

8. Conclusion

On pondering over this whole case, which has been reproduced along with the judgment of the Magistrate, it is clear that this was a fabrication by the Christians which the District Magistrate found out very well. Anyone who thinks over this document, and carefully studies this case from beginning to end, will be completely convinced how these people, who claim to have been purified by the blood of the Messiah, had prepared a firm conspiracy against a life unjustly. It is clear, and Dr. Clarke admits this, that when he sent to me a Christian named Abdur Rahim to enquire about the affairs of Abdul Hameed, I did not conceal anything about him; in fact I disclosed that he was not a good man and his giving his name as Ralya Ram was a completely false statement. Just from this, an intelligent person can understand that if, in fact, I had sent Abdul Hameed to commit murder, why should I have warned Dr. Clarke about his character? Besides, it was also proved before the court that Abdul Hameed had not gone straight to Dr. Clarke but had taken a letter of introduction from the Christian Nur-ud-Din and gone first to Rev. Grey. If his real intention was to kill Dr. Clarke, what had he to do with Rev. Grey? It also was established in the court that the change of name adopted by Abdul Hameed was only for the purpose that, as he had been expelled from the Gujrat Mission on account of bad conduct, he feared that if he gave his real name he would not be accepted. His conversion to Christianity was just to fill his belly. It was also proved in the court that there was much contradiction in his statement and it appeared certain that he was tutored every day. On account of all these reasons and also from his own confession the truth

underlying the case was established to be that this case was instituted because of the instructions of Abdur Rahim, Waris Din and other Christians. But thanked be God, Whose grandeur is great, that He unfolded its truth to the authorities. He had informed me beforehand by revelation that such a case would be instituted and I would be acquitted at last. I published those revelations among my followers at a time when as yet there was no sign or trace of this case. There are probably about two hundred people of my followers who had come to know of those revelations before time.

Now that case and the tribulation have come to an end but there has remained behind, as its result, a sign of a magnificent prophecy and Divine help which will remain a monument forever. At this stage it is necessary for us to *thank our benevolent government*, as although the case was instituted by the Christian clergymen yet the District Magistrate, who was an Englishman, did not show even an iota of partiality to the clergymen, and he did only what justice demanded. By his insight and intelligence he at once found out that it was a fabrication of the Christians. Similarly, Captain Lemarchand, District Superintendent Police, Gurdaspur, because of his cleverness, understood at once that that whole plan was baseless and false. Although the case was of a religious nature, yet he did not like to wrong someone by foregoing justice and following religious prejudice. However, it is a pity that Shaikh Muhammad Husain Batalvi, while being known as a Muslim, supported this false case and appeared before the court of his own accord with great zeal as a witness of Dr. Clarke. But the court did not give the least consideration to his statement; on the other hand it rebuked him severely on his request for the grant of a chair and showed much displeasure as to why he had made the request for the grant of a chair, beyond his status. Hence this also was a sign from the Exalted God that a man who wished my humiliation, had himself to face extreme humiliation right in the court, receiving as it were a painful defeat.

At this stage, it is worth mentioning again that because of the one-sided statement of Dr. Clarke the court got the impression that strong words were used against the Christians by me. This was the reason because of which the court had given the instruction for the future, through a notice, that such words must not be used again. I immediately informed the District Magistrate that I did not start the harshness against the Christians. On the contrary, the harshness has come from the Christian clergymen. I also said that I have at this time bundles of such books of the Christians in which the Christian people have indulged in gross excesses. However, since the District Magistrate had, at that moment, closed the case, there was no time left for my reply. Hence I considered it proper that merely for the information of the authorities and entirely in good faith, I reproduce in this book to some extent, by way of example, the scurrilous language which the Christian clergymen and the Arya people use against Islam. However, at this time, by way of admonition, I say to my followers particularly and to all Muslims generally that they keep themselves away from this method of harsh language. By bearing with full resolve the things said by other communities, they should prove to the government their good morals of forgiveness and patience, and avoid all sorts of mischief. They should, of course, reply to unwarranted attacks in reasonable and mild words, and have faith that the government is prepared to help every oppressed one.

The example of this case itself is enough for the wise, for, the justice and equity of the authorities deprived a large company of the Christian clergymen of their aims and made them unsuccessful therein. So this is the admonition that, out of yourselves, you should not exhibit any provocation or harshness, and on receiving any injury appeal to the authorities. However, if you forgive and pardon and be patient, this is a better way for

you than litigation. Instituting cases and filing suits is not worthy of those people who possess a great deal of high morals.¹

THE END

1st *Ramadan-ul-Mubarik*, 1315 *Hijra*.

**The author, humbly,
Mirza Ghulam Ahmad, Qadian.**

1. *Publisher's Note*: At the end of the case the District Magistrate informed Hazrat Mirza that he was entitled to take legal action against the Christians who had fabricated this allegation against him. However, Hazrat Mirza replied: "My case against the Christians is being conducted in heaven. The Divine Court is sufficient for me. I do not wish to take any legal action in a court of this world." (*Mujaddid-i Azam*, Urdu biography of Hazrat Mirza, by Dr. Basharat Ahmad, vol. 1, p. 554)