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Mohammedan Brought to Christ;

BEING

THE AUTOBIOGRAPHY

OF

THE REV. IMAD-UD-DIN, D.D.,

*Of the Church Missionary Society's Mission at Amritsar, North India,
And Honorary Chaplain to the Lord Bishop of Lahore.*

*Translated from the Hindustani by the Rev. R. CLARK, M.A.,
C.M.S., Amritsar.*

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AUTOBIOGRAPHY

OF

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[Imad-ud-din was formerly an eminent Mohammedan Moulvie, and afterwards a fakir. He was baptised April 29th, 1866; confirmed by Bishop Milman, of Calcutta, December 3rd, 1868; ordained by the same Bishop, Deacon, December 6th, 1868; and Priest, December 18th, 1872. He was Examining Chaplain to Bishop Milman for Urdu candidates, and holds the same office now under the Bishop of Lahore. A notice of his literary works is appended to the Autobiography. In 1884 the degree of D.D. was conferred on him by the Archbishop of Canterbury. The following Autobiography was written in 1866.]

MAY the grace of our Lord Jesus Christ dwell on the whole world! The writer of this little Pamphlet became a Christian on the 29th of April, 1866, with the single object of obtaining salvation. But many people, both amongst my elders, and also amongst my relatives and friends, as well as my disciples and pupils, have received wrong impressions about me. Some say that Imad-ud-din is only a fictitious name, and not the name of any real person. So people imagine in Peshawar. Others say that I have become a Christian from a desire to improve my worldly position. Again, some staunch Mohammedans do not even believe in the fact of my having become a Christian at all. So people imagine in Karúlí and other places. I have therefore thought it desirable to write this full and reliable account of myself,

that everyone acquainted with the circumstances may know that a real person is spoken of.

As regards my family relations, my ancestors were inhabitants of the city of Hansi, in which city there were twelve religious chiefs, whose beautiful tombs, built by the kings, exist to this day. The name of one of these religious chiefs was Jelal-ud-din ; whose son was Shiekh Fateh Mohammed ; whose son was Moulvie Mohammed Sirdár ; whose son was Moulvie Mohammed Fázil ; whose son was Moulvie Mohammed Siráj-ud-din, my father ; whose children are my brothers and sisters and myself.

In the time of Sháh Jahán my ancestors were in fairly prosperous circumstances, and had ample revenues and estates. Their lands and possessions remained in our family during the time of the Mahrattas ; but in the days of my grandfather, when the English Government came into the country, my grandfather mistook his own interests, and our property was all confiscated, and we then directed our attention to study and to giving instruction.

We are commonly known as belonging to Paníput, because my grandfather, Mohammed Fázil, after the loss of his property, removed from Hansi to Paníput. This city is a place where the descendants of several eminent families have settled, and where many zealous and exceedingly strict observers of the law of Mohammed have lived from olden times. In every age it has had its learned and eloquent Mohammedan teachers, who have had their large libraries of Arabic and Persian works.

The special reason of my grandfather's settling in Paníput was that the Afghan, Ghulám Mohammed Khán, a man of considerable eminence, whose family, in every

generation, has always held a high command in the country from the times of the kings, was a great chief in that city, who admitted my grandfather into his society, and showed him great respect and regard on account of his learning, and rendered him assistance in every way.

My grandfather thus spent the remainder of his life in Paniput with Ghulám Mohammed Khán, honoured and esteemed, in the observance of the rights of Mohammedanism. After his death, my father, Moulvie Siráj-ud-din, still continued to live at Paniput, and has remained there all his life in the practice of similar devotion. The descendants of Ghulám Mohammed Khán likewise have shown him every respect and honour that was his due as their religious teacher ; and now, too, the present Afghan chief, Abdullah Khán, the grandson and successor of Ghulám Mohammed Khán, although his circumstances have not improved, still always shows my father the same esteem as before.

My father is now of a great age ; but yet he has made no change whatever in his religious observances. He is ever occupied, as before, in acts of worship by day and in vigils at night, and notwithstanding that age has dimmed his faculties, I have written to tell him of the messages of our Lord, and of the good news of His salvation. If he embraces it, well ; but if not, it is still placed in his power to do so.

His difficulties are very great, because Mohammedan learned men have been entangled by the grossest ignorance. Believing that they have been taught the substance of all the law and the prophets by Mohammed, they have not, for generations, read the Old and New Testaments ; and they are always hearing the dictum of Mohammed repeated in their ears, that the Scriptures

have been altered and annulled. Nor do they hold any intercourse with Christians in order to find out their real state. They have thus been deceived from generation to generation; and because they think that Christians are altogether bad, they will not listen to them in any way. However, in this part of the country their bigotry and ignorance have lately been somewhat lessened.¹

My family circumstances are the following:—I was one of four brothers. One of these brothers, Muayan-ud-din, died in 1865. My eldest brother is Moulvie Karim-ud-din, the present head of our family, who, by God's favour, is a man of considerable learning, and without bigotry; and is one of the chief writers of the day in North India. He is the deputy Inspector of Schools in the Lahore circle, and many of his works in the Arabic, Persian, and Urdu languages are now in circulation. His religion is that of Islam; but still he is, to a certain extent, inquiring after truth.²

My next brother is Moonshee Khair-ud-din, who was formerly engaged in educational work in Ludiana and Hushiyarpur. He now lives with my father in Paniput. He also is an intelligent and learned man, and without bigotry. If only he would be mindful of his latter end, and make preparations for it, he can now enter into the way of truth; but, alas! there is no religious guide near him to extricate him from his misapprehensions. All around him are deceivers, preachers of crooked stories,

¹ *Note by the Translator.*—This aged Moulvie, said to be 100 years old, and who remembers some of the events of the North Indian history of the last century, was baptized at Umritsur on 1st January, 1868.

² He is now the only one of his family who remains unbaptized: It was thought at one time that he would have been the first in his family boldly to acknowledge Christ.

who are not in possession of true religion. May the Lord be their guide.³

I am the youngest brother, and my name is Imad ud-din. When I was fifteen years old I left my friends and relatives for my education, and went to Agra, where my brother, Moulvie Karim-ud-din, was the head master in the Urdu language. I remained there a long time under him to receive instruction ; and as my only object in learning was, in some way or other, to find my Lord, as soon as I had leisure from the study of science, I began to wait on fakirs and pious and learned men, to discover the advantages of religion. I frequented the mosques and the houses set apart for religious purposes, and the homes of the Moulvies, and carried on my studies in Mohammedan law, the commentaries of the Koran, and the traditional sayings of Mohammed ; and also in manners, logic, and philosophy. Even when I was a student, and knew nothing of the Christian religion, I had some doubts in my mind respecting Mohammedanism, in consequence of intercourse I had had with some Christians ; but the taunting curses of the Moulvies and Mohammedans so confounded me, that I quickly drew back from all such thoughts. Even my friend, Moulvie Safdar Ali, Deputy Inspector of Schools in Jubblepore, who was then my class-fellow in the Agra (Government) College, and a most bigoted Mohammedan, although I can testify to his conscientious principles, and consistent practical conversation and attainments, deeply regretted the existence of my doubts, as soon as he discovered them. He told me at once that I was going astray from the right path, and that the Christians had led me astray,

³ He was baptised, together with his wife and his father, in Umritsur, on January 1st, 1868.

although I had not even read their books on Mohammedanism ; and he bid me put away all such thoughts from my mind, and carefully and attentively read the Mohammedan works, and thus find out what is true.* Moulvie Safdar Ali then took me with him to Moulvie Abd ul Halim, one of the retinue of the Nawab of Banda, who was a very learned man, and a Mohammedan preacher. I was at that time reading Hamdullah's work. I stated to him my objections, and although he was unable to answer them, he repeated several verses from the Koran, and showed so much temper that we both were soon weary of him, and got up and went away. From that day I gave up all idea of disputation and controversy, and began to take great pains in acquiring knowledge. Without troubling myself with any other concerns, I read steadily night and day, and continued doing so for eight or ten years ; and as I read under the conviction that all knowledge was a means of acquainting myself with the Lord, I believed that whatever time was spent in its pursuit was really given to the worship of God.

In short, when the necessary attainments in the outward knowledge of religion had been acquired, and I had become brimful of Mohammedan bigotry from it, I became entangled in another snare which the learned Mohammedans have placed in the path of the seeker after truth, by which he can hardly fail to be greatly deceived, and may even spend his whole life in vain. The Mohammedans always at first, and for a long period

* This Moulvie, Safdar Ali, was baptized in Jubblepore in 1865, and is the author of a most valuable work, the *Niyáz náma*, which was published shortly after his conversion, and which forcibly points out to his fellow-countrymen the truth and importance of Christianity, and the errors of Mohammedanism.

of time, set forth before enquirers after truth the outward rites of their law, and their bodily exercises, and unprofitable stories, and the affinities of words used in their controversies. They then tie him by the leg with a rope of deceit, in order to make him sit down and rest contented, by telling him that what he has already learnt consists merely of the *outward* ordinances of Mohammedanism, and the science of their common-place book ; but that if he wishes to prosecute his studies, and investigate the realities of religion, and thus attain to the true knowledge of God, he must go to the fakirs and the Mohammedan saints, and remain in attendance on them for many years, because they possess the *secret* science of religion, which has been handed down by succession, from heart to heart, amongst the fakirs, from the time of Mohammed, and which secret science is the fruit of life

The person who entangled me in this calamity, and thus deceived me, was Doctor Wuzeer Khán, who had come to Agra as sub-assistant surgeon. He was a most bigoted Mohammedan, and thought himself to be amongst the number of the saints. This secret science of religion is called mysticism ; and learned Mohammedans have written and stored up large libraries of books about it, which they have compiled from the Koran and from the Traditions, and from their own ideas as well, and also from the Vedants of the Hindoos, and from the customs of the Romans and Christians, and Jews and the Magi, and from the religious ceremonies of monks and devotees. It altogether has to do with the soul, and had its origin in the spiritual aspirations of the Mohammedans of bygone days, who were really seekers after the truth, and who, when the cravings of their souls could find no satisfaction in any of the mere Mohammedan doctrines, and their mental anxieties could find no rest in any way,

were in the habit of collecting together all kinds of mystical ideas, with the view of giving comfort to their minds. If only, when they were in such a frame, the Old and New Testaments had been placed in their hands, and they had become acquainted with the writings of the Prophets and Apostles, they would have found out the true knowledge of God, and would never have remained Mohammedans. But Mohammed from the very first devised a plan for cases of this kind. He forbade his followers to read either the Old or the New Testament; and when once the Caliph Omar kept reading the pages of the Old Testament in his presence he became very angry, and asked them whether the Koran alone was not sufficient for them. This practice of not reading the Bible prevails amongst Mohammedans even to the present day; and if ever they see this holy book in the hands of any Mohammedan they call him accursed. And Mohammed, according to his views, did well in forbidding it; for he knew well that any one who ever read this holy Word of God would never approve of his Koran.

As soon as I was entangled in this subtle science I began to practice speaking little, eating little, living apart from men, afflicting my body, and keeping awake at nights. I used to spend whole nights in reading the Koran. I put in practice the *Qasída Ghousia*, the *Chahal Káf*, and the *Hisb ul bahar*, and constantly performed the *Marágiba Majáhida*, and the special repetitions of the Koran, and all the various special penances and devotions that were enjoined. I used to shut my eyes and sit in retirement, seeking by thinking on the name of God to write it on my heart. I constantly sat on the graves of holy men, in hopes that, by contemplation, I might receive some revelation from the tombs.

I went and sat in the assemblies of the elders, and hoped to receive grace by gazing with great faith on the faces of Sufies. I used to go even to the dreamy and intoxicated fanatics, in the hope of thus obtaining union with God. And I did all this, besides performing my prayers five times a day, and also the prayer in the night, and that in the very early morning and at dawn ; and always was I repeating the salutation of Mohammed, and the confession of faith. In short, whatever afflictions or pain it is in the power of man to endure, I submitted to them all, and suffered them to the last degree ; but nothing became manifest to me after all, except that it was all deceit.

Whilst all this was going on, Doctor Wuzeer Khán and Moulvie Mohammed Mazhar, and other leading Mohammedans, appointed me to preach the Koran and the Traditions in the large royal mosque at Agra, with the view of opposing the Rev. Dr. Pfander. I remained there preaching and expounding the Commentaries and Traditions, &c., for three years ; but the following verse from the Koran was all the time piercing my heart like a thorn : “Every mortal necessarily must once go to hell : it is obligatory on God to send all men necessarily once to hell ; and afterwards He may pardon whom He will.” Learned Mohammedans have always been greatly perplexed about the meaning of this verse. They have interpreted it in many different ways ; and they cannot find in any verse in the whole Koran any better hope than this respecting mediation with God. When I thought about it, I was always greatly confounded. Some, indeed, say that Mohammed will himself be the mediator with God on behalf of his followers, and that the object of the Mohammedan religion is to set this forth ; but the Mohammedans have no proofs to give for any such pretensions, for it is nowhere written in the Koran that

Mohammed is their mediator. The very learned Jelal-ud-din Siútu has indeed written a book on the subject, in which he has given proofs of this assertion from the Traditions. I received some little comfort in reading his book, but I did not then know that it was taken only from the Traditions, on which the reliance that may be placed is just in proportion to their worth. Some again say that Mohammed can in no way mediate on behalf of man with God, and they give good proofs of their assertion from the Koran itself; but the Sunis do not accept them, although the Wâhabis believe them. Many other ideas respecting mediation are brought forward in the pages of Mohammedan authors, but by reading them men's minds become only the more perplexed.

In the midst of thoughts like these my only comfort was in engaging in more constant acts of worship. I retired into my private chamber, and with many tears I prayed for the pardon of my sins. I often went and spent half the night in silence at the tomb of Shah Abul Ala. I used to take my petitions with joy to the shrine of Calender Bo Ali, and to the threshold of the saint Nizam-ud-din, and often to the graves of the elders. I sought for union with God from travellers and fakirs, and even from the insane people of the city, according to the tenets of the Soofie mystics. The thought of utterly renouncing the world then came into my mind with so much power, that I left every body, and went out into the jungles, and became a fakir, putting on clothes covered with red ochre, and wandered here and there, from city to city, and from village to village, step by step, alone, for about 2,000 cos (2,500 miles) without plan or baggage. Faith in the Mohammedan religion will never, indeed, allow true sincerity to be produced in the nature of man; yet I was then, although with many worldly

motives, in search only of God. In this state I entered the city of Karúli, where a stream called Cholida flows beneath a mountain, and there I stayed to perform the Hisb ul bahar. I had a book with me on the doctrines of mysticism and the practice of devotion, which I had received from my religious guide, and held more dear even than the Koran. In my journeys I slept with it at my side at nights, and took comfort in clasping it to my heart whenever my mind was perplexed. My religious guide had forbidden me to show this book, or to speak of its secrets to any one, for it contained the sum of everlasting happiness ; and so this priceless book is even now lying useless on a shelf in my house. I took up the book, and sat down on the bank of the stream, to perform the ceremonies as they were enjoined, according to the following rules :—The celebrant must first perform his ablutions on the banks of the flowing stream, and, wearing an unsewn dress, must sit in a particular manner on one knee for twelve days, and repeat the prayer called Jugopar thirty times every day with a loud voice. He must not eat any food with salt, or anything at all, except some barley bread of flour, lawfully earned, which he has made with his own hands, and baked with wood that he has brought himself from the jungles. During the day he must fast entirely, after performing his ablutions in the river before daylight ; and he must remain barefooted, wearing no shoes ; nor must he touch any man, nor, except at an appointed time, even speak to any one. The object of it all is that he may meet with God, and from the longing desire to attain to this, I underwent all this pain. In addition to the above, I wrote the name of God on paper during this time 125,000 times, performing a certain portion every day ; and I cut out each word separately with scissors, and wrapped them

up each in a little ball of flour, and fed the fishes of the river with them, in the way the book prescribed. My days were spent in this manner ; and during half the night I slept, and the remaining half I sat up, and wrote the name of God mentally on my heart, and saw Him with the eye of thought. When all this toil was over, and I went thence, I had no strength left in my body ; my face was wan and pale, and I could not even hold up myself against the wind. The treasurer, Táj Mohammed, and Fazl Rasul Khán, the minister of the Rajah of Karúlí, took much care of me, and became my disciples. Many people of the city, too, came to me, and became my disciples, and gave me much money, and revered me greatly. As long as I remained there I preached the Koran constantly in the streets, and houses, and mosques, and many people repented of their sins, and regarded me as one of the saints of God, and came and touched my knees with their hands. But still my soul found no rest; and in consequence of the experience I had had, I only felt daily in my mind a growing abhorrence of the law of Mohammed. When I arrived at my home, after traversing 200 cos more, the readings of the Koran and my religious performances had become altogether distasteful to me ; and during the next eight or ten years, the examples of the Mohammedan elders, and their holy men, and moulvies, and fakirs, whom I used to meet, and my knowledge of their moral character, and of the thoughts that dwelt in their hearts, and their bigotry, and frauds and deceits, and their ignorance, which I used to observe, altogether combined to convince my mind that there was no true religion in the world at all. I had got into the same state of mind that many learned Mohammedans have been in under similar circumstances. I once had thought that Moham-

medanism was the best of all religions on earth, because Moulvie Rahmut Ullah and others had, in their presumptuous belief, proved Christianity to be false, and also because I had been present at the great controversy which the Mohammedan learned men had held with Dr. Pfander in Agra. I had read the *Istifsár*, the *Azulut ul Wahám*, and the *Ijáz Isawi*,⁵ which the Mohammedans had written to confute Christianity. I had therefore believed Christianity to be untrue ; and always, even in my sermons, I had pointed out what I believed were its errors to my disciples ; so much so, that when one day I was preaching in the great mosque in Agra, and Dr. Henderson and another English gentleman, who were Government Inspectors of Schools in the Meerut and Bahar circles, had come to the mosque with Moulvie Kareemuddeen to hear the preaching, and I was just then speaking to the Mohammedans about the Christian religion, my bigotry was so great, that even the presence of the rulers of the country did not restrain me. In short, I was a vehement opponent of the Christian

⁵ The *Ijáz Isawi*, published in 1853, appears to be one of the chief weapons used by the Mohammedans of North India against Christianity. It professes to be written from acknowledged Christian sources, and parades, at its commencement, a list of no less than 216 Christian authors, of all countries, and churches, and sects, from Clements and Ignatius down to Scott and Paley; and boasts that it has proved, from references to Luther, Calvin, Cranmer, and Zwingle, as well as to Pearson, Patrick, Horne, and Milner, that both the Old and New Testaments, as they now are, are full of defects. Its authors, Moulvie Rahmut Ullah and Doctor Wuzeer Khán, were the champions of Mohammedanism against Christianity in the celebrated Agra controversy with Dr. Pfander and Mr. French ; and true to their creed, they were amongst the first to take up more material weapons against the same Christianity during the mutiny of 1857, when they were proved guilty of offences, for which one of them at least could

religion; but experience had now also shown me something of the state of the Mohammedans. I therefore became convinced in my own mind that all religions were but vain fables; and that it was better for me to live in ease and comfort myself, to act honestly towards every body, and to be satisfied with believing in the unity of God. For six years my mind remained afflicted with these foolish thoughts; and, taking hold of some of the leading principles that were the results of my past experience, I reasoned on them in such a way that I put my trust in them.

When I came to Lahore, and the people saw that I was not living in conformity with the law of Mohammed, the leaders of the religion began to censure me; for although, in a certain manner, I still believed that Mohammedanism was true, I no longer thought myself to be bound by its requirements. But at times, when I thought of my death, when I must leave this world, and thought of the judgment-day of the Lord, I found myself standing alone, powerless, helpless, and needy, in the

not be pardoned by the Queen's amnesty. The one of them is now in Mecca, and the other a proclaimed outlaw in Constantinople; where, four months ago (in order to counteract the effects of the Turkish edition of Dr. Pfander's *Mizán-al-Haqq*), he published another garbled and untrue statement of the Agra controversy, which, according to his own account, was "translated into Turkish by the learned Iskander Ebn Mohammed, of Cashmere, and is accepted, and agreed to, and approved of, by the Council of Instruction, the Grand Council (*i e.*, by the whole Turkish Government), as well as by the Ulemah and the learned generally." It is a remarkable fact, that of the other moulwies who took part in the above-named Agra controversy, no less than three have already embraced Christianity, two of the three being acknowledged by all to be very learned men, namely, Moulvie Safdar Ali, of Jubblepore, and the late convert, Moulvie Imad-ud-din.—*Extract from the Uwritsur Report for 1866.*

midst of fear and danger. So great agitation used to come over my soul, that my face remained always pale, and in my restlessness I often went to my chamber and wept bitterly. I was so perplexed, that at times I used to tell the doctors that it was some disease that made my mind restless against its will, and that, perhaps, I might some day even kill myself. Tears were my only relief, but they used to give me different kinds of medicine that did me no good at all, and this again only angered me.

From the time of my coming to Lahore I have been employed under Mr. Mackintosh, the head master of the Lahore Normal School, a learned and very religious man. I here heard of the conversion to Christianity of Moulvie Safdar Ali at Jubbulpore, which greatly amazed me. For some days I wandered about speaking harshly of him, and many evil thoughts respecting him came into my mind; but gradually I remembered that Moulvie Safdar Ali was a true and just man, and I began to ask myself how he could have acted in such a foolish manner as to leave the Mohammedan religion. I then thought that I ought to begin to dispute with him by letter about it, and I determined that I would do so fairly and without bigotry. With this object I procured the Old and New Testaments, and also got together copies of the *Istifsár*, and the *Ijáz Iswai*, and the *Izálut ul wahám*, and other controversial books; and I asked Mr. Mackintosh kindly to read the English New Testament with me, and explain it so that I might investigate its truth. He undertook to do this gladly. When I had read as far as the seventh chapter of St. Matthew, doubts fixed themselves upon my mind respecting the truth of Mohammedanism. I became so agitated that I spent whole days, and often also whole nights, in reading and considering the books; and I began to speak about them, both with Missionaries and

Mohammedans. Within a year I had investigated the whole matter, chiefly at nights ; and I discovered that the religion of Mohammed is not of God, and that the Mohammedans have been deceived, and are lying in error ; and that salvation is assuredly to be found in the Christian religion. As soon as this had become evident to me, I made everything known to my Mohammedan friends and followers. Some of them became angry ; but some of them listened in my private chamber to the proofs I gave them. I told them they ought either to give me satisfactory answers to these proofs, or else to become Christians with me. They said quite plainly that they knew that the religion of Mohammed was not true ; but asked what they could do, when they were afraid of the opposition of the world, and of the reproaches and curses of ignorant men. In their hearts they said they certainly believed Christ to be true, and that Mohammed could not be the mediator of the men of his religion, but they were unwilling, they said, to lose the esteem of the world. They then urged me not to make my faith public, but to call myself outwardly a Mohammedan, and yet in my heart to believe in Christ. Others told me that Christ's religion was both right and reasonable, but that they could not comprehend the Trinity, and how Christ is the Son of God, and that on this account they would not embrace it. Others said they did not approve of the habits of some Christians, and that therefore they would not join themselves to them.

The extent of their faith became thus evident to me by their own confessions. I committed them all to God, for, besides praying for them, I knew not any thing else I could do to them ; and I went myself to Umritsur, and received baptism from the Rev. R. Clark, of the Church of England ; and the chief reason why I went to be

baptized by him was, that he was the first Missionary who had sent me the message of the Lord by letter to Lahore, and I therefore thought it right to be baptized by him ; and, besides this, I thought much of his devotedness and zeal. I then wrote the book called the *Tahqiq ul Imán* (the "Investigation of the True Faith") for those Moulvies who are living without any anxiety in consequence of their faith in Mohammedanism ; and I am now preparing another work,⁶ of which there is the greatest need, and I ask for God's help in it. If, according to my desire, God should help me to complete it, I hope to make manifest the glory of the Lord by it, and that it may prove very useful.

I have received great advantages in religious matters from the Rev. W. C. Forman⁷ and the Rev. Isura Das Moitra.⁸ Having associated myself with them in Lahore, I attend their church with much benefit. I have been very greatly helped also by the Rev. John Newton,⁹ who

⁶ The reply to the Ijáz Isawi.

⁷ Missionary, and ⁸ Native Minister of the American Board of Missions in Lahore, whose church Imad-ud-din attended after his baptism, as there was then no Mission of the Church Missionary Society in Lahore. He was then (in 1866) a master in the Government Normal School in Lahore, and remained there until he removed to Umritsur to prepare for holy orders in the Church of England, to which he belonged, after having declined an offer of an important and lucrative position under the English Government, in order that he might devote his life to the spread of Christian truth among his fellow-countrymen.

⁹ Missionary of the American Board of Missions. Mr. Newton is the senior Missionary in the Punjab, whose devoted piety and labours, and great experience and attainments, have won for him the confidence and esteem and love of all who know him, amongst

has been the means of solving many of my religious difficulties. Since my entrance into the grace of our Lord Jesus Christ I have had great peace in my soul. The agitation of mind and restlessness of which I have spoken have entirely left me. Even my health is improved, for my mind is never perplexed now. By reading the Word of God I have found enjoyment in life. The fear of death and of the grave, that before was a disease, has been much alleviated. I rejoice greatly in my Lord, and my soul is always making progress in His grace. The Lord gives peace to my soul. My friends and acquaintances, and my disciples and followers, and others, have all become my enemies. At all times and in all manners they all try to afflict me ; but having found comfort in the Lord, I think nothing of this, for, in proportion as I am dishonoured and afflicted, He gives me peace and comfort and joy. Amongst my relatives, only my brother, Moulvie Karim-ud-din, and Moonshee Khair-ud-din, and my relative, Mohammed Hosein, and my father, still write to me, and show me any affection. With these exceptions all my relatives and friends are turned away from me. I therefore pray for them. May God give them grace, and open the eyes of their minds, that they also may be partakers of the everlasting salvation of the Lord, through the grace of our Lord Jesus Christ ! Amen.

both Europeans and Natives. It was through him that the Church Missionary Society was invited to commence Missionary work in the Punjab in 1851, and he afterwards cordially welcomed Mr. French and Mr. Knott, of the Church Missionary Society, to his own station, Lahore, to establish their College for Native Pastors and Evangelists there in 1869.

NOTE BY THE TRANSLATOR, 1869.

The writer of the foregoing, and his brother, Moonshee Khair-ud-din, supported their aged father, Moulvie Suraj-ud-din, to the communion rails, where they were confirmed, together with forty-seven other Native candidates, in Umritsur, by the Bishop of Calcutta, on December 3rd [1868]. On December 6th he was ordained by the Bishop as a deacon of the Church of England. He has already published the following Hindustani works: (1) The *Tahqíq-ul-Imán*, or "An Investigation into the True Faith," in 1866, being a comparison between the Christian and Mohammedan religions; (2) The *Waqiát Imádiya*, or the "Autobiography of Imad-ud-din," in 1866, of which the foregoing is a translation; (3) the *Ittasáqí Mubáhísa* or a "Discussion by the Way," being an account of a public discussion held with Mohammedan Moulvies in 1867; (4) the *Haqíqí Arfan*, or "The True Knowledge of God," in 1868, consisting of twelve numbers of a monthly series of Tracts on various Christian subjects; and (5) the *Hidáyat-ul-Musulman*, or "A Guide for Mohammedans," in 1866, being a detailed reply to the well-known Mohammedan work, the *Ijáz Isawi* (referred to in p. 17 above, and in note p. 15), which seems to be the armoury from which the Mohammedans of North India daily forge their chief controversial weapons against Christianity. This reply, of some 460 closely-written pages, has been lately published, and it is believed to be a decisive one, exposing the unfair reasonings and mis-statements of the writers of the *Ijáz Isawi*, and pointing out that the arguments brought forward in that book,

when rightly expressed, and carried to their logical conclusions, are, in many cases, only additional proofs of the truth of the religion of Christ.

The above history, practically rebutting as it does the mistaken assertions and wrong inferences of misinformed and often worldly men respecting the progress of the Gospel in heathen lands, ought to lead many to glorify God for His grace, and for the power of His Spirit and Word. The prayers of the readers of this Pamphlet are specially asked, on behalf of this Native Clergyman, that he may be a faithful and humble minister of Jesus Christ, and may be the means of leading many of his countrymen to find deliverance in Christ from ignorance and sin.

*List of Theological and other Works written by the
Rev. Imad-ud-din, of Umritsur, up to 15th January, 1884.*

- TAHQY UL I'MĀN** (Inquiry of Faith). 1866. On the Evidences of Christianity, and the Refutation of Mohammedanism, written with the view of a reply to *Izalat ul Auhān* by Maulvi Ahmad Ullah.
- MUKHTASAR TAWĀRIKH-I HINDUSTĀN** (A brief History of India). 1866. This book contains the substance of Indian History, and is a secular work.
- WĀQĪĀT I IMĀDIYA** (Autobiography of Imad-ud-din, by himself). 1866. Contains a brief history of his life before he embraced Christianity, and dwells on the comforts he received from Christianity since he embraced it. This has passed through two editions, and has been translated into English.
- HIDĀYAT UL MUSLIUM** (A Guide to Mohammedans). 1867. This has been twice printed, and the 2nd edition has been revised and improved. The first half of this work is a reply to *Ijāz-i-Iswi* by Maulvi Rahmat Ullah, now in Mecca; and the second half is an endeavour to show the utterly false foundations on which the Mohammedan religion rests.
- ILTIFĀQI MUBĀHISA** (Account of a verbal Controversy). 1867. This book contains an account of religious discussions held between him and the Mohammedan Maulvis of Umritsur.
- HAQIQI IRFĀN** (The True Knowledge of God). 1869. Contains twelve Essays, in which Christ and Christ's religion are unfolded; and it is a guide for inquirers after truth.
- ASĀR I QIYĀMAT** (Signs of the Day of Resurrection). 1870. This pamphlet contains the Biblical view of the second advent of our Saviour, the doctrine of the resurrection, and the future judgment.
- TAWĀRIKH-I MAHOMMEDI** (History of Mohammed). 1870. The History of Mohammed, as taken from original Arabic Mohammedan books, showing what sort of person Mohammed was; written for the information of the Mohammedans themselves.
- TAFSĪR I MUKĀSHAFĀT I YUHANNĀ** (Commentary on the Book of Revelation). This is a summary of Ellicott's Commentary on Revelation—but needs revision.
- TALĪM-I MUHAMADI** (The Doctrines of Muhamedanism). 1870. This book contains a comparison of the doctrines of Mohammedanism and the Doctrines of the Bible.
- NAGMA I TAMBŪRĪ** (The Sound of the Drum). 1871. Contains all the letters written to him by the Maulvi Syad Mohammed Mujtahid (the Mohammedan Bishop) of Lucknow, on the subject of religion, with his replies to him.
- MAU ANĀ** (Who am I?). 1874. A comment on the question of our Saviour, "Whom do men say that I the Son of man am?"
- QISSA E NATHĀNĪEL** (The Story of Nathaniel). 1874. An account of the conversion of Nathaniel.
- TAFSĪR INGIL I MATI, RUSŪL** (Commentary on the Gospel of St. Matthew). 1875. This commentary is written by the joint effort of the Rev. R. Clark and himself.
- ANJĀM I MUBĀHISA** (Controversial Results). 1875. This pamphlet shows what have been the results of religious discussions held between Mohammedans and Christians from the earliest times down to the present day.
- PANDRAH LECTURE** (Fifteen Lectures). 1875. A course of Lectures on Christianity. They have passed through two editions, and have a good sale.
- TAQLĪĀT UT TALIQĀT** (The Connection of Connections). 1877. A reply to objections raised by Maulvi Chirāghali Sahib, a high officer of H.H. the Nizam, Hyderabad in the Deccan, on the history of Mohammed written by him, as shown in No. 8.
- TAFSĪR I AAMĀL** (Commentary on the Acts). 1879. This Commentary is written by the joint effort of the Rev. R. Clark and himself.
- TAUQID UL KHIYĀLĀT** (Rectification of Men's Thoughts). 1882. Four pamphlets in reply to works in defence of Islam, by the Honourable Syad Ahmed Khan Sahib Bahadur, K.C.S.I., and Member of the Legislative Council of the Government of India.
- KITĀB-I-ĀLKINDI** (Al-Kindi). 1883. A translation of the writings of Al-Kindi from Arabic into Urdu. Not yet published.

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