Ghulam Ahmad, Qadiani.	Crime 107 Criminal Code.
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Seal of the Court. Signature of Judge. 15/8/97.

Statement of Shaikh Rahmatullah on solemn affirmation

13th August 1897.

Son of Shaikh Abdul Karim, caste Shaikh, resident of Gujrat, at present Lahore. Age 40 years. Stated:

I am a merchant. I have been a follower of Mirza *sahib* for about six years. I do not know the number of followers. I had seen Abdul Hameed perhaps in the month of May in the city of Lahore. He had come to my shop. He had not been sent to me by the Muslims of Gujrat. Amir-ud-Din had not sent him to me. I do not remember the exact date. He had said to me: "I am the paternal nephew of Burhan-ud-Din. I had become a Christian, but now my belief has changed. I want to become a Muslim." I had heard earlier also that a paternal nephew of Burhan-ud-Din was a Christian. I do not know who had said this. He had stayed for two or three days at my house for men. He made up his mind to go to Qadian and asked me for the fare. I had given him 8 *annas* cash. I did not receive any information that he had reached there. I had come to know from some visitor that he had reached there. He returned four or five days later, but I was not there. My men said: "He had come and has gone to Jhelum". I did not see him subsequently. I usually go to Qadian. By the grace of God, I am wealthy. I pay 153 Rupees tax. At Qadian I stay at the guest house which is separate from Mirza *sahib's* house. Mirza *sahib* does not have a private meeting room, he meets the ordinary people, the general public, in the mosque. I am not aware of any special place where he holds consultations. If it is within my power and money is needed for the sake of Islam then I am ready to give help to Mirza *sahib*. I had gone to Gujrat between 16th and 22nd July 1897. I cannot say by what name Abdul Hameed had made himself known to me. I know Yusuf Khan. He never led prayers in my presence nor is he fit to be

appointed to lead prayers.

(On a question of the lawyer of the defendant) I know Abdul Hameed to be a rogue. He had said to me: "I have some doubts [on religious matters]. To remove them I am going to Qadian". There is a bathroom adjacent to the mosque. It is for urinating and bathing. There is no place for sitting there. There is no closet. During a period of six years I never got an opportunity to meet Mirza *sahib* in privacy inside the house. If sometimes on the occasion of a gathering, three or four hundred people assemble, then the female section is vacated and all persons assemble there. Otherwise no one goes there. He does not meet any one except at the times of the five prayers.

Question: Did Mr. Clarke send [horse-drawn] carts to Qadian at night? *Answer:* The said gentleman had sent three carts. *Question:* Do you know Girdhari Lal the Arya? *Answer:* I have seen him; there is no personal acquaintance. I had gone to Qadian at night. Abdul Hameed has gone to Qadian in the morning. I know Ganga Ram. He was a teacher at Qadian. He also has gone to Qadian along with Abdul Hameed. I know Ganga Ram is an Arya. *On a question from the advocate:* The bathroom has a door which can be closed. There is a storey above it. It is an open courtyard, and is commonly used for prayers. Mirza *sahib* also comes here. From the mosque a door leads to Mirza *sahib*'s house, and another from the stairs.

Signature in English.

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
through Dr. Henry
Martyn Clarke.

To Mirza Ghulam Ahmad,
Qadiani.

Crime 107
Criminal
Code.

**Maulvi Muhammad Husain, prosecution witness
on solemn affirmation**

13th August 1897.

Son of Rahim Bakhsh, caste Shaikh, resident of Batala, age 56 years.
Stated:

I have known Mirza *sahib* for a long time. He has made many prophecies, twenty to twenty-five prophecies. The writing at the end of page 44 of *Anjam-e-Atham*, that God would root out falsehood means that falsehood would perish. I do not construe from this writing that there is some special personal enmity of Mirza *sahib* with Mr. Clarke. The debate is religious. I do not agree with Mirza *sahib* on religious matters. In this connection he has sown discord among the Muslims and Christians etc., so that they are going after each other's blood. This is the result of his teaching. He is a trouble-maker. I am aware of the religious feelings of the Muslims. If Mr. Clarke dies, Mirza *sahib* will be greatly honoured among his followers and it will prove his complicity. Abdullah Atham died after the [appointed] period, while Mirza *sahib* has written in *Anjam-e-Atham* that he died according to his prophecy. I, the deponent, met Mr. Clarke in 1895. Never met him again afterwards. In fact I have a grievance against him and feel sorry that I had met him for a special purpose but he did not show sympathy. He has never met my brother. I have written an 80 page book about the murder of Lekhram. The gist of it is that on Mirza *sahib* lies the responsibility of giving information about the murder of Lekhram. For, according to him, God gives him information about everything; why does He not tell the whereabouts of the murderer? With the exception of the prophecy on page 44, marked 'F', Mirza *sahib* has not made any prophecy about Mr. Clarke. *Question*: I belong to the Ahl-e-Hadith who used to be erroneously called Wahhabi earlier. (Are the Muslims of other schools of thought, i.e. Hanafi, Shia, etc., against the Ahl-e-Hadith? The court did not allow this question.) My meaning of "after each other's blood" is that the people who are against Mirza *sahib* should be butchered by his followers, i.e. considered fit to be butchered. This is his teaching.

The witness presented page 601 of the book *A'ina Kamalat Islam* and stated:

On page 600 the question marked with the letter 'S' has been

written by me and the answer at letter 'R' is from Mirza *sahib*. I had written the review on *Barahin Ahmadiyya*, page 176 to 188 at letter 'T'. At that time the affairs of Mirza *sahib* were favourable and I had written accordingly. I had written that Mirza *sahib*'s father had helped during the mutiny. In the book *Isha'at-us-Sunnah*, volume 13 at letter 'U', I had given the judgment of unbelief [*fatwa kufr*] about Mirza *sahib*. I do not consider Mirza *sahib* a Muslim. He is an atheist. Maulvi Ghulam Qadir Hanafi does not call me a trouble-maker nor does he call the Ahl-e-Hadith as unbelievers. There are disputes among the people due to our writings and teachings also, but not of the type that would lead to blood-shedding. There have been court cases also. I have written an article in support of and in sympathy with the Sultan of Turkey. Mirza *sahib* has written against the Sultan of Turkey.

(At this stage, we reproduce below the note given by the court in English.)

"I consider sufficient evidence has been recorded regarding the hostility of the witness to the Mirza and there is no necessity to stray further from the main lines of the case."

Remaining statement of the witness:

Whatever I have said about the murder of Lekhram, that the murder has been committed by the conspiracy of Mirza *sahib*, has been deduced from the writings of Mirza *sahib* himself. (Said again) Mirza *sahib* is responsible for this murder. I do not call him a murderer. Nor is there a conspiracy. He is responsible from his own writings to point out [the murderer]. The number of followers of Mirza *sahib*, according to a list, is about 313 or close to it.

Question: Excepting these followers, are the other Muslims in India against Mirza *sahib*? (The court did not allow this question.) I saw Abdul Hameed on 8th or 9th August 1897. A Christian was taking him along with himself. At Batala I did not go to the residence of Dr. Clarke. Prophecy or no prophecy, Mirza *sahib* will derive benefit from the death of Mr. Clarke. My death will also bring benefit to Mirza *sahib*. I am very much against Christianity.

Written by the hand of Muhammad Husain.

Read out. Accepted correct.
Signature of the Judge.

*Copy of the statement of Prabh Dyal, prosecution witness,
in the record of 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.

Prabh Dyal prosecution witness on solemn affirmation

13th August 1897.

Son of Ram Chand, caste Brahmin, resident of Qadian, age 50 years, stated:

I have a sweets shop. He used to buy sweets from my shop. I do not remember the dates he had bought sweets. About a month ago I had seen him there, I do not know anything else. At that time he wore different clothes, red turban on head, feet in shoes, he had also worn a *pyjama* [loose trousers]. He used to remove [upper] garments and worked bare [backed] at lifting of baskets. I consider Mirza *sahib* a chief. He owns a mansion, houses, land. (On question from the lawyer of the defendant) Hindu people also think well of him. Today the policeman has brought me.

Prabh Dyal.

Read out. Is correct.

Signature of the Judge.

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

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

Seal of the Court. Signature of Judge. 21/8/97

The Government through Dr. Henry Martyn Clarke.	To Mirza Ghulam Ahmad, Qadiani.	Crime 107 Criminal Code.
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The following statement has been translated from English writing, on the basis of the statement made by Abdul Hameed before the District Superintendent of Police. Abdul Hameed was again called to testify as a prosecution witness. His statement was recorded.

**Statement of witness Abdul Hameed on solemn affirmation,
20th August 1897 on question from Court:**

I had made a statement at Batala before the Police Captain. The officer incharge of a police station took me to the Captain. I do not know the name. At that time I was at Anarkali (Batala). We were three persons in the carriage: myself, the officer incharge of the police station and the driver. At that time I was in the custody of Waris Din the Christian, Bhagat Prem Das and two police constables. The officer incharge police station had taken me straight to the Captain. First of all I had gone to Nur-ud-Din the Christian at Hall gate, Amritsar. After coming from Qadian the deponent had stayed for two days at Ghulam Mustafa printing press. I had stayed there in connection with service at the printing press. But no work was available there. Then I went to Nur-ud-Din at Amritsar. Nur-ud-Din had given me a letter addressed to the Rev. Grey. I had gone to Nur-ud-Din as a seeker of Christianity. I had certainly not gone to Qutb-ud-Din. My earlier statement that I had gone to him was not true. The deponent is not even acquainted with him. I had submitted to the Rev. Grey to make me a Christian. He sent me back to Nur-ud-Din and said: "Bear your own expenses,

then we shall teach you Christianity”. I accepted this condition and went back to Nur-ud-Din. He said to me: “Go to Dr. Clarke. He will give you food, and also teach you Christianity”. I went to Doctor *sahib* and told him that I had become a Muslim from a Hindu. I had said this to Nur-ud-Din also. Also I said that I had come from Qadian. Doctor *sahib* said: “All right. I shall find out”. I said: “Find out after I am baptized”. Then Doctor *sahib* sent me to the Hospital. The Christian Abdur Rahim was there. He inquired from me. I told him also that I had come from Qadian. The second or third day he took me to Doctor *sahib*’s residence. I had been called by Doctor *sahib*. Doctor *sahib* said: “Maulvi Abdur Rahim says that you have come to commit murder”. I said: “No”. Doctor *sahib* said: “He is a child. How can he do such a thing?” Then I was sent to Beas. Abdur Rahim said this to me two or three times: “I have come to know for what purpose you have come”. I said: “I have come only to become a Christian, and not for any other purpose”. Then I went to Beas. After two days Abdur Rahim came there. He came at 4 o’clock in the day. He met me at the hospital where I was studying. He said to me: “Tell me how you have come, for we have found out. Tell the truth or we shall hand you over to the Captain of Police”. I said: “I have come to become a Christian. There is no other purpose”. He said: “You have come to commit murder”, but he did not say to murder whom. Then he went away. On the second or third day Doctor *sahib* came along with Yusuf Khan and another oldish man. Doctor *sahib* photographed me and went to Amritsar. At that time other servants were also photographed. Till that time Doctor *sahib* did not mention anything to me. Two days later came a telegram that Doctor *sahib* has called me to Amritsar. A snake was killed, Bhagat Prem Das had killed it. He said to me: “Take this dead snake with you. Show it to *sahib*”. From the station Muhammad Yusuf took me to the residence and I was photographed there. It came out to be defective. Then Doctor *sahib* sent me to the market along with Muhammad Yusuf and I was photographed there. Then I went to the market to eat. After eating, Muhammad Yusuf took me to the residence. The shop was in the same market where Yusuf was. Yusuf paid for the food. When I went to the residence, from there I was sent to Beas. Before going to Beas, I had been sent to the hospital and from there I had been sent alone to carry papers to the station. Abdur Rahim was there. He said: “Tell the truth about what you have come for. I have found out. Otherwise you will be arrested”. After this I was

photographed and went to the residence. Then Yusuf bought me the ticket and I went to Beas. After two days Doctor *sahib*, Abdur Rahim, Waris Din, Bhagat Prem Das and another Christian, a young man, came there. In front of all of them Waris Din and Abdur Rahim said to me: "Now say what you have come for". I said: "I have come to become a Christian". They said: "You have been sent by Mirza". I said: "No, he has not said anything to me". Abdur Rahim was sitting besides me. He said to me: "Say that Mirza Ghulam Ahmad has sent you to kill Dr. Clarke with a stone". He showed me my photograph and said: "You will be caught wherever you go, or else say this". I said as he had asked me to say. Then Doctor *sahib* and others said: "Give us this in writing". I wrote it out. I wrote "cause harm", but Abdur Rahim said: "Write also the word 'kill' ". He whispered it in my ear. He was sitting besides me. At the time of writing the confession he was sitting side by side with me. I wrote the confession twice. The first time I wrote only the word "harm". When I was writing the second time, then according to what he had said I also wrote the word "kill". Then when I was signing they called the postmaster etc. They asked me. Out of fear, I said: "Yes, I am writing this of my own free will". When I wrote it out, the Doctor *sahib* and others said: "Good, our heart's desire has been fulfilled". Then Doctor *sahib* and the others brought me to Amritsar by the 6 o'clock train and took me to the residence. Waris Din, Abdur Rahim, Bhagat Prem Das were accompanying us. The day I wrote the confession, apart from Abdur Rahim, Bhagat Prem Das and Waris Din also were saying to me: "Say it like this. Get Mirza entangled. No harm will come to you because Doctor *sahib* has pardoned you". They took me to Sultan Vind at night. I was kept at the house of Doctor Khair-ud-Din. They kept tutoring me: "You say this, that Mirza has sent you to kill the Doctor with a stone". Out of fear I said: "This is what I will say". At night I was very restless and sleepless because I was being asked to tell a lie. In the morning they brought me to the residence in a carriage and kept saying: "No harm will come to you. Make that statement". I gave the testimony in the presence of the Deputy Commissioner. I had given my name as Ralya Ram myself. There was a man with Nur-ud-Din, Hindu or Muslim. On his behest I had said: "He converts people to Christianity". When I went to Doctor *sahib* first of all, I had not said that I had been sent by Mirza *sahib*. My address as Khajoori Darwaza was also given by me myself. I had done these things

because previously I was with the Scotch Mission Gujrat, and had been turned out because of bad conduct. For this reason I pretended to be a Hindu, so that my earlier history not be known. I had definitely written a letter to Maulvi Nur-ud-Din from Beas saying that I liked the Christian religion. Waris Din, Bhagat Prem Das and Abdur Rahim had said to me: "You say about this letter that Mirza *sahib* and Maulvi Nur-ud-Din are one and the same. Hence I had written him a letter so that they are kept informed of my news". Abdur Rahim, Prem Das and Waris Din had taught me in Anarkali to say that I had left after abusing Mirza *sahib*. There had surely been an altercation between me and two of the men of Mirza *sahib* on account of their admonition, but I did not at all abuse Mirza *sahib*. I have no knowledge at all of the two persons who have been stated to have been seen at Beas. At Sultan Vind, Abdur Rahim and others had said to me: "You say that your intention to commit murder had changed on seeing Doctor *sahib*". After my testimony was over I was taken and shut up in the residence at Amritsar. Abdur Rahim, Waris Din and Prem Das used to say: "Some man of Mirza *sahib* will kill you". Two sweepers had been shut up in the house along with me. They also kept tutoring me. As for Qutb-ud-Din, I had been asked by Waris Din, Abdur Rahim and Prem Das to mention his name. The lawyer (Lala Ram Bhaj) had asked me in Anarkali: "Did you have an accomplice or not? Until someone else is not involved, you are not a bird to have killed and flown away. The court will not believe". On this Waris Din and others instructed me about the involvement of Qutb-ud-Din.¹⁶ I did not give to the lawyer the address of Qutb-ud-Din. Prem Das had written on my hand Karmon Deorhi and the address of Qutb-ud-Din, saying "remember this when you give testimony". He had written it in pencil. It was Waris Din's pencil, the same pencil which is just now in the lawyer's hand. With the very same it had been written. (**Note:** Admitted that the pencil belonged to Waris Din.) There were many other pencils in the school. Waris Din and others used to describe Qutb-ud-Din's features. But I do not know him at all. They had mentioned to me Qutb-ud-Din's features etc. at night. I did not mention the features etc. to the lawyer. On being instructed by Bhagat Prem Das, Waris Din and Abdur Rahim, I had said that I used to press

16. This shows what character the indigenous Christians have, how falsehood is like mother's milk to them and how they devise false plans to commit injustice.

Mirza *sahib*. I had never been to the house of Mirza *sahib*. I had seen him only once, that was in the mosque. Only on these people's instigation I have made all the statement. Only on their instigation, I had stated that I, the deponent, had slept in the Khair-ud-Din mosque, Amritsar. This was also taught to me at Batala. They have been making me write the first testimony falsely, by intimidation. When the officer incharge police station had gone to call, he was inside. Outside, Waris Din said to me: "Be careful, do not alter your first statement. The Doctor *sahib* has promised you pardon". There were two Sikh policemen. They had also said to me: "Be careful, do not change the testimony." A teacher Nihal Chand had also said the same. This morning Abdul Ghani the Christian came to me and said: "Shaikh Waris Din and Yusuf say that if you give the earlier testimony they will get you pardon from Doctor *sahib* and you will remain safe". I had informed the Captain about this affair. The *sahib* was taking a bath. The cook, the sweeper etc., all those in the enclosure, know that they had seen him. I have never seen any room of Mirza *sahib*, nor am I aware of the bathroom. Only on the tutoring of these people, I had mentioned a room adjacent to the upper portion of the mosque. I had been making all the statements out of fear. Christian Nur-ud-Din had said to me: "You will not be able to get on with me. Go to Doctor *sahib*". Hence I had gone to Doctor *sahib*. Otherwise I had no prior acquaintance with him. Abdur Rahim had told me the substance of the confession and I had written it. He had also told me the words. They had taken from me my earlier writing and torn it up. The statement that I have given now is entirely correct and true. The first statement was given out of fear and persuasion. The statement that I have made now is of my own accord. I have not done so on anyone's persuasion or any inducement. (On a question from the prosecution lawyer) I have not yet joined the Muslims, i.e. neither do I consider Muhammad *sahib* to be true nor the Quran. I am seeking Christianity. I have never gone from Lahore to Qadian with Maulvi Nur-ud-Din, nor to Amritsar. When I had first gone to Qadian I had hired a complete cart from Batala. I had seen Shaikh Rahmatullah twice at Lahore, i.e., had met him. On the first occasion he had given me 8 *annas*. I had seen Doctor Nabi Bakhsh at Lahore. Came from Lahore to Batala. He travelled by the first class coach and I by the third class. At Batala I had not put up with him but only stayed for the night and had gone to Qadian in the morning. I have known Maulvi Nur-ud-Din since the time of going

to Qadian. No one had recommended me to Maulvi Nur-ud-Din. Miran Bakhsh of Gujrat had told me to go to Mirza *sahib* at Qadian and get education. The deponent went to Gujrat the second time for employment. When I went to Qadian I had two Rupees with me. I do not know whether or not Maulvi Nur-ud-Din has friendly relations with my paternal uncle Burhan-ud-Din. When I came to Qadian the first time, Burhan-ud-Din was not there. The second time he was there before my arrival. He and I did not live together. I had been on friendly terms with Burhan-ud-Din even before, and also at that time. When this case was in progress at Batala, I do not know whether Burhan-ud-Din was there. Even now I do not know where he is, for I was in custody. I had, on my own, taken up the occupation of basket lifting and not on anybody's bidding. I had worked in the printing press separately. I had not seen Burhan-ud-Din there at that time. I had only one set of clothes when I went to Qadian. Waris Din and others used to tell me: "Say that there were two or three sets when you had gone". Ghulam Mustafa did not know me earlier. He had given me food for two days, thinking I was a Muslim. At Batala I had gone to his printing press after making enquiry about it. I had gone to Amritsar by the 9 o'clock morning train. On arrival I immediately got from Hall Bazar information about Nur-ud-Din that he was a Christian preacher. I had left Batala after taking food. I had gone to Mr. Grey at 2 or 3 o'clock during the day. The same day I had gone to Doctor *sahib's* place. Doctor *sahib* had asked me about my family on my mother's side, etc., but I had not been able to give a satisfactory reply. The officer incharge of the police station had brought me in a carriage. He had seated me at the back, adjacent to the driver. In the evening Prem Das, Waris Din and others had come to the residence of the Captain to say that "the boy be given over to us". On the way, the officer incharge of the police station had not talked to me at all. I had asked: "Why has the Captain called me?" He said: "I do not know". The officer incharge of the police station took me straight to the residence. The officer enquired from me according to the order of the Captain. He was another officer. The officer took me under a tree which lies in the compound of the residence and enquired from me. The tree was about twenty five yards away. He said to me: "You are telling a lie, you do not speak the truth". I replied: "I speak the truth. The statement I dictated is true". Then he said to the Captain: "This boy does not speak the truth". The Captain ordered: "Bring him before me".

Muhammad Bakhsh was not among the interrogators. Only one man asked, he is the other officer incharge of the police station. I do not know the name. The officer who brought me in the carriage was not interrogating. Muhammad Bakhsh did not ask me anything. Muhammad Bakhsh, the other officer and another constable or clerk were there. The clerk was a Hindu. That clerk was talking about the judgment in a case, so thus I came to know that he was a clerk. Muhammad Bakhsh did not say to me: "You have committed a sin in deposing against Mirza *sahib*". No man of Mirza *sahib* met me. There was talk under the tree for just four or five minutes. There was a bed at a distance of about three or four steps. I was lying on it again. An hour or two later, the servant got up and the deponent was presented before the Captain. No one came to me, nor had anyone talked to the officer in charge of the police station. When the Captain enquired from me the first time, I related the same story as I had deposed earlier. He said: "You are telling a lie. Now you will not be sent to Anarkali. We shall take you to Gurdaspur". I said again: "I have spoken the truth". He said: "No, you are telling a lie. When your doubts had been removed then why did you go to the Christians?". I said: "I went to Gujrat for employment". He said: "It appears to be false that Mirza *sahib* sent you. Speak the truth". Then out of fear of God I told the whole story truly, as has been deposed. The Inspector and Muhammad Bakhsh the officer incharge police station and another clerk were present at that time when the Captain recorded my statement. The Captain was asking questions and I was dictating my statement continuously. The same day I was brought to Gurdaspur, when the confession was written. Doctor *sahib* was sitting at a distance of four or five steps. Abdur Rahim used to say: "Doctor *sahib* will save you". I was also threatened: "We have your photograph. You will be caught wherever you go". The word "kill" was whispered in my ear by Abdur Rahim, asking me to write it. The night Lala Ram Bhaj had questioned me, the day after that I had appeared as a witness again, and before appearing in the court Abdur Rahim and others had tutored me about Qutb-ud-Din etc. The first time when the lawyer came at 12 o'clock he said to me: "You are not a bird that you had flown to Amritsar. There must have been someone else with you". Then Abdur Rahim and others told me about inclusion of Qutb-ud-Din. **Note:** The prosecution lawyer admitted: "We had asked the witness in the evening also about the inclusion of the other man". In the evening the

lawyer asked again, and I had given the name of Qutb-ud-Din as taught by Abdur Rahim and others. The lawyer had told me that the court would not accept that I, all alone, killed and went away or would have gone away, the involvement of some other man was essential. Then after 12 o'clock, I stated the name of Qutb-ud-Din as taught. There is a room adjacent to the mosque which I had mentioned. It faces the hill. I do not know on which side its door is. I do not know at all the appearance and features of Qutb-ud-Din, nor had anybody told me, nor have I come to know or been acquainted with his looks etc. till now. (On a question from the court) Before appearance in the court, at 12 o'clock in the day, the lawyer Ram Bhaj came to me and said: "You are not a bird that you would have killed and flown away". After this, Waris Din and others told me the name of Qutb-ud-Din. In the evening when the lawyer mentioned to me again then I gave him the name of Qutb-ud-Din. Before appearing in the court the second time, Prem Das had written the address of Qutb-ud-Din on the palm of my hand. (On a question from the lawyer of the defendant) When the testimony was taken the second time at Batala, after that I remained with Doctor *sahib*. Two policemen, two sweepers and three Christians were guarding me, i.e. the deponent was under their watch. No man of Mirza *sahib* met me, nor have I made this statement before the police officer on anyone's persuasion or inducement. Only the Captain had said: "We want to find the truth", and I deposed truthfully out of fear of God. The officers incharge of police stations had not intimidated or induced me. Mirza *sahib* had never said to me: "Go and kill Doctor *sahib*". No one can go into the room adjacent to the mosque. That is the female section of the owner's house. I do not even know anything about its door. Shaikh Waris Din, Bhagat Prem Das, another Christian old man and Abdur Rahim had been tutoring me during the night before the day when my second testimony was taken. They kept me confined to the house, locking it from outside. At Anarkali they used to tutor me: "You should say that Mirza *sahib* had sent you to kill". When the lawyer asked me in the evening, Doctor *sahib* was sitting at that time a little distance away. The lawyer said: "Whatever question is put by the lawyer for the defendant, give a perverse reply". I say this truly and with conviction that the lawyer Ram Bhaj had said to me as stated above. An Arya policeman had

accompanied me to Qadian. I had stayed with the Aryas. The Aryas supplied the witnesses. Nihal Chand the teacher is a Christian.

Abdul Hameed with own pen.

Read out. Is correct. Accepted.

Signature of the Judge.

*Copy of the translation of the statement of Doctor Martyn Clarke
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.

**Translation of the statement of Doctor Martyn Clarke
on solemn affirmation, 20th August 1897**

I know nothing about this second statement of Abdul Hameed. Abdur Rahim could go to Beas and return to Amritsar between 3 and 6 o'clock. When we all went to Beas, no one had an opportunity to talk privately to Abdul Hameed. At the time of Abdul Hameed's confession Abdur Rahim was present at a little distance and could not have whispered in the ear. He confessed before me. Abdur Rahim did not speak at the time of the confession. In the confession the word "harm" was first written by Abdul Hameed, and then the word "kill" he had written of his own accord. I had kept the boy on the request of Mr. Allsop, District Superintendent Police, and on his own request. I heard later about Mr. Grey and his going to him [to Mr. Grey]. (On a question from the lawyer of the defendant) I am a doctor missionary. I did not pay the travelling expenses and the fee of my lawyer. I do not remember whether I appointed Ram Bhaj Dutt as lawyer or he came of himself. We people take action together about someone who is enemy of all. (On a question from the court) Abdur Rahim remained in the service of the mission for 32 years. When the boy came, Abdur Rahim was in a very frightened state and confessed that he had come to kill him. On the day of the departure of the boy I rebuked Abdur

Rahim on his apparent intentions. I had guessed that the indication was not incorrect. The boy's face kept on changing colour. No question was asked on 20-8-97.

Signature of the Judge.

Copy of the statement of Mr. Lemarchand, District Superintendent Police, Gurdaspur, in the criminal court of the honourable Mr. 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.

**Statement of Mr. Lemarchand, District Superintendent Police,
on solemn affirmation, 20th August 1897**

On the 13th the District Magistrate told me that he was not completely satisfied with the statement of Abdul Hameed and it was necessary to enquire further. Before Dr. Clarke left, I enquired from him as to how I could call Abdul Hameed. He gave me the address of Munshi Nihal Chand that I should write to him to call the man. On the 14th Muhammad Bakhsh, Deputy Inspector, Batala, returned to Batala from Masanian and I sent him to Nihal Chand with a letter. When he brought Abdul Hameed, I was very busy. I ordered Muhammad Bakhsh, Deputy Inspector, to keep that boy in his supervision outside, under the tree. I also ordered Inspector Jalal-ud-Din to guard him. I know that both these officers are certainly not followers of Mirza *sahib* of Qadian. When I finished my work I called Abdul Hameed. I could see where they were sitting under the tree. After about two hours I called only Abdul Hameed. Both officers brought him. Before bringing Abdul Hameed the Inspector said to me: "If you are not free, Abdul Hameed may be sent back to Anarkali, because he wants to go, and does not disclose the truth of the case". Then I said: "Bring him before me". When he came, he told the same story as he had deposed earlier about Mirza *sahib* sending him to Amritsar for the murder of Dr. Clarke. I wrote two pages and said to him: "I want to know only

the truth. Why are you wasting time for nothing?" As this was said, Abdul Hameed fell on my feet and burst into tears. He seemed to be very repentant and said: "I shall now state truly what really happened". Then in my presence he made the statement which I wrote word for word as he spoke, and which is before the court. Then I sent a telegram to the Deputy Commissioner and brought the witness to Gurdaspur. Ever since the statement was written, he lives in my compound, and comes and goes as he likes. This morning Abdul Hameed said to me: "A man — (Abdul Ghani, on being reminded the witness said about the name that this was the name) — has told me that I should again give the same testimony as the first testimony, else I would be arrested". My servants had seen that man. When Abdul Hameed came to tell me, it was found that Abdul Ghani had left the compound. Dr. Grey had enquired from me. He has written me a letter which is submitted here, exhibit 'Y'.

Signature in English. Read out. Is correct. Accepted.
Signature of the Judge.

*Copy of the statement of Waris Din, witness on oath,
in the criminal case in the court of the honourable
Mr. 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.

20th August 1897. Statement of Waris Din witness on oath.

Son of Ihsan Ali, caste Christian, resident of Jandiala, age 39 years.
Stated:

When Muhammad Bakhsh, officer incharge police station, went to Anarkali to fetch Abdul Hameed, and the constable Bahadur Singh was about to sit in the carriage, the officer incharge said: "The driver is a sweeper. Do not sit besides him". Then I went in the evening, and the officer incharge police station said: "The boy cannot be handed

over now". When Abdul Hameed wrote the confession at Beas, Doctor *sahib* was sitting in front of the table like the Magistrate is sitting in the court just now, and Abdul Hameed was sitting in front. On his right were sitting Abdur Rahim, Prem Das and Dyal Chand, and on the left was the deponent. On the right side they were first Prem Das, second Dyal Chand and third Abdur Rahim. I had heard that the boy had told the lawyer that he had met a man at Amritsar when he had gone there first. At Anarkali, Batala, Nihal Chand had told me that another person also was party at Amritsar to the consultation about murder. Then I enquired from Abdul Hameed and he told me the name of Qutb-ud-Din and gave the address of the shop. Perhaps the date was the 12th of this month, it was evening time. He had not described the appearance to anyone.

(On a question from the lawyer of the defendant) Formerly I was a Muslim. I became a Christian in 1874. I am only casually acquainted with Doctor *sahib*, there is no connection. I inspect the schools on behalf of the Mission. The boy had first written the document and then again copied it. Dyal Chand had brought pen, inkpot and paper. The document written by Abdul Hameed had not been read out. It had been written in my presence, and also copied. There had been a mistake the first time, so it was copied again. The words "harm" and "kill" were written by Abdul Hameed himself. The confession does not bear my signature. Abdul Hameed was copying when the postmaster and others came. It was about to finish. All of us were sitting on the mat in the dining room. Only Doctor *sahib* was not on the mat. He was in the chair. Doctor *sahib* was sitting by a side of the table and we people were seated in front of him. Doctor *sahib* said to Abdul Hameed: "Give in writing whatever you are saying". And he had written without any hesitation. I had come to Batala during the case. When Doctor *sahib* went away, I had stayed behind. I came here at night. I have borne the travelling expenses myself. While coming to Amritsar from Beas the boy was kept at Rai¹⁷ Vind and I had remained there with him. First we had gone to Doctor *sahib*'s residence and then to Sultan Vind. I accompanied him to the residence and when the statement was made before the Deputy Commissioner then also I had gone along with him.

17. It is Sultan Vind in the English version.

Waris Din.

Read out. Accepted correct.

Signature of the Judge.

*Copy of the statement of Yusuf Khan
in the criminal case in the court of the honourable
Mr. 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.

20th August 1897. Yusuf Khan witness on solemn affirmation

Son of Akhhund Ahmad Shah Khan, caste Afghan Christian, resident of Gujrat, Tehsil Mardan, age 36 years, stated:

I am a farmer. I was formerly a Muslim and remained a Muslim till the age of 33 years. I had become a follower of Mirza *sahib*. I was the assistant of Muhammad Saeed who was incharge of the library. After Muhammad Saeed left, I had taken charge. I had gone to Jandiala before the debate of 1893, so that the Muslim people select Mirza *sahib* for the debate. On 5th June 1893, at the end of the debate, Mirza *sahib* made the prophecy, exhibit 'A'. He said that the party which was in the wrong would be punished by death and thrown in hell within a period of fifteen months. **Note:** The witness read the prophecy and said: "The party which is in the wrong will be defeated, that is, will be destroyed". I had understood at that time that the prophecy was in respect of Abdullah Atham. But afterwards, Mirza *sahib* had explained orally that the prophecy was in respect of every man belonging to the opponents. Reaching Qadian eight or nine days later, I enquired. When Dr. Clarke fell ill, Mirza *sahib* said that he must also be punished, that is, with the death penalty. The witness presented the notification dated 15th October 1894, exhibit 'W'. Also he presented notification dated 5th September 1894, exhibit 'H'. At that time Mirza *sahib* was grossly displeased with Doctor *sahib*. One day in July 1893 Mirza *sahib* narrated his dream before many persons

as follows: "A snake bit me on the right hand and I went to my father. My father began incising this wound with a razor and incised it up to the breast". On the strength of this Mirza *sahib* prophesied that Atham would be bitten by a snake. People were informed about this in Sialkot and elsewhere by post. I became a Christian a year after the debate. I parted ways with Mirza *sahib* in March 1894. I have known Maulvi Burhan-ud-Din since 1869. **Note:** The witness read the prophecy exhibit 'A' and interpreted it just as Dr. Clarke had done. (On a question from the lawyer of the defendant) I have not passed any examination in Arabic, Persian or English. *Yuraddu il-an-Nasārā* means that "we returned him towards the Christians". Mirza *sahib* interprets this prophecy to refer to Abdullah Atham, I do not. I was a Christian when the term of the prophecy passed. Muhammad Saeed and myself had lived together at Qadian. After me, Muhammad Saeed left Qadian. He also is a Christian. I do not like Mirza *sahib*'s teachings.

Yusuf Khan with own pen.

Read out. Is correct. Accepted.

Signature of the Judge.

Copy of the statement of Mirza Ghulam Ahmad Qadiani, without oath, in the criminal case in the court of the honourable Mr. 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.

20th August 1897.

Statement of Mirza Ghulam Ahmad Qadiani without oath.

When the debate of 1893 was finished, at the end I had made a prophecy about Abdullah Atham on his request. This prophecy was not about Dr. Clarke, nor was he included in this prophecy. The word 'party' means Atham, as is clear from the context. 'Party' and 'person' have the same meaning and it includes me also. No attack was made

on Atham. Had it been so, he would have himself filed a suit or made a report. But this did not happen. Abdullah Atham died subsequent to the period of fifteen months. At the expiry of fifteen months I heard about Abdullah Atham that he stated to his friends that he was attacked three times. On this also I warned him that I had heard that he accused me, saying that he had been attacked three times. If that is true then he should take an oath or file a suit in a court of law or give its proper proof privately. But I did not receive any reply. Before this he had never stated this, neither in a newspaper nor in any other manner. I had not made any prophecy about a snake. I had seen Abdul Hameed once in the mosque. Someone had mentioned that this man had become a Christian and now had come here. There had been no conversation between myself and him. I do not know who had given him any job for labour etc. I had not given him any job. I did not make any prophecy about Dr. Clarke, neither pointedly nor indirectly. I had heard that Abdul Hameed was not a boy of good character. Hence I sent a note in writing from my house that he should be expelled. Then I do not know where he went. I did not give him even a penny when he was going, nor send him to Amritsar. Uprooting of falsehood means that falsehood would go waste. It does not point towards Dr. Clarke. Until a person gives his willingness, no prophecy is made. I present herewith a letter dated 5th May 1893 signed by Abdullah Atham, in which he demands a miraculous sign or a decisive argument. (Exhibit 'Y'). In exhibit 'O', the meaning of 'throwing light again' is that the fulfilment of the prophecy increased belief.

Signed: Mirza Ghulam Ahmad

Read out. The whole statement is recorded truly and correctly.

Accepted correct.

Signature of the Judge.

The following two testimonies which were included in the file on the day the judgment was delivered, were not included in the book due to an oversight. These are now reproduced below, and should be considered included in the book before the final judgment.

*Copy of letter dated 18th August 1897
from Rev. H. G. Grey, Amritsar,
to Mr. W. Lemarchand, District Superintendent Police, Gurdaspur.*

The Empress of India *versus* Mirza Ghulam Ahmad of Qadian

*In the court of the honourable Captain M.W. Douglas,
District Magistrate, District Gurdaspur.*

I am afraid I cannot throw any light on this matter. Abdul Hameed, or whatever his name, had come to me. He stated that he was originally a Hindu and had been a follower of Mirza Qadiani for a few days and now wanted to be a Christian. He did not appear to me to be a sincere seeker. I considered him to be an ordinary one. I said to him that I would teach him if he wanted to come to me daily or once or twice in a week. He enquired about his livelihood. I replied that in this respect I would not give him even a single penny for his expenses. The impression formed in my mind about him is that he is a good-for-nothing man and an imposter, who wanted to have from me money or expenses for food. So I was not surprised that he never came to me again. I do not remember whether he brought any letter to me or not. But, by chance, Nur-ud-Din had told me that that young man had gone to him also.”¹⁸

*Copy of the statement of Nur-ud-Din the Christian,
prosecution witness,
in the record of the criminal court of the honourable
Captain M.W. Douglas, Deputy Commissioner, District Gurdaspur.*

22nd August 1897.

Instituted: 9th August 1897.

Judgment: 23rd August 1897.

18. The statements of Rev. H. G. Grey and Nur-ud-Din the Christian clearly show that Abdul Hameed had gone to the door of the Christian clergymen only for his livelihood. The statement of the Rev. also proves that if he had provided him with livelihood, he would have stayed there and not gone to Dr. Clarke.

The Government through Dr. Henry Martyn Clarke.	To Mirza Ghulam Ahmad, Qadiani.	Prosecution under Section 107, Criminal Code.
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**Statement of Nur-ud-Din the Christian, prosecution witness,
on oath, 23rd August 1897**

I am a preacher at Amritsar on behalf of the Mission, and my headquarters is at Hall Bazar. Abdul Hameed came to me at Amritsar. He gave his former name as Ralya Ram and said that he was then a Muslim. He gave his name as Abdul Hameed or Abdul Majeed. He had said that formerly he was a Hindu. I had sent him to Rev. Grey. The said gentleman sent him back to me to give him education, so that when he would be ready he would be made a Christian. But then the boy went away and I never saw him again. Perhaps he went away for the reason that we did not provide him with food and lodging. Abdul Hameed had asked me about other missions also. Dr. Clarke's mission could have been mentioned too. But Dr. Clarke was not expressly mentioned. He did not say to me that he had been sent by Mirza *sahib*. Again said: Abdul Hameed had said that he was pupil of Mirza *sahib*.

Read out. Is correct.

The servant Nur-ud-Din.

Signature of Judge.

The following sentence was not included in the Persian file. It is in the English document. This sentence occurs at the end of the entire testimony but before the final Judgment.

**Dr. Clarke states he wishes to resign the post of prosecutor.
Adjourned to 23rd August.
Signed: M. Douglas, District Magistrate.**