

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

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
From 9th Aug. 1897.	Under Consideration.	From the Department.	3/3

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

**Supplementary statement of Dr. Clarke on solemn affirmation  
12th August 1897**

The prophecy made against Sultan Muhammad with reference to the Muslims was not fulfilled, nor the one against Abdullah Atham made by Mirza *sahib* with reference to the Christians.<sup>12</sup> There remained only the prophecy against Lekhram, which was meant for the Hindus. Non-fulfilment of the prophecies resulted in loss of Mirza *sahib*'s income. After the death of Lekhram, Mirza *sahib* issued a poster (exhibit 'W') in which he mentioned the murder of Lekhram (the poster was presented). Another poster was issued (exhibit 'N') from the side of Mirza *sahib*. Another poster is presented (exhibit 'O') in which Mirza *sahib* has mentioned clear writing of the prophecy about Abdullah Atham's death. On a question from the court: Abdul Hameed had sent a letter from Amritsar to someone at Qadian; it is not known who he

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12. I have just written that both these prophecies have been fulfilled very clearly. The prophecy about Sultan Muhammad, i.e. the son-in-law of Ahmad Beg, covered also Ahmad Beg, his father-in-law. There was the condition of repentance in this prophecy. Accordingly Ahmad Beg persisted in arrogance and accusations of falsehood, consequently he died within the stipulated period. See how clearly the prophecy was fulfilled. As for his son-in-law, the death of Ahmad Beg descended like an earthquake on them all, and they were shaken and frightened. Consequently, God gave a lease till some other time to his son-in-law Sultan Muhammad; and Atham too, because of the condition in the revelation and because of concealment of testimony, died in accordance with my revelation. Then how unjust is it that they consider truth to be falsehood.

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was. Abdul Hameed told me when he came to Amritsar that he had stayed with Mirza *sahib* for seven years after conversion from Hindu to Muslim, and had been receiving education. I am not aware whether there is ill will between Burhan-ud-Din and Luqman; Burhan-ud-Din who is the head of the family and a follower of Mirza *sahib*. In reply to the advocate of the defendant: Abdul Majeed came to meet me at my residence on 16th July 1897 at about 4 or 5 p.m. I was in my office. On my enquiry about his particulars and purpose of visit he gave his name etc. in proper order. He was with me for half an hour. Whatever he talked to me about, I have recorded it in my statement. There was no other conversation besides this. The moment Abdul Hameed came, seeing him I suspected that he was the man who had been sent by Mirza *sahib* to kill me. I did not inform anybody such as the police etc. But I asked my people to lodge him, keep an eye on him but not let him know this. Abdul Hameed did not possess any weapon or anything else. I did not tell anyone that I had a suspicion about this man that he would kill me. There were two or three people outside the room but they did not hear us. It is my duty that even if someone comes to kill me I should still preach him Christianity. Even if I suspect that he has come to commit murder, I shall preach to him. Secondly, we accommodated this young man for the reason that even if he makes trouble it would be good because they would have to bear the consequences. (Question: Don't you care for your life?) This question is irrelevant; I refuse to answer. After the conversation Abdul Hameed was taken by Jalal-ud-Din, an employee of the clinic, to the hospital because that was where our students had their lodgings. I had also asked Jalal-ud-Din to keep an eye on Abdul Hameed but not to disclose any secret to him; it was a general instruction, no special secret was meant. Abdul Hameed was kept in the hospital till the evening of 22nd July 1897, from the 16th to 22nd. He came to my residence perhaps on Monday 19th around 4 or 5 o'clock in the evening. He came of his own accord, without being called, and he was casting glances all around. I shouted at him from the verandah: "Why have you come uncalled? Go away". He did not have any stone etc. in his hand at that time. Our doctor at the hospital had told us that Abdul Hameed was suffering from venereal disease. The doctor had treated him. We have our students at Beas also, so we considered it best to send him there. Sanoon the sweeper had come from Beas. He accompanied him. He was instructed to hand over Abdul Hameed to

Prem Das along with this letter. Prem Das was instructed to teach him the Christian religion and make him do work as he was not physically weak. When he stayed at Amritsar he appeared to be a murderer from his outward appearance. Ever since he made the confession, his looks are no longer the same now. There seemed to be an impulse running through his veins and his eyes were inflamed. This did not persist after his confession. Maulvi Abdur Rahim also discovered this change in him. While he remained in the hospital and we used to see his above mentioned condition, that suspicion of ours became firm and established. When he was sent to Beas, no one was told not to divulge to him their secrets nor to keep watch over him. At Amritsar everyone was asked to enquire about his affairs, as to who he was and what his circumstances were. He used to give different accounts of his affairs. Especially Abdur Rahim had told us that it could not be ascertained as to who he was. From 22nd July 1897 to 31st July 1897 Abdul Hameed was kept at Beas. I went to Beas perhaps two or three times, but did not see him privately; I used to see him in the ordinary course. He had not made any attempt to attack me. He made the confession on the 31st July 1897. I had gone there that day specially for this purpose and asked him to speak the truth. Two or three times he called himself Ralya Ram, but later he confessed. He had confessed without any pressure, and said that he would give the information if he did not face any danger. Then on my promise that he would not suffer, he confessed. Five men were present: Prem Das, Waris Din, Abdur Rahim, Dyal Chand and another one whose name I cannot remember. Waris Din does not work under me, he is not a Christian.<sup>13</sup> This conversation with Abdul Hameed took place in the dining room of my residence at Beas, and immediately he was made to write his confession with his own pen. We supplied the paper on which he wrote with his own pen. First, another sheet was used to write the manuscript. Then it was copied on the sheet, exhibit II. As far as I know, neither I nor my associates fed him any word. This happened between 4 and 6 o'clock in the evening. It was written after 5 o'clock and before 6 o'clock. There were three other persons: a sub-postmaster, the postmaster and the telegraph clerk had been called, and were asked to enquire from that young man. They did enquire and he told them that he was writing of his own accord. This fact is true. All

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13. This is wrong. In fact, Waris Din is a Christian.

these three witnesses are Hindus. I do not know whether they are Aryas or not. We shall present Chuni Lal. All the three men had come to my residence on invitation. The confession had been written out before they came. The same day I brought him with myself by the night train and put him up at night in the hospital at Sultan Vind, i.e. at the mission compound. Guard was also placed in case he should run away. When the confession was written we took it to be all true, perfectly true. It is absolutely impossible that anyone other than Mirza *sahib* could have sent him to us. Nor did we think that someone was inducing him to make the confession. Earlier when he had talked to me, I had been of the view that Maulvi Nur-ud-Din had no concern with him. When this young man sent a letter to Maulvi Nur-ud-Din, we became a little suspicious that he also was involved, although even now we are doubtful about Nur-ud-Din's involvement. But we have no doubt even now about the statement made by Abdul Hameed concerning Mirza *sahib*, none at all. What Abdul Hameed had stated before doing the writing, i.e. before the confession, was considered false by us. That is, what he had stated about being a Hindu etc. was considered false. The remaining statements were neither considered trustworthy nor unworthy of trust. His statement about conversion from Hindu to Muslim was also considered false. We had believed that he had come from Qadian. We had believed that he had worked as a porter. We had believed that it was heard by a person that he was in Qadian. We had believed more in this that it was appropriate to enquire about his affairs. All other affairs we either considered as doubtful or we believed them. The reason for making enquiry from Qadian was to get definite information about the affairs, not for the purpose of filing a suit against Mirza *sahib*. Till 31st July 1897 I had no intention to file a suit against Mirza *sahib*. The enquiry was not instituted to prepare a law suit against Mirza *sahib*. Before 31st July 1897, on the 30th July 1897 we had come to know and were convinced that Abdul Hameed was a scoundrel, adulterer, rogue etc. On 25th July 1897 we had received information about the particulars of Abdul Hameed from Mirza *sahib*. On 30th July 1897 the particulars had been received from Jhelum. We had not believed Mirza *sahib*'s statement without further investigation. We had come to know from enquiries that Abdul Hameed had never become a Christian. He had remained with the Christians at Gujrat for more than about three months, perhaps February, March and a part of the month of April. I

did not carry out personal investigation anywhere except at Gujrat. Other people who made the enquiries are all alive. Abdul Hameed is a strong young man. I cannot say whether he is stronger than myself or not. When I had brought him to Amritsar the honourable District Magistrate took down my statement and his, confirmed the confession, and issued a warrant for surety of one thousand Rupees. We did not institute any new suit in District Gurdaspur before the honourable District Magistrate. I have not seen the letter written by Abdul Hameed to Maulvi Nur-ud-Din, before the summons were issued to the accused. It was heard from Yusuf Khan that Burhan-ud-Din was a Ghazi. Yusuf is an old friend of Burhan-ud-Din. I have never seen Burhan-ud-Din. Whatever has been stated about him was heard by me from the mouth of Yusuf Khan. I have no personal knowledge. Information about Abdul Hameed's property, cash etc. is also heresay. I had heard from the Rev. Didar Singh. We know the Gakhkhars. We do not know whether they are loyal to the government or not. The prophecy made by Mirza *sahib* about me on 31st July 1897 is given on pages 16, 17 in *Jang-e-Muqaddas*, marked 'A', and I consider myself included in the word "party". Secondly, there is prophecy of death for me on page 44 of *Anjam-i-Atham*, marked 'F'. In the first prophecy there was the limit of fifteen months which has expired. The second prophecy expires on 14th September 1897, but in another poster the date has been extended. At letter 'F' there is a prophecy specially for me and my name has been written in bold letters. In the poster, at letter 'O', the words "the life of enmity and hostility is nearing death" refer to my life. (*The witness stated of his own accord—signed.*) The poster, exhibit 'Q', was issued by me a very long time after September 1894, before the death of Mr. Abdullah Atham. When Abdullah Atham did not die, the world stood up against Miza *sahib*, saying that he was a liar. Mirza *sahib* said that Abdullah Atham did not die as he had become a Muslim at heart which was the result of fear. Then Mirza *sahib* issued posters to the effect that if he had not got frightened and had not turned towards the truth then he should come forward for a *mubahila* and take an oath. Abdullah Atham refused to take an oath because it is forbidden in the Christian religion to take an oath.<sup>14</sup> Then I issued this poster, marked 'Q', that

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14. In this suit, Dr. Clarke along with all his Christian witnesses took oath on the Gospels. Now with the same tongue he mentions Atham as saying that taking oath is forbidden in their religion. This is strange — making a

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Mirza should prove that he is a Muslim by eating swine's flesh as other Muslims do not consider him a Muslim, for then it would be equivalent to his saying this to Atham.

*Cross examination by the lawyer begins.* It has been learnt from Abdul Hameed that he has three other brothers. I do not know when Abdul Hameed came to Qadian, nor even till when he remained there. On the statement of Abdur Rahim I say that he had come from Qadian. On 31st July 1897, Prem Das told me that two men were talking about him. He had told me before the confession. He had said that he had seen those two men at Beas. I myself had asked Abdul Hameed about those two persons mentioned by Prem Das. Abdul Hameed said that he had no knowledge of them. I saw the recent poster offering a reward of fifty or twenty-five thousand Rupees issued by Mirza *sahib*, but I cannot present it. I do not remember when I saw it. I do not know whom did it concern. From these posters we had come to the conclusion that he could afford to pay the money mentioned in the posters but he would not pay. I have never been to Qadian nor have I personal knowledge of his wisdom. Mir Muhammad Saeed is related to Mirza *sahib*. I do not know further details. After the conversion of Yusuf Khan to Christianity Mir Muhammad Saeed had become a Christian. Since the debate of 1893 Mirza *sahib* has been our enemy. I bear not the slightest enmity towards him. In 1894 when Muhammad Saeed came to get converted to Christianity I did not have any suspicion about him that he would kill me. Yusuf Khan also became a Christian in 1894. I did not have any suspicion about him. But other Christians and even the Muslims suspected that he had come to fulfil the prophecy about Atham. Christians had said to me that it was not good that I let him go to Atham. I did not think at all that he would kill Atham for I knew him to be a straight-forward man. Maulvi Muhammad Husain's book apart, I myself guess from the posters of Mirza *sahib* that Mirza *sahib* had a good knowledge of Lekhram's murder. I know Maulvi Muhammad Husain. He met me once or twice when the *mubahila* was held between Abdul Haq and Mirza *sahib* in 1893. I do not remember when I met him earlier. I have not seen him for the last six months. The last time I saw him was

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show of one belief and acting on another. The doctor has himself complained of abusive language and yet he offers Muslims swine to eat. Is it not abusive talk to ask a Muslim to eat swine?

in 1895. I have not seen Maulvi Muhammad Husain and Muhammad Ali during the last six months from today. Nor have I seen them at Batala on the 10th August 1897 nor on the 9th August 1897. I certainly did not see them at Batala. I know there is strong enmity between Maulvi Muhammad Husain and Mirza *sahib*. I also know that the Arya people are also opposed to Mirza *sahib*. I do not remember the name of any particular Arya of Amritsar or of anywhere else, who told me that Mirza *sahib* had killed Lekhram or arranged for him to be killed. Lala Ram Bhaj Dutt who is our lawyer and is present in the court is an Arya. We have not paid him any fee. We obtained the posters marked 'm', 'n', 'o', 'p' from Lala Ram Bhaj. Before today, before his appointment as government advocate, I also considered him to be a witness. I also know that the Muslims also are, in general, against Mirza *sahib*. (Firstly, the witness did not reply, then after consulting his lawyer whether he should reply or not, he said) My personal opinion about Mirza *sahib* is that he is a bad man, trouble-maker and dangerous. He is not good. I have come to this conclusion on the basis of the books of Mirza *sahib* himself. Mirza *sahib* has written much against the Christian religion also, which has made us unhappy. Mirza *sahib* has his followers at Amritsar also, but we do not know how many. I know Qutb-ud-Din, Yaqub the journalist, and another one from amongst the followers. It is not known whether Abdullah Atham saw the snake at Ferozepur with his own eyes or not. I did not see the gun being fired twice at Abdullah Atham. Rai Mayya Das, Extra Assistant, had mentioned it to me. As for the entry of men in the house, this also was told by Rai Mayya Das. It is not known whether any report was lodged with the police about these attacks or not, or whether any suit was filed. It was not necessary that I should have known if a suit had been filed. Abdur Rahim practises medicine and Prem Das is our preacher. Abdur Rahim has been in our service for eight or nine months and Prem Das for 13 or 14 years.

**Question:** Who had informed you secretly to beware of Mirza *sahib*. **Answer:** I am not able to answer this question. **Question:** Were you alerted by any Hindu Arya or a Muslim or a Christian or a government officer? **Answer:** I cannot answer this question either. Lekhram was opposed to the Christian religion. I have seen his writings against the Christian religion, perhaps I have seen one writing. He was a good man, although our beliefs differed. Lekhram used to attack the Christian religion. As far as I know, no Christian was

against Lekhram personally.

**Question:** Do you know that some Aryas of the sect to which Lekhram did not belong and orthodox Hindus and the Muslims were against Lekhram? **Answer:** I cannot tell. I do not read the newspapers *Akhbar-i-Aam*, *Samachar*, *Tribune*, *Pioneer*. I have seen the book *Satyarath Parkash* but have not read it. I am not aware whether suits were lodged or not against Lekhram at Delhi, Bombay, Multan, Peshawar. The prophecy about Abdullah Atham was not made at his request. Mirza *sahib* made this prophecy out of himself. I recognize the handwriting of Abdullah Atham. I cannot say whether Mirza *sahib* made prophecies against the other people on request or otherwise. I do not know the name of my real father. I have always been a Christian. I never said to Abdul Hameed: "A follower of Mirza *sahib* has come from Qadian. We shall make enquiries about you from him". (On a question from Lala Ram Bhaj, advocate for the prosecution) Other seekers of truth are also sent to the hospital. Abdul Hameed had confessed about his affairs at Jhelum before appearance in court and he had written out the confession. Maulvi Nur-ud-Din, in collaboration with Mirza *sahib*, is a party to the discussions about murder. I met Lala Ram Bhaj yesterday at 8.30 p.m., and only asked him about the progress of the case.

*Read out and accepted as correct.*

Signature of the Judge.

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*Copy of the supplementary statement of Dr. Clarke  
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>File No:</i>	<i>Case No:</i>
From 9th	Under	From the	3/3
Aug. 1897.	consideration.	Department.	

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



**Supplementary statement of Dr. Clarke on solemn affirmation  
13th August 1897**

My father Mr. Clarke had informed me: "Be careful. Mirza *sahib* will do you harm". Yesterday I did not consider it prudent to reply.

— Dr. Clarke.

*Read out. Is correct.*

Signature of Judge.

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

<i>Continued:</i>	<i>Judgment:</i>	<i>File No:</i>	<i>Case No:</i>
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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*

**Statement of Mirza Ghulam Ahmad without oath  
13th August 1897**

I never made the prophecy that Dr. Clarke would die. No word of mine was intended at all to mean that Dr. Clarke would die. About Abdullah Atham I had made a conditional prophecy that if he did not turn to the truth he would die. On Abdullah Atham's request the prophecy was made only for himself. The prophecy was not about all those associated with the debate. On Lekhram's request a prophecy was made about him also. I made it, consequently it was fulfilled.

*Read out, is correct.*

*Signature of Judge.*

*The whole statement has  
been correctly entered.*

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