

CHRIST IN KASHMIR



AZIZ KASHMIRI

www.aail.org



CHRIST IN KASHMIR

AZIZ KASHMIRI

www.aail.org



"AZIZ KASHMIRI"
(The Author)

Born in June, 1919 in Srinagar.

Did Honours in Urdu & Literature in 1951 (Kashmir University). Worked as editor of Albarq, Jouhar, K. Gazette, etc. Founder/Editor : Daily "Roshni", Srinagar since 1943. Representative : "Islamic Review", London 1951-71. As Secretary, Kashmir Press Conference, Srinagar, arranged a Press conference with Mr.M.A.Jinnah, President, Muslim League 23rd May, 1944 in Srinagar. Was awarded Roll of Honour rendering excellent services as Journalist for more than 40 years in 1988, by the Saraf Trust, Jammu. Attended a convention of Research Scholars at Trinidad (West Indies) in 1983 and visited Port of Spain, England, Netherland and Pakistan in the course.

Published : Jesus and Christianity (Urdu) 1952, Christ in Kashmir (Urdu) 1967, Christ in Kashmir (English) 1973.

Dedicated
to the evergreen memory of my parents
GHULAM NABI SHORA and NOOR BIBI

First Edition 1973

2nd Edition 1983

3rd Edition 1984

4th Revised Edition 1988

5th Edition 1994

6th Edition 1998

© Copy Right Reserved.

Other books by the Author :

1. Hazrat Isa aur Isaiyat
2. Messiah Kashmir Main,

Price : Rs.150/- OR £5 OR US\$ 8

By mail, getting this book may be easy by sending postal order(s)
of the relevant price plus postage at the publisher's address.

Published by :
"Roshni Publications" :

5-Pratap Park Flats, Srinagar - 190 001, Kashmir.

Thanks are given to Mr. N.C.Green and Audrey Hathaway-Shipley of
England for the contribution to publication costs.

CONTENTS

□Foreword	5
□Preface to the sixth edition	7
□A few reviews	8
□Just a glance	15
□A brief chronological survey of research	16
□Preface	28
□Origin of the name Kashmir	31
□Inhabitants of Kashmir	34
□Tomb of Moses in Kashmir	43
□Who are Bani Israel?	47
□Aryans are Bani Israel	48
□Kashmiri language and Ibrani	50
□Kashmiri language has not originated from Sanskrit	55
□Evidence of the places	62
□Crucifixion	67
□Evidence of the German Scientists	71
□Prophet for the 'Sons of Israel'	78
□Christ in Kashmir	80
□Clues of the history	84
□The promised land - Kashmir	102
□Dr.Sir Muhammad Iqbal confirms	106
□Muslims of Kashmir and Jewish Doctrines	108
□Historical Shepherd & His village	115
□Jesus - the mortal	121
□Jesus in Rajatarangini	126
□Jesus in Lahore	133
□The unknown life of Christ	135
□Sayings and Teachings of Yuz Asaf or Isa	138
□Jesus in East	143
□Birth of Jesus	146
□Some important references	151
□Appendix	154
□Bibliography	158

LIST OF ILLUSTRATIONS

□The Author with his hand on the grave stone of Moses	46
□Sepulchre of Haroon	46
□Two views of Martand (Sun) Temple	56
□Tiles found in Haroön, Srinagar	58
□Takht-i-Sulaiman (Throne of Solomon)	59
□The Author with his hands lying on the Ka Ka Pal	66
□Impression of Jesus Christ's face on the Holy Shroud	73
□Photographs of Jesus in the Encyclopaedia Britannica	79
□Photo of Jesus kept in Vatican Library	79
□Tomb of Jesus in Rozabal, Khanyar, about 4 kms from Lal-chowk, Srinagar.	82
□Wooden Sarcophagus encasing the grave of Jesus	83
□Grave of Jesus	83
□A page from Mulla Nadiri's Tarikh-i-Kashmir	85
□Text of Bhavishya Maha Purana stating Raja Shalewahin's talk with "Isa Massih" (Jesus Christ)	87
□Tomb of Jesus - side view showing the hole in the sepulchre	89
□Letter of Authority in favour of Rahman Khan	91
□Footprints of Jesus, with crescent shaped marks of crucifixion, inscribed on a stone	97
□Inscription on Takht-i-Sulaiman	98
□Rod of Jesus	110
□Mausoleum of Zain-ud-Din Wali	110
□Khanqahi Moula, Srinagar	110
□Buddhist Monastery at Hemis, Leh.	113
□The Author in Hemis Monastery with a press party	113
□Pahalgam (Shepherds village)	119

MAPS

□Jesus' first route to East	93
□Jesus' second route, after crucifixion, to East	93

FOREWORD

For twenty centuries now Jesus Christ has fascinated mankind and millions have followed the path shown by him. Book upon book has been written about Him over the centuries and yet man's thirst for knowledge about Him has not been quenched. In these books references are found of His travels but there is not much reference directly to his visit to land which later became known as Kashmir. In past one century or so many writers have claimed that Jesus Christ did visit this part of the world, stayed and preached here. Some have gone so far as to say that Jesus lies buried in the Khanyar locality in Srinagar. Among them, Sir Muhammad Zafrullah Khan, Pakistani Judge of the International Court of justice, has even asserted that Jesus did not die on the Cross and instead spent His last years in Kashmir, where he died and lies buried. Then there have been others who have claimed that the Lost tribes of Jews, made their way to Kashmir and settled here and that Moses also lies buried in Kashmir.

There are numerous reasons which lead one to believe that after all there may be some truth in some of these things. Books written in past three or four centuries have made references to Kashmiris being of Jewish descent and the two tombs in Kashmir being associated with Moses and Christ. Various books have been written after lot of research about some of these. This subject has fascinated me for a long time and I have made some study of it. It may be difficult to say the last word about a subject with which millions of men, women and children have more than emotional link, without deep study and painstaking research in the fields of anthropology, archaeology, geography, history, religion, ethnology, osseology,

costumes, way of living, language etc.

Mr. Abdul Aziz Kashmiri, for over three decades, has been working hard on this theme. He has travelled all over Kashmir and Ladakh, to spots even remotely connected with the two prophets. He has gone through numerous references and tried to collate, evaluate and sift the voluminous material available. He has gathered enough evidence to support his argument and his deductions merit serious attention. In this process he may have shaken some popular beliefs somewhat but that certainly is not his purpose: his is a scholarly pursuit for the sake of throwing new light on an interesting subject. The result is this eminently readable little book. This book does not set out to prove anything specifically but to whet your appetite for further enquiry. If it is able to excite you to delve deeper, it would have done the job, the Author set out to do.

Srinagar
January 30, 1973

Sat Paul Sahni
Representative : Reuter
Dir. Gen. Information & P.R.O.
J & K Govt.

PREFACE TO THE SIXTH EDITION

Praise be to Almighty Allah by whose beneficence this book has gained popularity throughout the world. Thus my efforts have born fruit and my purpose has been served for which I bow my head in all humility to Him.

I have no hesitation in stating that this book has been admired by scholars and seekers of truth; without distinction of creed or religion.

The present one is the sixth and revised edition of the book in which more material and photographs have been included.

Jesus, on whom be peace, was a prophet of God from among the prophets. He was a mortal from among mortals. In Palestine he was put on the cross, but was take down soon thereafter, as the next day was "Sabbath day"; thus they killed him not, nor did they cause his death on the cross. Necedemus treated him and bandaged his wounds. Later on he travelled secretly to Kashmir, a second time, and after completing his holy mission, he passed away in the ripe age of 120 years. His tomb is still to be seen at Rozabal, Khanyar Srinagar.

Not only Mulla Nadri has mentioned him in his History of Kashmir, but also earlier historians, such as Shri Viyas Ji, in "*Bhavisha Maha Purana*", written in 115 C.E.; Pandit Kalhana in, "*Rajatarangini*", (850 years ago); Shaik-Al-Said-us-Sadiq, who passed away in 962 A.H. in Khrasan (Iran), in his "*Ikmal-al-Din*"; Kh.Muhammad Azam, in "*Tarikhi-Azami*" (1148 A.H.) and Decree from Mughal Authorities dated 11th Jamaid-ul-thani, 1194 A.H... These historical references are crystal clear on the subject.

I hope men of light will understand.

November, 1993

"Aziz Kashmiri"

A FEW REVIEWS

“Christ in Kashmir” is definitely a result of extensive study of the subject by the author. The book comprises many references to prove his argument that Jesus Christ did visit the Kashmir Valley, settled there and now lies buried over here. It is still a moot point and many authors are trying to collect numerous material on this important subject. However, author of the book has dealt with the subject with great care without any prejudice and he deserves appreciation for producing such a research work.

Srinagar

Mulk Raj Saraf

26-August, 74

Senior Journalist & Author

* * * * *

“Maulana A. Aziz Shora Kashmiri has done yeomen service to the English knowing people, specially the occidental learned men by rendering an English version of “Christ in Kashmir”. He has proved in simple language, with facts and figures that Christ died in Kashmir and his tomb lies in Srinagar, in an underground room.

I had been to Srinagar for the purpose of seeing the tomb of Christ, and I have been fortunate enough with the help of Maulana Aziz to observe it very carefully.

There is a black stone in a corner, which is said to have signs of foot print of Christ. Exactly like this is a stone in Jerusalem also and it is clear that this stone bears the foot prints of Christ, after his arrival in Kashmir. I have had the opportunity of seeing some books on the subject by foreigners but they are not so lucid and clear as the book of Maulana Aziz.

M.A. Samad

M.A.B.L.

6 March, 1974

Retired Sub-Judge, Gaya (Bihar)

“Scholars have for long been puzzled by the close resemblance between the Kashmiris and the Jews. The resemblance is not merely physical, such as the hooked nose. It extends to habits. Some scholars assert that the connection between the Kashmiris and the Jews is more than skin deep.

Among those who have made a serious study of the subject is Mr. Aziz Kashmiri, a Srinagar editor, who has published a book “Christ in Kashmir”. Mr. Kashmiri says that the name of “Kashmir” is derived from the word “Kashir” which is Hebrew and means one who takes ‘halal’ meat. He also quotes extensively from the Bible to indicate the close similarity between names of places. These are Bethpore (old name of Bandipur), Booth, Pisgah, Hasben and Abarim, which find mention in the Bible.

Again, there are many words, some of which Mr. Kashmiri has listed, that are common in Hebrew and Kashmiri. For example a fox is called Shaul in both languages. Even some of the Kashmiri surnames like Kaul, Ata, Takru, Tiku, and Kar, among others, find mention in the Bible. The shape of the chopper used by butchers is identical. Nowhere else in the country do butchers use the curved chopper.

Jesus Christ is supposed to have come to Kashmir via Afghanistan and the area now constituting Pakistan. Murree, the hill resort in Pakistan, some scholars maintain, is named after Mary, mother of Jesus who reportedly died there during their travels.

The evidence collected so far has intrigued many scholars.
(The Times of India, New Delhi, Jan. 7, 1982, p 5).

* * * * *

“Christ in Kashmir” is an extremely useful contribution to the literature on the subject and needs a wide circulation.

(Al-Ahmadiyya, Woking (England) June, 1983)

* * * * *

“There are still some people in the valley of Kashmir who believe that the tomb of prophet Yuz Asaf in Khanyar, Srinagar is that of the Christ.”

(Kashmir Times, Jammu, August 9, 1983, p 2).

Dear Aziz Sahib,

Your book "Christ in Kashmir" was a pleasure to read. It is extremely well researched and fills a critical gap in the literature on the subject. I am glad to notice that it has gone into as many as six editions. May it meet with even more success. With kind regards.

Pervez Dewan

The Principal Secretary to the Governor J&K. 4.9.1994
* * * * *

"Christ in Kashmir" is a very good book that I enjoy a lot.

Graig Briscoe, Kansas City, Missouri.

* * * * *

*Really the book is worth reading as it has been a great Research work. Almighty Allah only has given you the strength and wisdom to carry out such a great work. Hope and pray you may publish many more writings in the years to come.

Fr. P. V. Joseph, Adoor Kerala.

* * * * *

*Aziz Kashmiri's book deserves serious reading because he has built his theory on a bundle of information, analysis and arguments given by noted scholars and institutions during past several hundred years.

("Greater Kashmir", Srinagar. 21.1.89.)

* * * * *

*"Christ in Kashmir" has run in many editions. The fifth edition of this book authored by Mr.Aziz Kashmiri is under review. It is an improved edition and carries important illustrations. The Author's labour on this subject spans over to forty years and has received applause from different circles. The book makes an interesting reading and deserves to be on the book shelf of libraries.

("Daily Samachar Post", New Delhi. 19.6.96)

*I have read your excellent book 'Christ in Kashmir' and would like to obtain all the books on Jesus in Kashmir.

Paul Biring, Eltham, London.

* * * * *

*I am astonished at the amount of evidence given in your book. Very fine work of remarkable scholarship.

Mr. N.C.Green

West Midlands, England.

* * * * *

THE INDIAN WHO KNOWS ABOUT JESUS CHRIST

Startling revelation by Abdul Aziz Kashmiri

(The MIRROR, Trinidad, August 19, 1983, p 11)

"JESUS CHRIST did not die on the cross. Instead he migrated to Kashmir in India after his crucifixion and lived to the ripe old age of 120.

That is the startling revelation made by Abdul Aziz Kashmiri, 63, Editor of the Daily Roshni, Newspaper in Kashmir and President of the Editors Association in that State, who is presently in Trinidad for the ninth International Ahmadiyya Convention.

Mr.Kashmiri, who is also the author of several books, is considered an authority on the life of Jesus Christ as he was studying the subject for the past forty years.

Mr.Kashmiri told the Mirror that his research into the past has led him to believe that Christ did not die on the cross as stated in the Bible, but in fact he recovered from his wounds and fled from Palestine to Kashmir, where he continued his preaching until he died at the age of 120.

Mr.Kashmiri said that numerous historical facts have come across over his forty years of researching which point to that fact.

And Kashmir in India boasts of having the tomb of Jesus Christ in Rouzabal Khanyar, Srinagar.

Said Mr.Kashmiri : "Jesus did not die on the cross, as is the popular belief, but in fact he had fainted".

'The evidence which points to this are the Gospels, all of which stated that Jesus was taken down from the cross at the 9th hour, for the other day was Sabbath day, and in those days bodies could not remain on the cross on Sabbath.

'The histories of those days are a witness that no one died on the cross within such a short time, but normally were left to suffer for many days'.

'When Jesus was taken down from the cross, he was actually in a dead faint, and people thought he was dead'.

'Even Pilate, the man who ordered his crucifixion, was surprised that Jesus was already dead ... but he did not know that he was in fact alive.

'What happened afterwards is simple... he was taken to a cave-like structure where he was rubbed down with *Marhami Isa*, an ointment to heal wounds which is still used up to now.

'In fact, *Marhami Isa* is called the ointment of Jesus. Anyway Jesus was rubbed down with this ointment, and was covered with a shroud... the same shroud making the news these days...and it was the ointment which caused his form to be imprinted on the shroud.

'When he recovered, some three days later, he was disguised as a gardener (the same gardener Mary saw) as his friends were afraid that Pilate would see him and realise that he was really alive'.

'Under this disguise, Jesus fled across the Middle East. When he appeared to the disciples, they thought that he was dead, and he showed them his wounds to prove that he was alive. He was hungry and was given broiled fish which today is a delicay among the people of Kashmir.

‘Evidence points that Jesus did escape from his enemies, and he was eventually given shelter at another place, of which a complete description is given.

‘Kashmir is the only place which fits that description. According to the Qur’an, there he lived, carried on his preachings and died at the age of 120.

‘He was buried in Kashmir, and all evidence points to the tomb in Khanyar Street, which is called the tomb of Nabi (prophet) or the Tomb of Isa (Jesus), as Jesus’ final resting place.

‘The Qur’an describes the final destination of Jesus Christ as a lofty ground, having meadows and springs, which learned Muslim scholars have claimed is Kashmir’.

‘In Kashmir, also, there are lot of towns carrying names from Biblical times described in the Gospels, like Shepherd’s Town, Yusmarg (Meadow of Jesus), Isabar, Rozabal and Aishmuqaam.

‘Kashmir is also called the Garden of Solomon, with towns like Moab, Booth, Bethpoer, Pigsaw and Hasbon, towns which existed in the time of Moses’.

‘In fact, Moses is believed to be buried in Kashmir also, in a tomb near Booth’.

Asked whether Jesus was married, Mr.Kashmiri said that he did not know, but saw no reason why he did not.

‘After all, he was the ideal mate for a woman’, said the professional Journalist.

Mr. Kashmiri also said that he did not want to start any type of controversy with the Christians, but he and the people of Kashmir believe that Jesus did not die on the cross but lived in Kashmir until his death.

‘We are not decrying Jesus Christ’, says Kashmiri. ‘In fact, we think highly of the Great Prophet. He was a great man, a successful prophet who was given a job to do by God and he

completed it... successfully.

‘If he really died on the cross as Christians believe, then Jesus did not fulfil the Almighty’s wishes’.

Note : The above is a summary of my interview with the reporter of *MIRROR*, (Trinidad) as it appeared in the paper. However, I did not say that according to the Qur’an Jesus lived upto the age of 120. It is mentioned in the Sayings of the Holy Prophet Muhammad. Again the paper said that I made a ‘startling revelation. On the other hand, the fact has been generally known to the people of Kashmir for ages. The Founder of the Ahmadiyya Movement highlighted it in his writings. I only brought it to the notice of the Trinidad people, which appeared to them as ‘startling’.

JUST A GLANCE

I am thankful to my friend Mr. Aziz Kashmiri, for publishing this valuable, important and concise booklet, which I hope, will satisfy all those, who are interested in the subject.

Just before the Independence of India, in 1946 a team of several scholars, headed by Kh. Nazir Ahmad, Bar-at-Law started research on the subject in right earnest. The partition of the country separated the team. Members, like Mr. Aziz Kashmiri and myself with a few references were left behind in Kashmir. We published a set of articles in a Special Hazrat Isa Number of the "Roshni" Srinagar in early 1953, which immediately saw its 2nd edition in the form of a book "Hazrat Isa Aur Isayyat". Curiously enough by the same time, Kh. Nazir Ahmad published his book, "Jesus in Heaven on Earth" from Lahore. There was no correspondence between Pakistan and Kashmir during those days and the two separated groups did not know the works published by each other, till 1956. That is why, the main idea or subject remaining the same, still treatment in the two works is different.

Prof. Yasin, who is a non-local, has quite recently come to Kashmir. He does not know much about the subject, and has published a pamphlet of 34 pages in 1972, entitled "Mysteries of Kashmir" which was the title of my book published 10 years ago with a copy right. He could not even think of a new caption, and strangely enough unnecessarily blamed us for the heinous crime committed by himself.

I must congratulate Mr. Aziz Kashmiri for producing this revealing booklet on the subject. I hope this will prove a boon to the seekers after the truth.

Dr. Aziz Ahmad,

15 September, 1973

M.A., Ph.D., O.Sc., M.D., K.C.S.

A BRIEF CHRONOLOGICAL SURVEY OF RESEARCH

By Mr. Nasir Ahmad, Editor, *The Light*, Lahore

Hazrat Mirza Ghulam Ahmad, founder of the Ahmadiyya Movement in Islam for the first time in the history of religion, under Divine inspiration, announced to the world in 1890 that Jesus Christ did not die on the Cross. In 1890 he wrote a comprehensive book *Izalah Auham* in which by extensively quoting from the Bible and the Holy Quran, he conclusively proved that Jesus Christ escaped the accursed death on the Cross and that he set out secretly from Palestine in search of the "Lost Tribes of Israel". This discussion is found almost in all his eighty books in Urdu, Persian and Arabic.

History bears evidence that in 721 B.C. Sargon II captured the Kingdom of Israel and all the Jewish inhabitants were captured and exiled. Most of these tribes came to Iran, Afghanistan and India and settled down in these lands. Thus the Founder of the Ahmadiyya Movement adduced historical evidence to prove that Jewish tribes did settle in these countries and Jesus Christ in order to fulfil his Divine Mission (Matt., 15:24) visited them and finally at the age of 120 years died in Kashmir. This aspect of the subject has been dealt with by Hazrat Mirza Ghulam Ahmad in his following books : 1. *Itmam al-Hujjah* (1894), 2. *Noor al-Qur'an* (1895), 3. *Noor al-Haque Part II* (1898), 4. *Raz-i-Haqiqat* (1898), 5. *Tuhfa-i-Golarwiyah* (1900), 6. *Al-Huda* (1902), 7. *Barahin-i-Ahmadiyyah Part V* (1908), 8. *Nuzool-al-Masih* (1909).

In 1899, Khalifa Noor al-Din of Jalalpur Jattan (Distt. Gujrat), a devoted disciple of Hazrat Mirza Sahib, who had lived in Kashmir for quite some time, pointed out to him that there existed in Srinagar a tomb of a prophet Yus Asaf, or 'Isa

Sahib' who came to Kashmir from a foreign country. On directions from Hazrat Mirza Sahib, for making further investigations into the matter, Khalifa Noor al-Din went to Srinagar and stayed there for four months, collected evidence and procured 556 signatures to the fact that the tomb was in fact that of Jesus Christ. He also brought sketch of the Tomb. Later Maulvi Muhammad Abdullah, a leading advocate of Srinagar collected further evidence in this behalf. All these facts along with other historical, linguistic, ethnic, cultural evidence and a map showing the route taken by Jesus Christ while coming to India were documented in *Masih Hindustan Main*-a unique and basic research work on the subject. This book by Hadrat Mirza Ghulam Ahmad Sahib was written some time in 1899, but with the intention of adding more evidence, its publication was kept in abeyance, and was finally published after the Founder's death in 1908. Its English translation was published from Qadian in 1944.

It would be worthwhile here to briefly summarise the contents of the book, *Masih Hindustan Main*. Originally the book was intended to consist of ten chapters, when published it consisted only of four chapters. First chapter deals with Jesus' escape from death on the Cross and his travels towards the Eastern countries in the light of the Bible. The second adduces evidence on the escape of Jesus from the death on the Cross from the Quran and authentic traditions of the Holy Prophet Muhammad. The third chapter enlists evidence from more than 33 renowned books of *Materia Medica* that carry formula of *Marham-i-Isa* (Jesus' ointment) and shows that it was the same ointment which was applied to the wounds of Jesus Christ caused by nailing him on the Cross. According to the Author the list exceeds one thousand but he has selected some of the well-known

oriental and European works of *Materia Medica* compiled by Jewish, Christian and Muslim medical experts. The fourth and the last chapter consists of : (a) Historical evidence from Islamic sources about Jesus' travels to Nasibain and through Iran to Afghanistan, then entering India and finally reaching Kashmir. (b) Evidence from Buddhist sources establishing that Jesus came to India in fulfilment of a prophecy of Buddha that after five hundred years of his death, another Buddha would come and revive his true teachings (ref. Dr. Herman Oldenburg. "Buddha", p 142). His name would be Mitya (Messiah in Hebrew became Metteya in Pali language). It has enumerated the similarities between the teachings of Buddha and Jesus Christ, their manner of expression, and their method of preaching through parables. It also adduces authentic proof that Jesus Christ has been mentioned by the name of Mi-Shi-Hu in books written in Tibet during the 7th century C.E. (ref. *A record of the Buddhist religion* by I Tsing translated by G. Takakusu). (c) That the Ten Lost Tribes of Israel migrated from Jerusalem and settled down in Afghanistan and Kashmir, and Jesus Christ came here in search of them to fulfil his Divine mission.

Among the articles written by Ahmadi writers on this subject, mention may be made of the following :

(1) "An Important discovery regarding Jesus Christ" by Maulana Muhammad Ali; published in the monthly *Review of Religions*, Qadian, October 1902, pp 421-424.

(2) "Jesus did not die on the Cross" by Hazrat Mirza Ghulam Ahmad; published in the monthly *Review of Religions*, Qadian, September 1903, pp 336-342.

(3) "The Tomb of Jesus at Srinagar" by Hazrat Mirza Ghulam Ahmad; published in the monthly *Review of Religions*, Qadian, September - October 1903, pp 336-342.

(4) "Jesus among the Ten Lost Israelite Tribes in the East"

by Maulana Muhammad Ali; published in the monthly *Review of Religions*, Qadian, January 1903, pages 8-19, February 1903, pages 51-66; May 1903 pages 181-192; June 1903, pages 220-225 : October 1903, pp 393-399.

(5) "The Tomb of Jesus at Srinagar" by Maulana Sher Ali; published in the monthly *Review of Religions*, Qadian, May 1903, pages 197-204; November-December 1903, pages 457-466; May 1904, pp 186-200.

(6) "Christ's so-called death on the Cross" by Maulana Muhammad Ali; published in the monthly *Review of Religions*, Qadian, June 1904, pages 228-234.

(7) "True story of the Crucifixion" by Maulana Muhammad Ali, published in the monthly *Review of Religions*, Qadian, February 1909, pp 49-66.

(8) "The Lost Tribes of Israel" by Maulana Muhammad Ali; published in the monthly *Review of Religions*, Qadian, November 1909, pp 487-496.

(9) "The Escape of Jesus from the Cross" by Maulana Muhammad Ali; published in the monthly *Review of Religions*, Qadian; June 1910; pages 221-256; December 1911, pages 509-516.

(10) "Did Jesus the Christ Live?" by Maulana Muhammad Ali; published in the monthly *Review of Religions*, Qadian; August 1912, pages 328-352; September 1912, pages 385-386.

In 1935, Mufti Muhammad Sadiq, another disciple of Hazrat Mirza Sahib, made further researches about the Tomb of Jesus in Srinagar and published it in the form of a book, *Qabr-i Masih*.

The subject of Jesus' visit to and demise in Kashmir, after escaping death on the Cross, has also been discussed in the following books:

(1) *Isa der Kashmir* by Muhammad Yousuf Peshawari, Qadian, 1934.

(2) *Where did Jesus die* by J.D.Shams, Qadian, 1945.

(3) *The Tomb of Jesus* by Sufi Motiur Rahman Bengali; Qadian, 1946

(4) *History of the prophets* by Maulana Muhammad Ali; Chapter XIX: "Jesus Christ", Lahore, 1946.

(5) *The life of Ahmad* by A.R.Dard; Chapter LXV: 'Jesus in India'; Lahore, 1948.

(6) *Jesus in Kashmir*, Rabwah, 1952.

The scholarly writings of Hazrat Mirza Sahib and later researches by his devoted disciples adducing evidence that the tomb of Prophet Yuz Asaf at Srinagar is that of Jesus Christ created so much interest in the Christian circles of India that in 1939, Lord Irwin, a devout Christian and Viceroy of India, went to Srinagar to see the Tomb himself.

In the early forties, Khwajah Nazir Ahmad, Bar-at-law, son of Alhajj Khwaja Kamal al-Din, the first muslim missionary to the West and founder of Woking Muslim Mission, England, started collecting more detailed and documentary proofs with regard to the fact that the tomb of Yuz Asaf or Prince Prophet was that of Jesus Christ. He not only established historical, cultural, ethnic, linguistic and religious affinities between the people of Kashmir and the Jews of Palestine, but procured indisputable evidence and documents regarding the tomb of Jesus Christ. He disclosed that Jesus along with Judas Thomas visited Taxila, and that Mary, while coming to Kashmir along with Jesus, died at Murree where her tomb is still found. In this connection Kh.Nazir Ahmad studied hundreds of books, scores of rare manuscripts and extensively toured Kashmir. In August 1945 he started writing a series of articles in the monthly *Islamic Review*

under the heading : “Jesus son of Mary” which continued till November 1948. Finally his book, *Jesus in Heaven on Earth* came out in 1952 which encompassed remarkable research on this subject with rare photographs and maps, adducing irrefutable evidence that Jesus Christ finally settled in Kashmir and after preaching for 120 years died there and was buried in Mohalla Khanyar, Srinagar. The book has gone into five editions. The last edition came out in January 1972.

Mr. Abdul Aziz Shora, a well-known journalist, and editor of weekly "Roshni", Srinagar, Kashmir accompanied Kh. Nazir Ahmad, author of “Jesus in Heaven on Earth”, to various places in Kashmir during the latter’s research work. After the partition of the Indo-Pakistan sub-continent, Mr. Aziz Shora, continued his efforts to further dig out facts and evidence on the subject by visiting far off places in Kashmir. He published fruits of his efforts in a special number of his weekly "Roshni" in 1953.

This subject has proved to be of such absorbing interest and such great significance that no year passes without some new books and articles about it being published. A few of these are enumerated below :

1. *Marqas ka akhri Waraq* (Last page of Gospel of St. Mark) by Sh. Abdul Qadir; Rabwah, September, 1956.

This page has now been omitted from the Gospel of St. Mark. It reads: “And all the things announced to those about Peter briefly they spread about and after that Jesus himself appeared from East and upto West he sent out by them to sacred and incorrupted preaching of the Eternal Salvation. Amen!” (Canon and the Text of the *New Testament* by C.R. Gregory. p.511).

2. *Sahaif Qumran* (Scriptures of Qumran) by Sh. Abdul Qadir; Lahore, 1960.

3. *Islam and Christianity* by Mrs. Ultaf Aziz-us-Samad; chapter VII “The Death of Jesus”, Lahore 1960.

4. *Aik Nai Injil Ka Inkishaf* (Coptic Gospel)-It is said to have been compiled by St.Thomas by Sh.Abdul Qadir; Lahore 1960.

5. *Ashab-i-Kahf ke Saheefey* (Dead Sea Scrolls) by Sh.Abdul Qadir; Lahore, 1960.

In October, 1967, Ch.Muhammad Zafrullah Khan, Judge of International Court of Justice, during a speech in Toronto, Canada, made a statement that Jesus Christ did not die on the cross but had fainted and thereafter migrated from Palestine to Kashmir and finally died and was buried in Srinagar, Kashmir. This roused the interest of International Press, and correspondents of leading papers of Europe and America contacted Mr.Aziz, Editor of Roshni, Srinagar, Kashmir to learn and verify the facts.

In November, 1967, Mr.J.N.Sathu, representative of the *Daily Telegraph*, London and the *New York Times*, Kh. Sanaullah Butt, Editor, *Daily Aftab*, Srinagar, Hakim Ghulam Mohi al-Din, the then Secretary of *Auqaf Islamia*, Srinagar, and Muhammad Rashid-ud-Din, *Mufti Azam* Kashmir accompanied Mr.Aziz to the tomb of Yuz Asaf. They examined the premises and other evidence from the local people who unanimously told them that the tomb is of Prophet Yuz Asaf who had come to Kashmir during the reign of Raja Gopand. Mufti Muhammad Rashid-ud-Din was so much overwhelmed that he offered Nafal Prayers at the tomb.

A new book on the life of Mary, in the light of the Quran and other historical evidence, bearing the title *Hazrat Maryam bin 'Imran*, was written by Sh.Abdul Qadir, Lahore, 1971. It consists of 300 pages and is still in the form of a manuscript.

The same author wrote an article, "Jesus' Travels from Can'an to India", which was published in the monthly *Al-Furqan*

(Rabwah, February-March, 1971). It deals with the life-story of Appollonius of Tayana, a contemporary of Jesus Christ, as compiled by Philostratus and published in the book "Life of Appollonius" in 216 A.D. The life account of this saintly person, his teachings, curing of the sick, travels to eastern countries etc., are exactly like that of Jesus Christ. In 1912 Mr.J.M.Robert in his book, "Antiquity Unveiled" (Oriental Publishing Co., Philadelphia, USA) propounded the view that the 'Historical Jesus', if found at all, is *Appollonius of Tayana*. It seems to us that the real facts about Jesus' escape from death on the cross and his later travels to eastern countries were quite well-known till the third century of the Christian Era, and in order to distort them and to remove the halo of sacredness and supernaturalism attached to the person of Jesus Christ, these facts were purposely attributed to an ordinary person, Appollonius. But in 1970 came out another interesting book, "Spacemen in the Ancient East" by W.Raymond Drake, which expounds that the life of Appollonius, in fact, depicts the life of Jesus Christ. The author sums up : "Some Scholars while accepting the reality of the Man Jesus believe that he was a pious Jew, patriotic Leader of a Resistance Movement against the Romans for which He was crucified; others allege that Christ survived the cross and lived in Rome, then died in India. Cogent arguments suggest that the Historical Jesus was really Appollonius of Tayana, that great Spiritual Teacher, who nineteen hundred years ago wandered throughout the known world, worked miracles, healed the sick and raised the dead, to whom Emperors built temples and worshipped as a God" (p 18).

Further research on this subject of widespread interest continued to be made and in 1973 Sh.Abdul Qadir wrote an article, "*Bhavishya Maha Purana*". It was published in the monthly Al-Furqan (Rabwah, February, 1973) with facsimile reproduction

of the original text, together with its English translation. The Purana means *ancient history*. These consist of 18 volumes and are said to have been compiled by the great Hindu savant Maharishi Vaid Viyas Ji and are considered sacred among the Hindus. The book was published for the first time in Bombay in 1910 under the orders of H.H. The Maharaja Sir Partap Singh of Kashmir. Prof. D.D.Kosambi of the Tata Institute of Fundamental Research, Bombay, remarks about it: “-part of it must have been derived from ancient sources, now lost”. The ninth volume of this series is named *Bhavishya Maha Purana*, which means an Ancient Document *Giving Prophecies About Future*; these prophecies and other analogous events were added to it from the second century (A.D) onward. In this volume Jesus Christ’s visit to Kashmir and settlement of the Jewish tribes have been mentioned. (ref. Sutta: *Bhavishya Maha Purana*, p 283, Parva (ch.)III Adhyana (Section) II, Shalok (verses) 9-31.)

Then in 1972 the indefatigable Sh.Abdul Qadir published a new booklet, entitled *Masih Mashriq Main* (The Messiah in the East). It came out from *Rabwah* in September of that year. It was followed by an article, “Maqbarah Yuz Asaf Ka Tarikhi Pas Manzar” (The Historical Background of the Tomb of Yuz Asaf), which was published in the daily *Al-Fazal*, *Rabwah* of the 11th and 13th July 1973.

The interest of international correspondents made Mr.Abdul Aziz feel the need of publishing an English translation of his special issue of weekly "Roshni". Hence in 1973 appeared his brief but informative book, *Christ in Kashmir*.

In 1973 also came out an interesting and nicely printed book by Mumtaz Ahmad Faruqi, *The Crumbling of the Cross*, published by Ahmadiyya Anjuman Isha’at-i-Islam, Lahore. It is mostly a compilation and summarisation from *Jesus in Heaven on Earth*, researches made on the Holy Shroud found in a chapel

at Turin, Italy and scientific examination of the same published in a German book compiled and edited by Kurt Berna, "Jesus Nicht an Kreuz Gestorben" (Jesus did not die on the Cross). Mr. Faruqui admirably compiled the facts and evidence so far available on the subject with additional documentary evidence about the tomb of Mary at Murree (Pakistan). Originally the book was published in Urdu under the title *Kasr-i-Saleeb*, in 1972.

The claim made by Hazrat Mira Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam in 1890, that Jesus Christ did not die on the cross but went into swoon and was taken down and was nursed by his disciples and after recovering left Palestine is beginning to be accepted by Western scholars and medical experts. In 1902 the Founder of the Ahmadiyya Movement in an Arabic book, *Al-Huda*, while expressing his firm belief that the tomb at Srinagar is that of Jesus Christ, wrote: "If the grave is opened it will certainly reveal many evidences and proofs hitherto unknown. I pray to God that it may be done, so that those who deny the truth are exterminated". (Qadian, 1902, p 117).

It will be of interest here to mention another good contribution on the subject: "Mysteries of Kashmir" by Mr. Muhammad Yasin, M.A., L.L.B. of Srinagar, published in 1972. The author writes in his Preface that this idea was first propounded in 1899 by the Founder of the Ahmadiyya Movement, Mirza Ghulam Ahmad of Qadian. But unfortunately, it became a subject of religious debate and controversy rather than a basis for further impartial research. The author considers the lack of appreciation on the part of Muslims of Hazrat Mirza Ghulam Ahmad's purely historical research as a historical sin...

A Snippet:

...A BBC TV programme entitled "Who was Jesus" was shown in April 1977. Today I will very briefly mention another very interesting television program entitled "Jesus before Christ",

shown on Channel 4 in 1997. The main thrust of the programme was to show how the original Jesus became Christ of the Church. The presenter was Mr.A.N.Wilson and the following experts contributed:

1. Prof. Paula Fredriksen, Boston University, U.S.A.
2. Prof. Jim Strange, Archaeologist, University of South Florida, U.S.A.
3. Prof. Emeritus Geza Vermes, expert on Jewish Studies, Oxford University, U.K.
4. Mr. Sean Freyne, expert on Jesus' Galilian background, Trinity College, Dublin.
5. Mr.E.P.Sanders,expert on the Temple practices at Passover, Duke University, N.Carolina, U.S.A.
6. Mr. Joe Zias, Curator of Anthropology at the Deptt. of Antiquities, Jerusalem.

The presenter and the participants discussed various aspects of Jesus' life and teachings. I will refer to the two most interesting comments made by the Presenter:

“The Christ of Faith who lives in the hearts of believers has little or nothing to do with the Jesus of history. Behind the Christian myth there was a real man, not a God. That is the Jesus that interests me; a figure whose distinctive, ethical and religious teachings startle us, even when we have abandoned any belief in miraculous events such as his ascension into clouds. The real Jesus, the Jesus of history, has been crushed and all but obliterated by the Christians, who, not content with making him into a God, have made him into an occasion of wars, persecutions and inquisitions. But in my experience it is only when you have raked away the theology and stopped bowing down to Jesus as if he were divine, that you begin to see him as the inspiring and vivid figure that he is”.

And now a question about the divinity of Jesus put forward by Mr. Don Cupid, Prof. of Philosophy of Religions at the University of Cambridge to Dr. George Caird, Professor Elect of New Testament at the University of Oxford. The question was: "Would it mean God incarnate, God himself, in human form?"

The reply was! "The early Christians did not think of him as God, and they had good reason not to do so because they observed him praying to God. It is as simple as that."

Let us now enjoy what the Holy Quran said 15 hundred years ago in this regard".

"O people of the Book, exceed not the limits in your religion nor speak anything about Allah, but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word, which He communicated to Mary and a mercy from Him. So believe in Allah and His messengers and say not "three". (4:171)"

(Nasir Ahmad, *The Light*, Ohio, U.S.A., March-April, 1998)

PREFACE

Almighty Allah has raised so many prophets in different parts of the world for the benefit and guidance of the people. One such great prophet was Moses, who is believed by Jews, Christians and Muslims alike and they all take him as a True prophet of God. Jesus Christ of Nazareth is the second great prophet, whom 900 million Christians, and nearly 800 million Muslims believe as a *True Messenger of God* and the *Prince of Peace*. But how strange! that no body knows where these two great prophets passed away and where they were laid to the eternal rest. About the former all people believe that he died a natural death. But where? and where is his tomb located? Nobody knows anything about it and all are silent. About the latter a legend is that he was raised bodily to sky by God. But the present day Christian scholars strongly contradict it. Such a doctrine is quite against the natural law. Similarly those Muslims who were wrongly believing that Jesus Christ is physically alive in the sky have now come to know the reality of the fact, and it has been openly declared on page 178 in the "Message of Quran" translated by Muhammad Asad Leopold (published by the *All World Muslim League, Mecca*) as under :

"No where in the Quran is there any warrant for the popular belief of many Muslims that God has taken up Jesus bodily into heaven".

Under these circumstances it is the duty of research scholars to trace the tombs of both these great prophets, keeping their passions and sentiments apart. They should take all sorts of evidence and historical record into consideration, so as to arrive at the truth.

I had summed up all such relevant record and historical references in the Special Number of "Roshni", an Urdu Weekly (now daily) of Srinagar in December, 1953, from which it is quite

apparent that the tomb of Prophet Moses is situated near Moab on Nebo Ball (Booth), Bandipora, a reddish mountain. And the eternal resting place of the Jesus Christ is proved to be in the locality of Khanyar, Srinagar. All ancient histories of Kashmir are clear on this fact. So was proved sometimes earlier by the well known Reformer (Mujaddid) Hazrat Mirza Ghulam Ahmad of Qadian and his disciples.

Sir Muhammad Zafarullah Khan, a judge of International Court of Justice in a statement on 29th October 1967 at Toronto (Canada) stated that Jesus did not die on the cross, but had fainted. Thereafter he migrated from Palestine to Kashmir where he preached upto his last and died and was buried there. He also stated that he had been to the tomb of prophet Yuz Asaf in Srinagar and by evidence it is deduced that really it was the tomb of Jesus Christ, (Daily *Sangam*, Patna 31 October, 1967 and daily *Aftab*, Srinagar, 3 November, 1967).

By this statement, the controversy about the tomb of Christ started once again. Research Scholars and Press correspondents began to devote their attention to the subject and contacted me in this respect. On November 5, 1967 Mr. J.N. Sathu, representative of the Daily *Telegraph*, London and the *New York Times*; Kh. Sanaulah Butt, editor, Daily *Aftab*, Srinagar; Hakim Ghulam Mohi-ud-Din, the then Secretary of Auqaf Islamia, Srinagar and Mohammad Rashid-ud-Din, *Muft-i-Azam* Kashmir, accompanied the Author, to pay visit to the tomb. They examined the evidence of the people; who told them repeatedly that the tomb was of prophet Yuz Asaf (on whom be peace); who had come to Kashmir during the reign of Raja Gopand and about whom the well known historian of Kashmir, Khwaja Muhammad Azam of Deeda Mari, has clearly stated.

Mufti Muhammad Rashid-ud-Din also offered 'Nafal Prayers' at the tomb. Enquiries are still continuing. People ask the author for more information on this subject. For this very purpose I have summed up and collected the material briefly in this publication for the seekers of the truth.

Comments and reviews will be highly appreciated.

Srinagar
December, 1972.

AZIZ KASHMIRI

ORIGIN OF THE NAME KASHMIR

What is the origin of the name Kashmir? A point of view generally prevalent among the people is that Kashyapa was a Hindu Rishi, who first settled in this part of land, and the country was named after him. But this cannot be taken as granted, for a person living in a hilly and isolated land, cannot make it densely populated afterwards. There are so many hermits and solitude-loving persons living in far-off and dangerous forests; but those areas have not grown into populated cities. And to say that after passing away of Kashyapa, the country was named after him, is mere guess and far from the truth, because the original and ancient name of Kashmir is “Kashir.”

The more authentic and historical view in this respect is that Kash or Cush was the son of Ham and a grandson of prophet Noah whose descendants after migration settled in this part of the land. As they found this part of land just like their original land-Syria, so they called this “Kashir.” It also denoted the connection of its inhabitants with their ancestor, Cush, the son of Ham.

Kashir, in Hebrew, is one who takes the *Halal* (slaughtered) meat. As the Israelis were taking Halal meat, quite contrary to the way of other idol worshippers, and desisted from taking Jhatka or dead animals; so for using the *Zabiha* or *Halal* they were called *Kashir*.

Kashyapa, in Sanskrit, is also one of the names of God, and his sons denote actually what the translation of Israelis would be. Therefore the people who without knowing the facts say that Kashmir was inhabited and settled by *Kashyap Rishi*, confirm the fact that Bani Israel, the chosen ones, came and settled here just to save themselves from being attacked by the foreigners.

So say the historians :

1. **Emperor Babur:**

Pandit Hargopal Kaul in his *Tarikh-i-Guldasta-i Kashmir* (vol.1, p 10), has stated Moghul Emperor Babur's view that the name was derived from the hilly tribe *Kash*, who came from Sindh pass; so it was called *Kashir*. (See also *Tuzk-i- Babari* (Memoirs of Babur) translated by Leyden and Eskine, p 313).

2. Maulana Abdul Haque Vidyarthi, the famous Sanskrit and Hebrew scholar writes:

“According to the Hindus, the population of Kashmir comprises of two sects. One is *Kashapi Kashmiri* and other *Bani Mash*. It is said that Kashmiri Pandits are the descendants of Kashyapa and are the aboriginal inhabitants of Kashmir, whereas the *Bani Mash* came from outside and settled here. The original name of the country is said to be *Kashyap Mari* (see *Rajatarangini* 1:25; *Ramayan* 1:70:19 etc.). Kashyap in Sanskrit means tortoise for the teeth he bears are black. If Kashyap is called tortoise, on the other hand it is also the name of a Godly race or nation. God has also been called Kashyap (see Ather Veda, Kand 10, S 53 Mantir 10). God's own sons will be translated in Hebrew as *Israel*. In the Bible it has been stated in several places that *Bani Israel* are God's own sons”. (*Ruh-i Islam*, Lahore, February 1966 “Kashmir problem” p 24).

Hence those who call themselves the descendants of *Kashyap Rishi*, are in fact the sons of Israel, who had come from foreign countries and settled here in Kashmir. Thus the reality of “Kashyap Rishi” is revealed to the enlightened people.

3. A few research scholars have stated that there was a clan named *Kash* in *Sami Tribes*, whose empire was in Babylonia four thousand years B.C. (*Ancient History* by Prof. Rawlence and *History* by Prof. Rogers, etc.). They inhabited lands which

became famous after their names. One such populated land was near Tarshiz, which afterwards took the name Kashmir. (One land named Kush was near Nakhshab-*Ghayasul Lughat*). So like Kashgar and Kashan etc. the Kashmir was named by this tribe. It was inhabited by two tribes who kept their names after their original native land Asoriya and Babel. Asoriya is called by Hindu historians Surya Nagar. Babul is now a village in Dachanpur. Just as it is said about original Babylonia that two angels were confined in a well, so is a story attributed here. (*Nigaristan-i-Kashmir*, by Qazi Zahurul Hassan Nazim of Sewharah (Bijnore), 1941, p 73).

4. **Israelites of Syria :**

“Facts make clear that two thousand years ago Jews came from Syria and settled here. Their language was Hebrew, which influenced the Kashmiri language. It is also said that they found Kashmir quite similar to their own country Syria and kept its name as *Kashir*, which means “Like Syria”; Ka (like) Shir (Syria) (*“Kashmiri Zuban aur Shairi”* by Abdul Ahad Azad, vol. 1, page 10 published by J&K Academy of Art Culture & Languages).

INHABITANTS OF KASHMIR

The inhabitants of Kashmir are quite different from other Indian races. Their features, doctrines, rituals, activities, mentality, civilization and culture are that of Israelites. In every aspect of life they resemble Jews. These facts and symbols were proved not only by the scholars and the historians, but were corroborated also by so many visitors and philosophers. Here are a few examples.

1. **Dr.G.M.D.Sofi :**

“The Jews”. The physical and ethical characteristics which so sharply mark off the Kashmiris from all surrounding races have always struck observant visitors to the Valley, and have led to several conjectures as to their origin. One such strong conjecture connects the Kashmiris with the Jews or rather one of the Hebraic peoples.

The Jewish cast of feature of many of the inhabitants of Kashmir has been noticed by scores of modern travellers. Two leading authorities on Kashmir in recent times, whose profound knowledge of the land and its people can hardly be questioned, namely Sir Walter Lawrence and Sir Francis Younghusband, have admitted the decided 'Jewish' cast of faces among men, women and children. Sir Walter Lawrence says that the hooked nose is a prominent feature and the prevailing type is distinctly Hebraic. Sir Francis says that here may be seen fine, old patriarchal types, just as we picture to ourselves the Israelitish heroes of the old. Some indeed say, though I must admit without much authority, that these Kashmiris are of the Lost Tribes of Israel... and certainly, as I have said, there are real Biblical Types to be seen. Everywhere in Kashmir and especially among the upland villages here, the Israelitish shepherd tending his flocks and herds may any day be seen.” (*Kashir*, vol.1, p 15-16; published by the University of Punjab Press, Lahore, 1948).

2. **Muhammad Din Fauq :**

The famous historian Muhammad Din Fauq, who is the author of many historical books on Kashmir, writes:

“In Kashmir Malik tribe is in majority. They are Bani Israel. Their great ancestor was Qais, who was the ancestor of Afghan tribe and was contemporary of the Prophet Muhammad (on whom be peace). His genealogy reaches with Soul, the king of Bani Israel, after 36 stages and he was a king before 1000 B.C.”

(*Aqwam-i Kashmir*, vol.1,p 239 see *About the Soul, the King* in I Chronicles 1:49, in the Bible).

3. **Syed Mir Ali Hamdani :**

“Shah Hamdan, the great saint, visited Kashmir in the fourteenth century A.D. He also named the Valley, *Bagh-i Sulaiman* or the “Garden of Solomon”; seemingly supporting the settlement of Israelites in Kashmir”. (*Kashir* by Dr.G.M.D.Sofi, p 16).

4. **Tribes of Babylonia and Syria :**

The famous historian Qazi Zahurui Hassan Nazim Sewharwi writes:

“Historians have stated that Kashmiris are descendants of Tibetan people. These might be tribes of Kharasanians of concerned suburbs or the inhabitants of Tibet. These were all descendants of the tribes of Babel and Syria, for the nations dispersed from these very areas settled in different countries.”

5. **Al-Beruni :**

The great historian *Al-Beruni* (973-1048 AC) accompanied the expedition of Mahmud of Ghazni against Kashmir, probably in 1021 AC. His impressions about the people of Kashmir were as follows:

“They are particularly anxious about the natural strength of their country and, therefore, take always much care to keep a strong hold upon the entrances and roads leading into it. In

consequence it is very difficult to have any commerce with them. In former times, they used to allow one or two foreigners to enter their country, particularly the Jews. But at present do not allow any Hindu whom they do not know personally to enter much less other people” (*Kitabul Hind and Al-Beruni’s India*, translated by Dr.Edward C.Sachou, vol.1.p 206).

6. **Descendants of the Prophet Noah :**

There is a good portion in the population of Kashmir consisting of boatmen (*Hanjis*) who live in *Shikaras*, *Doongas* and *House-boats*. These are not richly cultured people as against other races of Kashmir. These people claim to be the descendants of prophet Noah, as we find in the history as under:

“The boatmen (*Hanjis*) of Kashmir claim Noah as their ancestor.” (*Tarikh-i Aqwam-i Kashmir* by M.D.Fauq, p 425; *The Imperial Gazetteer of India* (Kashmir and Jammu Section) 1909; *Nigaristan-i Kashmir* by Qazi Zahurul Hassan Nazim Sewharwi, p 98).

7. **Followers of Sulaiman :**

“Kashmir was firstly settled by Hazrat Sulaiman, who was an Israelite Prophet. His followers and disciples inhabited this land. Hazrat Sulaiman lived in 1000 B.C.” (*Tarikh-i Hassan*, Political Portion, pp 41-42 and *Nigaristan-i Kashmir*, p 98).

8. **Garden of Sulaiman :**

“Muslims call this land (Kashmir)'paradise like' and 'Bagh-i -Sulaiman'. They have got here so many shrines and tombs of their saints. They believe that prophet Sulaiman had come here. Some believe that prophet Moses passed away here.” (*Guldasta-i-Kashmir* by Pt.Hargopal Kaul, p 17).

9. **Strong Like Jews :**

“Muslims are also tall, strong and vulgar like Jews, with the exception of the gentle ones” (ibid., p.73).

10. **Followers of Moses :**

“The entire land is full of the followers of the Moses with the exception of sacred land of river Sarasouti”. (*Bhavishya Maha Purana*, P.I.A. 5, Sholok 30).

Brahma Varta is the land situated between River Sutluj and Thanesar. (*Cambridge History of India*, Map 5, p 60, part I).

11. **Bani Israel :**

“The people of Kashmir are descendants of Israel”. (*Tarikh-i-Hashmat* by Abdul Qadir MS.No.42, Royal Asiatic Society, Bengal).

12. **Semitic Nations :**

Dr.Pran Nath of Hindu University, Benares (India) also confirms the fact that the Semitic nations were spread from North India upto Egypt and that the fifth part of Reg Veda had come from the Nile Valley which proves that the prehistoric Egyptians were Aryans. The Semitic nations were the descendants of Sam, son of Noah, who migrated in about 3000 and 4000 B.C. from Babylonia and settled in Sindh and South of Punjab. Drudians are also from the same tribes. (*See Ma'ariful Quran* by Ghulam Ahmad Parvez, p 170 with ref. to Dr.Pran Nath in the *Illustrated Weekly of India*).

13. **Kh.Hassan Nizami :**

“I keenly considered the manners of Kashmiri Muslims and am confident that Bani Israel had come to this country and these people are descendants of them.”

(*Darvesh*, Delhi, vol.7, No.6, dated 15-9-1926)

14. **The People of the Book :**

“You should know that at that time the last Holy Messenger (Muhammad) had not even born and these Muslims were the followers of earlier prophets, the people of the Book.”

(Mulla Muhammad Khalil in *Tarikh-i Khalil* MS Folio 23)

15. Moses-a common name :

“Moses is a very common name here, and some ancient monuments still to be seen disclose them to be a people who came out of Israel. For instance, the remains of an edifice built on a high mountain is to this day called the Throne of Solomon (*Takht-i Sulaiman*).” (*Ancient Monuments of Kashmir*, by R.C.Kak, p 75)

16. Very Jewish :

“The inhabitants of Kashmir to the North-West Frontier, and of Kashtwar are “very Jewish”. (*History of Pre-Muselman India*, vol.1, p 367, by V.Rangacharya).

17. Inhabitants of Hebrew :

“In Kashmir the descendants of Hebrew, Athens, Chinese, Turks and Tatarians had settled.” (Jia Lal Koul Nazir, *Aajkal*, Urdu Monthly, Delhi, August 1935, p 36).

18. Marks of Judaism :

“There are however many marks of judaism to be found in this country. On entering the kingdom after crossing the Peer Panchal Mountains, the inhabitants in the frontier villages struck me as resembling Jews. Their countenance and manners and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seemed to belong to that ancient people. You are not to ascribe, what I say, to mere fancy. The Jewish appearance of these villagers having been remarked by our Father, the Jesuit, and some other Europeans long before I visited Kashmir.”

(Bernier, *Travels in the Moghul Empire, Journey to Kashmir-The paradise of the Indians*, pp 430-432).

19. Throne of Solomon :

“...The common tradition that Sulaiman visited the country and that it was he who opened a passage for the water by cutting

the mountain of Barehmooleh and that the small and extremely ancient edifice was built by him and is therefore called the Throne of Solomon to this very day". (ibid., p 432),

20. Jews of Kashmir :

"You will see then, my dear Sir, I am not disposed to deny that Jews may have taken up their residence in Kashmir... The purity of their law, after a lapse of ages, may have been corrupted until having long degenerated into idolatry, they were induced, like many other pagans, to adopt the creed of Mohamed." (ibid., p 433)

21. The Jewish cast of features :

The translator of Bernier's Travels appended the following note on page 430:

"In recent times visitors to Kashmir seeing the names of Rahimju, Julju, Lasju have imagined that the bearers of these names were of Jewish nationality. The Jewish cast of features of many of the inhabitants of Kashmir is noted by many modern travellers."

22. Ten Lost Tribes :

"Sir William Jones, Sir John Malcolm and the missionary Chamberlain after full investigation, were of the opinion that the Ten Tribes migrated to India, Tibet and Cashmere through Afghanistan.

(*The Lost Tribes*, p 151 by George Moor, published in 1861)

23. The forms of beard :

"On first seeing the Kashmiris, in their own country, I imagined from their garb, the cast of their countenance which was long and of a grave aspect, and the form of their beards, that I had come among a nation of Jews." (*Letters on a Journey from Bengal to England*, vol.II, p 20 by George Forester).

24. Aquiline noses :

"The natives of Kashmir are of a tall, robust frame of body, with manly features, the women full formed and handsome

with aquiline noses and features resembling the Jews.” (Dr.Keith Johnston, Dictionary of Geography, Art. Kashmir p 250, published 1867).

25. The descendants of the Jews :

“The Kashmiris are the descendants of the Jews ” (*General His'ory of the Moghul Empire* by Catrou, p 195 published in 1708).

26. Distinctly Hebrew :

“The prevailing type is distinctly Hebrew”. (*The Valley of Kashmir*, by Sir Walter Lawrence, p 318).

27. Features of Hibernian celts :

“These... fine looking and bearded, in white robes, some having quite the features of Hibernian celts, some of Jewish cast of countenance while many are something between the two types, might have passed for a sample of that rather anomalous creature, the Irish Jew.” (E.F.Knight, *Where the Three Empires Meet*, p 49)

28. Long Dark Eyes :

“The visitor... will often see strikingly handsome women, with clear cut features. Long dark eyes, well marked eyebrows and a general Jewish appearance.

Here may be seen fine old patriarchal types. Just as we picture to ourselves the Israelitish heroes of old. Some indeed, say... that these Kashmiris are the Lost Tribes of Israel and certainly as I have already said, there are real Biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish Shepherd tending his flocks and herds may any day be seen.”

(Sir Francis Younghusband, *Kashmir*, p 107 & 112)

29. Love of money :

The well known Christian missionary and Educationalist Mr.C.E.Tyndale Bisco, in his book *Kashmir in Sunlight & Shade*, page 153 has stated :

“The Kashmiris belong to the Lost Tribes of Israel, as many of them have such Jewish noses, also their love of money and of getting the better of their neighbours is a strong one.”

30. Encyclopaedia of America :

“Dr. Gibs Felentener (1548-1611) identified Tartars with the Lost Ten Tribes (*The Tartars*, printed in *Israel Redux* edited by S.Lee, 1967) Dr.Feroncios Bernier (1620-1688), French physician for twelve years to the Great Moghuls of India, in *Les Voyagesde-Bernier contenant La description-desetats dee Grand Mogul de Hindustan* (1699), speculates on the Kashmiris as descendents of the Lost Ten Tribes from certain customs and rites, and prevailing type of facial features, as also of the neighbouring Afghans and the Tajiks of Badakhsan being distinctly Hebraic.”

(*Encyclopaedia of America*, “Lost Ten Tribes”)

31. More perfectly Jewish :

“Immensely strong are those picturesque, broad-shouldered Kashmiri peasants and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews you have ever seen, not because they wear a flowing cloak-like dress that conforms to your idea of Biblical garments, but because their faces have the Jewish cast of features. The curious coincidence or is it a coincidence? is that there is a strong tradition in Kashmir of its connection with the Jews.” (John Noel in the article "The Heavenly High Peaks of Kashmir" published in *Asia-Magazine*, New York, Oct.1930).

32. Well versed in the knowledge of Torah :

Asul-i-Kafi, a book of Shia traditions, which was written over a thousand years ago, mentions that there lived a king in Kashmir whose forty courtiers were well versed in the knowledge of Torah (the Mosaic Law) and they used to read the sayings of

Abraham and the Psalms. When they heard of the appearance of the Prophet Muhammad, peace and blessings of God be upon him, they sent an emissary or envoy to investigate and in consequence accepted Islam. (Asul-i-Kafi, p 334)

**Other references corroborating the fact that
people of Kashmir are Israelis in origin**

1. Baron C. H. Hugel, *Voyages and Travels in Kashmir and the Punjab*, p 78, published in 1845.
2. J.B.Ireland, *From Wall Street to Kashmir*, pp 393, 495.
3. Mrs. Harvey, *The Adventures of A Lady in Tartary, Tibet, China and Kashmir*, vol. III, p 154.
4. Lt.Col. H.D. Torrens, *Travels in Ladakh, Tartary, and Kashmir*, p 268.
5. George Bell, *Tribes of Afghanistan*, p 15.
6. H.W.Bellow, *Kashmir and Kashghar*, p 66 (1875).
7. Lambert, Cowley, *A Trip to Cashmere and Ladakh*, p 24, (1877).
8. James Milne, *The Road to Kashmir*, p 135, (1891).
9. Mrs. J.C.Murray Ansley, *Our visit to Hindustan, Kashmir and Ladakh*, p 74, (1870).
10. W.Wakefield, *The Happy Valley*, p 97, (1879).
11. V.C.Scott O'Conner, *The Charms of Kashmir*, p 18, (1920).
12. Pt.Ghawasha Kaul, *Kashmir Through Ages*, pp 247-249.
13. Prof. Ghulam Mohi-ud-Din Hajani, *Maqalat*, pp 17,18,98.
14. Muhammad Abdullah Quraishi, *Ahl-i Kashmir ki Nasli Tarikh*.
15. J.D.Shamas, *Where did Jesus Die?* p 119.
16. Dr.Aziz Ahmad, *Asrar-i Kashir*, pp 56-67.
17. Dr.Muhammad Yasin, *Mysteries of Kashmir*, p 30.
18. Sufi Mutiur Rahman Bengali, *The Tomb of Jesus*, p 33
19. Mufti Muhammad Sadiq, *Qabar-i Masih*.
20. Mirza Ma'sum Beg, *Islam and Christianity*, p 147.

TOMB OF MOSES IN KASHMIR

There is not only sufficient evidence of the fact that Israelis had settled in Kashmir long ago, but the tomb of Prophet Moses is also situated on a mountain, "Booth", in Bandipura (old name Bethpura) Kashmir, near the tomb of Sank Bibi. The tomb is known commonly as the tomb of prophet Moses for which there is also historical evidence which cannot be ignored whatsoever. For example:

1. "And this Sank Bibi was also a renowned hermitess and excelled men in meditation and prayers. Near to her tomb is a place, which is known as the sepulchre of Moses, the prophet of God (may our salutation be on him), and people who know assert that many benefits are derived from that place."

(*Tarikh-i Azami*, p.84, by Kh.Muhammad Azam of Deedmar).

2. Pt. Hargopal Kaul writes in *Guldasta-i-Kashmir*, page 17 as under:

"Muslims call this land a replica of heaven on earth, and also name it the "Garden of Solomon." There are many shrines in this land. They say that Hazrat Sulaiman came here and that Hazrat Musa passed through and died in the land."

3. Famous historian of Kashmir, Abdul Qadir bin Qazi-ul-Qazat Wasil Ali Khan writes:

"Moses came to Kashmir and people believed in him. Subsequently they continued to believe in him, others did not. He died and was buried here. The people of Kashmir call his tomb the shrine of the Prophet of the Book."

(*Hashmat-i-Kashmir*, p 7, Royal Asiatic Society of Bengal, MS 42).

4. **Dr. Bernier in his travels has stated :**

"The fourth ground is the belief that Moses died in the city of Kashmir and that this took place within a league of it." (*Travels in India* by Dr. Francis Bernier, p 174)

(See also: 1. *Tarikh-i Khaleel* by Mulla Muhammad Khaleel; 2. *Wajeezut Tawarikh*, vol.1, p 28; 3. *Nigaristan-i-Kashmir*, p 283 by Nazim Sewharwi; 4. *Travels in Ladakh, Tartars & Kashmir* by Lt.Col.H.D.Turrins, p.228; 5. *The Lost Tribes* by George Moor, p 137).

The Bible also confirms the fact that Moses passed away in Bandipura, Kashmir, which was known as Bethpoer in olden days.

“And the Lord said unto Moses, Get thee up into this mount Aba-rim, and see the Land which I have given unto the children of Israel. “And when thou hast seen it, thou also shalt be gathered unto thy people, as Aar’on thy brother was gathered” (Numbers, 27:12-13).

“And Moses went up from the plains of Moab unto the mountain of Nebo to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea; And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.” (Deuteronomy, 34:1-6).

Besides the names of the following five places, viz.1. Bethpoer, 2 Abarim, 3. Moab, 4. Nebu, and 5. Pisgah, there is another reference of Hesbon, where Moses dwelt after migrating from Egypt towards East. And we read in the Bible:

“On this side Jordan, in the valley over against Bethpoer, in the land of Sihon king of Amorites, who dwelt at Heshbon,

whom Moses and the children of Israel smote, after they were come forth out of Egypt.” (Deuteronomy, 4:46).

Now we would like to discuss the names of these places.

1. **Bethpeor** : Bethpoer, literally means the place of gaping or opening. As the river Jhelum which is called *Veth* in Kashmiri and *Beth* in Persian language, passes through a gap into Wullar, so the ancient name of Bandipore is Bethpeor. (See Kalhana’s *Rajatarangini* translated by Stein, footnote vii: 2431 where it is stated that the area in Utermachipura is called Bethpeor).

2. **Booth**: Where the tomb of Moses is located is also called *Nebu Ball*. Prof. Ghulam Mohi-Din Hajni, Head of the Arabic Deptt., S.P.College, Srinagar, writes:

“The Name of the hill *Nebu* has also changed. The illiterate people of this area call it *Nou Ball*. The old name *Nebu* also becomes *Nou Ball* for the reason, because various new flowers bloom on this mountain. *Nebu* referred to in ancient Hebrew histories, has become *Nebu* for the very reason of flowers”

(*Maqalat*, p 120).

3. **Pisgah**: It is about a mile away from the tomb of Moses and is situated in the area of *Bazahoi*. Here are many springs of sweet and cold water, so the people also call it *Cheshmagah*.

4. **Hasbon**: It is a small village, famous for its pool fish; and is nowadays called *Hasbal*.

5. **Abarim**: It is another hillock about 4 miles from Moab. The local people call it *Abul* or *Ablu*.

It is thus clear that Moses is buried in Bethpoer and his tomb is even today famous and is called the tomb of Prophet Moses, on whom be peace and salutations. Bethpoer or Bandipur is about 34 miles from Srinagar, from there we proceed to *Aham Sharief* and then we have to go upto the Mount *Nebu*, in Booth Area, where on this very reddish mountain lies the tomb of Moses. People say that they have never faced famine or any other calamity but have always abundance of food and other commodities in the area.



The Author with his hand on the grave stone of Moses



Sepulchre of Haroon

The above tomb is presumed to be of Prophet Haroon, brother of Moses. *Nigaristan-i-Kashmir* states that both brothers Moses and Haroon took rest at Haroon, where now-a-days water supplying store for the city is located. It has also been confirmed by the late Dr. Aziz Ahmad in his book *Asrar-i-Kashmir*. The locality is famous as "Haroon" only because the prophet Haroon is laid there for eternal rest.

WHO ARE BANI ISRAEL?

The prophet Jacob, according to the Bible, was called Israel by God, due to his bravery.

“Thy name shall not be called any more Jacob, but Israel shall be thy name.” (Genesis, 35:10).

Prophet Jacob had twelve sons, whose names were: 1. Reuben, 2. Simeon, 3. Levi, 4. Judah, 5. Issachar, 6. Zebulun, 7. Joseph, 8. Benjamin, 9. Dan, 10. Naphtali, 11. Gad, and 12. Asher. (Genesis, 35:23-26).

These twelve sons of Jacob became the founders of the Twelve Tribes of Israel, who are called *Bani Israel* (Sons of Israel) or chosen sons of God. These people spread rapidly in Egypt, Syria, Palestine and other neighbouring areas. Afterwards when cruel and unjust kings including Nebuchadnezzar (597 B.C.) invaded them several times, brutally shed their blood, and also enslaved them, only two tribes remained in Palestine and the other ten tribes were forced to migrate from Palestine and take refuge in far off countries. Some settled in Afghanistan, some in Balakh, Bukhara and Tibet and a major portion reached North India through Central Asia, and settled in Kashmir. Here they began to till the land and thus pass their days in peace. These people had their own culture, civilization, social and religious life and their beliefs and even dress were quite distinct from the local inhabitants. Some historians called them *Aryas*, though they were actually Israelis in origin.

ARYANS ARE BANI ISRAEL

Historians have plainly submitted the realistic fact that Aryans are undoubtedly Israelis, which in Hebrew means farmers or those 'who till the land'. Some of the descendants of these tribes call themselves 'Suraj Bansi', and some 'Chander Bansi'. In this respect a few references are stated here:

"The descendants of Elam, son of Sam, son of Noah, settled between Arabia and Persia and established the country Elam, which is known as Iran. Aryans are the descendants of this very tribe. Arya was the name of a city near Hirat, where these people had settled. The word Arya is Babylonian and of Ninewah language which means "Farmers". Prophet Noah had three sons, Sam, Ham and Yafth. Sam means moon. So his descendants are called *Chander Bansi* Tribe. Yafth means Sun and his descendants are known as *Suraj Bansi* Tribe." (*Nigaristan-i Kashmir*, pp 339-340).

"In Sanskrit Arya means noble and honourable. This is the name of the nation, who migrated from Central Asia in search of pasture lands, and by passing Iran, reached West Pakistan. Here they drove the ancient civilized nations southward and captured the country. Some tribes of Aryans went towards Europe and settled there. Aryans are of white complexion, tall and brave. They were noble and well disciplined. In the beginning their occupation was to tend the sheep and later by stages they began to till the land." (*Urdu Encyclopaedia*, p 28, Ferozsons Ltd., Lahore 2nd ed.)

"Arya means noble, and respectable. The ancient nations, whose descendants settled in Pakistan, India, Iran and Europe. Farmer, tiller of the land, shepherd".

(*Ferozul Lughat*, Urdu Jamia, pp 48-49).

“In ancient days Aryans settled in Afghanistan, Iran and Central Asia etc. From word Arya were derived the names of Iran, Arakan and Arminiah etc. The Greeks call Iran Aray; Hirath, the Gate of India, is from Aarth. The Aarth people were worshippers of Sun.”

(*Guldasta-i-Kashmir*, vol.2, p 5 by Pt.Hargopal Kaul)

“Kashmiri Pandits are elesuted and high class branch of Aryans. They are beautiful, of strong structure well-built, have charming faces and have wheaty complexion, some have whitish features, some of small and some of tall stature having the same blood. Clever, active, wise, greedy, extravagant, elite of the nation, defenders, proud, hard-working and cowards.” (ibid. p 69)

“The Persian bow-man brought Babylon low. Cyrus of Pasargadae, “Aryan, son of an Aryan” as he called himself, now ruled the whole near East.”

(*Life-Asia* 24-7-1967 p 56 by Alexander Eliot)

Dr.Pran Nath of Hindu University Benaras also confirms the fact that prehistoric Egyptians were Aryans.

KASHMIRI LANGUAGE AND IBRANI

Not only the great scholars, thinkers and historians favour the fact that the people of Kashmir are Israelis in origin, but events also prove that inspite of many vissitudes and passage of time, even now the language spoken by the Kashmiris testifies the fact that they are sons of Israel, and the Kashmiri language is an off shoot of Hebrew language.

A few references:

1. "Kashmir was habitated by Prophet Sulaiman, on whom be peace. His language was Hebrew. So it can be said that the language of Kashmiris at first might have been Hebrew. When people settled down, inhabitants of Tibet came here, then the descendants of other people of Tibet, Iran and óther neighbouring areas settled here."

(*Nigaristan-i-Kashmir*, p.97 by Nazim of Sewhara)

2. "Another point of view is that Kashmiri language is the product of Syrian and Hebrew. One Israeli tribe came from Turkistan and settled here. Its language was Hebrew, which turned into Kashmiri".

(Mian Bashir Ahmad, Editor, *Humayun*, Lahore, Annual-Kashmir, 1940)

3. "Kashmiri language sprouted from Ibrani. It is said that in ancient times Jewish nation settled here, its language was Ibrani (Hebrew) which was corrupted and became Kashmiri. So there are many Hebrew words which correspond with present day Kashmiri. Events show that some two thousand years ago Jews came here from Syria; their language was Hebrew, which affected Kashmiri language."

(*Kashmiri Zuban Aur Shairi*, vol.1, p 10 by Ab.Ahad Azad published by Jammu & Kashmir Cultural Academy)

4. "In Kashmiri language there are dozens of Hebrew words even today which are used in daily conversation."

(*Maqalat*, p 99 by Prof.G.M.Din Hajani)

Kashmiri Language and Hebrew :

There are so many Hebrew words which correspond with Kashmiri words even today and are used daily by Kashmiri people. These clear and strong proofs cannot be ignored in any way. A few words are given here as example:

<i>Hebrew</i>	<i>Kashmiri</i>	<i>Meaning</i>
Ab	Bab	Father
Abas	Absavan	To make thick
Ashah	Ashain	Mate
Afon	Wofun	To fly
Aoh	Auh	Oh
Aol	Wol	Prodigal
Akh	Akh	Single
Am	En	Death
Ajal	Ajal	Death
Arah	Arah	Saw
Asar	Asar	Teasing
Awn	Awan	Blind
Aøb	Aop	Prodigal
Ahad	Ahad	One
Adar	Chadar	Blanket
Ahal	Hal	Belt
Awah (eager)	Awah	To agree
Aosh	Aosh	Tears
Aseal	Aloos	Idle
Aodon	Aodon	The only
Abital	Abtal	Under water
Achor	Achor	Causing grief
Asiel	Asiel	An angelic person
Atal(to be dark)	Atal	Bat
And	Gand	Knot
Bacca	Baca	Weeping
Baal	Baal	Spring
Beri	Beuri	Well
Boam	Bam	Top

<i>Hebrew</i>	<i>Kashmiri</i>	<i>Meaning</i>
Bous	Bous	To Grind
Beneh (tribe)	Beneh	Sister
Bawa	Bawan	To achieve
Bar (to dig)	Bar	Hole
Baneh	Baneh	Will be
Brrah	Bar	Door
Boleh	Boleumut	Frightened
Dabas	Dubrawan	To bury
Dumeh	Dam	Silence
Daman	Dam	Good fortune
Dafah	Dafah	To turn out
Dafar	Daqar	Hammer
Dara (Hate)	Dara	To hate
Dakah	Dakah	To push
Ful	Ful	Pieces
Furas	Furas	Stolen
Fos	Fos	To burst
Gair	Gair	Not related
Ghabar(Powerful)	Gubar	Young son
Hamah	Humaham	Noise
Hiom	Hearam	Topmost
Hoon	Hoon	Dog, worthless
Hoal	Haul	Zigzag
Him	Him	That
Jalah	Chaleh	To leave
Jaal	Jaal	Deceive
Jorm (to chew food)	Aram	Tooth
Jabur	Jabur	To force
Kotneith	Kotnah	Narrow trouser
Kour	Krur	Well
Kizab	Kizab	Lie
Loal	Lol	Love
Labah	Lab	Separate
Maloon	Malune	Father's house

<i>Hebrew</i>	<i>Kashmiri</i>	<i>Meaning</i>
Main(to show face)	Moan	Kiss
Massah (refuse)	Masah	Do not
Mazah (to suck)	Mazah	To taste
Mehar	Mahar	Dowry
Moskh	Masakh	To change
Moas	Moas	Thin
Monakhon (Resting place)	Malakhah	Graveyard
Nalah	Nalah	To end, to ignore
Nakah	Nakh	To be near
Naqat	Naqhat	Hate
Nisa	Nisa	To take
Niya	Nayul	Unripe
Noor	Noor	Light
Nebuchnazar	Buchnasar	Cruel
Phot	Phot	Basket
Qadam	Qadam	Step
Qatal	Qatal	Murder
Qabar	Qabar	Grave
Rasah	Razah	Confirmation
Rasha	Rasha	Mischievous
Razah	Raz	Rope
Safat(Decorate)	Sifat	Praise
Sahar	Sahar	Dawn
Saqut	Saqoot	Silence
Shiqas	Shiqas	Degradation
Shibah(to praise)	Shoob	Praise
Shieth	Saith	With
Shaul	Shaul	Fox
Shoh	Heoh	Similar
Shina(to change)	Shina	Barren
Shootah	Shoftah	To beat brutally
Sidiq	Sidiq	Truthful
Soom	Soom	To decorate
Shas	Shas	Breathing

<i>Hebrew</i>	<i>Kashmiri</i>	<i>Meaning</i>
Shafal	Sifal	Mean fellow
Tahar	Tahar	To give alms
Tair	Tair	Cold
Toh	Toh	Shelter
Tuok	Thook	Spit
Tula	Tulum	To take high
Tumum	Tamam	All
Taqar	Taqar	Balance
Toh(to disperse)	Toh	Bran wheat
Taqiq(to cut)	Taqit	To chew
Tool	Toal	Length
Yalil	Yaqil	Log of top
Zah	Zah	Second
Zoah	Zoah	Underground store
Zoaf	Zoaf	Weakness
Zabeh	Zabeh	To slaughter
Zinah	Zinah	Adultery
Ziker	Ziker	To remember

KASHMIRI LANGUAGE HAS NOT ORIGINATED FROM SANSKRIT

Some people say that Kashmiri language has been derived from the Sanskrit, which is quite baseless. Well known Linguistic Prof. Max Muller in his book, *The Science of Languages*, (1891) Vol.1, p 234 states:

“The religion of Veda is not the source of all other religions of the Aryan world. Nor is Sanskrit the mother of all the Aryan languages. Sanskrit as compared with Greek and Latin is an elder sister, not a parent.”

On page 77 of the same book the author states:

“Hindustani is not the daughter of Sanskrit, as we find it in the Veda or in the later literature of the Brahmans; it is a branch of the living speech of India... springing from the same stem from which Sanskrit sprang”.

Hebrew is the usual name of the language spoken by the Israelites upto a few centuries before the birth of Jesus. The term Hebrew is not in the Old Testament. In later times the Jews called it Hebrew, “the Holy Language”. The phrase “Hebrew language” therefore does not go back to the Old Testament. The Hebrew word “Ibri” (Genesis, 10:11) comprises of a number of Arabic and Aramaic stocks (*The New Schaff Herzog Encyclopaedia of Religious Knowledge*, under the caption “Hebrew Language”).

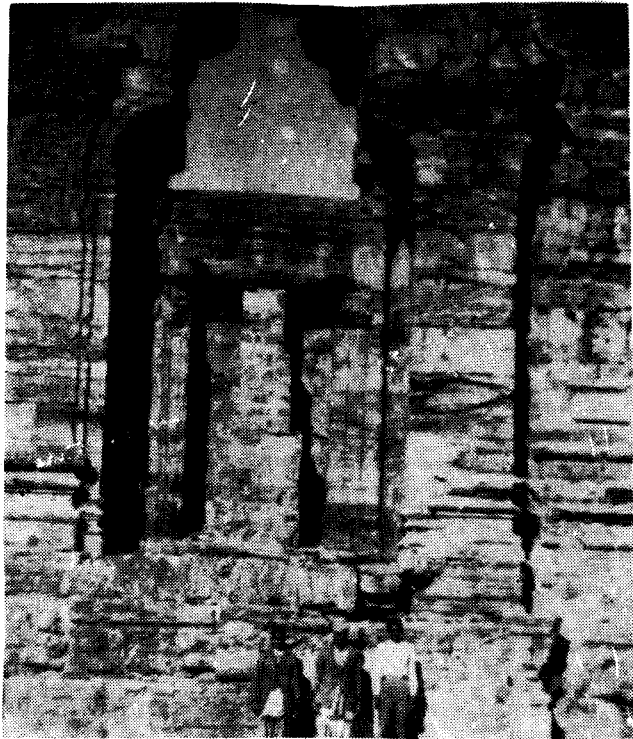
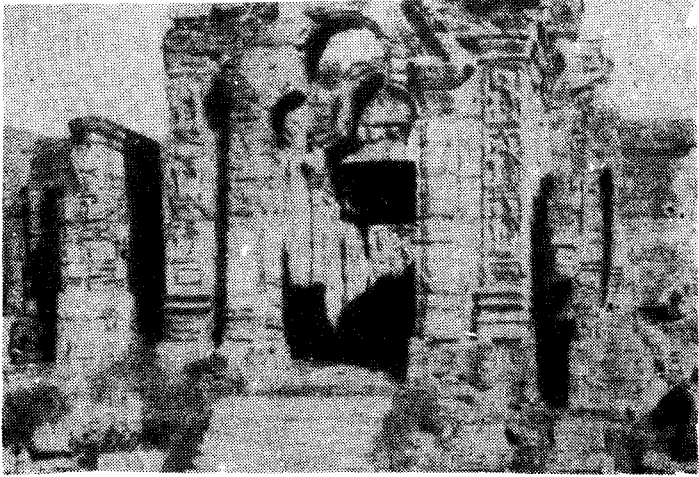
The Bible relates that differences in language started from Babylon (Genesis, 11:1-9) and it was the differences in language that created enmity and dissension in the human race or that quarrels and disputes among people started a difference of languages. At first the Aryans and Persians were brothers. Then they fell out: the Aryans called God by the name Dev (God), and the Persians called Satan by that name.

However this is a hard fact that Kashmiri language has sprung from Hebrew language and not from Sanskrit.

Art and Craft :

Ancient Ruins : The ancient monuments and ruins near Awantipora, Martand Temple at Kreeh Matton and at the Sulaiman hill, Srinagar, are that of Israelis in structures, stone

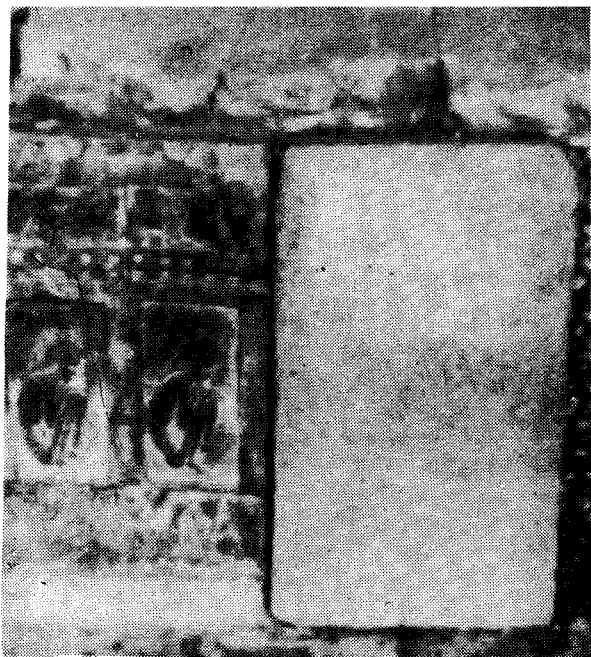
eves, and constructions and in no way represent the Buddhist or Hindu Art.



Two views of Martand (Sun) Temple

Babylonian Art : The ancient tiles and ruins, which have been discovered near Haroon, Srinagar clearly indicate the Babylonian Art. The tiles have inscriptions of deers, cocks, women with water pots, horse-riders with spears, Hebrew figures, such as XI or XXII etc., Sun, men with beards, and sitting in the manner unlike the lotus type but keeping ankles with their breasts; the manner in which generally Kashmiri women take their bath. Some tiles indicate the shapes of Egyptian, Babylonian people and represent the Babylonian Art, quite contrary to that of Hindu or Buddhist Art.



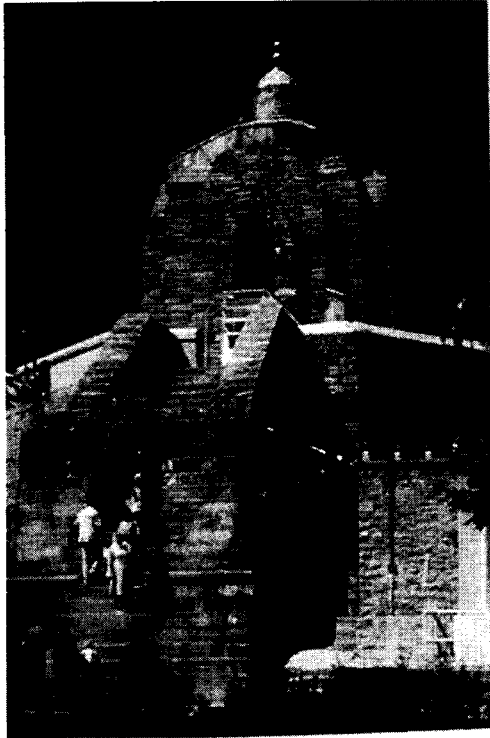


Tiles found in Haroon, Srinagar.

There are also walls built of pebbles, which are nowhere found in India, but are common in Syria and Palestine.

Near Bejehbara in the locality of a temple is an inscription of snake on the stone, about which it is said, that such kind of snake is nowhere found in India, but in Palestine.

The construction lying at Sulaiman hillock (Throne of Solomon or *Takhti Sulaiman*) specimen of Israelic Art and is just like the tomb of Ezra situated in Palestine.



Takht-i-Sulaiman (Throne of Solomon)

G.T.Vigne's Evidence :

Writing about the Martand Temple Mr.G.T.Vigne writes:

"I had been struck with the great resemblance which the temples bore to the recorded disposition of the Ark, and its surrounding curtains, and in imitation of which the temple at Jerusalem was built; and it became for a moment a question whether the Kashmiri temples had not been built by Jewish architects; who had recommended them to be constructed on the same plan, for the sake of convenience merely. It is, however, a curious fact that in Abyssinia, the ancient Ethiopia, which was also called Kush. The ancient Christian churches are not unlike those of Kashmir and that they were originally built, in imitation of the temple, by the Israelites who followed the Queen of Sheba to Aksum, the capital of Tigre, where she resided with her son Menelik, whom she had by Solomon, and who took possession of the throne of Kush."

(*Travels in Kashmir, Ladakh and Iskardu*, (1842) 1:395)

Dr.James Furguson :

While discussing the construction of the temple at Martand, Dr.James Furguson writes:

"This temple is a very small building, being only 60 feet in length and 38 feet in width; the width of facade, however, is eked out by two wings as adjuncts which make it of 60 feet; also it realizes the problem the Jews had so earnestly set themselves to solve-how to build a temple with three dimensions equal but yet not cubic. Small, however, as the Jewish temple was, it was twice as large as this one. At Jerusalem, it was 100 cubits, or 150 feet in length, breadth and height. At Martand these dimensions were only 60 feet. But in the Kashmiri temples it is one of the points of interest that they reproduce, in plan at least, the Jewish temple, more nearly than any other known building."

(*Indian & Eastern Architecture*, p 286)

Pt.Ram Chand Kak, Ex-Prime Minister Kashmir :

"Moses is a very common name here, and some ancient monuments still to be seen disclose them to be a people who

came from Israel. For instance, the remains of an edifice built on a high mountain is called to this day, the Throne of Solomon (*Takht-i-Sulaiman*).” (*Ancient Monuments of Kashmir*, (1933) p 75).

Gen.Sir Alexander Cunningham :

“These temples so widely differ from the very-varying forms and plastic vagaries of the Hindu architecture that it is impossible to conceive their evolution from a common origin.”

(Gen.Sir Charles Cunningham, “An essay on the Arian Order of Architecture as exhibited in the Temples of Kashmir”, p 85).

Christian Scholar Barkatullah :

“Recently some tiles have been discovered in North India from the tombs of hilly valley of Kashmir. It appears from the style, inscriptions and construction of these tiles, that these belong to Christians of Nasturi. This confirms the fact that from ancient centuries there were everywhere cathedrals in Kashmir and Nestorian Christians had settled there.

(*Tarikh-i Kalisa*, p 157 by Rev.Father Barkatullah).

Col. Cockbern :

Col.Cockbern has also confirmed that the temple at Martand, in Anantnag (Kashmir) is just like the Cathedral of Solomon, and it has been converted into temple under Brahman rule and that Kashmiris are the missing tribes of Israel.

(See *Visitor's book*, year 1897 quoted in *Qabar-i-Masih*, Mufti Muhammad Sadiq of Qadian).

EVIDENCE OF THE PLACES

There are so many places and villages in Kashmir bearing such names, of which no one knows the real meaning, nor do they know why those places are called so. But the names of these places are found in the Bible. Thus it is obvious that when Bani Israel settled in Kashmir, they kept the very names of the places, which they had in their own motherland. A few names of the places are given below for reference:

<i>Name of the places in Kashmir</i>	<i>Names indicated in the Bible</i>	<i>references</i>
Uri	Uri	Exodus, 31:2
Araham	Ara	I Chr.,7:38
Arahbal	Arah	I Chr.,7:39
Asham	Ashima	II Kings, 17:30
Astor	Ashtoreth	I Kings, 11:5
Amairah	Amariah	I Chr.,23:19
Achabal	Ashbel	Gen.,46:21
Barzilla	Barzillai	I Kings, 2:7
Beithpoer	Bethpeor	Deut., 34:6
Doru	Dor	I Kings, 4:11
Gadha	Gad (Heb.Gadh)	I Chr., 2:2
Gilgath	Golgotha	Matt.,27:33 Mark, 15:22
Keran	Cheran or Keran	I Chr.,1:41
Kashtwar	Cush	Gen.,10:6
Harwon	Haran	II Kings, 19:12
Himas	Hamath	Numbers, 13:21
Ladakh	Laadah	I Chr.,4:21
Tibet	Tibhath	I Chr.,18:8
Tulmula	Telmelah	Neh., 7:61
Leh	Lehi	Judges, 15:9

<i>Name of the places in Kashmir</i>	<i>Names indicated in the Bible</i>	<i>references</i>
Hasbal	Heshbon	Deut., 4:46
Moab	Moab	Deut., 34:1
Poonch	Phenice	Acts, 11:19
Shopian	Shophan	Num., 32:35
Ludu	Lud	I Chr. 1:17
Habak	Habakkuk	b 35
Nahama	Nehemiah, Nahum	b 16 & 34
Zakora	Zechariah	b 38

Prof.Hajni's point of view :

Arabic Scholar Prof.G.M.D.Hajni writes:

“When I reached near Guzerbal village, beneath Nebu Baal, it came to my mind, that probably 3200 years before its name might be Khizarbal, because prophet Moses went towards East from Sinai in search of Hazrat Khizar. He might have met Khizar at this very place. Many villages of Kashmir, having the word “bal” with them, were inhabited during the period of Jews. Khizarbal (spring where Khizar sat) might have become Khazirbal for this very reason. Because it is on the top of the valley. It is also possible that Tragbal in reality might be Turahbal, which far from the valley might have been the first place on the border, where Jews might have settled and would have kept the name after Bible, as a good omen.”

(*Maqalat*, p 100)

Castes and Tribes :

There are so many facts, which prove that Kashmiris are the descendants of Bani Israel. One important proof is that there are so many castes and tribes among Muslims and Hindus, which are mentioned in the Bible: For example:

Amal	I Chr.,7:35	Magre (Magor)	Jer. 20:3
Attai	I Chr.,12:11	Maaleh	Jos. 15:3

Baal, Balah	I Chr.,5:5 Jos.19:3	Mearah	Josh., 13:4
Becher,		Moza	I Chr.,8:36
Bocheru	I Chr.,7:6,8:38	Minto (Minnith)	Judges,11:33
Dor (Dhar)	I Kings, 4:11	Mushi	I Chr.,6:19
Dumah	I Chr.,1:30	Nahami (Nahum)	b 34
Gedor	I Chr.,4:4	Naiku (Nechoh)	2 Kings,23:29
Gad	I Chr.,2:2	Nehru (Nahor)	I Chr.,1:26
Guni	I Chr.,7:13	Pau (Puah)	I Chr.,7:1
Ishui	I Sam., 14:49	Raina (Rinnah)	I Chr.,4:20
Hukok	I Chr.,6:75	Razdan (Rezon)	I Kings,11:23
Kanah	Jos., 19:28	Reshi (Rhesa)	Luke, 3:27
Careah	II Kings, 25:23	Shamir	I Chr.,24:24
Katru		Shora (Sherah)	I Chr.,7:24
(Keturah)	Gen.,25:4	Tiku (Tekoa)	I Chr.,2:24
Kaul		Thapal (Tophel)	Deut.,1:1
(Caul)	Isa.,3:18	Kar (Careah)	II Kings, 25:23
Levi	I Chr.,2:1	Haroon (Hezron)	I Chr., 2:5
Mallek		Wani (Vaniah)	Ezra, 10:36
(Malluch)	I Chr.,6:44	etc.	etc.

Ways and Habits

The ways and habits, features, shapes, morals, and characters, of Kashmiris resemble those of Israelis and there is not the slightest difference.

Kashmiris also sleep naked during night like the Israelis.

The mentality and backbiting habit of Kashmiris is like that of Israelis.

Like Israelis the Kashmiris do not use fat and ghee, but oil.

Like Jewish women the young Kashmiri women stand closely arm in arm in two rows, facing each other, sing together with rhythmical movements backward and forward. Such songs are called Roph. The women sit on bakery shops. After childbirth

Kashmiri women take bath after 40 days and these customs are those of Israel women.

Like Jews, the Kashmiris take their dead body in a wooden coffin, having the sloppy top wider on one side and narrow on the other.

Butchers in Kashmir have their choppers semicircular in shape. *Hanjis* or boatmen have heart-shaped oars. The Dongas or boats of gable-roof and flat bottom which Kashmiri boatmen use are that of Jews.

In Kashmiri graveyards, Brimage trees are planted. Hindus take Brimage tree as bad omen, while according to Jews its shadows are that of paradise.

Most Kashmiris take broiled fish, which they call Phari, as their favourite food. And we read in the Bible that after crucifixion the disciples served Jesus with the broiled fish. In the words of Gospel: "And they gave him a piece of broiled fish, and of an honey comb". (Luke, 24:42)

At many places in Kashmir there are ancient tombs, which are East-West, while Muslim tombs are North-South. These East-West tombs are generally found at Haroon, Rajpura, Syed Bladur Sahib, Kukar Nagh and Awantipura.

In the graveyard at Bejehbara there is an ancient tomb, bearing Hebrew inscription. Such inscriptions are found at other places also.

The primitive dress of Kashmiri Hindu women (*Panditanis*) is like that of Jewish women. Pt. Gawash Lal Koul writes, "The *pheran*, a long loose gown, is from the Jews, just as they picked up other traits from them." (*Kashmir Through the Ages*, 1960, p 179)

Like Jewish women, Kashmiri women use head cloth and clothen belt.

Some of the doctrines and beliefs of Kashmiris are quite contrary to that of Muslims. They believe that at Krewah

Matton (Anantnag District), there is a well, called *Chahi Babel*, where two angels are hanging with their heads downward. Muslims go there and ask for their needs to be fulfilled.

Kashmiris allow bridegrooms to live with their in-laws which in reality is a Jewish custom.

At Beishbara, Anantnag District, there is a stone called “Ka Ka Pal”, which is known as the stone of Moses. Eleven persons with their fingers can raise this stone upwards, saying *Ka Ka Ka Ka* (*Ka* means eleven); the figure resembling the eleven tribes of Israel. Such a stone is also at Baramulla, Kashmir.



The Author with his hands lying on the Ka Ka Pal

CRUCIFIXION

“And they killed him not, nor did they cause his death on the cross” (The Qur’an, 4:157).

There are discrepancies in the Gospels about the hour when Jesus was crucified. St. Mark says:

“And it was the third hour, and they crucified him”. (15:25) While St. John states that at 6th hour. Pilate and Jews had not reached on any conclusion and afterwards it was decided that Jesus should be crucified. St. John says:

“And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief priests answered, we have no King, but Caesar. Then delivered he him therefore unto them to be crucified.” (19:14-16).

But all Gospels unanimously state that Jesus was taken down from the cross at 9th hour, for the other day was the Sabbath day, and bodies ought not to remain upon the cross on Sabbath day. (John, 19:31, Matthew 27:46).

The history of those days are a witness that no one died upon the Cross within such a short time, but remained alive for many days and it was due to hunger, thirst and pains that they died. Besides this, we read in the Bible that at the time of the crucifixion of Jesus: “the earth did quake and the rocks rent” (Matt., 27:51).

So all the people were frightened. Actually Jesus was unconscious, and fainted, when he was brought down from the cross. The legs of other two persons, who were crucified along with him, were broken. (John 19:32).

But no such thing was done to Jesus Christ and - "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." (John, 19:34).

This Proves that Jesus had not died upon the cross, but was alive, when he was brought down from the cross and had swooned.

St. Mark states "Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead." (Mark, 15:43-44).

Pilate was surprised at his quick death. The surprise itself makes the fact suspicious.

Joseph of Arimathea took the body of Jesus, wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock and rolled a stone unto the door of the sepulchre. (See Mark, 15:46).

And there was Mary Mag-da-lene and the other Mary sitting over against the sepulchre (Matthew, 27:61).

Next day Jews were suspicious, lest Jesus should be alive. So the chief priest and pharisee went and "made the sepulchre sure, sealing the stone, and setting a watch." (Matthew, 27:66)

Then afterwards "there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and become as dead men." (Matthew, 28:2-4).

Meanwhile Jesus ran away from the cave. He had changed his dress, even Mary Magdalene took him to be the gardener (John, 20:15). And on third day, when tomb-like cave was examined, there the stone was rolled away and the mouth of cave was open. (Mark, 16:4).

Here we have to consider, if Jesus had gone high to the heaven, then it was not necessary, that the stone should have been rolled away. After this Jesus meets his disciples and takes broiled fish and honey. (Luke, 24:42-43).

Marham-i Isa :

This is quite apparent that Jesus did not die on the cross. The ointment, which was applied for healing the wounds of Jesus, is known as “Marham-i Isa” (Jesus' ointment). Famous medical books mention about this ointment, and state that it was prepared for Jesus.

(See *Qanun* by Sheikh-ul-Rais Bu Ali Sina, Vol.iii, p 133; *Qurabadin-i-Rumi*, *Mizanul Tibb* by Muhammad Akbar Arzani, p 152).

Jesus did not die on the Cross :

Commentators of the Bible have also reached the conclusion that Jesus Christ had not died on the cross. A few references will suffice to support this view:

“The first explanation adopted by some able critics is that Jesus did not really die on the cross but being taken down alive and his body being delivered to friends, he subsequently revived. In support of this theory it is agreed that Jesus is represented by Gospels as expiring after having been put three or six hours upon the cross which would have been but unprecedentedly rapid death.”

(*Supernatural Religion*, p 523).

“He might be only in a syncope” (Dean Farrer, *Life of Christ*, p 421).

“The former of these hypotheses that of apparent death, was employed by the old Rationalists, and more recently by Schleiermacher in his *Life of Christ*. Schleiermacher's supposition that Jesus afterwards lived for a time with the disciples and then retired into entire solitude for his second death.”

(*Modern Vote & Christian Belief*, pp 455-457)

Prof. Revd. Dummelow of Cambridge University has written the commentary of the Bible, with the help of 42 other learned Bible scholars, wherein he states: “The Myrrh and aloe were

reduced to powder and inserted between the bandages which were wound fold upon fold.” And that “neck and face of the body were doubtless left bare”.

(Commentary on the Holy Bible, p 808)

Arthur Weigall writes: “Jesus had not passed beyond recall upon the cross, but that, having sunk into a condition indistinguishable from death. He was carried to the sepulchre where he recovered, and was perhaps given somebody’s clothes to wear which led to His being mistaken for the gardener. In this case the supposed angelic figure seen by the two Marys would have been mortal men who had helped our Lord during the night. In support of this theory it is to be observed that He had not been much hurt by being Crucified. (*Paganism in our Christianity*, London, 1928).

Dr. W.B. Primrose, Senior Anaesthetist, Glasgow Royal Infirmary, wrote an article, “A Surgeon looks at the Crucifixion”, in the Hibbert Journal, which also was reproduced in Thinker’s Digest. The distinguished Surgeon says:

“Judged by the purely medical evidence provided in the Gospel accounts, it would appear that such evidence is not sufficient to pronounce (in the light of modern medical knowledge) with absolute certainty that Jesus was actually dead when his body was removed from the cross. This may seem to be a negative conclusion, but it is of great importance in any interpretation of Resurrection appearances.” (*Thinker’s Digest*, Winter 1949).

EVIDENCE OF THE GERMAN SCIENTISTS

After taking down Jesus Christ from the cross, a fine linen cloth was wrapped over his body and some ointment (*Marham-i-Isa*) was applied to it. This very shroud is still in existence in Turin (Italy). A group of German scientists, after eight years research, arrived at the conclusion, that Jesus Christ was alive when he was taken down from the cross and he did not die at that time nor had his heart stopped functioning.

A Swedish Paper "Stockholm Tidningen" dated April 2, 1957 published a story, by the editor, Christer Iderlumd. Its English translation is as follows:

"Did Jesus Die on the Cross?"

A group of German scientists had been making investigations regarding the shroud of Christ for the past eight years. The outcome of their research has been recently made available to the Press. The two thousand years old shroud of Christ has been found in the Italian town of Turin. It still bears the impression of Christ's body.

The Scientists have made their discovery known to the Pope, but he has so far said nothing. The fact is that this discovery has thrown light on an important mystery of the religious history of the Catholic Church. With the art of photography, the scientists have tried to prove that what was regarded as a miracle by the people for the last two thousand years was in fact a natural physiological phenomenon. They have proved beyond doubt that Jesus had not died on the cross.

The issue of Christ's shroud has been under discussion for the past one thousand years. This cloth was sent to Constantinople in 438 C.E. by the Empress Endoxi. Some time before this it had been found near the Catacombs. For seven hundred years it remained in Constantinople. Finally, De La

Roche carried away this cloth after an attack on Constantinople. When fire broke out, the cloth was in a silver box. As a result of the melting of silver it became slightly dim and faint, but the marks of Christ's body were still visible.

The people of France earned lot of money by displaying this cloth. From France it was taken to Turin, and it was displayed there after thirty-three years. In 1898 C.E. an Italian Advocate, Pia, took a photograph of the cloth. After developing it, when the Advocate looked at the negative in the light of the Sun, he was astounded to find it bore an exact likeness to Christ. When the negative was printed it showed the picture of the man whose face no one had seen for the past 1900 years.

In 1931 C.E. when the cloth was again displayed, Guisepe Enric, a photographer, took another photograph of it with the aid of bulbs operating at 6000 and 20000 volts supply, in the presence of an important dignitary of the church. The photograph revealed a sensational fact and confirmed what Pia had already shown. The picture in the photograph bears an exact likeness to the face which the church art for the last two thousand years has been describing as that of Christ.

When one looks at the photograph, which has been reproduced in the book *Dass Linnen*, Kurt Berna, Stultgart, by Hans Naber Verlog one can easily understand the reaction of the Church. Pope Pius IX remarked. "This picture has not been made by any human hand." The scientists say, that history and the cloth both establish that it is the picture of the Christ. The texture and make of the cloth show that it is of the type that was found at Pompei.

The double marks on the cloth show that one half of the cloth was wrapped round the body of Christ and the other half was used to cover his head. The heat of Christ's body together with the effect of the ointment applied to his body reproduced the impressions of Christ's body on the cloth. The fresh blood of the Christ, which was absorbed into the cloth, also left its mark on it. The marks on the base of head and forehead made by the

crown of thorns, the swollen right cheek of Christ, the deep spear's mark on the right side and the marks on the back caused by friction with the Cross are all clearly visible on the photograph (of the winding sheet). But the most astonishing thing is that the negative shows the two closed eyes of Christ as if they were open.

The Photograph also indicates that the nails were not stuck on the palms but on the hard joints of the wrists. Another thing which becomes clear is that the spear did not touch the heart of Christ. The Bible says that Christ 'gave up the ghost', but the scientists insist that heart had not stopped functioning.

It is also said that had Christ remained lifeless on the Cross for an hour, the blood would have coagulated and become dry, and so there would have been no blood marks on the cloth. But the fact that fresh blood was absorbed in the cloth shows that Christ was alive when he was taken down from the Cross."



Impression of Jesus Christ's face on the Holy Shroud.

Evidence by an Eye witness

The Chicago Indo-American Book Co., published a book in the year 1907 named "The Crucifixion by an Eye Witness", which contains a letter discovered in Alexandria in a house. It has been proved by archaeological discoveries that the house belonged to the *order of the Essenes*. It was written by a Therapeut, the high esteemed member of the order of Jerusalem, only seven years after crucifixion to his brethren in Alexandria, who were eager to know real facts about the martyrdom of Jesus, as he too belonged to their brotherhood.

The book states:

"As the disciples knelt down their faces and bent towards the ground, Jesus rose and hastily went away through the gathering mist. When the disciples rose there stood before them two of our brothers in white garb of our Brotherhood, and they instructed them not to wait for Jesus, as he was gone, whereupon they hastened away down the mountain... But in the city there arose a rumour that Jesus was taken up in a cloud, and had gone to heaven. This was invented by the people who had not been present when Jesus departed." "The disciples did not contradict the rumour, in as much as it served to strengthen their doctrine, and influenced the people who wanted a miracle in order to believe in him."

(*The Crucifixion by an Eye Witness*, pp 124-125).

The scholars of twentieth century have arrived at the conclusion that the story of the Ascension of Jesus in the Gospels of Mark and Luke are later adoptions. So in the Revised Standard Versions of 1946 all such verses have been omitted from the original text and added to the footnotes.

Mr. J. W. Borgon, B.D. writes about Gospel Mark: "From the earliest period it had been customary to write TEVOS (The End) after the 8th verse of the last chapter." (*The Revision of the Revised Edition* by J. W. Borgon, B.D. Dean of Chichester).

This means that verses 9 to 20 were added later on.

According to the research of Bible scholar A.Gregory, the verses 9-20 in the Gospel Mark, are attributed to Fedric Corn Walce Conbier. (*The Canon and Text of the New Testament* by A.Gregory, p 511)

Christ in the East :

The same author writes that the copy of the Bible which he got from Mount Eithos, bears the following words at the end of Mark: "And all the things announced to those about Peter briefly they spread about and after that Jesus himself appeared from East and upto West he sent out by them the sacred and uncorrupted preaching of the eternal salvation. Amin." (*The Canon and the Text of the New Testament* by A.Gregory).

The Crucifixion by an Eye Witness, already quoted above was found in a house in Alexandria written by Therapeut the highest esteemed member of the order. This book gives correct and clear information about crucifixion and confirms that Jesus Christ was not dead when he was taken down from the cross and Necedemus treated and bandaged his wounds and used herbs, which were useful in such case. The book also states that Christ told his disciples that he won't tell them as to where he will go for he wants to keep it secret and intended to travel alone.

(*Crucifixion by an Eye Witness*, p 124)

Dead Sea Scrolls :

The Dead Sea Scrolls were discovered in 1947 near the Wadi Qumran. These documents belong to the period a century or two before the birth of Jesus Christ to the early years of the Christian era, and mention a man "Teacher of Righteousness", which in the opinion of scholars is no other than Jesus. This fact is also testified by the fragment discovered in cave No.4, where the name of Jesus (Yeshua) has been mentioned.

Dr. Shlome Pines and Prof. David Flusser, both of the Hebrew University confirm the fact that the text accurately reflects the faith of the original disciples of the Christ. This document also confirms the fact that after crucifixion Christ travelled to an unknown foreign country.

Promised Land :

Kashmir, as it has already been proved, was inhabited by the lost ten tribes of Israelis. Hence it was necessary for Christ to travel to Kashmir and deliver his message to them. Kashmir is called "The Paradise on Earth", and this very land was the promised land for Israelis.

Leader of Travellers

Christ was named Messiah because he was a great traveller and never stayed at one place. A Muslim savant Arif Billah Abi Baker Muhammad Bin Ibn Muhammad al-Walid in his book *Sirajul Muluk*, published by Matba Khairiya of Egypt in 1306 A.H. describes Christ as Leader of the Religions and Chief of Travellers.

So is a hadith in the comprehensive book *Kanzul Ummal*, vol.2 from Abu Hurairah:

God revealed to Jesus, "O Jesus, move from one place to another i.e. go from one country to another lest thou shouldst be recognised, and persecuted." (H.829, p 34).

On page 461 of *Lisan-ul-Arab* it is stated :

"Jesus was called Messiah, because he wandered about and did not stay at one place."

Famous Persian history *Rauzat-us-Safa* (pp 130-135) by Mir Muhammad Khawand Shah gives full description of Jesus reaching Nasibain, which is given briefly in the following:

"Jesus was named the Messiah because he was a great traveller. He wore a woollen scarf on his head, and a woollen

cloak on his body. He had a stick in his hand. He used to wander from country to country and city to city. At nightfall he would stay where he was. He ate wild vegetables, drank wild water, and travelled on foot. His companions, during one of his travels, once bought a horse for him; he rode the horse one day, but as he could not make any provision for the feeding of the horse, he returned it. Journeying from his country, he arrived at Nasibain, which was at a distance of several hundred miles from his home. With him were few of his disciples whom he sent into the city to preach. In the city, however there were current wrong and unfounded rumours about Jesus and his mother. The Governor of the city, therefore, arrested the disciples and then summoned Jesus. Jesus miraculously healed some persons. The King of the territory of Nasibain, therefore, with all his armies and the people, became his followers.”

Besides reaching Nasibain, the Christ is also mentioned in the Buddhist literature in full detail and his names are referred as *Metteyya* (Messiah), *Rahula* (Ruhullah), *Bagwa Metteyya* (White Skin Messiah). In this connection it is to be noted that according to Max Muller, a famous linguistic, the English 'T' or 'Th' gives sound of 'S' in Arabic and Persian.

(*Sacred Books of the East*, vol XI, p 318).

Hence the name *Metteyya* referred in Buddhist literature, is the same as Messiah (Jesus Christ).

PROPHET FOR THE 'SONS OF ISRAEL'

The Holy Quran says about Jesus Christ that he was "A messenger to the children of Israel" (3:48).

In Gospels Christ himself has said: "I am not sent but unto the lost sheep of the house of the Israel" (Matthew, 15:24).

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John, 10:16).

Moreover when Christ was disgusted with the Israelis in Jerusalem, he addressed the city at the time of migration as thus:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth." (Matthew, 23:37-39).

Hence it is but natural that when Kashmir was inhabited by Israelis, it was necessary for Christ to go there, and deliver his message to the people of Kashmir. The Gospels, history as well as the facts, evidence that in Palestine the Mission of Christ was a failure. In spite of painstaking attempt, only twelve persons believed in him. Among them, as the Gospels say, was one called Juda who betrayed him and got him arrested for a few coins and another St. Peter thrice denied Christ and also cursed his master, just to save his own skin, when Jews were persecuting the Christ. Under these circumstances the Christ who was the Prince of Peace, should have come to Kashmir, to make his mission successful. And he did so. There are three photographs given in the well known *Encyclopaedia Britannica* (14th Edition, Vol.13, Plate No.1) captioned "Jesus Christ" about which it is said that these are most authentic. Among these, two photographs

show the Christ in an old age and prove the fact that Christ had passed his life in another country after migrating from Palestine.



Jesus in his Youth

Jesus in his Old Age.

Photographs of Jesus in the Encyclopaedia Britannica



Photo of Jesus kept in Vatican Library

CHRIST IN KASHMIR

There is a verse in the Holy Quran:

“*Wa ja- 'al-na 'ibna Mar-ya-ma wa ummu-hoo aa-ya-tan-w wa aa-way-naa-hu-maa i-laa rab-wa-tin zaa-ta qa-raa-rin-w wa ma- 'een.*”(23:50).

“And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground (and due to greenery) was a place of resting and meadows.” (*Bayanul Quran* by Maulana Ashraf Ali Thanwi, published by Taj Co.Ltd., Lahore, p 389).

Maulana Muhammad Ali :

World renowned scholar Maulana Muhammad Ali, M.A. L.L.B., translator of the Holy Quran and author of a dozen of standard books on Islam, while commenting on the above verse of the Holy Quran writes in Footnote No.1723:

“There has been much discussion as to the land spoken of in this verse. *Rabwah* is *lofty ground*, and *qarar* means *cultivated land* and *a place where water rests in a meadow* (LL). Jerusalem, Egypt, Palestine or Damascus, which are the names suggested, do not answer the description, which applies exactly to the valley of Kashmir. Part of the Lost Ten Tribes of Israel is also traced to Kashmir, where a large number of towns and villages bear the names of towns and villages of Palestine. The presence of a tomb known as the tomb of *Nabi* (i.e., the prophet) or *Isa* (i.e., Jesus) or *Yuz Asaf*, in the Khanyar street in the capital of Kashmir, lends additional support to this theory. The fact that the chapter deals with the final triumph of prophets and their followers and their deliverance from the hands of their enemies also gives us a clue to the mystery attending the circumstances of the disappearance of Jesus Christ after the event of the Cross; for, as shown in 645, Jesus did not die on the cross. According to a saying of the Holy Prophet, Jesus lived 120 years (*Ibn Kathir*, Vol.ii, p 246). This verse tells us that, being delivered from the hands of his enemies, he was given

shelter at some other place, and the description of that place as indicated in this verse, along with the fact that Kashmir has a tomb, which every available evidence shows to be the tomb of Jesus himself, leads us to the conclusion that Kashmir is the land referred to in this verse.

As regards the tomb, the following evidence shows that the sacred body of no less a personage than Jesus Christ rests there:

- a) Oral testimony, based on tradition, of the people of Kashmir tells us that the tomb belongs to one who bore the name of Yuz Asaf, who was known as a nabi (i.e. a prophet) and who came to Kashmir from the West about 2000 years ago.
- b) *Tarikh-i Azami*, an historical work, written some two hundred years ago, says, referring to this tomb, on p.82: "The tomb is generally known as that of a prophet. He was a prince, who came to Kashmir from a foreign land...His name was Yuz Asaf".
- c) *Ikmal al-Din*, an Arabic work, which is a thousand years old, also mentions Yuz Asaf as having travelled in same lands.
- d) Joseph Jacobs states, on the authority of a very old version of the story of Yuz Asaf, that he (Joasaph) at last reached Kashmir, and died there (*Barlaam and Josaphat*, p.CV).

This evidence shows that the tomb in Khanyar (Srinagar) is the tomb of Yuz Asaf. But who is this Yuz Asaf? That he is called a Nabi (prophet) both in oral tradition and in history settles the time in which he lived, for no prophet is recognised by the Muslims to have appeared after their Holy Prophet. Again there is a striking resemblance between the names Yuz and Yasu, the latter being the Hebrew form of Jesus. There is also a remarkable similarity in the teachings of Yuz Asaf and Jesus; for instance, the parable of the seed-sower occurring in Matt. 13:3, Mark 4:3 and Luke 8:5 occurs also in "Barlaam and Josaphat"- (p.CXI). Another very striking circumstance is that Yuz Asaf

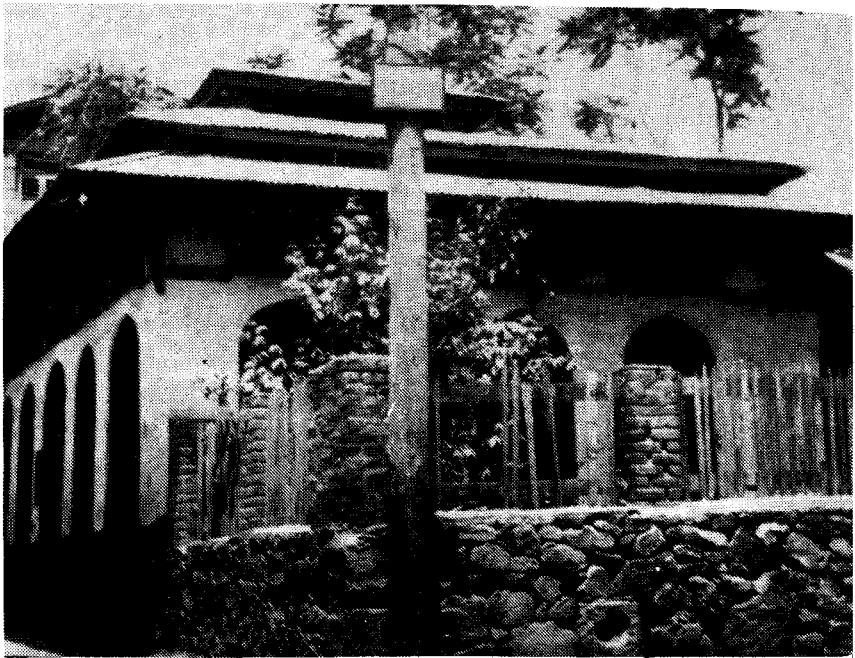
gave the name *Bushra* (Arabic for Gospel) to his teachings, as the following passage from *Ikmal al-Din* shows:

“Then he began to compare the tree to the *Bushra*, which he preached to the people”. All these circumstances lead us to the conclusion that Jesus Christ went to Kashmir after the event of the crucifixion, and that he preached, lived, died and was buried there”. (*Holy Quran*, pp 670-72, Revised 5th Edition-Unwin Brothers, London 1963)

Al-Syed Rashid Raza :

Famous Egyptian Mufti Muhammad Abduhu was of the same opinion. His disciple Allama Al-Syed Rashid Raza, editor, “Al-manar”, has published a commentary of the Holy Quran in which he has plainly written:

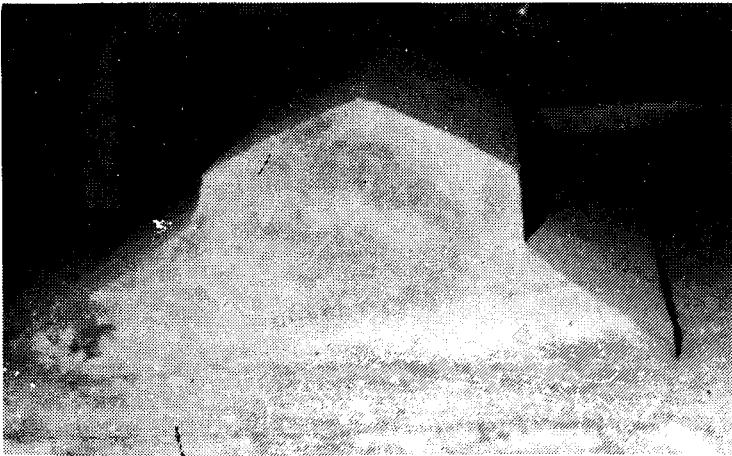
“Messiah’s going to India and his demise in Srinagar, Kashmir is not against historical facts.” (*Al-Quran-ul-Hakim*, Vol.6.pp 42-43, printed in Egypt.)



Tomb of Jesus in Rozabal, Khanyar, about 4 Kms from Lalchowk, Srinagar.



Wooden Sarcophagus encasing the Grave of Jesus.



Grave of Jesus.

CLUES OF THE HISTORY

Mulla Nadiri's Statement

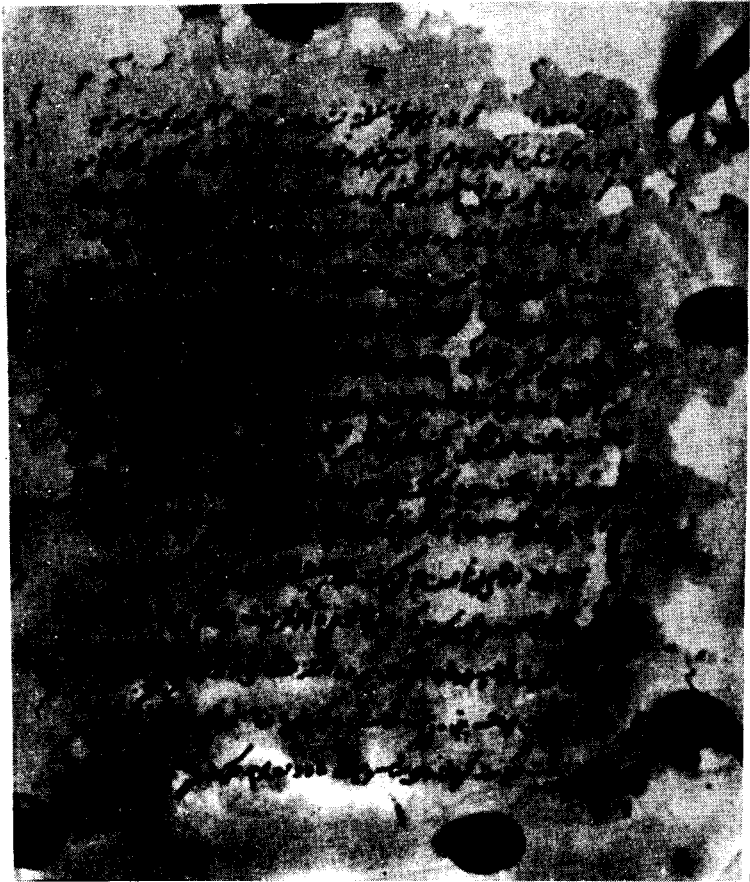
Mulla Nadiri is the first Muslim historian of Kashmir, who wrote the History of Kashmir in Persian during the reign of Sultan Zainul Abidin (826-879 A.H.). While narrating events of Raja Akh, he states:

'After him his son Raja Akh came to the throne. He ruled for sixty years. It is said that he founded the village of Achabal in Kothar district. After him, his son, Gopananda, took the reins of Government and ruled the country under the name of Gopadatta. During his reign many temples were built and on the top of mount Solomon the dome of the temple cracked. He deputed one of his Ministers named Sulaiman, who had come from Persia to repair it. Hindus objected that he was an infidel being of another religion. During this time Hazrat Yuz Asaf from Baitul Muqaddas to this holy Valley, proclaimed his prophethood. He devoted himself, day and night, in prayers to God, and having attained the heights of piety and virtue, he declared himself to be a Messenger of God for the people of Kashmir. He invited people to his religion. Because the people of the Valley had faith in this prophet, Raja Gopadatta referred the objection of Hindus to him for a decision. It was because of this prophet's instructions that Sulaiman, whom Hindus called Sandeman, completed the repairs of the dome in the year fifty and four. Further, on one of the stones of the flank walls encasing the stairs he inscribed: In these times Yuz Asaf proclaimed his prophethood (*Dareen waqt Yuz Asaf da'wa-i-Paighambari mikunad*), and inscribed on the other stone of the stairs that he was Yusu, Prophet of Children of Israel (*Aishan Yusu Paighambari Bani Israel ast*).

I have seen in a book of Hindus that this prophet was really Hazrat Isa (Jesus) *Ruh Allah*, on whom be peace and

salutations, and had also assumed the name of Yuz Asaf. God knows the best. He spent his life in this valley. After his demise he was laid to rest in Mohalla Anzimarrah. It is also said, that light of prophethood used to emanate from the tomb of this prophet. Raja Gopadatta having ruled for sixty years and two months died. After him his son Raja Gokaran came to the throne, and ruled for fifty eight years”.

(*Tarikh-i-Kashmir* by Mulla Nadiri, p 69)



A page from Mulla Nadiri's Tarikh-i-Kashmir

Bhavishya Maha Purana :

Puranas are included among the sources of history, these are 18 in number. Bhavishya Maha Purana by Viyas Ji is the ninth Purana, which is in Sanskrit and is said to have been written in 115 C.E. It was first printed in 1910 (C.E.) under orders of Maharaja Sir Partap Singh of Kashmir.

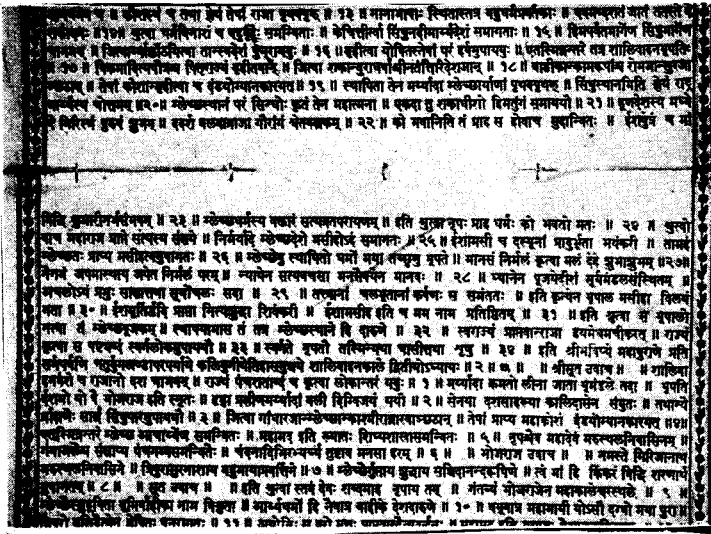
It Says :

“The *Sakas* (aliens settled in Kashmir) came to Aryadesh (India) after crossing the Indus and some (came) through other routes in the Himalayas, and took back (with them) their booty. Some time later Raja Shalewahin succeeded to the throne. In a very short time he defeated the Sakas, Chinese, Tartars, Walhiks (Bokharis), Kamrups (Parthians) and Khurasanis and punished them. Then he put the *Maleech* (Infidels) and Aryans in different countries. The *Maleech* were kept across (beyond) the Indus river and the Aryans on this side (of the river). One day he went to a country in the Himalayas. There (while in that country) he saw (what appeared to be) a Raja of *Sakas* at Wien*, who was fair in colour and in white clothes. He asked who he was. His reply was that he was Yusashaphat (Yuz Asaf), and had been born of a woman. Shalewahin was surprised. He confessed that he spoke the truth and he had to purify the religion. The Raja asked him what his religion was. He replied: “O Raja, when truth had disappeared and there was no limit (to the evil practices) in the *Maleech* country, I appeared there and through my work the guilty and the wicked suffered, and I too suffered at their hands”. The Raja asked him (again) what his religion was. He replied, "It is to establish love, truth and purify one's heart and

*Wien is a place about 18 kilometres from Srinagar on Khrew Road, where now-a-days Govt. Cement Factory is located.

for this I am called *Isa Masih*". The Raja returned after making his obeisance to him..."

(*Bhavishya Maha Purana*, p 282 Ch. iii, Sec.II, Shaloke 9-31; Translated by Vidyavaridi Dr. Shive Nath Shastri)



**Text of Bhavishya Maha Purana stating
Raja Shalewahin's talk with "Isa Massih" (Jesus Christ).**

Dr.Muhammad Yasin states that instead of "Yusashaphat" (Yuz Asaf) there is the word "Ishaputram" (son of God), which in itself is most conclusive proof of his being Jesus.

(*Mysteries of Kashmir* by Dr.Muhammad Yasin, p iv)

Khwaja Muhammad Azam Deedahmari :

Khwaja Muhammad Azam of Deedmar in his famous *Tarikh-i-Azami* (1148 A.H.) states under the caption "Syed Nasir-ud-Din":

"Besides that grave there is a tomb. It is well known amongst the people of the locality that there lies a prophet who had come to Kashmir in ancient times. It is now known as the place of the prophet. I have seen in a book of history that he had come (after tribulations) from a great distance. It is said that a prince, after undergoing a good deal of penance and perseverance and through devotion and prayers, had become the Messenger of God to the people of Kashmir. On reaching Kashmir he preached to the people and after death was laid to rest in Anzimarrah. In that book the name of the prophet is given as Yuz Asaf. Anzimarrah is in Khanyar. Many pious people especially the spiritual guide of the author, Mullah Inayat-ullah Shawl say that while visiting the tomb divine grace and blessings of prophethood were witnessed." (p 82)

"Yuz Asaf is from among the descendants of prophet Moses." (*Asrarul Akhyar*)

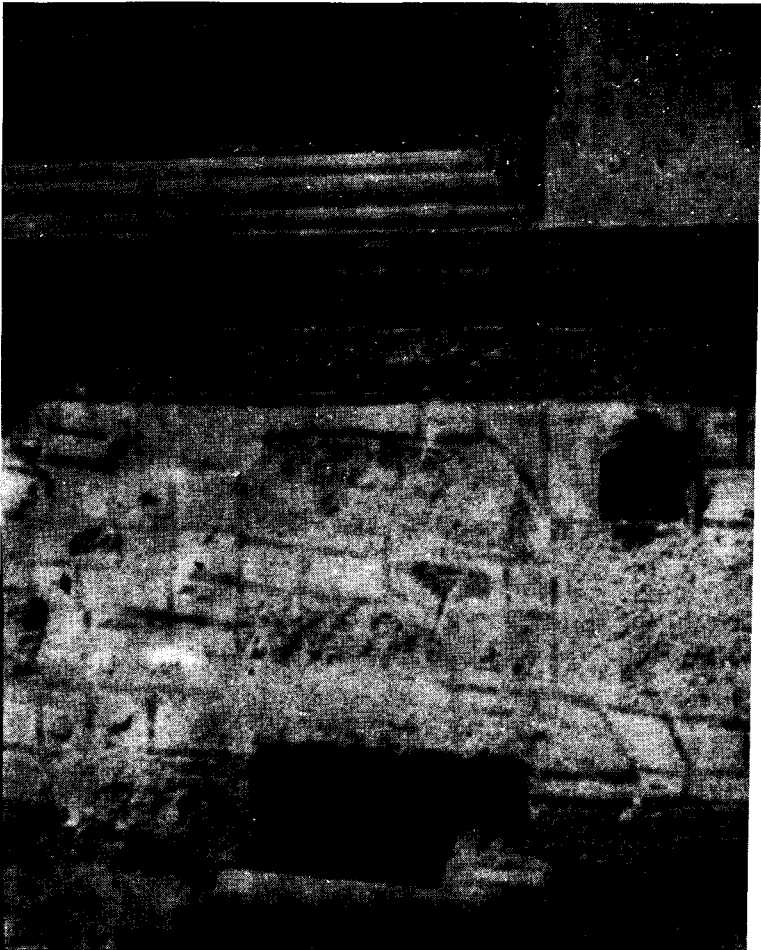
Mufti Ghulam Nabi :

Another historian Mufti Ghulam Nabi, in his book *Wajeez-ut-Tawarikh* writes:

"The tomb of Syed Nasir-ud-Din is in Mohalla Khanyar and is also known as *Rauzabal*. There is also the tomb of Yuz Asaf, the prophet. He was a prince and had migrated to this place. Through prayers and piety he came to be a Messenger of Allah for the people of Kashmir and he preached among them. It is said that at that time Raja Gopadatta was the ruler. There was a hole (window) in the western wall out of which the aroma of musk used to emanate. A woman with an infant child came to

pay her respects. The child passed urine into the hole. The woman became insane.”

(Wajeez ut-Tawarikh, p 27)



***Tomb of Jesus-side view showing the hole in the Sepulchre.
Now this hole does not exist due to new constructions.***

Decree from Mughal Authorities :

There is an ancient document dated 11th Jumadi al-Thani, 1194 A.H.(1776 C.E.), in favour of one Rahman Khan, the then caretaker of the tomb at Khanyar, from the grand five Muftis of the Mughal Court. It is most important. This document while stating the importance of the tomb, says that nobles, ministers, Kings and other high dignitaries visit the tomb to pay their homage. We reproduce here its translation:

“Khadim Sharah Mohamadi Mulla Fazal, 1194 A.H.

In this kingdom in the Department of Learning and Piety and in the Court of Justice, Rahman Khan, son of Amiryar, states that at the holy shrine of Yuz Asaf prophet, may God bless him, nobles and ministers and kings and high dignitaries and the general public come from all directions to pay their homage and make offerings and that he alone is entitled to receive these and no one else and that all others should be restrained from interfering with his rights.

After recording evidence it has been established that in the reign of Raja Gopadatta who repaired the building on Mount Solomon and built many temples, a man came here whose name was Yuz Asaf. He was a prince by descent and had given up all worldly affairs and was a lawgiver. He used to devote himself to prayers to God, day and night, and used to spend most of his time alone in meditation. This happened after the first great flood of Kashmir and when people (of Kashmir) had taken to idol-worship. The prophet Yuz Asaf had been sent as a prophet to preach to the people of Kashmir. He used to proclaim unity of God till death overtook him and he died. He was buried in Mohalla Khanyar on the bank of the lake which is known as Rauzabal. In the year 871 A.H.(1451 C.E.) Syed Nasiruddin Rizvi, a descendant of Imam Moosa Ali Raza was buried besides Yuz Asaf.

Since the place is being visited regularly by all, high and low, and the said Rahman Khan is the hereditary custodian of the place he is entitled to receive the offerings which may be made therein and no one else has any right to or connection with the said offerings.

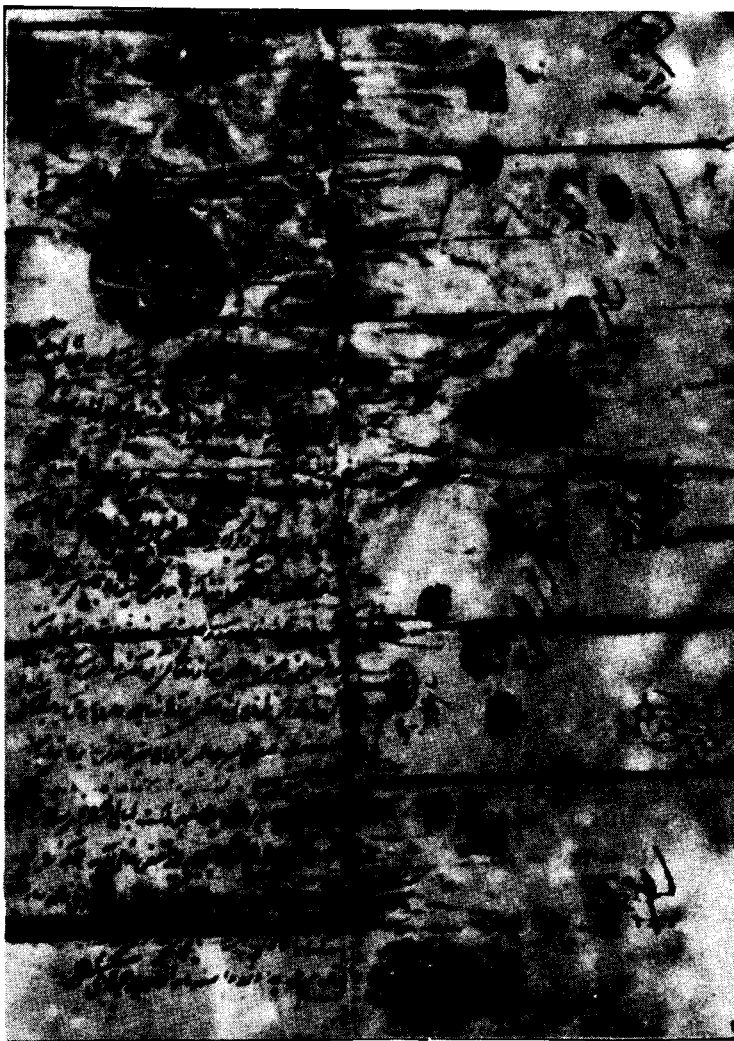
Given under our hands this 11th Jumadi al-Thani 1194 A.H.

Signed and sealed:

Mulla Fazal Mufti; Azam Abdul Shakur Mufti; Azam Ahmadullah Mufti; Muhammad Azam Mufti; Hafiz Assanullah Mufti;

Signed and sealed:

Muhammad Akbar Khadim; Raza Akbar Khadim; Khazir Muhammad Khadim; Habibullah Khadim;



Letter of Authority in favour of Rahman Khan

Raja Gopadatta's reign corresponds with the period, the prophet Jesus Christ lived— See *A Chronological Chart of the History of Kashmir* by T.N.Khazanachi, (Marg. Bombay-March, 1955) and *Guldasta-i-Kashmir* by Pt.Hargopal Kaul.

Tarikh-i-Hassan :

Pirzada Ghulam Hassan while discussing about adjoining tomb of Syed Nasiruddin at Khanyar, writes in his *Tarikh-i-Hassan*, written in 1310 A.H:

“It is said that therein lies buried a prophet who, in ancient times was raised for the people of Kashmir.”

Tarikh-i-Kabiri :

Tarikh-i Kabir-i Kashmir by Abu Muhammad Haji Ghulam Mohi Din while referring to the tomb of Yuz Asaf says:

“It is said that a prophet is buried beneath (that tomb) and for this reason it is known as the place of the prophet”.

Nicholas Notovitch :

Nicholas Notovitch was a Russian traveller, who, in 1887, reached India through Afghanistan. He visited Buddhist Monastery at Hemis (Ladakh), where he studied Buddhist literature in Tibetan language and wrote in *Life of Saint Issa*, (published in New York) as follows:

“In his fourteenth year young Issa, the Blessed one, came to this side of the Sindh and settled among Aryans, in the country beloved of God.” (V:I).

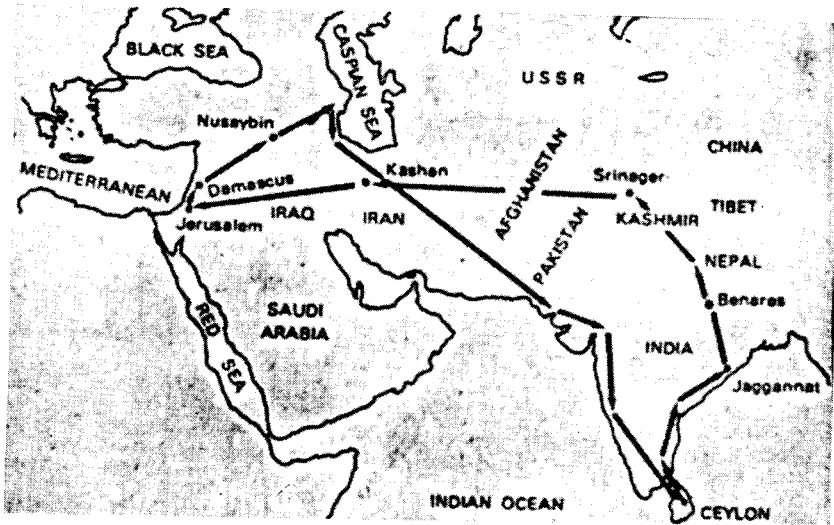
When Jesus condemned the Brahmans openly: “The white priests and the warriors when learnt of Issa's discourses with the Sudras, resolved upon his death, and sent their servants to slay him.”

(*Life of Saint Issa*, V.1:1)

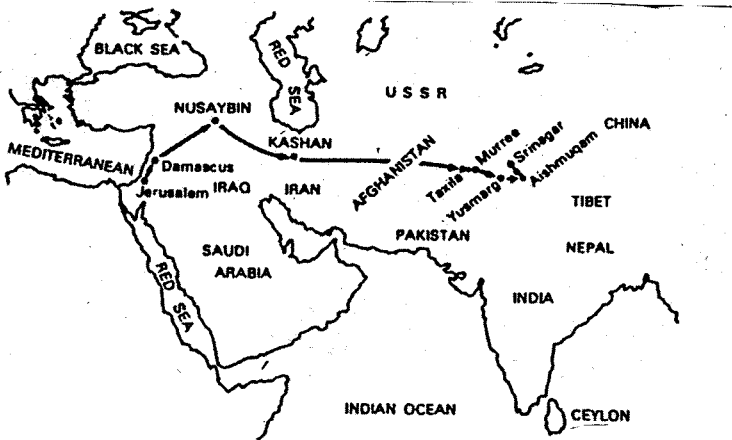
On learning about this plot, Christ left for Nepal. There from passing through several countries he reached Palestine. (ibid., viii.24)

This statement proves that Christ had visited Kashmir twice. Firstly he came in his early life with a merchandise, and secondly when after escaping death on the cross. This time, while migrating, his mother Mary was with him. He spent some time in Texila, which was a centre of learning and literature during those days.

(See *Nineteenth Century*, Oct.1894, p 515)



Jesus' first route to East



Jesus' second route, after crucifixion, to East.

Mary in Murree :

During travel from Rawalpindi towards Kashmir Mary passed away at Murree hill. Christ buried her at the same place, and her tomb can still be seen near Pindi Point, Murree. It is East-West, and is known as Shrine of *Mai Mari*. It is for the same reason that this hilly area is called *Murree*.

Aishan Dave :

In *Rajatarangini* by Kalhana one ruler *Sandiman* has been described as Arya Raja, whose master was Isana. (see *Rajatarangini*, part 1st, 2:112, p 65, translated by A.Stein).

Following the *Rajatarangini* the master (Guru) of *Sandiman* has been called as *Aishan Dave* in *Tarikh-i Hassan*. He was living at *Aisha Brari*, near Nishat and for this very reason people take bath on Baisakhi Festival at the sacred spring of *Aishabar*. In both *Rajatarangini* and *Tarikh-i Hassan* we find some unique and wonderful facts about Raja *Sandiman*. For example *Sandiman* was saved from crucifixion by his *Guru*. He had second life when he came to see his disciple *Sandiman*, the whole city marched to welcome him and no one remained in his house. And on the advice of *Isana*, *Sandiman* accepted the rulership. (*Tarikh-i Hassan*, political portion, pp 54-56).

This fantasy is quite parallel to that of *Ascension of Christ*. Especially when historical facts are in darkness, and according to the statement of *Rajatarangni* the facts of so many rulers are lost. Moreover, it should be noted that *Sandiman* is neither a Sanskrit word nor a Hindu name (Prof. Radha Kant Dev, *Shabd Kalpadruma*, 1:241; See *Jesus in Heaven on Earth*, p 331).

Sandiman was the name of Prime Minister of Raja Gupadatta, who had come from Persia and who on the advice of

Yuz Asaf or Christ repaired the building on *Kohi Sulaiman*. According to the research of Nicholas Notovitch the Russian traveller, Christ had come to Kashmir twice; therefore, it is just possible that Sandiman might have become his disciple and in describing the event of crucifixion his name might have been intermingled and the event has been attributed to Sandiman instead of *Isana* or *Aishan Dev*. Similarly, departure of disciples from his Master and their meeting together is thought-provoking fact, which cannot be denied.

Bible found in Kashmir :

Rev. Claudius Buchanan, in his "Christian Researches in India" writes about the manuscripts secured from the Bani Israel of South India:

"One of them is an old copy of the Book of Moses, written on a roll of leather. The skin was sewed together and the roll is 48 feet in length. It is in some places worn out and the holes had been sewed up with pieces of parchment. It was brought from Cashmere. The Cabul Jews, who travelled into the interior of China, say that in some synagogues, the law is still written on a roll of leather made of goat's skin dyed red."

(*Christian Researches in India*, p 229).

There is another reference quoted by Mr. A.K. Johnston, which is worth consideration:

"When Nadir Shah arrived in Peshawar, the chiefs of the tribes of the Yusuf Zais presented him with a Bible written in Hebrew, and several articles that had been used in the ancient worship which they had preserved; those articles were at once recognised by the Jews that followed the camp." (*Civil & Military Gazette, Lahore*, November 23, 1898 with reference to A.K. Johnston).

Burial ceremony of Yuz Asaf :

St. Thomas was the twin brother of Jesus, (see *Dictionary of Bible* by Hastings Vol. IV: 753 also John 20:24). Thoma in Hebrew means twin. This very person whose name in *Ikmal-al-Din* (Arabic history written some one thousand years ago) appears as Babad, (which also means a twin-*Lisan al-Arab*, Vol. IV, p 48) buried the Christ after his natural death. We read in the above cited history as under:

“Then Yuz Asaf, after roaming about in many cities, reached that country which is called Kashmir. He travelled in it far and wide and stayed there and spend his life there, until death overtook him and he left the earthly body and was elevated towards the light. But before his death he sent for a disciple of his, Babad (Thomas) by name, who used to serve him and was well versed in all matters. He (Yuz Asaf) expressed his last will to him and said: “My time for departing from this world has come. Carry on your duties properly and turn not back from truth, and say your prayers regularly. He then directed Babad to raise a tomb over him (at the very place he died). He then stretched his legs towards the west and turned his head towards the East and died. May God bless him.”

(Shaik Al-Said-us-Sadiq, *Ikmal-al-din*, p 358; Translation by Moulvi Ata-ur-Rehman of Buhar Library, Calcutta).

Ba'bad or Thomas erected the tomb of Christ, according to the style of Israelites and kept the window in the same manner. Inscribed the mark of feet on the stone. Thence after Thomas travelled to other cities of India. When he reached Madras in South India, Brahmans murdered him. His tomb is still now in Mellapur, Madras. There is also a grand church after his name, in the city of Madras.



*Foot prints of Jesus, with crescent shaped marks of
Crucifixion, inscribed on a stone.*

Yuz Asaf is another name of Christ :

Let us see as to what is the dictionary meaning of Yuz Asaf.

Yuz: Yassu.

Asaf in Hebrew means Collector, Gatherer.

Asaf: One of the grandees of non-Arab countries. (*Farhang-i Jahangiri*, 108; *Anjuman-i-Arae Nasiri* by Raza Quli, 24-cl 4).

Asaf: Name of a son of Barkhia, who was one of the learneds of Bani Israel. (*Gias-ul-Lughat*, Vol.1:11; *Burhan-i Qati*, 34 col.2).

Asaf: In the time of Hazrat Isa (Christ) when lepers who were completely cured by him, they on being admitted among the healthy people free from the disease, were called Asaf.

(*Farhang-i Asafia*, Vol.1:91)

Asaf: (Hebrew) Name of Solomon's Minister-Gatherer. (Ferozul Lughat, Urdu Jamia, p 54)

Yuz: seeker or Leader (*Farhang-i Anand rai*, vol. 8, 487 col. 3; *Persain-English Dictionary* by Stringass)

Hence Yuz Asaf means Seeker, Leader or Gatherer of the cured by Jesus Christ, and these words do not apply to any other person, but to Jesus Christ himself.

Mulla Nadiri's Verdict :

Mulla Nadiri, the first Muslim historian of Kashmir, has clearly written in his history *Tarikh-i-Kashmir* on page 69:

"I have seen in a book of Hindus that this prophet was really Hazrat Isa (Jesus Christ) *Ruh Allah*, on whom be peace and salutations. He had also assumed the name of Yuz Asaf."

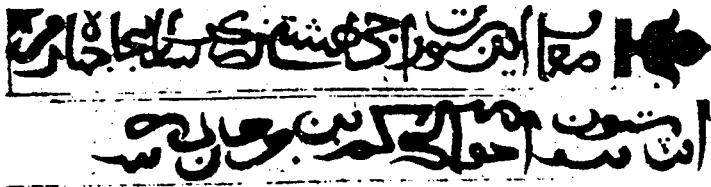
Inscriptions on stone pillars :

When a minister of Raja Gopadatta named Sulaiman repaired the dome at Sulaiman hill, He got inscribed on one stone pillar as:

"In these times Yuz Asaf proclaimed his prophethood. Year fifty four¹" (*Dareen waqt Hazrati Yuz Asaf da' wa-i-Paighambari mikunad. Sal pinjah wa char*).

And on another pillar he inscribed:

"He is Yasu, prophet of the children of Israel" (*Aishan Yusu paighambari Bani Israel ast*) (*Tarikh-i Kashmir*, p 69)



Inscription on Takht-i-Sulaiman

What evidence can be more than this that Yuz Asaf and Yusu (Christ) are two names of only one and the same person.

Other two inscriptions on two stones of the flank walls enclosing the stairs were as under;

1. “*Een stoon bar dasti Khwaja Rukum Bin Mirjan*” (i.e., Khwaja Rukum son of Mirjan erected this pillar).

2. “*Maimar een stoon Raj Bihishti Zargar. Sal pinjah wa Char²*” (i.e. The mason of this pillar is the Suppliant Bihishti Zargar. Year fifty four) (*Illustration of Ancient Buildings in Kashmir* by Major A.A.Coli).

But afterwards all these four inscriptions were obliterated by cruel rulers.

Bhavishya Maha Purana's Evidence :

Wuyan, a place about 12 miles away from Srinagar is famous for its Sulphur Spring, where Raja Shalewahin saw Christ sitting beside the Spring. When Shalewahin asked him as to who he was, he replied that he was Yuz Asaf and afterwards said. “It is love, truth and purity of heart (that I preach) and for this I am called “Isa Masih”.

(*Bhavishya Maha Purana*, p 280, part 3, chap 2).

One Thousand Year old History :

“*Ikmal-al-din*, an Arabic history written about one thousand years ago, bears the teachings of Yuz Asaf, which are the same as of Jesus Christ. Yuz Asaf called his teachings “Bushra”, which is Arabic translation of Gospels. Uniformity in teachings and name proves that Yuz Asaf was the second name of Christ.

1&2. Year fifty-four used in these inscriptions indicates actually the 3154th year of *Lukika* era, which was used during those days in Kashmir and had began in 3076 B.C. The year 3154 of the *Lukika* era corresponds with 78 C.E. The historical research confirms the fact that Jesus Christ came to Kashmir in 60 C.E. and lived up to 109 C.E. Thus taking his date of birth to be in 8 B.C., he was 117 years of age at the time of his death. (*Jesus in Heaven on Earth*, pp 378-86). Gopadatta admittedly had ruled for 60 years and two months in Kashmir, i.e. from 49 to 106 C.E..

Faizi's Confirmation :

Faizi, the famous poet of the Court of Akbar the Great, had addressed Jesus Christ as:

"Ai ki nami-to Yuz-o-Kristo" (O thou, whose name is Yuz and Christ).

Sir Francis Younghusband :

Sir Francis Younghusband, a former Political Resident of Kashmir, writes on page 112. in his book *Kashmir*:

"There resided in Kashmir some 1900 years ago a saint of the name of Yuz Asaf, who preached in parables and used many of the same parables which Christ used, as for instance, the parable of sower. His tomb is in Srinagar..., and the theory is that Yuz Asaf and Jesus are one and the same person. When the people here are in appearance of such a decided Jewish caste, it is not curious that such a theory should exist."

Last word :

Jesus Christ is the only prophet in the world, who is called by different names in different languages, of which a few names are attributed to his qualities. There is lot of difference in expression and way of saying. For instance: Isa Masih, Ibn-i-Maryam, Ruh Allah in Arabic; Jesus Christ in English; Yasu in Urdu.

Therefore, it is quite possible that after crucifixion, when Christ migrated from his native land and saved himself, then he might have kept his name as Yuz Asaf; so that opponents and enemies could not pursue him, trace him up and persecute him. The meaning of Yuz Asaf, as we have already discussed is Yasu-the Gatherer. However after residing in Kashmir and passing some time there he might himself have disclosed his real name Yasu-Masih, who had come from Baitul Muqaddas (i.e., Palestine).

"All over Central Asia, in Kashmir, Ladakh and Tibet and even farther North, there is still a strong belief that Jesus or Isa travelled about there." (*Glimpses of Word History*, p 84, by Pt.Jawahar Lal Nehru.)

History of Kashmir by Mulla Nadiri and *Bhavishya Maha Purana* clearly state so and for which the inscriptions on stone pillars at the tomb situated on Solomon hill, cannot be ignored in any case.

THE PROMISED LAND-KASHMIR

Kashmir is the biggest State in Northern India. Its area is 84471 Sq.miles of which 3/4 is frontier district and sparsely populated. According to the latest census (1981) the population* is 56,54,210.

Kashmir has gained unfading fame throughout the world for its panoramic beauty. There are meadows, pasture lands, and plenty of water in the valley. Pleasant cool breezes, beautiful attractive scenery and high mountain peaks have made it a 'Paradise on Earth'. It is a sacred soil and Holy Land, where prophets lie buried. Pt.Hargopal Kaul in his *Guldasta-i Kashmir*, on page 17, writes:

"This piece of land is renowned in every part of the world. All nations call it Heaven. Hindus call it *Head and Eyes of the Earth*, and hold it very sacred. They say that all their shrines are here.

According to a *shaloke*:

"All shrines which are on ground or beneath it, or are in the sky, are found in the Kashmir Valley. Muslims consider it as a *Paradise and Garden of Solomon*. A large number of their shrines and mausoleums are found here. They say that prophet Solomon had come here and some believe that prophet Moses came and passed away here."

Qazi Zahurul Hassan Nazimi Sewahari in his book *Nigaristan-i-Kashmir* (p 98) writes:

"Kashmir was firstly inhabited by Hazrat Sulaiman, who was a prophet. His disciples and believers settled here. So the first religion of Kashmiris was worship of one God. No one knows, when they became idol-worshippers, because history indicates that there was Hinduism in Kashmir. Prophet Sulaiman was raised in 1000 B.C."

* Excluding population of "Azad Kashmir" and area occupied by China.

Kashmir has got worldwide fame. Here are plenty of fruit and flowers. Everywhere one comes across springs and waterfalls. The valley is surrounded by high mountains. A Persian poet, Haji Muhammad Khan of Mushhad, who was here during the reign of Mughal Emperor Shah Jehan, wrote about Kashmir in 1049 A.H.

Beautiful Kashmir and its Holy Land
Heaven has laid its head on the soil of Kashmir
What is Kashmir? The pride of seven countries
Seeing it the eyes brighten with joy
What is Kashmir? Water, Colourful Gardens and Flowers
Every plant embodies hundreds of gardens
Its darkness is the colleyrium of the eyes of spring
Heaven and its sweet stream is the water of Lar
The respect of Mecca restrains me to say,
Hijaz has to pay tribute to Kashmir
Its breezes have the effect of *Ruh-Allah*
And reminds the Miracle of Messiah (Jesus)
The Mughal Emperor Akbar the Great, has said about
Kashmir
Zauqi fana nayafti warna dar nazar
Rangin tar az bahar bawad jalwai khizan'
(i.e., Had it not the ambition of vanishing,
The autumn would have been charming than spring)

So has said a poet :
Jahangir, when at deathbed was asked, anything?
With a gloomy heart he replied, nothing like Kashmir.

Princess Zebun Nisa, daughter of Emperor Aurang Zeb, has uttered:
In the religion of lovers, to restrain and to stay is not allowed
What a bird, that has not tasted the pleasant climate of Kashmir.

Maulana Jami, a Persian poet, has said:
One has said, that in Kashmir
Due to sweetness no one is guilty
That is the land of wonderful fairies
And for various qualities, Paradise on Earth

Another poet has said:
Don't say Kashmir' it is the fairy land of China
Undoubtedly it is the Heaven on Earth

Allama Iqbal, the famous poet of Islam, was himself a Kashmiri and has said:
My body is the flower, from the Garden, Paradise of Kashmir
My heart is of the clay of Hijaz, and voice from Shiraz

About the beauties and pleasantness of Kashmir, Iqbal has sung:
"Unveil Kashmir, see mountain slopes and springs,
Green, turfing, tulips, everywhere,
Cool breezes of spring and birds countless,
Doves and the starlings are seen at Narvan
Lest any wicked person may not grudge the beauty
The land has covered face with creeper -
Tulips on land, currents in streams
Clay brightens and water shines everywhere
Sing songs and bring wine in glasses,
For spring is at full bloom everywhere"

While addressing Lolaab Valley, Iqbal has said:
"The water of your streams is rolling like mercury
Morning birds are restless in your air
O' Valley of Lolab'
If the stage and Mosque do not prove impetus
Then a Muslim has to sleep or to die

O'Valley of Lolaab
Heart burning voices depend on the violin
But if strings be loose, then all in vain
O'Valley of Lolaab

At another place Iqbal has said:
'O' Almighty bless the land with a Saint
Who might be like that of Moses
All water drops in the Wullar are pearls
How far will they remain secret from world's eyes.

Kashmir is the Holy Land, which Almighty God promised to prophet Moses and other Israelite prophets, that this very land will be given to their descendants, and Lo' every research scholar, historian and even travellers have confirmed the fact that Kashmir, *The Paradise on Earth*, is inhabited by the Children of Israel.

DR. SIR MUHAMMAD IQBAL CONFIRMS

*“Kashmir is small Jerusalem for lovers of Jesus.
Jesus, on whom be peace, lies buried in Kashmir”.*

A poem entitled “Anthem of an Indian boy” (Ek Hindustani Ladkay ka greet), by the famous philosopher, poet Sir Muhammad Iqbal, was published in February, 1905 in an Urdu magazine “Makhzan”, Lahore, Vol.8 No.5, page 49, in which Dr.Iqbal has openly expressed his point of view that Jesus is buried in Kashmir.

A translation of the last stanza of Iqbal’s poem and foot note entered therein is as under:-

The abode of Gautama, sacred place for Japanese
Small Jerusalem for lovers of Jesus
Buried is there, the glory of Islam,
Every flower of this garden is a heaven, a paradise,
That is my motherland, my native land.

(foot note 5) St.Thomas (a disciple of Jesus, who was first person to come to India for preaching Christianity) is buried in south India. Some are of the opinion that Jesus, on whom be peace, also lies buried in Kashmir.

(See the original poem on the next page)

ایک ہندوستانی لڑکے کا گیت

چشتی نے جس زمیں میں پیغام حق سنایا تاہم نے جس مہن میں وحدت کا گیت گایا
تآاریوں نے جس کو اپنا وطن بنایا جس نے حجازیوں سے دشتِ عرب پھڑپھڑایا
میرا وطن وہی ہے میرا وطن وہی ہے

یونانیوں کو جس نے حیران کر دیا تھا سارے جہاں کو جس نے علم و ہنر دیا تھا
مٹی کو جس کی حق نے زر کا اثر دیا تھا ترکوں کا جس نے دامن ہیروں سے بھڑپھڑایا تھا
میرا وطن وہی ہے میرا وطن وہی ہے

پھر تاب دے کے جس نے چوکلے لہکستان سے ڈٹے تھے جو ستارے فارس کے آسمان سے
وحدت کی لٹے سنی تھی دنیا نے جس مکان سے میرے عرب کو آئی ٹھنڈی ہوا جہاں سے
میرا وطن وہی ہے میرا وطن وہی ہے

بندے کیم جس کے پریت جہاں کے سینا فریحِ نبی کا سٹھرا آکر جہاں سفینا
برفست ہر جس زمیں کے باہم فلک کا زینا جنت کی زندگی ہے جس کی نغمہ میں جینا
میرا وطن وہی ہے میرا وطن وہی ہے

گو تم کا جو وطن ہے جاپان کا حرم ہے عیسیٰ کے عاشقوں کا چھوٹا یروشلم ہے
مدنوں جن میں میں اسلام کا چشم ہے ہر پھول جس چین کا فروں ہے لرم ہے
میرا وطن وہی ہے میرا وطن وہی ہے

’رفیق‘

۱۹۱۱ء میں پانچویں سالہ کرشن بری کی ہنسری کی طرف شاہ ہر سلا جاہد کائنات کی حدیث ہو۔ جملہ ہندوستان کی طرف سے
ٹھنڈی ہوا آئی ہے سلا ہار گئی چوٹی اب تک، ہندوستان کی گہلائی ہے۔ سینٹ ہنس روضت سے کاپیٹا کر دھیسالی سے
کی ٹھنڈی کے لوسے پہلو ہندوستان میں آیا، کی کر جنہی ہندوستان میں ہو سچے خیالوں سے ہندوستان میں اسلام کو پھیلانے میں

MUSLIMS OF KASHMIR & JEWISH DOCTRINES

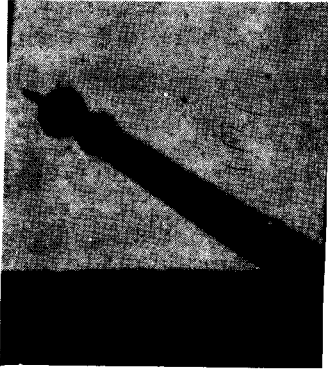
In three histories of Kashmir namely *Rauzatus Safa*, *Jamiat al-Tawarikh*, and *Wajeez ut-Tawarikh*, there are references that the Rod of Jesus, is in *Khanqahi Mo'ulla*, Srinagar. In the year 1947 Kh.Nazir Ahmad Bar-at-Law, the author of the wonderful book, *Jesus in Heaven on Earth*, came to Srinagar and in the company of the writer inquired from the *Mujavirs* (Caretakers) of the mausoleum. They told that the rod, referred to in the histories, was taken by the disciples of Mir Syed Ali Hamadani, to Hazara (NWFP)*. Kh. Nazir Ahmad, deputed the writer to search the truth. I succeeded to trace it out from the shrine of Zainuddin Wali, situated at Aishi-Muqam, a place 47 miles away from Srinagar, on Pahalgam Road. Kh.Sahib was informed accordingly. In this connection an article of the writer was published in *Paigham-i-Sulah*, Lahore, July 6, 1947 and in *Roshni*, Srinagar, June 26, 1947, the translation of which is reproduced here:

“This was Kh.Nazir Ahmad, Bar-at-Law, who asked me to trace out the Rod of Jesus, referred to in the histories of Kashmir. After some efforts, I got the clue that it was lying in the shrine of Zainuddin Reshi, at Aishi Muqam. So I personally went there on April 6, 1947. Aishi Muqam is 47 miles away from Srinagar and lies on Pahalgam Road and is 5640 feet above the sea level. It is a meadow and pasture land and famous as a health resort. Pahalgam (Shepherd's Village) is about 12 miles away from this place. Here on a hillock, is a shrine of Zainuddin Wali who during the reign of Sultan Zainul Abidin Badshah, used to live in a cave. I took statements of the caretakers of the shrine, who unanimously stated, that the Rod of Prophet Moses

* North-Western Frontier Province

is in the Shrine, which some time before was in Khanqahi Moulla, Srinagar. It was given to Sheikh Noor Din Wali, whose mausoleum is in Charari Sharif (Badgam), by Mir Ali Syed Hamdani, and Noor-ud-Din Wali gifted it to Zainuddin Wali, who was his disciple, and so the same was in this shrine. Whenever the villagers face any calamity or epidemic, they take the Rod out into '*Idgah*', and get rid from the calamity. I examined the rod. It is more than 8 feet in length and is covered with green cloth. All those present expressed the view that according to authentic tradition the rod belonged to prophet Moses and it was actually in Khanqahi Mo'ulla, Srinagar. It is quite probable that this very rod was also in possession of prophet Jesus Christ.

The cave in the hill, where Zainuddin Wali used to live, is a strange place and many stories are related about it. The general impression is that prophet Jesus Christ had undoubtedly visited this place. The Rishis (caretakers) advised me to go through the manuscript of *Rishi Nama*, which is based on historical facts. I got the manuscript of the book, which is written in Kashmiri language by Moulvi Ghulam Mustafa Baba of Aishi Muqam. Two parts of the manuscript have already been published so far comprising of 16 pages each. Therein it has been stated that whatever is written in *Rishi Nama*, is based on the historical facts, and that the rod was given by Mir Syed Ali Hamdani to Sheikh Noor Din who gifted it to Zainuddin. According to these authorities, it is a sacred rod, which should be honoured and touched by the eyes.



Rod of Jesus(Upper portion)



Mausoleum of Zain-ud-Din Wali



Khanqahi Moula, Srinagar.

(See also the heart shaped ores in the hands of a boatman)

There is a story about the cave, that a Demon was living in it, who was killed by a wrestler named Buma Sen. The story is captioned "*Dastani kushta shudan dev az dasti Buma Sen, ki dar `ahadi Isa pahalwany bud.*" - i.e., "Story of the Demon, who was killed by Buma Sen a wrestler during the time of prophet Isa" (*Rishi Nama*, p 10).

We have to consider that if Jesus had not come here, how this event became known to every one, that Buma Sen was a wrestler in the time of Jesus Christ. Because prophet Jesus did not succeed so much in Jerusalem, that his fame should have spread into Kashmir. For it is a fact, that inspite of painstaking and hard struggle only twelve persons believed in him and among them one Judas, by name, got him arrested for a few coins, and another Peter, cursed him three times just to save his skin, when the Jews were persecuting Jesus. Besides, it is an historical fact that Christianity remained obscure for about three hundred and fifty years and no one was aware of it. How was it possible for a villager of Kashmir, to relate a local event and state that it happened during the time prophet Jesus lived.

Another notable fact is that Kashmir had remained a cradle of idol-worshippers for thousands of years, and the religion of Islam was embraced by the people, when it was preached by Bulbul Shah and Syed Ali Hamdani about 6 hundred years ago. Had Jesus not come here, how could an event of that period would have been referred to in the reign of Gopadatta or any other Hindu Ruler.

Another fact to be noted is that as a principle whenever an event is referred to it must have relevance to the place where it occurred. So it was not possible for an author who belonged to a village of Kashmir, to refer to a local event, with reference to the period when Jesus lived in Palestine, and was followed only

by ten or twelve persons, and whose religion remained unknown for three hundred and fifty years, unless the prophet himself might have visited the place, where the event took place.

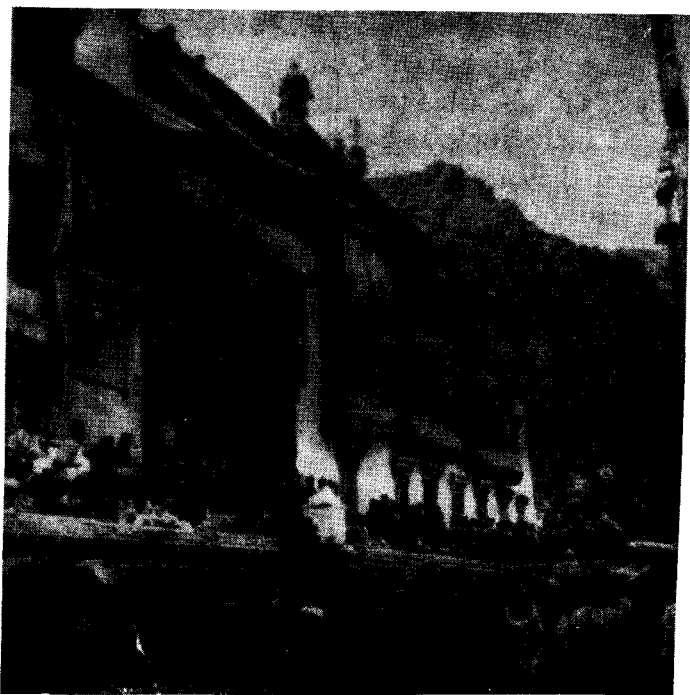
The Rishi Nama, under the above cited caption, gives the reason for the name Aishi Muqam, as under:

“Travellers who were dear ones of God and had prophesied stated that in ancient times there was a king, whose name was *Ashosh*. He stayed here with all his majesty for some time, so this place is called *Aishi Wader*”. Wader means lofty place. One can realize that there is too much corroboration in *Ashosh* and *Isa**. So the place is now called Ashosh Muqam and has corrupted into as “Aishi Muqam”.

Thus it can be said without any doubt, that while coming to Kashmir, prophet Jesus might have stayed at Aishi Muqam, for some time. From Aishi Muqam, Pahalgam (Shepherds village) is too near where from track routes lead to different countries, namely Ladakh, China, Tibet, Afghanistan etc. Merchandise were generally following these routes in ancient times.

* When the writer paid a visit to Buddhist Monastery at Hemis in Leh (Ladakh-Kashmir) in August, 1969, he was surprised to see a photograph (sketch) of a Lama, who quite unlike other lamas was having beard. The writer enquired from the Guide-lama “Narang Tushi” pointing to the picture as to who he was. The Lama replied, “He is *Yashosh*, the lama who was raised some two thousand years ago”. The Russian traveller Nicholous Notovitch, was in the same monastery when he was injured. He ran through the Tibetan Literature in the monastery and disclosed the Jesus Christ had visited Kashmir twice.

However in the monastery of Hemis, there is the bearded lama’s picture named *Yashosh* and *Yashosh* corresponds with *Ashosh*, which is worth consideration.



Buddhist Monastery at Hemis, Leh.



***The Author in Hemis Monastery with a press party:
(from left to right) Mr.G.M.Bhat (Payam-i Inqilab), Mr.M.Y.Qadri
(Daily Khidmat), Shri Narong Tushi (guide Lama),
Mr.Aziz Kashmir (Daily "Roshni") and Mr.Arif (Daily Hamdard)***

There is one more point in favour of the fact that people of Kashmir are descendants of Children of Israel. The existence of fantasy of the so-called two angels, *Harut* and *Marut*, who are believed by the Jews, to have fallen in love with Jupiter in Babylonia. So they are hanging in well with their heads upside down. The Holy Quran has contradicted the story by saying, "And it was not revealed to the two angles in Babel, Harut and Marut," (2:102).

Shabi Iraqi has said that whosoever believes such heresy, is a Kafir (infidel), for the angels are sinless and cannot disobey Allah's command. So says *Ruhul Ma'ani* that there is nothing in favour of these fantasies from the prophet. (*Bayan al-Quran*, p 9).

Muslims therefore have got no interest or concern with the so-called angles Harut and Marut, or their story. But how strange it is that in a village of Kashmir, "Ranbirpura" (Karewah Mattan, Anantnag district), there is a structure on a well, and the Muslim inhabitants believe that angels Harut and Marut are hanging upside down in the well. People generally go there every day, and pray for the fulfilment of their needs. These customs and habits prove that before the advent of Islam in this valley, people were believing in these so-called angels. So the impressions and habits, although un-Islamic, are prevailing even now among the people. That is why Muslims even today honour them, send their blessings to their souls and pray for the fulfilment of their needs. It is quite evident from the history, that when King Nebuchdnezar, murdered Jews in Palestine, a major portion of the population migrated from their native lands and settled in different countries, particularly in Kashmir. So that is why their doctrines and beliefs are same till now although they have embraced Islam, and on this very count Muslims of Ranbirpura still believe in the existence of two angels, Harut and Marut in their locality, inspite of the fact that the story which concerned Babylonia, has become popular in Kashmir, due to this immigration.

HISTORICAL SHEPHERD & HIS VILLAGE

The Holy Shepherd :

A perusal of the Gospels makes it clear that Jesus Christ was born in Nazareth, a place which was an abode of the shepherds. The Almighty, through inspiration, informed the shepherds of the Christ's birth which had taken place in a pasture land. These shepherds were his first visitors. We read in the Gospels:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

(Luke, 2:8-11)

"The shepherds said one to another, let us now go even unto Beth-La-hem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

(Luke, 2:15-16)

Similarily when John saw Jesus, he is reported to have said: "Behold the Lamb of God" (John, 1:29 and 1:36).

Jesus also says openly about himself:

"I am the good shepherd" (John, 10:11 and 10:14).

Thus it is a fact that the birth of Jesus took place in a pasture land, among shepherds and he himself was a good shepherd. He often addressed his men and people as sheep. For example at one place he says:

"My sheep hear my voice and I know them and they follow me."

(John, 10:27)

There are several parables in the Gospels wherein the word 'sheep' occurs (*John*, 10:1, 10:8 etc.)

The words of the prophecy referred to in the Bible about the advent of Jesus Christ is also worth consideration. It is: "out of thee shall come a Chief ; that shall be the shepherd of my people Israel". (*Matthew*, 2:6)

That Jesus was a shepherd becomes clear from the above verses of the Gospels and the pictures of Christ published by the Christians wherein he is shown as a shepherd. These are testimonials of this Biblical truth. This is perhaps the reason why pastoral elegies form an important part of the English literature, and the Christians have great respect for shepherds.

Lost Sheep :

The "Holy Shepherd" i.e. Jesus Christ says in the Gospels about himself:

"I am not sent but unto the lost sheep of the house of Israel" (*Matthew*, 15:24). The Holy Quran also confirms it by declaring him "a prophet for the Israel" (3:48).

The children of Israel comprised of twelve tribes out of which only two tribes were residing in Jerusalem at the time of Jesus Christ's Ministry. The other ten tribes had fled from their ancestral land due to the oppressions and hardships inflicted upon them by the invading kings. They migrated to far-off countries such as Afghanistan, Bulkh , Khorasan, Samarkand, Tibet, N.W.F.P., Pakistan and Kashmir, where they took shelter and settled.

George Moor writes in his book, *The Lost Tribes*:

"Sir William Johns, Sir John Malcolm and Missionary Chamberlane, after full investigation were of the opinion that

the ten tribes migrated to India, Tibet and Cashmire through Afghanistan.”(p 151)

Even today one of the Afghan tribes is known as *Issa-Khel*. Dr. Bernier on the authority of some English scholars in the 2nd part of his *Travels in Kashmir* writes that the Kashmiri people are the descendants of Israel: their dress, their features and some of the customs conclusively point to the fact that they are of Israelite origin.

“*Takht-i-Sulaiman*” and “*Well*” of the so-called angels *Harut* and *Marut* at Matton, Anantnag District, are the places whose Jewish origin is only too clear. Besides the disposition, behaviour, customs and dress of the Kashmiris, they bear a close resemblance to those of the Jews. The name of the places such as “Sri”, “Lasa”, are of Hebrew origin. Even the word Golugotha has been used in the Gospels as a place of skull, and every student of geography knows the township of Gilgit situated to the extreme north of Kashmir, is a place of great strategic importance.

The Holy Shepherd, Jesus Christ, had to travel in all the distant lands where the lost tribes of Israel lay scattered, to deliver the Divine Message revealed to him. When Jesus was denounced by the Jews in Jerusalem, he addressed the city as under:

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth.” (Matthew, 23:37-39)

Again:

“And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.” (*John, 10:16*).

There are many authentic historical statements which show that Jesus the Holy shepherd travelled through many countries and reached Kashmir which is linked with Russia, China, Afghanistan and Tibet.

The Shepherd's Village :

At a distance of 59 miles from Srinagar there is a beautiful lofty place, *Pahalgam*, 7000 feet above the sea level, which is an ideal place known for its cool breezes, which infuse new life in human beings. Visitors from distant parts of the world come here in summer to enjoy the wholesome climate of this beautiful health-resort. River *Lidder*, famous for its clean icy sweet water flows through this village. Wealthy Kashmiris have erected magnificent bungalows here. From this village roads lead to different countries such as Ladakh, China, Russia, and Afghanistan.

The literary meaning of *Pahalgam* in Kashmiri language is "The Shepherd's Village". (*Pahal* means shepherd's and *Gam* means village). There is hardly any place which has derived its name from a shepherd. The existence of *Pahalgam* is a strong proof of the fact that some great and Holy shepherd came and lived here. History points to no other shepherd than Jesus Christ (peace be upon him), who said, "I am the good shepherd". The Jews of Palestine, who were a stiff-necked people decried him and hung him on the cross. He left them and travelled to the Vale of Kashmir in search of the Lost Jewish tribes to whom he was commissioned by the Lord. He must have resided at *Pahalgam* for some time and the place thus came to be known as the Shepherd's Village.

The Shepherd's resting place :

Twelve miles towards Srinagar from *Pahalgam* there is a hilly place 'Aish-Muqam, 6070 feet above the sea level. It is at



Pahalgam (Shepherds village)

a distance of 46 miles from Srinagar. A resident of this place, the late Moulvi Ghulam Mustafa in his work *Rishi Nama* under meaningful heading, "The story how the Demon was killed by Buma Sen who was a wrestler in the time of Prophet Issa (i.e. Jesus)", writes:

“In olden times there was king, Ashosh by name. He came and stayed here for some time. His residence is called *Ishe Wader* or Ashosh-Muqam.”

This Ashosh Muqam is now called `Aishi Muqam. There is a great resemblance in the word Ashosh and issa, the Arabic name of prophet Jesus*. *Rishi Nama* is in Kashmiri rhyme and

* See the footnote on page 112.

the author declares that whatever is stated in his work, is based on history. It is quite obvious that, the Holy Shepherd, on his way to Srinagar, might have stayed also at Aishi Muqam for some time and the place got its name. Now-a-days this place is well known because there is the mausoleum of Hazrat Zain-ud-Din Wali, which also contains a strange Rod, which is said to be that of Jesus Christ.

The Shepherd's Tomb :

The eternal resting place of the Holy Shepherd is at Rozabal, Khanyar, Srinagar. There is authentic historical evidence for this assumption. There is a letter of authority from Moghal Governor, dated 11 Jumadi al-Thani 1194 A.H, appointing one Rahman Khan as an attendant of the tomb, wherein it is written that this is the tomb of the prophet Yuz Asaf, on whom be peace, who had immigrated into Kashmir during the reign of Gopananda (i.e. the era when Jesus Christ lived).

And there are the words of the Holy Quran testifying to the truth of this:

“And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground, having meadows and springs” (23:50).

The late Maulana Muhammad Ali, commentator of the Holy Quran writes while explaining this verse:

“*Rabwah* is lofty ground, and *qarar* means *cultivated land* and *a place where water rests in a meadow...* which applies exactly to the valley of Kashmir”.

JESUS-THE MORTAL

There is no denying the fact that Jesus Christ was a great prophet and Prince of peace. He preached the Divine kingdom and tried his utmost for the salvation of humanity. After all he was a human being and a mortal.

He was born in the natural way as other human beings are born. The Gospels witness that he was born of Mary and Joseph and no one has challenged his parenthood. There is the table of the generation of Jesus Christ in the beginning of the Gospel Matthew. Jesus calls himself Son of man time and again in the Gospels. For instance: Matthew, 8:20, 11:19, 12:40; Mark 14:41; Luke 9:58; John 8:28 etc. etc.

In addition there are many verses, from which it is crystal clear that he was having a father. A few references are:

“and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.”

(*Luke, 2:48*)

“Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? (Mark 6:3)

“And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?” (*John, 6:42*).

“Philip findeth Nathanael, and saith unto him: We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” (*John, 1:45*).

The Christian scholars also contradict the virgin-birth theory and openly admit:

“Jesus is the Messiah, yet a mere man, born by natural generation to Joseph and Mary”. (*Hastings History of the Apostolic Church* p 318).

Prof. Dummelow of the Cambridge University, acquired

services of forty-two Christian scholars, to compile a "Commentary on the Holy Bible". They have also stated on page 622 as under:

"The accuracy or inaccuracy of the geneologies does not affect the main point at issue, our Lord's descent, through his legal father Joseph, from David. Joseph's family certainly claimed descent of David."

The Jewish Encyclopaedia also confirms the view by stating:

"The Jews who are represented as inimical to Jesus in the Canonical Gospels, took him to be legitimate and born in the ordinary natural way," ... "All the believing Jews and all the rest of the Nazarene Jews esteemed Jesus with one consent, as a mere man, the son of Joseph and Mary." (Vol.iii:276).

A few more references are reproduced here:

"Jesus was the first born son of a Jewish girl Mary and her husband Joseph, a descendant of David, who worked as a carpenter at the small town of Nazareth in the region of Palestine known as Galilee. The date of his birth was about 5-7 B.C., and the place in all probability Nazareth itself. Towards the end of the first century A.D. it came to be widely believed that at the time of his birth his mother was still virgin, who bore him by the miraculous intervention of God. This view, though dear to many modern Christians for its doctrinal value, is unlikely to be true in point of fact" (Cecil John Cadoux, Mackennal Professor of Church History, *Life of Jesus*, p 27).

"There is no evidence in the Gospels, apart from the birth stories themselves, that any member of Jesus' family or any of his first disciples ever thought of him as virgin born. Mark, who gathered from Peter the facts of Jesus' life, does not mention it. In Matthew and Luke, where the birth stories appear, are two geneologies, so inconsistent that they cannot possibly be reconciled, both of which in tracing Jesus' lineage come down to Joseph, not to Mary. These geneologies are inconceivable

except on the supposition that when they were prepared Joseph was thought to be Jesus' father". (Dr.Hary Emerson Focsdic, *Pocket Book*, p 118).

"In Matthew's story of the virgin birth of Jesus the idea of his sonship is translated into narrative form. The Jewish mind instinctively cast its doctrine in the form of narrative. But while the manner of the story is clearly Jewish, the casting of dogma into narrative-the subject matter of it is just as definitely Greek; Greek legend was full of demi-gods' sons begotten by Zeus, with human mothers. It was a way of stating Jesus' divine sonship in terms intelligible and acceptable to the Greek mind and to this day many people cannot think of his sonship in any other way. But while Luke takes a very similar view of his birth, our earliest sources, Mark and Paul, show no knowledge of it, and Matthew and Luke are not consistent about it as both of them trace Jesus' ancestry through Joseph to David" (Edgar J.Goodspeed, *A Life of Jesus*, Harper Torch-books, p 29).

"Jesus's father Joseph was a carpenter, and Jesus when he grew up seems to have followed the same trade. He had brothers and sisters-four brothers, Joseph, Judha, James and Simon and a number of sisters, who were living in Nazareth when he once preached there in the course of his ministry" (ibid., p 32).

"Jesus was born at Nazareth, a small town of Galilee. He proceeded from the ranks of the people. His father Joseph and his mother, Mary, were people in humble circumstances. It is known that the calculation which serves as basis of the common era was made in the sixth century by Dionysius. The calculation implies certain pure hypothetical data" (Earnest Renan, *Life of Jesus*, Modern Library).

"Christian celebrations were created to replace pagan feasts and holidays. For example, the date of Christmas was set

on the birthday of Mithras (the unconquered Sun), which had long been a day of joyous celebration in the pagan world” (Wallace K.Ferguson, *Survey of European Civilization*, p 112).

“Jesus was born and brought up in the hills of Galilee, in the quiet town of Nazareth, the very name of which is unknown to us in that period outside the Gospels and the Act. The Bethlehem stories, regardless of their homiletic beauty, apparently rest upon no historical foundation, but must be regarded as pure legend. A critical examination of the two accounts, the one assuming the fixed residence of the parents in Bethlehem, the homage of Magi guided from the East by a miraculous star, the edict of a cruel king (strangely akin to that told of the infant Moses), the flight into Egypt, the subsequent return to Palestine, but to Nazareth, not Bethlehem, undertaken by the expectant mother in compliance with the requirement of supposed census: the inability to find lodging, the resultant birth in a stable, the vision of angels granted to shepherds, and their visit to the manger reveals that they are mutually exclusive, contradicting each other at every point” (Dr.Morton Scott Enslin, *Christian Beginnings*, pp 154-155).

The Holy Quran has also stated:

“The likeness of Jesus with Allah is truly as the likeness of Adam (man). He created him from dust then said to him, Be, and he was” (3:58).

The Holy Prophet Muhammad has said to Najran deputation:

“Do you not know that Jesus was conceived by a woman in the manner in which all women conceive? Then she was delivered of him as women are delivered of their children? Then he was fed, as children are fed. Then he ate food and drank water and answered the call of nature (as all mortals do)?” The

deputation replied to these questions in the affirmative, on which the Prophet said: "Then how can your claim (that he was God or son of God) be true?" (*Ibn Jarir, al-Tabari*).

Hence prophet Jesus Christ was a mortal and has passed away as other prophets have passed away. We have seen that all historical evidence proves that his tomb is in Khanyar, Srinagar. And to be a mortal is in no way any disqualification for a prophet, for all prophets of God were human beings, and have passed away. So Jesus Christ, after crucifixion, migrated from his native land, reached and settled in Kashmir completed his mission, passed away, and was laid to eternal rest in Khanyar, Srinagar, where his tomb is still to be seen.

JESUS IN RAJATARANGINI

Rajatarangini is a famous history of Kashmir, written in Sanskrit language during 1148-50 A.D. by Pandit Kalhana. His father Shri Champak was a minister of Raja Harash Dev (1089-1101 A.D.) who was killed in a rebellion. Champak did not serve anywhere after the murder of Harash, and was residing at Prehaspur in Baramulla District. Pandit Kalhana and his father both were the worshippers of Shiva. Pandit Kalhana was a historian as well as a poet. So *Rajatarangini* is a history in verse written eight hundred years ago, and it is supposed to cover thousands of years, but the early part is brief, vague and sometimes fanciful. It is not free from errors and the record from 217 to 517 A.D. is missing.

There are a few translations of *Rajatarangini* in Persian and English, among which one is by Sir Aural Stein (pub.in 1900) and another is by Shri R.S.Pandit with a foreword by Pandit Jawahar Lal Nehru. This translation was first published in 1935 and second edition in 1963 by *Sahitya Akademi*, New Delhi.

In the foreword Pandit Nehru writes:

“Kashmir has been the meeting ground of the different cultures of Asia, the western Greeco-Roman and Iranian and the Eastern Mangolian”. (x)

The translator states in preface as under:

“The Aryans in India, like the Greeks, personified the natural objects”. (xxii)

Pandit Kalhana writes about Kashmir as follows:

“Such is Kashmir, the country which may be conquered by the force of spiritual merit but not by armed force; where the inhabitants in consequence fear more the next world; where there are hot baths in winter, comfortable landing places on the river banks; where the rivers being free from aquatic animals are without peril; where, realizing that the land created by his father

is unable to bear heat, the hot-rayed sun honours it by bearing himself with softness even in summer. Learning, high dwelling houses, saffron, iced water, grapes and the like-what is a common place there, is difficult to secure in paradise” (1:39-42).

The Iranian and Greek influences on art and culture have been mentioned in the book at several places by the translator. A few important references are given below:

Martand Temple :

“The ruins of Martand rise at the prow of their Karewa as proudly Greek temple on a promontory, and the little shrine of Payer carved out of ten stones, has the perfect proportions of the choragic monuments of Lysicrates”. - M.Foucher (xxii)

Tiles at Harwan :

“The tile-paved courtyard of Harwan is extremely interesting on account of the portraits of ethnic types which are Central Asian as well as the style of dress and ornaments of the men and women of that age. Some of the figures and attitudes are Pompeian. A few of the women appear to be in Greek dress while others are dressed in Central Asian style which is still the dress of Hindu women of the Punjab.” (xxxvii-iii).

Thus the view that these tiles depict the Buddhist culture has strongly been contradicted.

Ruins at Awantipora :

“The temple of Avantisvamin which is still extant contains a lovely piece of sculpture on one of its pilasters. The image of Laksmi portrayed on it is very interesting. It has the Greek Cornucopia with which one is familiar in the statues of Athene. The influence of the Greeks in Art and Sculpture in India continued for a thousand years. It was specially marked in coinage. For centuries we find the Greek script and language on

the coins of rulers who succeeded the Greeks in India... Alberuni tells us that the Hindus were conscious of the debt which they owed to the Greeks” (p 185).

The Kharosthi :

“The Karosthi was an adaptation from the Aramaic script introduced in India during the reign of Darius at a time when Gandhara and Western Punjab formed an Iranian satrapy”.(p 729).

Ganju :

“Ganjavara the word for treasurer is of Iranian origin. The surname of Ganju among Kashmiri Brahmans is probably derived from Ganjavara or Ganjadhupa”. (p 201)

Sun Worship :

“The worship of the Sun dates back to the Vedic period. In Kashmir its revival may have been due to Iranian influence” (p 224).

Burning the Dead :

Burning the dead bodies is the common custom of Hindus in India and the Greek, and has also been confirmed by Al-Beruni. (p 513)

* Borders were watched and only Jews were allowed to enter the country as confirmed by Al-Beruni. (p 532)

*Cooking of rice and meat together an ancient Aryan dish better known in the west by its Turkish name Plif was recommended. (p 538)

*The Kashmiri Brahman is a lover of meat and fish. (p 555)

*It is a custom which still prevails for men and women to leave aside the ‘Phiran and sleep nude both in summer and winter (p 557).

*Sansikṛta for glass is Kuca, a word in current use, it is derived from the Babylonian Kas (p 277).

*Even today the inhabitants of Hindu Kush and Swat and Kafiristan are the descendants of Greeks. (p 631).

*Rulers of Swat take pride in declaring themselves to be the descendants of Alexander the Great. According to Mr. Benedict Goes the inhabitants of Kafiristan are Christians. (p 631).

*King Jayapida made poet Damodara Gupta the leading minister among political advisors as Bali had appointed Sukra. Bali was the king of Asuras or Titans. (p 163) (4:496).

Vitasta is the name of the river Jhelum which is still used in Kashmir. The Portuguese priests who went to Kashmir with Akbar called it Bhet. The Vitasta was known to the ancient Greeks as the Bidaspes or Hydaspes. (pp 10-11).

Keeping all these facts in view, we have to see as to who is the great personality, about whom Pt.Kalhana has mentioned in the beginning of his history as, "Isana who adorned the country". (12)

In the second Taranga there is a story related as under:

"*Sandhimati* was killed at the age of 37 by putting him on stake. On learning this event, the heart of his *Guru Isana*, lost control albeit he was a man, who had controlled his self. He went to the funeral ground. "Alas!my son, I am alive until today to see you in such a plight". So saying the bone pierced by the stake was pulled out by him. Isana carried that skeleton. Then, as he was preparing to perform the fitting ceremonies, on the forehead inscribed by the Creator, he deciphered this *Sloke*:

"Poverty so long as there is life, ten years imprisonment, death on the top of stake, then there will be sovereignty".

"Of the three *Padas* of the verse he, who was conversant with Yoga, had seen the meaning; about the verification of the import of the Fourth Pada, which remained to be seen, he was

seized with curiosity. He was not disappointed and thought that every thing is possible, with the help of Almighty God, who has restored many a dead persons to life. And so, once, at night Isana who had lost his sleep owing to the anxiety about that miracle smelt perfume of divine incense. He saw *yoginis* standing inside a halo of light. Noticing their excitement and that the skeleton had been removed, the startled *Isana* proceeded to the funeral ground with a drawn sword. Thus he saw, hidden by a tree, the skeleton, which had been placed recumbent in the centre of the troupe of the *yoginis*. The spirit of *Sandhimati* which had been wandering about, not having taken possession of another body, the *yoginis* having attracted by yoga placed it therein. Then he was being massaged with divine emollients, he awoke as if from sleep and, at will, as the leader of the troupe, he had with them the joy in the way of love. The bewildered *Isana* began to get apprehensive as the night was wearing out, lest the nymphs might take back the limbs conferred by them. With a shout he advanced, whereupon the *yoginis* vanished. Then was heard their voice-"have no fear" O *Isana!* there is no loss of limb on our part and towards this chosen lover, he who has been modelled with a divine body, will be renowned on earth as *Sandhiman* and because of his gentlemanliness as Arya Raja as well". *Sandhiman* having heard the news, the residents of Srinagara, young and old together with the ministers, arrived at that very spot. From the lack of resemblance to his former figure, the doubt that he was not the same man was dispelled by him by asking every body relevant questions. To the prayer of the citizens to rule over a realm where a king was lacking, he who was free from desire, acceded with difficulty at the behest of Guru. He was bathed with the ceremonial waters of the coronation. While he, who was free from the passions occupied the mighty throne, no calamity either divine or human befell the subjects. The heart of this self-controlled man was captivated

by the forest region with mountain peaks of perpetual beauty and lovely ridges and not by women by attractions suitable for amour and lovely lips" (pp 60-61). After the name of the *Guru Isana*, he consecrated Isanes vara to Siva" (p 62).

All that we get from this fantastic story, are a few facts to ponder:

1. There is only one event in the whole book that a person Sandhiman was killed on stake, and afterwards he was again raised to life by his Guru Isana. This corroborates with the event of crucifixion of Jesus Christ. While relating the story Pt.Kalhana has repeated eight times worthy and Godly man Isana, who was self-controlled, and Guru.

2. When the body of Jesus Christ was brought down from the cross, his disciple Necedemus massaged the body, and used ointment, besides other incense, then Jesus came to senses and opened his eyes.

Here also body of *Sandhiman* is being massaged with divine emollients and he awoke as if from sleep. He was touched by ascetic hands associated with the sacred perfume of wild flowers and fragrant with camphor and incense. (2:106, 122).

3. Jesus was chosen of God, gentle and prince of peace. These words and qualities are also used here about Sandhiman.

4. When after crucifixion Jesus met his disciples, they did not recognize him but were in doubt about him. Then Jesus showed his wounds to them and asked for something to eat. Here also people's doubt that Sandhiman was not the same was dispelled by him by asking every body relevant questions. (2:115)

Pt.Kalhana has related orally the stories of thousand years old in poem. It is just possible that some events might have been exaggerated or wrongly related, because record from 217-517 A.D. is already missing. He also was worshipper of Shiva like his father Champak, and was influenced by *Ramayana* and other Hindu literature, and declares every saintly person the worshipper

of Shiva. Pandit Kalhana has used the name of Isana several times with great respect and esteem and has given almost all indications of the prophet Isana or Jesus Christ. In his book *Rajatarangini*, he has also confirmed the period by stating that at that very time Raja Gupaditya was the ruler of Kashmir. (2:45).

At another place *Isanachandra* has been stated as a doctor.
(4:216)

In Taranga 8:1117 it is stated "At that time Yaso Raja, who had returned from abroad was raised to the post of Governor by the King. How shall we describe the doing of the valiant man of noble birth in distant lands? It was a wonder, however, that Yaso Raja became renowned abroad for his courage. (1:559, p 450)

Hence it is established that according to Pt. Kalhana's *Rajatarangni* *Isana* or Jesus Christ had come to Kashmir, had preached here, completed his sacred mission, and, after death, had been laid here to eternal rest. His tomb is still to be seen in Mohalla Khanyar, Srinagar.

JESUS IN LAHORE

Chapter 37

Jesus is presented with a camel. He goes to Lahore where he abides with Ajainin, whom he teaches the lesson of the wandering musicians. Jesus resumes his journey.

A caravan of merchantmen was journeying through the Kashmir vale as Jesus passed that way, and they were going to Lahore, a city of the Hand, the five-stream land.

2. The merchantmen had heard the prophet speak, had seen his mighty works in Leh, and they were glad to see him once again.

3. And when they knew that he was going to Lahore and then across the Sind, through Persia and the farther West, and that he had no beast on which to ride.

4. They freely gave him a noble bacatryan beast, well saddled and equipped, and Jesus journeyed with the caravan.

5. And when he reached Lahore, Ajainin and some other Brahmic priests, received him with delight.

6. Ajainin was the priest who came to Jesus during the night time in Benares, many months before, and heard his words of truth.

7. And Jesus was Ajainin's guest: he taught Ajainin many things; revealed to him the secrets of the healing art.

8. He taught him how he could control the spirits of the atmosphere, the fire, the water and the earth: and he explained to him the secret doctrine of forgiveness, and the blotting out of sins.

9. One day Ajainin sat with Jesus in the temple porch; a band of wandering singers and musicians paused before the court to sing and play.

10. Their music was most rich and sweet, and Jesus said: 'Among the highbred people of land we hear no sweeter music

than that these uncouth children of the wildness bring here to us'.

11. From whence this talent and this power? In one short life they surely could not gain such melody of voice, such knowledge of the laws of harmony and tone.

12. Men call prodigies. There are no prodigies. All things result from natural law.

13. These people are not young. A thousand years would not suffice to give them such divine expressiveness, and such purity of voice and touch.

14. Then thousand years ago these people mastered harmony. In days of old they trod the busy thoroughfares of life, and caught the melody of birds, and played on harps of perfect form.

15. And they have come again to learn still other lessons from the varied notes of manifests.

16. These wandering people form a part of heaven's orchestra, and in the land of perfect things the very angels will delight to hear them play and sing.

17. And Jesus taught the common people of Lahore; he healed their sick, and showed to them the way to attain better things by helpfulness.

18. He said, we are not rich by what we get and hold; the only things we keep are those we give away.

19. If you would live the perfect life, give forth your life in service for your kind, and for the forms of life that men esteem the lower forms of life.

20. But Jesus could not tarry longer in Lahore; he bade the priests and other friends farewell; and then he took his camel and went his way towards Sind.

(*Levi Dowling, The Aquarian Gospel of Jesus-The Christ*, 1920, 7th ed. Ch.37 pp. 67-68, published by L.N.Fowler and Company, Ludgate Circus, London, E.C.4)

THE UNKNOWN LIFE OF CHRIST

“Soon afterwards, a child of wonder was born in the land of Israel. God himself spoke by the mouth of this child of the ills of the body and of the greatness of the soul. The father and mother of the new born child were poor people... The divine child, to whom they gave the name Issa, began from his childhood to speak of God, the one and indivisible.

When Issa was thirteen years old, being the time at which an Israelite should take a wife; The house in which his parents earned their livelihood by modest labour began to be a place of gathering for the rich and the honourable, who desired to have the young Issa for a son-in-law, seeing that he was already famous for his edifying discourses in the name of the Almighty. Then Issa left his father’s house in secret, and went out of Jerusalem and journeyed with merchants towards Sindh so that he might perfect himself in the Divine Word and learn the laws of the great Buddhas. (iv)

In the fourteenth year of his age the young Issa, blessed of God, came to the hither side of Sindh and abode amongst Aryan people, in the land beloved of God. The name of the child of wonder was known abroad throughout the northern part of Sindh; when he journeyed through the land of the Five Rivers and through Rajputana...went to Taggannat in the land of Orsis, where rests the body of Viassa Krishna... He dwelt six years in Tagganat, Rajagriha, in Benares, and in the holy cities... went and preached to the Sudras against the Brahmans and the Kshatriyas...He said, God, the Father hath established no difference between His children, but loveth them all alike. Issa denied that the Vedas and the Puranas were of God. He said unto those that followed him; One Law was given to man to direct him in his doings; Thou shalt fear God. Thou shalt not bow down to any but only to Him. (v).

The white priests and the warriors having known what things Issa was telling to the Sudras, determined to put him to death, and sent their servants to search for the young prophet, so that they might kill him. But Issa was warned of this danger by the Shudras and departed by night out of Taggannat, and came to the mountains, and abode there in the land of the children of Gautama, which was the birthplace of the great Buddha Sakya Muni, amongst the people that worshipped the one supreme Brahma.

When he had learned perfectly the Pali tongue, the just Issa began to study the sacred books of the Suttas. After six years, Issa, whom the Buddha had chosen to spread abroad his holy word, was able thoroughly to expound the sacred books. Then he departed from Nepal and the mountains of the Himalaya, and went down into the valley of Rajputana, and went on his way westward preaching to diverse people the supreme perfection of man. (vi).

...The countries roundabout were filled with the news of the preaching of Issa, and when he came into Persia, the priest were afraid and forbade the people to listen to him.

...When they had heard Issa, the Magians resolved that they would do him no harm. In the night, therefore, when all the city was asleep, they led him out beyond the walls and left him on the highway, for they thought that he would soon be eaten by wild beasts.

But Issa was protected by the Lord our God, and went on his way, and no mishap befell him. (viii).

Issa, whom the Maker had chosen to cause men overwhelmed in wickedness to remember the true God, was twenty-nine years of age when he came to the land of Israel. (ix).

(Nicholas Notovitch, *The Unknown Life of Christ*, Macmillan and Company, New York, 1894).

Testification :

“In 1922, a punditic disciple of Ramakrishna named Swami Abhedananda...journeyed into the arctic region of the Himalayas, determined to find a copy of the Himis manuscript or to expose the fraud. His book of travels, entitled *Kashmiri O Tibetti*, tells of a visit to the Himis gonpa and includes a Bengali translation of two hundred twenty-four verses essentially the same as the Notovitch text. Abhedananda was thereby convinced of the authenticity of the Issa legend.

In 1925, another Russian named Nicholas Roerich arrived at Himis. Roerich, the towering artist, was also a profound philosopher and a distinguished scientist. He apparently saw the same documents as Notovitch and Abhedananda. And he recorded in his own travel diary the same legend of St.Issa.”
(*Heart*, Summit University Press, Malibu, CA, Spring 1983, p 13)

SAYINGS AND TEACHINGS OF YUZ ASAF OR ISA

“O people: Heed my words: they are of truth and wisdom: they will enable you to distinguish between right and wrong. This indeed is the religion of the prophets of yore...whoever will discard it he shall not enter heaven. Seek not the kingdom of this world but rather that of heaven...the earthly kingdom and happiness is to end and those who seek them shall perish...The time (of death) is nigh. The birds have no control over their enemies. So have you. None without faith and works...So long as there is light, travel therein...but keep your good deeds secret from people (lest they be for show only)...treat as-you would like to be (treated), shun wordly desires, give up calumny, anger and backbitting...your minds and actions should be pure and identical.

When a sower goes to sow and sows, some seed fall by the wayside, and the birds pick up the seed. Some fall on the stray land, and when they reach the stony foundation they wither away. Some fall among thorns and grow not; but the seed which falls on the good land, grows and brings forth fruit. By the sower is meant the wise, by the seed is meant his words of wisdom. The seeds picked up by birds means those people who understand not. The seeds on the stony ground are like the words of wisdom which go in one ear and out of the other. The seeds which fall among thorns are like unto those who hear and understand but act not accordingly. Other seeds which fall on good ground are like those who hear the words of wisdom and obey." (Shaikh Al-Said-us-Sadiq, *Ikamal-ud-Din*, pp 359, 327 translation by M.Ata-ur-Rehman of Buhar Library, Calcutta.)

“God the Father hath established no difference between His children, but loveth them all alike.” (V:11).

“Thou shalt fear God. Thou shalt not bow down to any but

only to Him. Thou shalt bring only to Him the offerings of thine increase” (V: 13).

“The everlasting Judge, the everlasting Spirit, these are together the soul of all the World, one and indivisible, which only createth and continueth all and maketh all to be alive. None other hath willed and created, none other hath been from everlasting, and shall be without end; there is none bid unto the Soul of the World, neither in the Heavens nor in the Earth. The great Maker hath not shared His power with anyone; least of all with the things which have no life, as ye have been taught wrongly, for He alone hath Almighty power. He willed, and the World appeared; by one divine thought, He gathered together the waters and divided them from the dry land. He is the cause of the hidden life of man into whom He hath breathed a part of His Being. And He hath made subject unto man the earth, and the waters and the beasts and all that He hath made, and which He keepeth in an unchangeable order, and fixeth unto each thing the time of its abiding. Soon shall the wrath of God be loosened against man, for he hath forgotten His Maker, he hath filled God’s temples with abominations, and he worshippeth a multitude of creatures that God made subject unto man. For to please stones and metals, man sacrificeth to them men in whom dwelleth a part of the Spirit of the Most High. For man humbleth them that toil in the sweat of their brow, to get himself favour with the idle man who sitteth at a table that is spread sumptuously. They that take from their brethren the heavenly happiness, from them also shall it be taken, and the Brahmans and the Kshatriyas shall become the Sudras of the Sadras with whom the Eternal will abide everlastingly. For, at the day of the last judgement, the Sudras and the Vais’yas shall be forgiven because they know not, and God, upon the other hand, will let His wrath burn against them that have made bold to use the right which is His... Ye shall not worship idols for they hear you not; neither listen to the vedas, for in them the

truth is dried up. Think not yourselves to be everywhere the first, and humble not your neighbours. Help the poor, uphold the weak, do no evil to any, neither covet what ye have not and what ye see that others have." (v:15-27, pp 13-15).

"It is not man's portion to see the image of God and to make a multitude of gods in the likeness of the Everlasting.

The everlasting Law-giver is one; there is not other God but He; He hath not shared the World with any one, nor hath He told any what He would do. The law of Heaven is against the offering of human sacrifice to a statue or to a beast; for I have sacrificed to man all beasts and every thing whatsoever is in the World. Every thing has been sacrificed to man, who is inwardly and directly bound unto Me, his Father: moreover whosoever shall take from Me My child, shall be judged with rigour and chastised by the divine law. Man is nothing before his Everlasting Judge, as the beast is as nothing before man. Therefore, I say unto you, leave your idols, and fulfil not the service which sunders you from your father and which binds you to priests from whom the face of Heaven is turned away. For it is they that have led you astray from the true God, and their false beliefs and their cruelties lead you to perversion of spirit and to losing the knowledge of good and evil". (vi, pp 17-19).

"God shall drive out from his flock the sheep that are tainted, but He will take unto Him those that have gone astray because they have not known the heavenly portion which dwelt in them. Deceive no man, that ye be not deceived; strive that ye may be justified before the last judgement, for then it shall be too late. Give not yourselves over to excess, lest ye break the laws of God. Ye shall come to the highest blessedness, not only by purifying yourselves, but also if ye lead others in the way whereby they may be again perfect as they were in the beginning." (vii, pp 21-22)

My Children, give not yourselves over to despair, for I have heard your voice, and your cries have come up to me. Weep not, my well beloved, for your tears have touched the heart of your Father, and he hath forgiven you even as He forgave your forefathers. Leave not each his family to give himself over to debauchery, nor suffer that which is honourable within you to be lost, neither worship idols who shall be deaf to your voice. Fill ye thy temple with your hope and with your patience, and cast not from you the faith of your fathers, for I alone did lead them and I filled them to overflowing with my benefits. Ye shall lift up them that are fallen, ye shall feed the hungry, and ye shall help the sick, that ye may be all of you pure and just at the day of the last judgement which I prepare for you. Enter into your temple, which is your heart, lighten it with righteous thoughts and with patience and with the trust which cannot be shaken, which trust ye should put in your Father. And your holy vessels, these are your hands and your eyes: look therefore and do what shall please God: for when ye do good to your neighbour, ye fulfil a service whereby ye make beautiful that temple in which dwelleth He who hath given you life. For God hath made you in His likeness, innocent and pure in soul, and your hearts filled with good, not meant to plot evil, but made to be the holy place of love and righteousness. Spoil not therefore your hearts, I say unto you for the everlasting Being resideth in them forever. If ye would do the works of righteousness and love, do them with a willing heart, and let not your deeds be done for the hope of profit nor as ye would reckon merchandise. For deeds such as these could not bring you nearer to salvation, and ye must fall then into the depths of dishonour, wherein it is reckoned generous to steal and to lie and to kill." (ix, pp 28-30)

“The race of men perisheth for lack of faith, for the darkness and the storm have caused the flock of mankind to go astray, and they have lost their shepherds. But the storm

rageth not for ever, neither shall the darkness hide the light everlastingly; soon shall the sky be cleared, and the light of heaven shall spread throughout the whole earth, and the sheep that have wandered shall gather together about their shepherd. Seek not the straight way in the dark, lest ye fall into some ditch; but gird yourselves with the strength that remains unto you, and help one another, and put your trust in God, and wait for the dawn. He who helpeth his neighbour, helpeth himself also, and whosoever shall protect his own household, protecteth also his people and his own country. For be ye sure that the day is near in which ye shall be delivered from the darkness: ye shall gather together into one family, and your enemy shall tremble with fear, even he that knoweth not the favour of the great God.” (x, pp 31-32)

(Unknown Life of Christ)

JESUS IN EAST

“After the crucifixion, Jesus lived and taught for many years in Damascus, where he met Saul, later called Paul. Even today three miles from Damascus, a place exists which is named “Muqam-i-Isa”. (Ashosh Muqam or Aishi Muqam is also 45 miles away from Srinagar on Pahalgam Road) that is the place where Jesus stayed. Later, together with Mary, his mother, and the Apostle Thomas, Jesus travelled over the Silk Road, the great caravan route from Mediterranean to Far East. In the historical reports Nisibis is mentioned, which is today called Nusaybin in Turkey. From there the journey continued to Kashan in Persia, today known as Iran, and further to Taxila, Murree, in present day northern Pakistan. Finally it ended in Kashmir and Ladakh. This first stage of his second life, to the time of entry into Kashmir, extended over some fourteen years. During this time he changed his name to Yuz Asaf. (*The Second Life of Jesus Christ*, by Nelson T. Bruknaer, p 2).

Bagwa Bodhisattva :

According to the Scriptures and other sources available at Buddhist monasteries of Hemis and Samvas, 30 miles from Lasha, Jesus was for Buddhism as prophesied around 500 years before by Buddha Gautama, the awaited successor. It is hinted that Jesus was named “Bagwa Bodhisattva Avalokitesvara”, 'the white enlightened great merciful All-seer', white, because of his lighter skin. He was also referred to as 'he came from a far foreign land'; as 'he was born of a Virgin'; as 'he who spoke in parables' and worked miracles: he who rejected the World's riches; preached purity of heart; Taught peace and humility and forgiveness of enemies; he with the wheel-like marks on hands and feet' -the scars of crucifixion suffered in Palestine decades before.

Jesus, Avalokitesvara, it is said, was the teacher of the concept, Father-God, Amit-Abha, God the Father, of never ending light. This teaching reformed Buddhism and brought about great changes during the dynasty of the Indian Kushana Kings. The teachings of Jesus became the Teachings of the 'Great Enlightenment' or the 'Great Vehicle' as it is known today throughout the world in Buddhist religion. Before the time of Jesus in Asia, only the teaching of the 'Little Vehicle' had been known in Buddhism, which amounts purely to teaching release from the recurring cycles of reincarnation. As a result of this, many years after the teaching of the 'Father-God', (Amit-Abha) by Jesus, the Fourth Buddhist Council was assembled in an attempt to remove these teachings from Buddhism. But significantly, it is these Teachings which promoted the rise of Buddhism to a world religion. Jesus is associated with great journeys which reached as far as Japan. There exist scripts, they call Jesus as the "travelling Prophet". (Messiah also means the same in Arabic). But in every case He returned to Kashmir. In Japan, His teachings of the Father-God (Amit-Abha) is now called "Namu Amida Butsu" (ibid., p.3)

Hemis Scrolls :

* "Ancient scrolls reveal that Jesus spent seventeen years in the Orient. From age thirteen to twenty-nine, he was both student and teacher. The story of his pilgrimage from Jerusalem to Benares was recorded by Brahmanistic historians. Today they still know him and love him as St. Issa, their "Buddha". Sixty-three references to the life of St. Issa are said to be locked up in the Vatican library.

* Richard Bock describes a visit to a monastery in Calcutta where a man named Prajnananda testifies that he had heard from Abhedananda-"from his own lips"-that the manuscripts did exist at Himis in 1922. A few years later, however, those scrolls

were no longer there.

“They have been removed”, Prajnananda told Bock, “by whom we do not know.”

“Dick”, I said, “are they in the Vatican?”

“Notovitch thought so.”

“Then why doesn’t the church...”

“You have to go back to the early days of Christianity,” Bock interrupted.

“They wanted a strong church. They thought they had to control the people. So they treated them like children who don’t have the capacity to understand a deeper significance. They created a religion for ‘commonplace minds’, as Notovitch put it.” (*Heart*, Summit University Press, CA, Malibu, Spring 1983, p 4 & 110-11)

BIRTH OF JESUS

A thorough study of History will prove that Jesus Christ, on whom be peace, was not born on 25th of December. Famous Christian scholar Dean Farrar, in his "Life of Christ" has stated there are no satisfactory proofs to locate the birth of Jesus on December 25th. The Bible is silent on the subject, though it makes mention of the shepherds being that night with their flocks in the fields of Bethlehem. (Hastings, *Ency. of Religion and Ethics*, art. "Christmas").

The Gospel of St. Luke states:-

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night". (Luke 2:7-8).

The above cited reference makes it very difficult to accept that Jesus was born on 25th of December, for it is coldest and rainy season in the Judaea and no body could live in the open; what to say about a newly born child:

The Holy Quran clarifies and states that Jesus, on whom be peace, was born in the hot season when dates are ripe:

"And the throes of childbirth drove her to the trunk of a palm-tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten. So a voice came to her from beneath her: Grieve not, surely thy Lord has provided a stream beneath thee. And shake towards thee the trunk of the palm-tree, it will drop on thee fresh ripe dates. So eat and drink and cool the eye". (19:23-26).

This reveals that Mary gave birth to Jesus while on a journey, under the ordinary circumstances which a women experience in giving birth to children. The throes of childbirth clearly shows that a human child was coming into the world.

According to the Holy Quran each and every person is born from male sperm mixed with ovum (76:2) and every soul lives and dies upon this earth. (7:24-25).

Dr. John D. Davis writes under the caption "The year" that dates become ripe in the month of *Elul* of the Jewish Calendar, which corresponds to the months of August-September. (*Dictionary of the Bible*).

S. Peaks, M.A.D.D. also states that the "Jewish year is known as the Lunisolar year from the fact that while, as we have seen, the months were Lunar months, these were periodically adjusted to the solar year"... The month of *Elul*, therefore, occurs in August-September every year. (*Commentary of the Bible*, pages 117-118).

Earnest Martin, in an article "When was Jesus Born" published in a Christian magazine "Plain Truth" states as under:-

"The facts about the origin of Christmas will startle you. Abundant historical evidence proves beyond doubt that Christmas is not of Biblical origin at all. The festival, believe it or not, had its beginning hundreds of years before the birth of Christianity. "Christmas" customs were being observed by almost the whole Western world centuries before Christ. The largest religious cult, which fostered the celebration of December 25 as a holiday throughout the Roman and Greek worlds, was pagan sun worship-Mithraism. The chief deity in this religion was the "Sun Goddess" - the Oriental goddess of the heavens, called "the Queen of Heaven". The season of the year when this goddess received her greatest adoration from the pagan world was at the time of the winter solstice in December. The winter festival was called "The Nativity"-the Nativity of the Sun".

Sir James Frazer in his monumental work on ancient religion, *The Golden Bough*, relates:

"An instructive relic of the long struggle between Christianity and Mithraism is preserved in our festival of

Christmas, which the Church seems to have borrowed directly from its heathen rival. In the Julian calendar, the 25th of December was regarded as the Nativity of the Sun....The ritual of the Nativity; as appears to have been celebrated in Syria and Egypt, was remarkable. The celebrant retired into certain inner shrines, from which at midnight they issued with a loud cry, "The Virgin has brought forth: The Light is waxing". The Egyptians even represented the newborn sun by the image of an infant (remember, this was before Christ) which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers".

(The Golden Bough, St.Martin's edition, p 471-72).

"The similarity between this ancient pagan rite and the modern Christmas is as striking as it is obvious: ...Hardly any early church scholar believed that Christ was born on December 25. In fact, there were all types of guesses by men of the fourth and fifth centuries, and almost, everyone disagreed" (see Smith's Dictionary of Christian Antiquities, vol.1 p 358)

"The Gospel says that Christ was just 6 months younger than John the Baptist(Luke 1:26, 27,36). And by adding this six months to the time of John's birth (the 1st of Nisan), we come to about the 1st of Tishri or near Mid-September for the birth of Christ. So again, we arrive at an early autumn birth for Christ. So Christ was not born in the winter after all." (Plain Truth : Sept-Oct.1972 pp 15-19).

Bishop Barnes says in the "Rise of Christianity" :-

"There is, moreover, no authority for the belief that December 25th was the actual birthday of Jesus. If we can give any credence to the birth-story of Luke, with shepherds keeping watch by night in the fields near Bethlehem, the birth of Jesus did not take place in winter, when the night temperature is so low in the hilly country of Judaea that snow is not uncommon. After much argument our Christmas day seems to

have been accepted about A.D.300". Bishop Barnes then goes on to relate 'that the 25th of December was taken from the Persian cult, Mithra being the God of the invincible sun'. "And his festal day was suitably that on which, after the winter solstice, the sun again began clearly to show his strength".

"Sun worship, unfortunately, was most popular creed at the advent of Jesus in almost all the countries into which later on his religion was introduced. Even Christianity did not succeed and remained in darkness for more than 350 years. There is more than sufficient evidence that Christian religion is the symbol of Paganism and Buddhism. Mr.T.W Doane has given 48 similarities or analogies of comparison of Buddha and Jesus". (see *Bible myths*, page 287-297).

The mythical gods worshipped by the people, like Apollo or Dionysus among Greeks, Hercules among Romans, Mithra in Persia, Adonis, Attins in Syria, Osiris and Horus in Egypt, Baal and Astarte in Babylonia and so forth, have all been born by the virgins (without husbands) on 25th to 28th of December.

History of Roma confirms that Constantine (274-337 A.D.) whose patron god was Apollo, kept Jesus on the chair of Apollo and declared Christianity as the State Religion. He took the name of Jesus as a figure head, and recognized the title of "Christ" as but another name for the Sun God. He kept the pagan church intact in all its traditions, rituals and mode of worship. Instead of Saturday, the Christian Sabbath, Sunday was fixed, which was the day of worship of the Sun God "Apollo", and thus succeeded in getting the cooperation of the people.

The symbol of Christian religion was "Fish" upto 4th century, which was changed with the Cross by the Constantine, because in ancient Egypt, Sun worshippers were also worshipping the Cross:

"Marching on Rome to battle it out with a rival claimant, Maxentius, Constantine-according to his biographer Eusebius-

had a vision. He saw a Cross in the sky and the inscription *hoc signo vince*, "By this sign win your victory". Immediately Constantine ordered the Christian monogram-the letters *chi* and *rho*, the first two in Christ's name-emblazoned on his soldiers' standard. When he emerged as sole Emperor in 324, he became known as the first Christian Emperor". (*Imperial Rome* p 145).

Justinian (483-565 A.D.) was another Christian King who adopted paganism into Christianity. Soon Mary was also included in the goddesses of Sun worshippers like Demeter or Semele, Isis, Hertha, Chimalman, Firga, Horus and Nana, as all these virgin goddesses had given birth to several gods in different countries. These sun gods were trailed, killed and rose again from the dead and became the pioneers of heavenly world. These are believed, as they were survivals of the humanity. Roman Catholic churches are like Temple of Apollo and both have Cathedral with its Alter facing towards East. Nourose (Persian), Basant (Indian) is called Easter.

After coming in power Christians smashed the original sources and references of pagan literature on which the christianity was newly based. So the Bishop of Alexandria with the consent of Emperor Thodosius (378-395 A.D.) got burned the famous Alexandrian Library in the year 390 A.D.

Hence it is quite evident that according to the historical evidence, Jesus Christ, on whom be peace, was not born on 25th of December, but this date has been adopted as a myth of paganism by the Christians.

SOME IMPORTANT REFERENCES

Among the Dervishes :

Mr.O.M.Burke in his book, *Among the Dervishes* (London 1973) writes on page 12:

“The followers of Isa, son of Maryam-Jesus the son of Mary-generally call themselves Moslems and inhabit a number of villages scattered throughout the Western area of Afghanistan whose centre is Herat. I had heard of them several times, but considered that they were probably the people who had been converted by European missionaries from Eastern Persia, or else that they were a relic of the time when Herat had been a flourishing bishopric of the then Nestorian rite, before the Arabs conquered Persia in the seventh and eighth centuries.

But, from their own accounts and what I could observe, they seem to come from some much older source.

I found them through one of the deputies of the *Mir of Gazarga*, the descendant of Muhammad under whose protection they are. *Gazarga* is the shrine where Abdullah Ansar, a Sufi mystic and great local saint, is buried in a magnificent tomb formerly much visited by the emperors of India and other notables.

There must be about a thousand of these Christians. Their chief is the Abba Yahiyya (Father John) who can recite the succession of teachers through nearly sixty generations to Isa, son of Mary, of Nazara, the Kashmiri.

According to these people, Jesus escaped from the cross, was hidden by friends, was helped to flee to India, where he had been before during his youth, and settled in Kashmir, where he is revered as an ancient teacher, Yuz Asaf. It is from this period of the supposed life of Jesus that these people claim to have got their message.”

Testification of Faber Kaiser :

“Of all that I saw and found there, I testify here. I testify that the “Rozabal”, the tomb of Yuz Asaf (or, as it may be, Jesus), exists, and that I have visited it. I testify that I saw and touched the “stone of Moses”. I declare that I went to Yusmarg, the “Meadow of Jesus”, by which he is said to have entered Kashmir. I swear that I visited Aishmuqam, “Jesus’s resting place” where the so-called staff of Jesus or Moses is preserved. I swear that the people questioned answered with absolute honesty-some in the conviction that it was Jesus and Moses, others that it was Yuz Asaf and Musa, who has been there. The guardians of the reputed tomb of Moses swore that it had been in their keeping and that of their forefathers for 3500 years.”

(A.Faber Kaiser, *Jesus Died in Kashmir*, p 164)

Confirmation of Sir Muhammad Zafrullah Khan :

“There is a whole mass of tradition and a certain amount of definite evidence that he (Jesus) found general acceptance among the people of Kashmir. It is certain that he died there at an advanced age. His tomb in the Khanyar quarter of Srinagar has now become well known and continues to attract many visitors among them scholars, historians, archaeologists, and persons of such eminence as the late Lord Halifax who, during his official visit to Kashmir, as Viceroy of India, took time to go and have a book at the reputed tomb of the Prince Prophet Yuz Asaf.”

(*Deliverance from the Cross*, Sir Muhammad Zafrullah Khan, Ex-Judge International Court of Justice, p 90).

Mary Magdalene :

Times (London 8 March, 1963)

“But no orthodox believer would have accepted Philp’s erroneous teaching-that Mary Magdalene was Jesus’ consort. It

is obvious that of the two women who accompanied Jesus on his migration to Eastern countries after the crucifixion, one was Mary-the mother of Christ, while the other one must have been Mary Magdalene, the consort of Christ."

Professor Nicholas Roerich published in 1929 an account of his travels in Asia under the title *The Heart of Asia*. He mentions that there is a tomb of Mary related to Jesus Christ about six miles from Kashgar (Sinkiang-China). Since Mary the mother of Christ, accompanied him to the regions of Kashmir,... so this tomb near Kashgar is presumably that of Mary Magdalene the consort of Christ, who must have died, when accompanying Jesus on his long trek, and was buried near Kashgar. (*The Crumbling of the Cross*, Mumtaz Ahmad Faruqi, p 56, Lahore)

Hindu Mystic confirms :

In India a 72 year old (in 1998) religious leader named Sathya Sai Baba is a mystic of an advanced Hindu Yogi type. His millions of followers believe him to be a saint sent from God. His followers include western people, many of whom have written books about him.

One such book is "Sathya Sai Baba, The Embodiment of Love" by Paggy Mason and Ron Laing (Mason). In the book they mention of the Tomb of the Prophet at Rozabal, Srinagar, and quote evidence about it. Also they talk of how they asked Sathya Sai Baba whether a physical body of Jesus Christ is buried at Rozabal. Sathya Sai Baba confirmed that it really was (page 49 & 179).

The most advanced Yogis are believed to have access to mystical knowledge. So Hindus and Baba's followers would accept Baba's words as being complete truth.

APPENDIX

1. **Blowing of the Trumpets :**

We read in the Bible:-

“And the sons of Aa-ron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.”

“Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.” (Numbers 10:8 & 10).

The custom of blowing the trumpet is still in existence among Hindu community throughout the Kashmir valley. Everyday while worshipping idols, they blow the trumpets (Sankhs). And on special functions, marriage ceremonies, or performing *hawans* etc, they frequently blow the trumpets, thereby confirming the fact of being the descendants of Israelis or Jews.

2. **Marriage Customs :**

Kashmiris do not marry their younger daughters, before their first borns. When a marriage takes place the girl is sent to her husband for a week at first instance, and a handmaid is also sent with the bride. This is a Jewish custom. (Genesis 29:21-29). Though according to Bible two sisters can be married to a same person, but Islam changed this position so much so that two real sisters cannot be married to the same person at a time, but only in case the first one passes away i.e, not during her life time.

3. **Ishbar Spring :**

Some histories of Kashmir also confirm that a pious man Isana, who was well conversant in curing the diseases of people, stayed for some time at the bank of a spring near Nishat, Srinagar. The whole locality therefore got the name *Isabar*; at present known as *Ishabar*. (i.e. where Isana stayed). Every year on 13th April corresponding to first of *Baisakh*, of Bikram Era, people go there for taking bath in the spring. They believe that by doing so they will be cured of their diseases and regain their health.

4. **Descendants of Moses and Imran :**

“Mashriq International”, Lahore, dated January 31, 1988 has published a report by Mr. Reyaz Batalvi about a research scholar and advocate M. Zaman Khokhar, who has proved that Prophet Noah, on whom be peace, is buried in the locality of Tanda near Badaila Sharief which is about 25 miles away from the historical city of Gujrat. The referred forest area is at the boarder of Chamb Valley of the Kashmir State. The rivers Chinab and Tawi flow nearby. Before the partition of India, the Hindus and Sikhs of the locality considered this nine yard tomb as very auspicious and payed regular obeisance to it. The tomb was known as *Manou Bhost*, which means Boatman in Sanskrit, and Noah in Hebrew.

The report also confirms with reference to “Aaiena Gujrat” and history by Firishta, that some tombs belong to the prophets of the Bani Israel, who were descendants of the Moses and Imran. Moreover the inhabitants of Gujrat and Kashmir are the descendants of Ham, son of the prophet Noah. According to the scholar, Aamoon, son of prophet David is buried in Sheikh Chugani, and Tanookh, grand son of prophet Yousuf is buried at Head Marala road. (pp 8-9). (See the photograph appended at the end of the book).

5. **Kashmiri Encyclopedia Confirms :**

The tomb situated at Rožabal, Srinagar is presently a subject matter of intellectual debate in all Muslim, Christian and Buddhist

world. In Kashmir, India, Pakistan, Europe and America several books have been published on this subject, and this process continues. Some believe that it is the tomb of the Jesus Christ, and some differ. (preface page H of *Koushur Encyclopedia*, published by J&K Academy, 1989).

“Rozabal”

"Rozabal is situated between the Mohalla Khanyar and Anzemar in Srinagar. About this the historians and foreign travellers have expressed different opinions. Among the historians and literary personalities, who have written about the tomb of Yuz Asaf, are Khawaja Muhammad Azam of Deedmar, Dr.(Kh?) Nazir Ahmad and others. Some European writers also relate its connexion with Jesus Christ and some believe it as his tomb." (*Koushur Encyclopedia*, Vol.2, page 79, published by J&K Academy, 1989).

6. Notovich's visit to Leh Confirmed :

Russian magazine "Soviet Union", Moscow (Nov.1990) published an article, "The unknown life of Jesus Christ", by Leonid Mitrokhin, D.Sc.(hist.) carrying the photographs of the books "Christ in Kashmir" and "Jesus in India". The writer of the article has confirmed the Russian Traveller Mr.Notovitch's visit to Hemis monastery as under:-

"The claims of several scholars to the effect that Notovich's journey to India is invention are absolutely unfounded. Painstaking studies by Notovich's biographers have showed that his visit to Leh, the capital of Ladakh, to some Buddhist monasteries, is a virtually established and incontrovertible fact."

"In autumn 1887, Notovich indeed made a trip to India, and he visited Kashmir and Ladakh. He undertook this journey as a correspondent for the Russian newspaper *Novoe Vremia* (New Times)."

In the said article full details are given as to how he was received by the then governor of Ladakh, Surajbal, Ph.D. He visited Hemis twice, and after repeated requests the Chief Lama

of Hemis brought him two wrapped scrolls pertaining to Issa. (See photo appended at the end of the book).

7. The Evidence :

The "Society" magazine, Bombay (April, 1986) has published an article "The Evidence", in support of demise of the Jesus Christ in Kashmir. The magazine has also published the title cover of the book "Christ in Kashmir" and has confirmed and supported the facts presented in the book. (See photo appended at the end of the book).

8. A Realistic Scholar :

A realistic religious scholar Mrs. Amlabai Ketkar (born in South Africa, from Dutch mother, whose father was an A.D.C. to Kitchner, when English took Pretoria) was in correspondence with the Author on the subject from 1953 to 1960. She is the first scholar who identified Foot Prints of Jesus (on whom be peace) on the stone, when she paid a visit with the Author in 1958 to the Tomb at Rozabal, Srinagar. She expressed that she had been on World Tour thrice, and had observed similar foot prints in Palestine on every trip. She is the lady who brought the photograph of German Version of the Missionary Diary from the Moravian Mission House in Leh 'Ladakh, got it translated into English and furnished copies of the same, along with her comments, to me. Copies of the photo and German script were taken from me by Mr.F.M.Hassnain and Mr.Jullal of Stern Magazine Hamberg. The same scholar at Bejbehara temple saw a sketch of a snake on the stone at the bank of the stream, and said that such type of snakes are found only in Palestine.

BIBLIOGRAPHY

1. *The Holy Quran*, translated by Maulana Muhammad Ali, Revised Edition, Unwin Brothers, London, 1963.
2. *The Bayanul Quran*, by Maulana Muhammad Ali, Lahore.
3. *The message of Quran*, M.Muhammad Asad Leopold, All World Muslim League, Mecca.
4. *Tafsir Al-Quran-ul Majid*, Allama Rashid Raza, Egypt.
5. *Bayanul Quran*, by Muhammad Ashraf Ali Thanvi, Lahore.
6. *Turjamanul Quran*, Maulana Abul Kalam Azad, Sathiya.
7. *The Quran*, translated by Sir Muhammad Zafrullah Khan, Curzon Press, London.
8. *A Running Commentary of the Holy Quran*, Dr. Khadim Rahmani Nuri, Shillong.
9. *Masih Hindustan Main*, Hazrat Mirza Ghulam Ahmad, Qadian.
10. *Tuhfa-i-Golarwiya*, Hazrat Mirza Ghulam Ahmad, Qadian.
11. *Noorul Haq*, Hazrat Mirza Ghulam Ahmad, Qadian.
12. *Travels in the Moghul Empire*, Bernier.
13. *The lost Tribes*, George Moore.
14. *Dictionary of Geography*, Dr.Keith Johnston.
15. *The Valley of Kashmir*, Sir Walter Lawrence.
16. *General History of Moghul Empire*, Catrou.
17. *Where three Empires Meet*, E.E.Knight.
18. *Memoir of Babur*, Tr.Lyden and Eskine.
19. *Kashmir*, Sir Francis Younghusband.
20. *Kashmir in Sunlight and Shade*, C.E.Tyndal Bisco.
21. *The Heavenly High Peaks of Kashmir*, John Noil.
22. *Travels in Kashmir*, Ladakh and Iskerdho, G.T.Vigne.
23. *India and Eastern Architecture*, James Ferguson.
24. *Qabar-i-Masih*, Mufti Muhammad Sadiq.
25. *Jesus in Heaven on Earth*, Kh.Nazir Ahmad, Bar-at-Law, Lahore.

26. *Saleeb-i-Massih Ki Chashamdeed Shahadat*, translation Mirajudin, Lahore.
27. *Muqaddas Kafan*, Hakim Abdul Latif, Lahore.
28. *Islam and Christianity*, Mrs. Ulfat Samad and Mirza Masum Beg, Lahore.
29. *History of the Prophets*, Maulana Muhammad Ali, Lahore.
30. *The Sources of Christianity*, Khwaja Kamaluddin, Woking (U.K.).
31. *Holy Bible*, The World Publishing Company, New York.
32. *The Tomb of Jesus*, Sufi Motiur Rehman Bengali, New York.
33. *Where did Jesus Die?* J.D.Shams, Qadian.
34. *Guldasta-i-Tarikh Kashmir*, Pt.Hargopal Kaul.
35. *Rajatarangani*, Kalhana, translation by Stein.
36. *Tarikh-i-Azami Kashmir*, Khwaja Muhammad Azam of Deedmar.
37. *Nigaristan-i Kashmir*, Nazim Sewharwi.
38. *Kashmiri Zuban Aur Shairy*, A. Ahad Azad, Cultural Academy.
39. *Tarikh Aqwam-i-Kashmir*, Muhammad Din Fauq.
40. *Key to Kashmir*, published by Lala Rukh Publications.
41. *Kashir*, Dr. G. M. D. Sofi, University of the Punjab Press, Lahore.
42. *Kashmir Through Ages*, Pt.Gwash Lal Kaul.
43. *Tarikh-i-Hassan*, Pirzada Ghulam Hassan.
44. *Tarikh-i-Kashmir*, Muhammad Amin Pandit.
45. *Bhavishya Maha Purana*, Pt.Viyas Ji.
46. *Halat-i-Yuz Asaf*, Mufti Muhammad Saadat.
47. *Ancient Monuments of Kashmir*, R.C.Kak.
48. *Rishi Nama*, M.Ghulam Mustafa, Aishi Muqam, Kashmir.
49. *Ahl-i-Kashmir Ki Nasli Tarikh*, Asadullah, Rawalpindi.
50. *Asrar-i-Kashmir*, Dr.Aziz Ahmad Ph.D., Srinagar.
51. *Marham-i-Isa*, Dr.Khadim Rahmani Nuri, Shillong.
52. *Latest Findings about Jesus Christ*, Mirza Wasim Ahmad, Qadian.

53. *Urdu Encyclopaedia*, Ferozsons, Lahore.
54. *Ferozul Lughat*, Urdu Jamia, Ferozsons, 1967, Lahore.
55. *Readers Digest*, Great World Atlas.
56. *Life International*, The Bible, April 19, 1965.
57. *Islamic Review*, London, Jan. 1959, Nov.-Dec. 1965 etc.
58. *Files of Rooh-i-Islam*, Lahore, 1965-1966.
59. *Adabi Dunya*, Annual Lahore, 1942.
60. *Hamayun*, Lahore (Kashmir) 1941.
61. *Al-Furqan*, Rabwah, Jan-Feb., 1952.
62. *The Marg*, Bombay, March 1955.
63. *Maqalat*, Prof. Hajni.
64. *Armaghan-i-Hijaz*, Dr. Muhammad Iqbal.
65. *Bal-i-Jibreel*, Dr. Muhammad Iqbal.
66. *Mathnavi*, of Mushhadi, Lahore.
67. *Crumbling of the Cross*, Mumtaz Ahmad Faruqi, Lahore.
68. *Deliverance from the Cross*, Sir Muhammad Zafrullah Khan.
69. *Jesus Died in Kashmir*, A. Faber Kaiser, London.
70. *Al-Ahmadiyya*, Woking (UK) March 79, July 81.
71. *The Light*, Lahore, May, 1, 16; 1976
72. *Heart*, magazine of Summit University Press, Malibu, CA, Spring 1983.
73. *The Races of Afghanistan*, H. W. Bellew.
74. *Pathways to the Gods*, Eric von Daniken.
75. *The Second Life of Jesus Christ* by Nelson T. Bruknair & Kurt Berna, Germany.
76. *The Unknown life of Christ* by Marlon Crawford, New York & London.
77. *The Hidden History of Jesus and The Holy Grail*-Sir Laurence Gardner, Kt St Gm, KCD; Nexus Magazine, Australia, Vol.5, No.2 Feb. - July, 1998.
78. *Pakistan mai Mehbubani Khuda Gendhara Tehzeeb*, Gujrat - Khatai Younan-M. Zaman Khokhar Advocate.
79. *Messiah Ki Hindi Injeel*, Payam Shah Jehanpuri, Lahore.
80. *Truth About The Crucifixion* : London Mosque.

THE EVIDENCE !

Jesus Died In Kashmir



Jesus Christ did not die on the cross, nor did he rise from the dead. Instead he survived the crucifixion, escaped to Kashmir, lived a full life there, died a natural death and is buried in Ferozabal, Baniyarg, a thickly populated locality in the interior of the city of Srinagar. Sounds sacrilegious, sensational and intriguing, as this theory strikes at the very root of the universally nurtured beliefs of about 100 crore Christians of the world.

And yet a mass of plausible and apparently incontrovertible evidence has been collected by innovative scholars to buttress and bolster this unusual and incredible thesis in recent years. A German scholar, Andreas Faber-Kaiser, in a recently published work, has investigated various facts that shed light on the mysterious aspects of Jesus's life. The author's book *Jesus Died in Kashmir* is meticulously researched, with a barrage of photocopied newspaper translations and detailed notations to substantiate his hypothesis. It is easy to debunk, denigrate and demolish his dissertation but the overwhelming and forbidding documentation he marshals is simply mind-boggling. Recently an international symposium on this crucial and controversial subject was held in London. In the United States, the new view has triggered off an excited debate with many devout

Christians berating, belittling and battering the novel proposition.

The theory was first propounded by Mirza Ghulam Ahmed Qadiyani (1835-1906), the founder of the Ahmadiya sect in India, in his book *Maseeh Hindustan Mein* (Jesus In India) published in 1899. The same off-beat opinion was further elaborated by Mirza Qadiyani's followers like Mufti Saadiq (The Grave of Jesus, 1966), Khwaja Nasir Ahmed (Jesus in the Heaven of Earth, 1951) and Maulana Ismailuddin Shams (Where Did Jesus Die? 1959). The Ahmadiyah believe that their founder, Mirza Qadiyani - as the Maseeh-e-Mauood (the reincarnated Jesus). They do not agree with the Islamic concept of Mohammed being the last prophet and are declared as non-Muslims in Pakistan. Sir Mohd. Zafarullah Khan, a Pakistani Judge at the International Court of Justice, also asserted in 1967 that Jesus lived and died in Kashmir and is interred in the shrine at Rausabal. It is worth noting that Abdul Fatal has also addressed Jesus as Yuz and Christ. The Rausabal mausoleum, the Kashmiri Muslims say, enshrines the mortal remains of Yuz Araf.

South India where he passed away, spreading the gospel.

The German scholar says that Jesus settled in Kashmir, began a new life and fathered children. One Srinagar resident, Sahisrada Bazarat Saleem, even today has in his possession a complete genealogical table which traces his direct descent from Jesus Christ. Jesus died "a ripe old age from natural causes and was buried in the crypt of Rausabal.

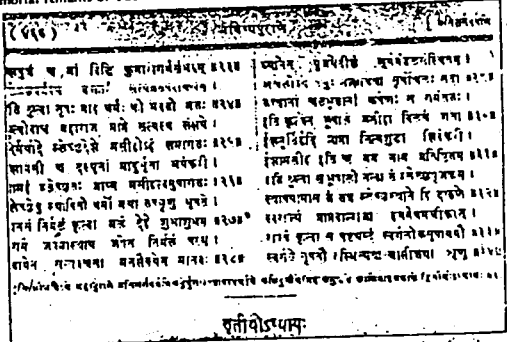
According to the scrolls, Jesus established himself as a prophet in the land of the five rivers. He then travelled through India, living for six years at Benaras, Jagannath Puri and Rajagriha.

The Biblical version of Jesus's life leaves some questions unanswered. For instance, where was Jesus between the ages of 13 (after he was lost and found in the temple) and 29 when he came out to

"was born in the country of Israel... his parents were poor... in order to reward his family for having remained firm in the path of truth, God bless their first born and chose him to redeem those who had fallen into disgrace and to heal those who were suffering...when Isa reached the age of 13, the time at which an Israelite takes a wife... he disappeared secretly from his parents' house. He abandoned Jerusalem and set out towards Sind."

According to the scrolls, Jesus established himself as a prophet in the land of the five rivers. He then travelled through India, living for six years at Benaras, Jagannath Puri and Rajagriha. People flocked to his sermons but his preaching of the equality of man enraged the high caste Brahmins who tried to persecute him. Forced to flee to the Himalayan regions, and on to Persia, Jesus returned to Israel at the age of 29.

The compelling fascination for India encouraged Jesus to come back after his crucifixion. It is noteworthy that contrary to the then prevalent custom, Jesus was not laid in a shallow grave and buried but was placed in a sepulchre as large as a room, to enable the air to circulate freely and doctors to tend his wounds. Incidentally, the impression of the mysterious Shroud of Turin has been categorically proved to be that of a cloth that covered a living and breathing person, reinforcing the argument that the person encased in the Turin Shroud was not dead. The German scholar contends that the first part of Jesus's mission on earth was to bring truth and the Christian faith to the Israeli people while the second part was essentially to find the lost tribes of Israel and spread the gospel among them. Faber-Kaiser also attempts to prove that the origins of many people in Afghanistan and Kashmir are really Israelite. He claims to have found a group of people at Yusmarg in Kashmir who call themselves the children of Israel and who venerate Christ's tomb. They also worship at Musa's tomb north of Srinagar which they hold, embshines the mortal remains of Prophet Moses.

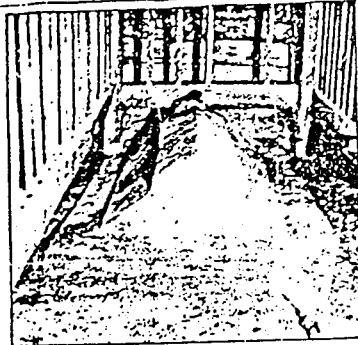


An extract from the 2nd century Sanskrit text Bhavishya Purana mention Jesus's travels through the East.

The iconoclastic account of Jesus's life, as Faber-Kaiser is to be believed, is as follows. After his crucifixion, his wounds healed, Jesus migrated towards the east with his mother Mary and his beloved disciple Thomas. Mary could not survive the rigours of the journey and died at Murree, near Islamabad, on the Rawalpindi-Srinagar route. The town, it is noteworthy, derives its name from Mary and still the turn of the 1st century was also split as Yuz. Thomas travelled to

be baptized by St. John's Nicolai Notovich, a Russian traveller who came to India 1887, has recorded Jesus's visit to Ladakh and other eastern places in his book *Life Of Saint Jesus*. Exploring the Ladakhi region, he stumbled upon 84,000 scrolls in the Hemis lamastery (monastery) at Leh. These manuscripts contain the biographies of various prophets of which Isa was but one. Isa, Yuz, Yuzur, Issa and Yuzur are variations of Jesus's name. "Isa," Notovich writes,

The one-room crypt in Srinagar, said to be that of Jesus, is unique in its structure and design. Built in the Jewish style, the windows and doors have elements of Israeli design. The plain grey grave is unusually large in dimension. The foot of the tomb is, significantly, directed towards Mecca, hardly suggesting a Muslim tomb. Little wonder the nondescript monument attracts a large



Rauzabul in Srinagar. The tomb holds the ultimate mystery.

number of foreign visitors fascinated by the ancient grave of Hazrat Yuz Asaf (the name inscribed on the crypt). Yuz is the short form of Yuzuf, the Arabic name for Jesus and Asaf in Hebrew means 'the gatherer'. Christ went out to gather the ten lost Israeli tribes. And hence the epithet 'Jesus, the Gatherer'.

The first Muslim historian of Kashmir, Mulla Nadiri, states in his *Tarikh-e-Kashmir*: "In Raja Gopaladatta's days (A.D. 45-109), Hazrat Yuz Asaf having come from Bait-ul-Muqddas (Palestine) to his holy valley, proclaimed his prophethood. He devoted himself, day and night, to prayers to God, and having attained the heights of piety and virtue declared himself to be a Messenger of God for the people of Kashmir. I have seen in a book of Hindus that this prophet was really Hazrat Isa (Jesus) Rook-u-Uah (Spirit of God) on whom be peace and salutations and who had also assumed the name of Yuz Asaf." According to the Holy Quran, Jesus was "a Messenger to the children of God."

It is probable that when Jesus migrated from his native land he might have assumed the name of Yuz Asaf so as to conceal his identity from his enemies who could pursue and persecute him. The Bible also reinforces this conjecture ascertaining that "when afraid for his life Jesus used to take shelter in mountains in unknown places." The Holy Quran also says: "And we made the son of Mary and his mother a sign, and we gave them shelter on lofty mountains and springs." Incidentally, the word 'Messiah' in Persian means 'great

traveller' and Max Mueller says in his *Sacred Books of the East* (Vo. XI), that the sound 'y' in English is equivalent to the sound 'ya' in Arabic. It is plausible that the name 'Messias' in Buddhist literature refers to Messiah and stands for the same person.

After his crucifixion, his wounds healed, Jesus migrated towards the east with his mother Mary and his beloved disciple Thomas. Mary could not survive the rigours of the journey and died at Murree, near Islamabad, on the Rawalpindi-Srinagar route. The town, it is noteworthy, derives its name from Mary and till the turn of the last century was also spelt as such.

Of the five places mentioned in the Old Testament, the land of promise, Bethpeor, literally means the place of opening. As the Jhelum river is also called 'Beth' in Persian and 'Veth' in Kashmiri, Bethpeor could be in the name of a place situated on the banks of the Jhelum. According to Kalhan's *Rajatarangini*, Bandipur, also known as Bethpur, is the place of opening as the valley of Kashmir opens out from this place and the Jhelum passes through a

gap into the Wular lake. Thus it could be inferred that Bethpur of Kashmir was the promised land where Jesus preached to his 'Children of Israel'.

In the Sanskrit epic *Bhavūāya Mahapurana* written in 115 A.D. by Maharshi Vedvyas, it is mentioned that once Raja Shalewahin (in the year 78 A.D.) visited the Himalayas where the king came across a dignified saintly looking person of fair complexion wearing white robes. Shalewahin asked him who he was. He replied: "Know me as the son of God (Ishouran) and born of a virgin. I am the preacher of the 'Mlechchh' religion and a follower of the true principles." On being asked what his religion was, he said: "Rajah, on the disappearance of truth and the destruction of traditions, I appeared there and through my work the wicked and the guilty suffered, and in turn, I also suffered at their hands." When again asked to further explain his religion, he said: "It is love, truth and purity of heart and for this I am called 'Is-Masceh' (Jesus Christ.)" The king returned after making his obeisance to him.

Pandit Jawaharlal Nehru mentions in his *Glimpses of World History*: "All over Central Asia, in Kashmir and Ladakh and Tibet and even further north, there is still a strong belief that Jesus or Issa travelled about there...there is nothing inherently improbable in his doing so." Be that as it may, the raging controversy as to whether Christ was ever in Kashmir is bound to continue unless further research is conducted into the subject. And what is more, to establish the veracity and authenticity of the radical theory, the mortal remains of Yuz Asaf in the Rauzabal tomb, will have to be exhumed and examined in a scientific way. The deductions from scholarly probes, however disturbing to the orthodox Christians, cannot be dismissed as an unfounded canard about their saviour. Unless the matter is investigated meticulously and scrupulously, critics of Christianity might harbour notions that being a proselytizing religion, the followers of Christianity are deliberately misled, and to win more converts certain events like Resurrection and Ascension are over-dramatised in the Bible, whereas the essence of Christianity is truth and godliness. But the question remains: will the so-called grave of Jesus Christ in Kashmir be permitted to be excavated for scientific examination?

D.K. Dixit

