



**THE  
NAZARENE KASHMIRI  
CHRIST**

**English Translation of the  
Question & Answer Session  
at  
“Dunyapur Multan”**

**One of the presentations of Publication Department  
LAJNA IMAILLAH, KARACHI (PAKISTAN)  
ON THE AUSPICIOUS OCCASION OF  
CENTENARY CELEBRATIONS  
(1889 – 1989)**

1. The story of Jesus' death on the cross and his having risen from the dead after three days and having bodily gone to heaven may deceive a gullible people holding fantastic beliefs, it cannot satisfy any reasonable person.  
(Enc. Brit. article on "Ascension")
  
2. "Irenaeus quotes from the presbyters who are claimed to have been in touch with the apostle John,.... that Jesus died when he was in his *aetas senior*, i.e. over forty or fifty.  
(*"The Literature of the New Testament"* p. 610 by the famous Biblical scholar Dr. James Moffatt)
  
3. "In the letter he also includes the fact that Jesus must have passed through and subjected to all the conditions of a complete human life from birth to old age and death."  
(*History of Dogma* by Dr. Adolf Harnack, Vol. II, 277-278)

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Question & Answer Session

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**“Dunyapur Multan”**

by

**Mrs. Mahmuda Amatus Sami Wahab**

( Secretary Cassette Programme

Lajna Imaillah Karachi )

One of the presentations of Publication Department  
**LAJNA IMAILLAH, KARACHI (PAKISTAN)**

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## PREFACE

This booklet is the English language rendering of the proceedings of the "Majlis-i-Irfan" (question/answer session) held in March 1982 at Dunyapur, district Multan, Punjab, with Hadhrat Mirza Tahir Ahmad, the present Head of the International Ahmadiyya Movement, in the chair. His discourse, presented here, has been very ably translated by the Cassette Programme Secretary of Lajna Imaillah, Karachi, Mrs. Mahmuda Amatus Sami Wahab who is the wife of Brig. (Retd.) Ch. Muhammad Abdul Wahab, from the original Urdu language audio cassette recording of the "Majlis-i-Irfan" sitting. The Majlis was attended, besides Ahmadis of the area, by a selected gathering of non-Ahmadis who had been specially invited to meet the venerable speaker and to listen to his discourse. The discourse mainly related to the doctrinal differences between Ahmadis and non-Ahmadis.

The efforts of Lajna Imaillah, Karachi, particularly their Cassette Programme Secretary, in making this publication possible are most praiseworthy and furnish palpable proof that Ahmadi women are also very much in the vanguard of service to Islam along with their brothers-in-faith. As such, the translator and Lajna Imaillah, Karachi deserve our appreciation and felicitation for bringing out this English rendering of Hadhrat Mirza Tahir Ahmad's discourse on this subject of central importance for serious students of Islam. The subject, which relates to questions surrounding the death, resuscitation, ascension and the second advent of Jesus Christ, comprehensively covered in this discourse, has remained shrouded in mystery until the advent of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad. I am confident that this publication will stimulate objective reflection amongst serious seekers of truth about these topics.

In this short introductory speech, and the question/answer session that followed, Hadhrat Mirza Tahir Ahmad has,

with cogence and logic, dealt with the fallacies encompassing the currency accorded to the belief that Jesus Christ is physically alive in heaven. His arguments are solidly anchored in Quranic texts and that of the New Testament. He has emphasized in his discourse that the irrational and thus untenable belief that Jesus Christ has been alive for a period close to 2000 years and that he will bodily descend to earth in the 14th Century Hijra would simply support the erroneous Christian doctrine imputing divine attributes to Jesus Christ. This Christianity-inspired belief of the present day Muslims has been clearly refuted by the Holy Quran in that when the enemies of our Holy Prophet Muhammad (peace be upon him) taunted him to ascend to heaven, Almighty Allah scornfully asked the Holy Prophet (peace be upon him) to tell them: "Say, Holy is my Lord. I am but a human being sent as a Messenger" (Bani Israel, Verse 94). This verse clearly and irrevocably establishes that human beings, created by God for this planet, cannot, for they are not designed to, ascend to heaven in their earthly bodies. Thus, Jesus Christ being a human being, could not have bodily ascended to heaven.

The episode of crucifixion as described in the Bible also indicates that Jesus Christ was taken off the cross alive within three hours, whereas it usually took three days for someone to die on the cross. In fact, the punishment of being put on the cross in those days was really not meant to bring about instant death but was aimed at a slow and agonizing death in at least three days.

In his discourse Hadhrat Mirza Tahir Ahmad has also dealt with a number of other questions relating to the claim of Hadhrat Mirza Ghulam Ahmad about the existence of the tomb of Jesus Christ in Srinagar, Kashmir, the fulfillment of prophecies of the Holy Quran and other scriptures about the advent of the Promised Messiah and Mahdi in the 14th century Hijra, and Hadhrat Mirza Ghulam Ahmad's claim to be the Promised Messiah and Mahdi in fulfillment of those prophecies. As such this booklet promises to be of immense interest and value to seekers after truth.

May Almighty Allah provide guidance and understanding to the readers of this useful booklet and shower

His blessings on Lanja Imaillah Karachi and the translator Mrs. Mahmuda Amatus Sami Wahab for bringing out this English version of the discourse of our beloved Hadhrat Khalifatul Messiah IV.

**Mirza Abdur-Rahim Baig**  
Naib Amir, Jama'at Ahmadiyya,  
Karachi.

## FOREWORD

Amongst the books that are being published by the Publication department Lajna Imaillah, Karachi on the auspicious occasion of the thanks giving Centenary Celebrations, this booklet "The Nazarene Kashmiri Christ" is a very beneficial addition. This is an English translation of Dunyapur Cassette of Majlis-e-Irfan held by Hadhrat Khalifatul Masih IV. The original Cassette is in Urdu that has been very ably translated into English by the Secretary Audio Video Cassette Programme Lajna Imaillah, Karachi, Mrs. Mahmuda Amatus Sami Wahab. After having read the English version Hadhrat Khalifatul Masih IV directed that it be recorded on a Cassette. The efforts of Miss Nasira Muzaffar are most commendable in recording this book in her voice on the Cassette.

The founder of the Ahmadiyya Community Hadhrat Mirza Ghulam Ahmad had declared that he was the Imam Mahdi and Messiah that was to come. According to the prophecy of the Prophet Muhammad (peace and blessings of God be upon him) one of the objects of the mission of the Messiah was that he would fight against the cross. This booklet is one of the most praiseworthy advancements in that direction. May God shower his unlimited blessings on all those who took pains and helped in bringing out this English version and preparing the Cassette.

**SALIMA MIR**

President Lajna Imaillah  
Karachi.

## ACKNOWLEDGEMENTS

When I started translating the Dunyapur cassette I wrote to Hadhrat Khalifatul Masih IV for his prayers and blessings. In reply Hazoor gave me permission to exclude any portion of the cassette. So I excluded the portion of Khatum-un-Nabiyyeen and added some historical facts on the death of Jesus Christ. This translation now deals only with the subject of the death of Jesus Christ.

I am grateful to Mrs. Amtul Bari Nasir Qureshi who wrote the Urdu version from the original cassette. Mrs. Hamza corrected the English translation, my husband Brig. Ch. Muhammad Abdul Wahab wrote the introduction and finally corrected the translation. And my cousin Aquil Ahmed Shaique transcribed it.

In 1983, I presented this translation to Hadhrat Khalifatul Masih IV on the occasion of Ijtema. He read the translation and directed that it be recorded on a cassette.

On the occasion of the Centenary Celebrations once again Mrs. Qureshi sent this translation to Rabwah. It was accorded approval, and permission for printing it was granted.

I pray to Almighty Allah that the cassette and the book may serve in spreading the message of Ahmadiyyat all over the world. Ameen.

**Mahmuda Amatus-Sami Wahab**  
W/o Brig. (Rtd.) Ch. Muhammad Abdul Wahab  
Secretary Cassette Programme  
Lajna Imaillah Karachi.

## INTRODUCTION

Dunyapur is a small town in the Multan district of Punjab. A sitting was held in this town in March 1982 with Hadhrat Mirza Tahir Ahmad in the chair. Amongst those present were a number of non-Ahmadi friends who asked questions concerning the death of Jesus Christ. Hadhrat Mirza Tahir Ahmad, who is now the head of the International Ahmadiyya Community, answered these questions. The question-answer session was conducted in Urdu. This is a translation from the original tape.

At the beginning, Hadhrat Mirza Tahir Ahmad made a short speech introducing the Ahmadiyya Community. He said that the fundamental difference between the Ahmadiyya Community and the other sects of Islam concerns the Messiah whose advent was prophesied by the Holy Prophet Muhammad (peace and blessings of Allah be upon him). The Ahmadiis believe that the promised Messiah has already arrived whereas the rest of the Muslims believe that he is yet to come.

The Ahmadiyya Community was founded by Hadhrat Mirza Ghulam Ahmad of Qadian (peace be upon him) who claimed in 1889 that he was the Messiah and the Imam whose advent was prophesied by the Holy Prophet Muhammad (peace and blessings of Allah be upon him). He declared that Jesus Christ is dead and that his second advent was to be through a person who would be raised in his image. Muslims in general have erroneously assumed that Jesus Christ would reappear in flesh and blood.

Hadhrat Mirza Ghulam Ahmad said that for hundreds of years Muslim scholars professed and propagated the belief that the promised Messiah would appear during the fourteenth century of Hijra. Such was the strength of their belief that they declared that even if there was just one hour left to the

end of the fourteenth century, the rotation of the earth would stop till the Messiah appeared. Now the fourteenth century is gone and past. Yet there is no mention of the Messiah from the pulpits. His advent is now a forgotten subject. Where is the Messiah who was to come?

While there are 72 Muslim sects awaiting the physical descent of Messiah from the sky, Ahmadis believe that "descent from heaven" is a figure of speech. It means coming with a mission from Allah (God). There is no bodily descent from heaven, nor is there bodily ascent to the heaven. We regard such a belief as heresy. If at all someone were to ascend to the heaven bodily and later to descend for the salvation of mankind, that person would have been the Holy Prophet Muhammad (peace and blessings of Allah be upon him) The Holy Prophet's enemies once taunted him and said, If you are truthful in your claim and if indeed you are from Allah, then ascend to the sky .

The Almighty  
taught the Holy Prophet this reply to their taunt:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۝

Sura Bani Israel Verse 94

"Say, Holy is my Lord! I am but a human being sent as a messenger".

These words embody a crushing reply to the foolish and frivolous demand of the non-believers. Allah is above such frivolities. These demands have nothing to do with the spiritual development of man for which divine messengers are raised. A human being, even one invested with prophethood could not indulge in such acrobatic feats. If Jesus Christ had indeed ascended bodily to the heaven, and his descent was to be bodily too, this verse would not be in this form in the Holy Quran. When the question of ascension and descent of the Holy Prophet arose, he was instructed by

the Almighty to say that it could not be, and to say that he was nothing but a human being and a messenger of Allah. How can it then be that in reference to Jesus Christ these two facts were forgotten? He, too, was a human being and a messenger of Allah! And in both aspects his stature is lesser than that of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) Therefore, we believe that Jesus Christ did not ascend to heaven physically. Like all other prophets, it was his soul that was exalted towards Allah.

**Brig. (Rtd.) Ch. Muhammad Abdul Wahab**

**Q. Is Jesus Christ still alive or did he die?**

**A.** If the Holy Quran, the traditions of the Holy Prophet or any other authoritative facts prove that Jesus son of Mary is alive, then Ahmadiyyat most certainly dies since its basis is the death of Christ.

Look at the facts. Firstly, the Holy Prophet prophesied repeatedly about the Second Coming of Jesus, son of Mary. Secondly, there is a belief that he is alive up in the heavens. These two factors when combined would lead to the conclusion that the same Jesus son of Mary will descend physically who was sent to the Israelites. On the other hand, if the Qurān, the Holy Prophet's Traditions, Christian scriptures and historical facts, all prove conclusively that Jesus son of Mary did not ascend to the heaven physically but died like all other prophets, then we will be compelled to re-examine the whole issue of the bodily ascension of Christ and his second coming in person.

The Ahmadiyya Community believes that Jesus son of Mary died a natural death and that his second advent is allegorical. So first of all we must establish the fact of his dying if we are to proceed further.

Take the Quran first. The most important verses which are quoted in support of the physical ascent of Christ are:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ  
رَسُولَ اللَّهِ، وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ  
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ  
بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ، وَمَا قَتَلُوهُ يَقِينًا  
بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ، وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٥٩﴾

Sura Al-Nisa Verses 158-159

The literal translation of this verse is "And for their (the Jews) saying 'we did kill the Messiah, Jesus, son of Mary, the Messenger of Allah; whereas they slew him not, nor crucified him, but he was made to appear to them like *one crucified*; and those who differ therein are certainly in a *state of doubt* about it, they have no *definite* knowledge thereof, but only follow a *conjecture*; and they did not convert this *conjecture* into a certainty.

On the contrary Allah exalted him to Himself and Allah is Mighty Wise."  
(Verse 158-159 Sura Al-Nisa)

These verses must be read in their context and against their background. The earlier verse 157 is

وَيُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

which means "And because of their disbelief and their uttering against Mary a grievous calumny." This very verse brings to light the claim of the Jews.

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ

Sura Al-Nisa Verse 158

In this verse the words "we did kill the Messiah, Jesus son of Mary, the Messenger of Allah are spoken by the Jews disparagingly, meaning "we have killed Jesus who posed as the Messiah and a Messenger of Allah." But Allah refutes their false claim by saying in the Holy Quran:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ

Sura Al-Nisa Verse 158

"They slew him not nor killed him on the cross." The words may also signify that the Quran first rejects the claim of the Jews and then proceeds to deny the particular way of killing by nailing to the cross.

If we see this verse in its context the Holy Quran says that the Jews are accursed and Allah has sealed their hearts, i.e.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ

#### Sura Al-Baqara Verse 8

Why are they accursed and why are their hearts sealed? This is because of the two false accusations that the Jews made against Jesus. Firstly about his (alleged illegitimate birth) and secondly about his supposed death on the cross which according to the Jewish law would be an accursed death. According to the Bible, anyone who claims to be a prophet, and claims to converse with Allah, but then dies on the cross by crucifixion is an accursed person.

The above verses refute the claim of the Jews that the birth as well as the death of Christ is accursed. The Holy Quran defends his birth by calling the accusation **بُهْتَانًا عَظِيمًا** a grievous calumny". (Sura Al-Nisa Verse 157)

Allah bears witness to Mary's purity by proclaiming in the Quran, "the mother of Jesus was a righteous woman" in support of her plea "no man has touched me". (Sura Mariam Verse 21)

As to the alleged "accursed death" of Christ Allah rejects the Jews' claim by saying in the Holy Quran.

## وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ

Sura Al-Nisa Verse 158

That they neither killed him by the sword nor by crucifixion. It is this refutation of the Jews' claim that has been siezed by the present day Muslim scholars to conclude that Jesus is still alive.

Such a conclusion is contrary to taqwa i.e. righteousness and fear of Allah. If it is said about someone that he is neither killed nor crucified it certainly does not mean that he is still alive. Continuance of life can be assumed only if there is a clear denial of death. If Allah had said that He too had not caused Jesus Christ to die only then would it be proved that he is still alive. Such is not the case. The Quran definitely and clearly states that Jesus Christ was alive when taken down from the Cross.

Q. What is the meaning of **وَلَكِنْ شُبِّهَ لَهُمْ**

Sura Al-Nisa Verse 158

A. In the Holy Quran Allah does not say that Jesus was neither slain nor crucified so he is alive. But Allah says

## وَلَكِنْ شُبِّهَ لَهُمْ

Sura Al-Nisa Verse 158

which means, "the incident was made doubtful to them," i.e. he was made to appear to them like one crucified. The Muslim scholars of today derive the theory that, "some other person was made to appear

like Jesus and was then crucified instead of him."

According to the Arabic dictionary **شَيْبَة** has two meanings (1) 'Likeness' and (2) "to be made doubtful." Both of them are correct.

Imam Razi who is a recognized scholar of Arabic language says, "if the preposition is used for Jesus Christ and it is he who is being spoken of then it would mean that his appearance was changed." It cannot be that someone else (a Jew) was made to look like Jesus and then crucified. Imam Razi takes the verse to mean that "the case was made doubtful for them." Ahmadis believe in the same meaning which is true according to the Arabic Lexicon and which befits the greatness of the Quranic verses.

Regarding its meaning and explanations the Holy Quran does not depend on outside supports and aids, not even Lexicons. In the same verse Allah says, "they have no definite knowledge thereof, but they only follow a conjecture, and they certainly did not kill him." The Holy Quran interprets **شَيْبَة** as "doubt" which conveys the correct connotation. Thus **شَيْبَة** means doubt, uncertainty, suspicion, conjecture, to say something without definite knowledge. The same thing is conveyed in various ways.

The Holy Quran refutes the claim of the Jews but acknowledges the doubt of the death of Jesus. This interpretation is not only in perfect harmony with the context but is also clearly borne out by all relevant facts of history.

**Q. Does the Bible support the doubt of the death of Christ?**

**A.** Yes. Look at the truth and the veracity of the Holy Quran. Even the Bible openly supports it. The incident narrated in the Bible is not of certain death but of doubtful death. The Bible proves both the Jews

and the Christians wrong. Instead of proving that Jesus was killed it proves that he was saved. Reflections on the sequence of incidents indicate that Jesus son of Mary was taken off the cross within three hours, whereas three days were required for killing someone on the cross. The cross was not an instrument for beheading or instant killing, rather it was a contraption for cruel death. The victim being kept without food or water, slowly died of pain, hunger, fatigue and exposure. In order to save Jesus, Allah brought about the events in such a sequence that the judgement against him was announced late on Friday. The next day was Sabbath which started with sunset. The reason being that in autumn the days were comparatively short. So according to this analysis Christ remained nailed on the cross for not more than three hours. The Bible and the Jews accept the fact that Jesus was taken down from the cross and they did not break his legs, although the legs of the two criminals who were crucified with him were broken. The Bible states that when his ribs were pierced, "blood and water gushed out". Blood certainly does not gush out of a dead body.

The meaning of the word **شَيْء** is brought out beautifully in another way. The Jews claim that they slew him but on examining the facts we find that they too were not sure that Jesus was dead. Jesus was not buried in the earth with the two criminals but was laid separately in a spacious sepulchre hewn out of a rock by his disciples. So, the Jews went to the governor Pilate and protested that until they got his body, how could they believe that Jesus was dead. This very statement proves the truth of the Holy Quran. The Jews themselves have expressed their doubt here which does not prove the death of Jesus but definitely proves their doubt about it. The Bible further continues to narrate, "They remembered also the prophecy of Jesus that he would show them the miracle of Jonah and would come out of the earth alive. So influenced by such misgivings, the chief priests and pharisees went to Pilate saying "Sir we

remember that the deceiver said, while he was yet alive—After three days I will rise again. Command therefore that the sepulchre be made secure until the third day."

On one hand they say

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

Sura Al-Nisa Verse 158

and yet on the other hand they are expressing such grave doubts. This proves that their claim is a mere fabrication.

**Q.** So far, it is a question of doubt. Is there any other proof of the life of Jesus after crucifixion?

**A.** Against the background of crucifixion, we find that there is an ointment called Marham-e-Isa (The ointment of Jesus). Bu Ali Sina (Avicenna) mentions this name in Al-Qanoon his well known book of medicine. Under the heading of Marham-e-Essa is written **بابہ دسویں کے نام کی مرہم** i.e., ointment named after twelve disciples, because apparently the twelve apostles of Christ prepared it. The ingredients of this prescription consist of medicines that heal wounds, stop bleeding, provide relief from aches and pains and are antibiotic. Nobody uses such medicines on a dead person. This medicine was applied on the body of Jesus Christ who was hidden from the people. See the issue from another angle. If an incident of injustice occurs in which an innocent person is killed, people raise a hue and cry over it. The dead body is shown around in order to gain sympathy. There is great commotion. The authorities concerned are interested in getting rid of the dead body so that the story of oppression is not spread among the people. But in this case the state of affairs is just the opposite.

The disciples hide Jesus Christ and the Jews are searching for him. This also proves that Jesus Christ was alive when he was taken down from the cross.

**Q. If Jesus Christ was alive then there must have been someone who had seen him?**

**A.** History is witness that after three days Jesus was seen moving about. He was in hiding during the day from the Jews and secretly met his disciples at night. It is written in Mark, "After leaving the sepulchre Jesus moved about secretly, lest the Jews should have him arrested again." Mary Magdalene and other disciples actually saw Jesus in person. Some of his disciples were terrified since they thought he was a ghost. So Jesus called out to them and said, "I am not a ghost!" He showed them his wounds to assure them that he was not a spirit but a man of flesh and blood, and that the body they saw before them was the same physical body that had been nailed to the cross.

In Luke, Jesus says to his disciples, "Why are you troubled and why is it that doubts come up in your hearts. See my hands and my feet, that it is I myself, feel me and see me, because the spirit does not have flesh and bones just as you behold that I have." And as he said this he showed them his hands and his feet. But while they were not believing for sheer joy and were wondering he said to them, "You have something to eat?" They were eating fish so Jesus put the fish on the bread and partook of it.

This incident proves two things, that he was alive, and that he was a human being in a body of flesh and blood and not a spirit.

If we go over all the events we find that an attempt was made to kill Jesus through crucifixion but there was not enough time to achieve this purpose. On piercing his side, blood gushed out. Later his

wounds were treated with an ointment. For three days he was not seen, then with the same wounds he re-appeared and he also ate food.

What conclusion do all these events lead to, that Jesus Christ was certainly alive or that he was dead? Throughout it is being said in the Quran that the Jews did not succeed in killing Jesus on the cross; instead he was saved. Allah says the whole matter was one of doubt and not of killing Jesus.

**Q.** Please explain the meaning of **بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ**?  
Sura Al-Nisa Verse 159

**Ans.** This is the verse in Sura Nisa. It would be appropriate to explain the Quranic Verse through the Quran itself. Let us search elsewhere in the Holy Quran, what is meant by **رَفَعَهُ** when Allah uses it for a person so that the exact meaning can be finally understood. There are two such references in the Holy Quran:

**وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۝**

Sura Mariam Verse 58

This expression is used in context with Prophet Idrees (may peace be upon him) about whose death there is no dispute. "We exalted him to a lofty station" The words are the same, i.e., "We exalted him"; meaning thereby that his status or office was raised or that he was blessed with nearness of Allah, but it certainly does not stand for his physical ascension to the skies.

The second example is in Sura Al'A'raf Verse 177.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ

which means, "And if We had pleased, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination".

The above mentioned Verse refers to Bal'am Ba'oor who, it is related lived in the time of Moses. He is reported to have been a virtuous man, but pride turned his head and he ended in disgrace. The Muslim theologians unanimously agree that he died and perished on the earth. **رَفَعَهُ** certainly does not mean that Allah pulled and dragged an unwilling person towards the skies and the person like a stubborn child clung to the earth. No scholar would translate it this way. Actually what is meant here is, that whatever qualities he was bestowed upon he should have used them righteously so that he could attain nearness to Allah, and be exalted. But instead he became wholly engrossed in worldly affairs and began to follow his evil desires and inclinations and rejected the truth. Both these examples show that the word **رَفَعَهُ** has been used to convey the meaning of spiritual exaltation or spiritual ascension and not physical ascension.

**Q.** Can you quote any tradition of the Holy Prophet in support of your answer?

**Ans.** Two examples from the traditions of the Holy Prophet can be quoted. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) says

إِذْ تَوَاضَعُ الْعَبْدُ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ السَّابِعَةِ  
بِالسَّلْسَلَةِ

The tradition describes the great and magnificent station of the followers of the Holy Prophet. God Almighty informed the Holy Prophet that those of his followers who bow and submit before Allah will be exalted and raised to the seventh heaven through the links of a chain. If the meaning of **رَفَعَهُ** is taken as "raising physically" then let us see how many followers of the Holy Prophet have been raised physically to the seventh heaven? On reflection we reach the conclusion that either **تَعُوذُ بِاللَّهِ** Allah made a wrong statement or that no followers of the Holy Prophet ever bowed and submitted before Allah. This cannot be true. We will accept that interpretation which befits the dignity and status of the followers of the Holy Prophet. The Muslim Theologians also accept unanimously that in this context **رَفَعَهُ** stands for the spiritual exaltation to the seventh heaven. The tradition points to the greatness of the followers of the Holy Prophet. Whereas the followers of the previous prophets were raised to the first or second heaven, Allah has given an assurance to the true followers of the Holy Prophet that if they are truly supplicant their spiritual advancement will not be confined to the limits reached by those who preceded them. If they bow and submit before Allah by one measure, they shall be raised spiritually by an equal measure. The more they submit the more shall they be exalted. So much so, that if they show complete submission to Allah they shall be exalted and raised to the highest imaginable heights, in other words the lofty station of the seventh heaven.

The second tradition consists of the words recited between the two prostrations during prayers.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي

وَاجْبُرْنِي وَارْزُقْنِي وَارْقُضْنِي

O Allah forgive me my sins and have mercy on me and guide me and protect me and reform me and provide me and exalt me.

## وَارْفَعْنِي

means O' Lord exalt me. If رَفَعَ here means physical ascension then the meaning may be something to the effect that, 'O Lord! I have prostrated once; now before the second prostration raise me physically to the heaven. The word وَاَرْفَعْنِي has a more becoming meaning. In the earlier mentioned tradition Allah had promised that whosoever from amongst the followers of the Holy Prophet submits he will be exalted. With that in mind the meaning is "O Allah, I have bowed and submitted before you, now you fulfil your promise and اَرْفَعْنِي exalt me spiritually." The Quran and traditions have always used the word رَفَعَ in the context of attainment of spiritual heights and nearness to Allah.

Q. In this Verse **بَلْ رَفَعَهُ اللهُ إِلَيْهِ**  
what is meant by **إِلَيْهِ** ?

Ans. Allah clearly says **إِلَيْهِ** towards me. After considering the use of the word رَفَعَ there is no room left for any doubt for God fearing people. The verse continues with the words **بَلْ رَفَعَهُ اللهُ إِلَيْهِ** i.e., on the contrary Allah exalted him to Himself. **إِلَيْهِ** means to Himself.

Since the Muslim scholars believe in physical ascension of Christ, we must ascertain the place to which the physical body of Christ was taken or raised. To do this, first of all we have to determine the abode of Allah. Now, Allah is everywhere, He is Lord of all the worlds, He surrounds the whole universe and is

present everywhere—on the earth and in the skies. Allah says in the Holy Quran that he is nearer to man than even his jugular vein. Since Allah is everywhere, his presence is free from direction. But Jesus Christ was a mere mortal. In which direction did his ascension take place? Where did his body go? If we believe in physical ascent then we will have to believe in the physical presence of Allah. It was in order to remove all such doubts that Allah used the word **إِلَيْهِ** which means "towards Him". This particular verse puts an end to all doubts for all times to come. It is a pity that the magnificent significance of the verse should be distorted to prove the utterly unfounded notion that Jesus was taken up to the heavens alive.

**Q. Is there any verse in the Holy Quran that definitely proves the death of Jesus Christ?**

**Ans.** In regard to the Holy Prophet Allah says in the Holy Quran.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ؕ قَدْ خَلَتْ مِنْ  
 قَبْلِهِ الرُّسُلُ ؕ أَفَأَمِنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ  
 عَلَىٰ أَعْقَابِكُمْ ؕ

Sura Aal-e-Imran Verse 145

It means, "And Muhammad is only a Messenger. Verily, all messengers have passed away before him. If then he dies or be slain, will you turn back on your heels?"

This verse has been revealed for the death of Holy Prophet Muhammad (peace and blessings of Allah be upon him). Although the Holy Prophet

attained eternal life spiritually, but he cannot be excluded from the group of messengers, and physically he cannot be beyond the divine law of death regarding prophets.

The word **خَلَا** used in this verse means "passed away." On a close study of the Quran one finds that the words are explained in the same verse. Allah says

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

"Verily all messengers have passed away before him." The question arises, how did they pass away? The answer is:

أَفَأَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

which means.

"Therefore if the Holy Prophet passes away like all messengers who came before him, if then he dies or is slain, will you turn back on your heels?" None of them escaped from **خَلَا** i.e., passing away. They either died or were slain. There is no mention of ascent to heaven. If physical ascension was another way of **خَلَا** i.e., passing away, was this fact beyond the knowledge of Allah?

This verse also consists of a great prophecy, that on the death of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) grave doubts would arise amongst his followers that perhaps the divine decree of passing away, which was applicable to all the previous messengers of Allah did not apply to him. It is also on record that the Holy Prophet died seven years after the revelation of this verse. On his death Hadhrat Umar stood up in the mosque at Madina with a drawn sword in hand and

said, "whoever says that the Prophet of Allah is dead, I will cut off his head. He is not dead but has gone to his Lord." This announcement was the result of the true love that the followers of the Holy Prophet had for him. And it also fulfilled the prophecy. All the followers had gathered at Madina and none of them could believe that the Holy Prophet had died.

At this stage, Hadhrat Abu Bakr, who was away at the time of the Holy Prophet's death hurried back. He went straight into the Prophet's chamber, and seeing that he was dead, kissed his forehead, saying, "Sweet Art thou in death as thou wert in life, and surely Allah will not bring on thee two deaths." The first being the death of the Prophet and second the death of his message. Then he came out strong and firm and he asked Hadhrat Umar to sit down. Then addressing the companions who were gathered in the mosque, he recited to them:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ  
الرُّسُلُ ۗ أَفَأَبْرَأُ مِنَ الَّذِينَ أُوتِيتَ أَنْفُسَهُمْ  
عَلَىٰ أَعْقَابِكُمْ ۗ

Sura Aal-e-Imran Verse 145

meaning, O followers! In spite of his most exalted station, Muhammad is but only a prophet. The divine law and this verse of the Holy Quran proclaim that all prophets before him have passed away. Therefore, if his death comes about, it does not in any way reduce the grandeur of his prophethood. Since all the prophets before him met with the same fate, his should not cause faithfuls to waver in their faith.

Hearing this timely recital, Hadhrat Umar and all others were convinced of the death of the Holy Prophet (peace and blessings of Allah be upon him) and were over powered with grief. According to a

tradition, he fell unconscious. On regaining consciousness, he said; he felt as if the verse had been revealed for the first time.

The verse also negates the idea that any prophet has risen to heaven, for it was used to refute Hadhrat Umar's contention to the effect that the Holy Prophet had not died but had risen to heaven. The verse thus proves without a shadow of doubt, that Jesus too, who was one of the prophets before the Holy Prophet Muhammad, is not physically alive in the heavens (as some present day Muslims following the Christian belief erroneously think). He is certainly dead, as proved by the verse and its acceptance by the companions on the occasion of the death of the Holy Prophet. The companions had deep love for the Holy Prophet, yet they accepted that none of the Messengers of Allah was excluded from the divine decree.

Q. The word **نَزَلَ** is mentioned in the traditions of the Holy Prophet in connection with the coming of Jesus Christ. Could you please explain what it means?

A. The word **نَزَلَ** or **أُنزِلَ** which has been mentioned in the traditions means to be sent down, or to be caused to descend. When used in reference to Allah the word **أُنزِلَ** would mean "to be revealed". None of the traditions mention "the descent from the skies", they only say **أُنزِلَ** he sent down or caused to descend. The Muslim scholars of today assume that the only meaning of **أُنزِلَ** is "descent from the skies". This meaning can only be applied if it is assumed that someone has ascended bodily to the skies; only then will he descend physically. Let us determine whether the Holy Quran uses **أُنزِلَ** for physical descent from the skies or for something else.

In Sura Attalaq Verses 11 & 12, Allah says in the Holy Quran:

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝ رَسُولًا

"Allah has indeed sent down to you a Reminder — a Messenger."

The expression **أَنْزَلَ اللَّهُ** i.e. "Allah has sent down" has been used only for the Holy Prophet throughout the Holy Quran and for no other prophet. While mentioning animals in Sura Al-Zumar Verse 7, The Holy Quran says:

وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَنْوَاجًا ط

"And Allah has sent down for you of the cattle eight pairs."

This verse mentions quadrupeds, animals of daily use for man which are used for milk and meat, etc.

Again in Sura Al Hadid Verse 26, Allah says

وَأَنْزَلْنَا الْحَدِيدَ

"and we sent down Iron"

On examining these three verses together the meaning of **نَزَلَ** becomes quite clear. Amongst the minerals Iron is the most advantageous. Amongst animals, cattle **أَنْعَام** and amongst the prophets the most beneficent of all is the Holy Prophet Muhammad (peace and blessings of Allah be upon him). There has neither been a greater prophet in the past nor will there ever be. Thus we arrive at the conclusion that the Holy Quran uses the word **أَنْزَلَ** for those things that are most advantageous and

beneficial to mankind in every group of things and not for those that are ordinary, mediocre or weak. And it certainly does not stand for the meaning of physical descent from the skies.

Iron and animals never drop from the sky. Animals are born, iron is dug out of the earth. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) too was born in this world. He did not descend from the heaven. Therefore, the use of the word **نزول** in the traditions conveys the meaning that the whole world will benefit greatly from the Promised Messiah. What are those benefits? Muslim scholars of all sects believe that the resuscitation and resurgence of Islam are linked with the advent of the Promised Messiah, son of Mary and with the appearance of Imam Mahdi. After his advent, people will see the light of truth and enter the fold of Islam in large numbers. Islam shall dominate the whole earth Inshallah. What greater benefit can there be for the world than this.

With the acceptance of the death of Jesus Christ, the question arises who then will the "Son of Mary" be? Allah had revealed to the Holy Prophet that the expression "Son of Mary" has been used as an allegory.

There are two traditions in Hadith Bokhari which mention that the Holy Prophet was shown both the earlier Messiah and the Messiah who was to come in a dream. He saw the earlier Messiah who was sent to the Israelites. This Messiah was of pink complexion, his hair was curly and his chest and shoulders were broad. This is a description of Palestinian features. The Holy Prophet says in the same tradition that he also saw the Messiah who was to come and kill the Anti-Christ. This Messiah had a wheatish complexion and straight jet black hair. Thus the Holy Prophet gave two separate descriptions of the features of a person with the same name. The dream of the Prophet is definitely a revelation. This tradition, therefore, not only

proves that Jesus Christ is dead but also establishes the fact that the Messiah, son of Mary, and the Messiah to come are two separate individuals.

**Q. Did anyone witness the burial of Jesus Christ, or see his dead body? What do the Quran and history say about it?**

**A.** The Holy Prophet, History and the Gospels do not have a single recorded statement of an eye witness to the effect that Jesus had died on the cross, or that he was dead when he was taken down from the cross, or that he was dead when he was placed in the sepulchre. It is narrated that he was only kept in a sepulchre in which two men were seen sitting by his side. This question has arisen because the concept of a grave today is quite different from the Palestinian tombs, which were in fact large rooms or caves hewn or excavated in rocks, and the corpse was placed in it. The Bible narrates the incident that, "Joseph from Arimathea, a city of Judeans, went to Pilate and asked for the body of Jesus. And he took it down and wrapped it up in a fine linen and laid him in a tomb in which no man had yet lain."

Again in John, it is written, "Incidentally at the place where he was impaled there was a garden, and in the garden a new memorial tomb in which no one had yet been laid.....then Simon Peter also came following him; another disciple and he entered the memorial tomb and he viewed the bandages lying, also the cloth that had been upon his head, not lying with the bandages but separately rolled up in one place. At that time, therefore, the other disciple who had reached the memorial tomb first also went in."

These narratives strengthen and establish the stand of the Holy Quran about the doubt of slaying. The Jews had their own doubts and none of the disciples was present at the scene of crucifixion, all having fled when Jesus was taken to Calvary.

H. Spencer Lewis writes in his book "Mystical life of Jesus" that, "There was no medical autopsy, no stethoscope test, no inquest with the aid of the evidence of those who were last with him". All these facts of history prove Jesus survived crucifixion and also that there is no trace of his tomb in Palestine.

**Q. If there is no trace of his tomb in Palestine, the scene of his early missionary activities, where then did he go and live and die after the event of crucifixion?**

A. People are ready to believe that Allah raised Christ to the fourth heaven, but they find it difficult to believe that Allah took him to Kashmir. The Holy Quran and the Bible recount the reasons and philosophy of his going to Kashmir.

In reference to Mary and her son the Holy Quran says:

وَأَوَيْنَهُمَا إِلَىٰ رُبُوعٍ ذَاتِ قَدَارٍ وَمَعِينٍ ۝

Sura Al Mu'minin Verse 51

which means, "And We gave them refuge on the elevated land of *green* valleys and springs of running water."

In this verse Allah has made it clear where Jesus and his mother went after the incident of crucifixion. They certainly did not go to heaven but to a beautiful plateau with meadows and springs of water which is an apt description of Kashmir.

His migration from Palestine is not at all surprising, as the Bible states that while yet in Palestine, Jesus had given sufficient indications, though in parables and proverbs, that in some future

time he would have to leave Palestine for another country. He had also foretold that after having delivered his message to the Israelites in Palestine he would go to seek the Ten Lost Tribes of Israel and bring them back into the Master's fold. Even the Jews themselves in Jesus' time believed that the Lost Tribes of Israel had dispersed in different lands.

It is an invariable Divine Law that Allah's messengers are at first rejected and persecuted but eventually they succeed and their rejecters come to grief.

In consonance with this Divine Law, Jesus, the last Israelite Prophet also met with severe persecution at the hands of his opponents. They got him nailed on the cross. But true to His law and promise God Almighty delivered him from the accursed death by crucifixion. To offset his seeming failure in the early stages of his mission, Allah gave him shelter along with his mother in a land full of green meadows and running springs where his mission prospered and he lived to a ripe old age. Jesus' death, like his birth, has become a subject of great controversy. Some confusion and doubt still persists as to how and where he passed the last days of his crowded life.

If we can determine, that before the event of crucifixion ten out of twelve tribes migrated to the East, Jesus and his mother will be found wherever all the factors mentioned in the verse combine.

History and Anthropology affirm the fact that the people living in Kashmir are not the original inhabitants.

If we trace History we find that after the death of Solomon and in the reign of his cruel and worthless son whom the Quran calls "the worm of the earth" (in chapter 34 i.e. Sura Saba Verse 15) a revolt headed by Jeroboam split the Jews into two perpetually hostile camps. The major section, the Ten Tribes, assumed

the name of Israel and the two tribes of Judah and Benjamin came to be known as Judah. At the invitation of the King of Judah, the Assyrians, under Tiglath-pileser Shalmaneser and Sargon invaded Samaria, the capital of the Ten Tribes, destroyed it and carried the Ten Tribes as captives to Assyria, Mesopotamia and Medea. Later on the Assyrian Kingdom was destroyed by the combined armies of Babylonia and Medea. When Zedekiah, the King of Judah, revolted against Nebuchadnezzar, the latter, laid siege to Jerusalem, completely destroyed the temple and carried almost all the inhabitants into captivity. The Ten Tribes were forever lost to the Palestinian Jewry, (Jews) because when the Assyrians and the Babylonians extended their territories to the East, they carried their captives, the Ten Tribes of Israel to Iraq and Persia for the purpose of colonization and later when the Persians under Darius and Cyrus extended their territories still further East, to Afghanistan and India, these Jewish tribes migrated with them to these countries and they became settled in the East and were forever lost to the Western Jewry.

Thus as a result of their conquest first by the Assyrians and Babylonians and then by the Persians the Jews were dispersed to Persia, Afghanistan and Kashmir and even to Khurasan, Samarkand and Bokhara. The Kashmiris and Afghans of today are the descendants of those "Lost Ten Tribes of Israel". The fact is quite evident from the traditions, history and written records of these two peoples. The names of their towns and tribes, their physical features, their customs, habits, mode and manner of living, their dress, etc., all point in the same direction. Their ancient monuments and old inscriptions also support this view.

The fact that there are many places, persons and tribes in Afghanistan and particularly in Kashmir which are named after Israelite names, and that the customs, habits, manners, mode of life, form of dress

of the Kashmiris, and their physical features resemble those of the Jews, coupled with the fact that their folklore is full of Jewish stories and their language possesses hundreds of words which in pronunciation and meaning are identical with Hebrew words and that the name Kashmir is in reality Kashir meaning, "like Syria" (or it seems to have been named after Kash, or Cush, a grandson of Noah), impart a certainty to the view that the Afghans and Kashmiris are largely the descendants of the Lost Ten Tribes of Israel which is incapable of being assailed.

After crucifixion Jesus felt that he was a hunted man and that if he remained in his native place he would be arrested again and would probably be killed. He, therefore, went into hiding. The news having reached him of the cruel persecution of his disciples he was sorely distressed, and in extreme agony of spirit exclaimed, "the foxes have holes and the birds of the air have nests; but the son of man hath not where to lay his head." (quoted from Math. Chapter 8 verse 20). He decided to leave Palestine forever. From Jerusalem he went to Nazareth and from Nazareth to Damascus where he stayed for some time at a place which is known to this day as Maqam-e-Isa. It is stated in Raudat-al-Safa and Jami 'al-Tawarikh that finding himself insecure even in Damascus he left for Nasibin. Tabari relates that he did not feel safe even in Nasibin and he left for far off Kashmir. Finding it unsafe to travel under his real name he henceforward, travelled under the assumed name of Yuz-Asaf (Yuz in Hebrew being the same as Yasu and Asaf meaning gatherer). Henceforward, Jesus becomes Yuz-Asaf and is known by this name till his death. On his way from Nasibin to Kashmir he passed through Iran and Afghanistan. At last he reached his destination.

The last vestiges of doubt as to Jesus's travel to Afghanistan and Kashmir are dispelled by that very useful book "The Unknown Life of Jesus" written by Nicholas Notovitch, a Russian traveller who visited the

Far East in about 1877. He calls Kashmir "the valley of eternal bliss" which may be regarded as an apt rendering in English of the Quranic words:

## ذَاتِ قَرَارٍ وَمَعِينٍ

Kanz-ul-Ammal, Vol 6 concedes that records of Jesus Christ's activities came to be kept after he had come to Afghanistan and Kashmir and had preached his Message to the Israelites living there and after hundreds of people had accepted him and he had lived an eventful life to the very ripe age of 120. Early Christian writers and dignitaries of the Church were forced to admit that Jesus had lived up to old age and died full of years. In his "An Introduction to the Literature of the New Testament" (page 610) the famous Biblical scholar, Dr. James Moffatt writes "Irenaeus quotes from the presbyters who are claimed to have been in touch with the apostle John .....that Jesus died when he was in his *aetas Senior*, i.e. over forty or fifty. Monsignor Louis Duchesne writes in his book "Early History of the Christian Church" Vol. 1 page 105 "According to tales current in the days of Papias the Lord lived to a great age..... *aetas Senior*".

Again in "History of Dogma" Vol. II page 277-278 Dr. Adolf Harnack writes "that in the letter he also includes the fact that Jesus must have passed through and been subjected to all the conditions of a complete human life from birth to old age and death".

It is also in keeping with the time-honored practice of Allah's messengers that they have to do Hijrat (migration) after they are entrusted with a Divine mission and Jesus too was true to this prophetic tradition. Jesus came to Afghanistan and Kashmir because according to John "other sheep which are not of this fold lived there." His mission could not have become complete unless he should have brought

those sheep into the Master's fold.

Recent research about Jesus's travels in the East lends powerful support to the Notovitch's book. In "Heart of Asia" Professor Nicholas Roerich writes, that in Srinagar we first encountered the curious legend of Christ's visit to the place. Afterwards we saw how widely spread in India, in Laddakh and in Central Asia, was the legend of the visit of Christ to those parts.

Jawahar Lal Nehru records in "Glimpses of World History", that all over Central Asia, in Kashmir and Laddakh and Tibet and even further north, there still exists a strong belief that Jesus or Isa traveled about there.

In Sutta Bhavishya Maha Purana page 282, translated by Dr. Shiv Nath Shastri and quoted by Robert Graves and Joshua Podro in "Jesus in Rome". It is quoted that one day Raja Shalewahn went to a country in the Himalayas. There he saw a Raja of Sakas (foreigners) at Wein, who was fair of colour and wore white clothes. The Raja asked him who he was. He replied he was Yusashaphat or Yuz Asaf and was born of a woman, (according to another report, "born of a virgin"). The Raja asked him about his religion. He replied, "it is love, truth and purity of heart and on account of this I am called 'Isa Masih'.

Michael Burg in his book "Among the Derveshes" says that there lives a tribe around Herat in Afghanistan which styles itself as Christian Muslim. When the author asked the tribal chief Aba Yahya about this strange juxtaposition of a Christian and Muslim in the same breath, the chief replied that the prevailing version of the Bible is corrupted and incorrect. According to him Jesus did not die on the cross but was taken down from it alive. Neither did Jesus ascend physically to the sky. While he was migrating, on his way to Kashmir he preached to the tribe and the tribe believed in him. The chief said that the tribe still has the original Bible with them.

This Bible contains the prophecies concerning the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and that is how they came to believe in Islam. Since they discovered the Divine light through Christ they call themselves Christian Muslims i.e. Christians converted to Islam. Aba Yahya also said that they called the Christ as the Nazarene Kashmiri Christ for the reason that his birth place is Nazareth and he died in Kashmir.

Research on the subject is in progress. There are books that state that Christ was alive when he was taken off the Cross. He had bled and this blood got smeared on the shroud in which he was wrapped. This shroud is the famous shroud of Turin. Latest techniques of analysis when applied to this shroud have shown that it is the same in which Jesus Christ was wrapped after his removal from the Cross.

When it is established that Jesus did not die on the Cross and that after having recovered from his wounds and being afraid of his life he left Jerusalem for the East, and when it is also established that the Afghans and the Kashmiris are the descendants of the Ten Lost Tribes of Israel and that in the fulfillment of the prophecies of the prophets of yore, Jesus had to search for these tribes to reclaim them, there remains no doubt about the fact that he did come to Afghanistan and Kashmir and it is in no way against the Holy Quran or the Bible.

**Q. Does any tomb of that period exist in that area? And is any Prophet buried in that tomb?**

**A.** There is a tomb in Khanyar street, in the city of Srinagar, Kashmir called Rauzabal and is variously known as the tomb of Yuz-Asaf, of Nabi Sahib, of Shahzada Nabi and even of Isa Sahib.

According to well-established historical accounts this Yuz-Asaf came to Kashmir more than

1900 years ago and preached in parables and used many of the parables as Jesus did. Moreover, Yuz-Asaf is a Biblical name meaning "Yasu, the gatherer" which is one of the descriptive names of Jesus according to his mission.

It is recorded in Tarikh Azami pp. 82-85, that the tomb next to that of Sayyid Nasir al-Din is generally known as that of a Prophet who was sent to the inhabitants of Kashmir, and the place is known as the shrine of a Prophet. He was a Prince who came to Kashmir from a Foreign land. He was perfect in piety, righteousness and devotion; he was made a Prophet by Allah and was engaged in preaching to the Kashmiris. His name was Yuz-Asaf and he was a descendant of Moses.

On page 358-359 of Ikmal al-Din, it is mentioned that, "Yuz-Asaf wandered about in several lands till he reached a country called Kashmir. He travelled in it far and wide, and lived and stayed there till death overtook him".

John Noël wrote in his article in Asia in October 1930. "Kashmir legend, I have been told contains reference to a Prophet who lived here and taught as Jesus did by parables, little stories that are repeated in Kashmir to the present day."

Tafsir al-Manar records in vol. 6 "The flight of Jesus, therefore to India and his death in Srinagar is not foreign to the truth rationally or historically".

As the linguists well know, it would be nothing strange for Jesus or Joseph to become Yuz-Asaf through the passage of time. At the same point, at times he disappears from one place and reappears at another. There is a grave too in Srinagar. The direction of the grave is a pointer which tells us that it is not a Muslim's grave because instead of lying North South as Muslim graves do, this one lies East West. All available facts combine to confirm the truth



