

# **Book Review: 'Jesus died in Kashmir: Jesus, Moses, and the Ten Lost Tribes of Israel' by A. Faber-Kaiser**

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## **Introduction**

A. Faber Kaiser, a philosopher and a scholar of comparative religions, heard of the 'Kashmir Hypothesis' and became interested when he discovered that there was a tomb in Kashmir that belonged to Jesus. He himself decided to go to Kashmir and investigate the hypothesis more thoroughly. In his book, he examines the evidence and presents historical and physical proofs, that Jesus Christ, in fact, survived the crucifixion, and travelled East, to find the "Children of Israel," in order to complete his mission. The purpose of this book was to inform a large sector of the public about the possibility that Jesus did not die on the cross and did not ascend physically to heaven. This possibility is not widely known.

The accepted Christian dogma regarding Jesus is that he was crucified at noon on a Friday, and then on the same day before sunset, the body was taken down from the cross and his body was given to Joseph of Arimathaea and was laid to rest in his sepulcher. A large stone blocked the entrance of the tomb and on Sunday, the body was gone from the tomb. In this way, the Biblical prophecy was fulfilled and Jesus had risen from the dead. After visiting his disciples, he ascended to heaven to sit on the right hand of God. The author incidentally points out regarding this Biblical description that "there is no historical evidence that Jesus did die on the cross, and there is no record that anyone witnessed the resurrection." He further says, "but there is considerable evidence that a man with the same ideas and philosophy as Jesus set out eastwards at precisely this time, leaving behind him a trail of proof of his life and acts. This man made his way to Kashmir, where he remained until death" (Faber-Kaiser, p. 1-2). In addition, the author points out that "there is evidence that Jesus visited Kashmir during his youth, of which the Bible says virtually nothing more than that he visited Jerusalem when he was twelve" (Faber-Kaiser 2-3).

## **The Silence of the Gospels**

The four canonical gospels mention the events regarding the birth of Jesus but then jump ahead to when he was 30 years of age when he was baptized by John and began his ministry. The Bible does mention Jesus at the tender age of 12 and says,

"And when he was twelve years old they went up to Jerusalem according to the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it...And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors both hearing them and asking them questions. And all that heard him were astonished at his understanding and his answers" (Luke 2: 39-28).

So what exactly happened to Jesus from age 12 to age 30? The Bible is silent regarding this part of Jesus' life. But as mentioned before, the author hypothesizes that during his youth, Jesus travelled to Kashmir, and proposes evidence which is examined below.

### **Jesus in Kashmir during his Youth**

Several manuscripts were discovered by Nicolai Notovich<sup>1</sup>, a Russian traveler and journalist of the 19th century, at the lamasery of Hemis, which houses a vast library of religious books. In his works, titled, "The unknown life of Jesus Christ," published in 1894, Notovich says that at the lamasery of Hemis, he learned of the "Life of Saint Issa, best of the sons of men."<sup>2</sup> These manuscripts mention that "Jesus had been in India and in the most northerly regions of Tibet and of Ladakh precisely during these eighteen years of which the Bible says nothing of his whereabouts" (Faber-Kaiser, p. 11-12). The manuscripts describe the life and work of Prophet Isa, who was known to spread the sacred doctrines in India and among the sons of Israel. Notovich requested the chief lama at the lamasery of Hemis, to read to him, through an interpreter, the manuscripts that mentioned the Tibetan version of the "Life of Issa." The manuscripts had been translated from Pali to the Tibetan language. Mostly, only the great lamas knew about Isa because they had dedicated their entire lives to the study of the scrolls where the works of Isa are initially mentioned. The lama told Notovich that Isa was highly respected among the Buddhists.

A portion of what Notovich reports from the manuscripts at Hemis beginning at section 4, verse 5 is as follows:

"Not long after, a beautiful child was born in the country of Israel; God himself spoke through the child, explaining the insignificance of the body and the greatness of the soul. The child's parents were poor, and belonged to a family who were distinguished for their piety and had forgotten their ancient grandeur on earth, celebrating the name of the Creator and giving thanks for the misfortunes that had been bestowed upon them. In order to reward this family for having remained firm in the path of truth, God blessed their first-born and chose him to redeem those who had fallen into disgrace and to heal those who were suffering. The divine child, to whom they gave the name of Isa, started talking of the one and indivisible God, even while a child. He exhorted the great misguided masses to repent, and cleansed them of their sins. People came from everywhere to listen to him and were amazed at the wisdom that flowed from his youthful lips; the Israelites maintained that the Holy Spirit dwelt in this child...It was at that time that Isa had disappeared secretly from his parent's house. He abandoned Jerusalem and set out towards Sind, joining a caravan of merchants, intending to improve and perfect himself in the divine understanding and to study the laws of the great Buddhas."

The manuscript then continues that at the age of 14, he crossed Sind and his fame spread far and wide. He preached about "combating idolatry and speaking of a unique, all-powerful God.

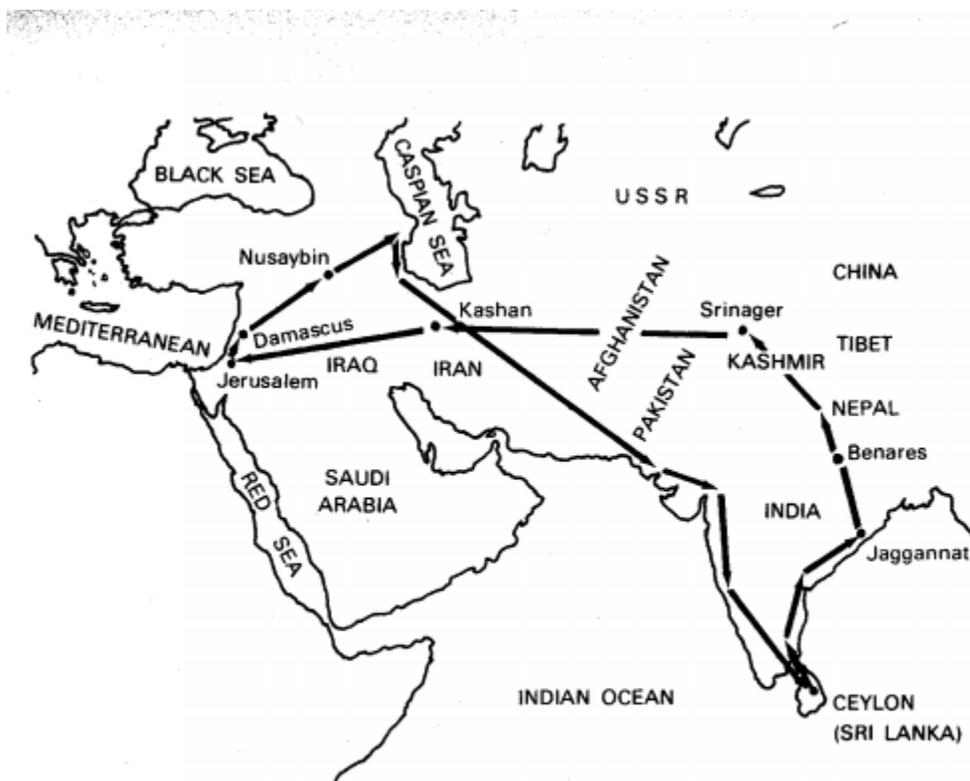
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<sup>1</sup>Nicolai Notovich was a Russian traveler who explored the region of Ladakh, also known as "Little Tibet" which borders Kashmir.

<sup>2</sup>[http://en.wikipedia.org/wiki/Nicolas\\_Notovitch](http://en.wikipedia.org/wiki/Nicolas_Notovitch)

He gravely condemned the doctrine that gives men the power to rob other men of their human rights, and taught that God had not established differences between his sons, all of who he loved equally” (Faber-Kaiser, p. 18). He traveled through Persia preaching the same message, and priests were becoming more alarmed and forbade the people to listen to his words. He arrived back to Israel at the age of 29. The next part of the Tibetan version of Jesus’ life as narrated by Notovich, greatly coincides with the version of the Bible.

In this light, the Tibetan manuscripts provide a logical explanation of Jesus’ youth years and provide evidence that Jesus had traveled to Kashmir before returning to Israel.<sup>3</sup>



Route of Jesus's supposed first journey to India.

### **Biblical Evidence that Jesus did not Die on the Cross**

It is evident from the Biblical account that Pontius Pilate, the governor of Judea at the time of crucifixion, was against crucifying Jesus Christ. In Matthew 27:24, “When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.”

Further, Pilate, in his letter to Tiberius Caesar<sup>4</sup> about Jesus Christ, says:

<sup>3</sup>On a side note, the Ahmadiyya Muslim Community are not convinced of the authenticity of Notovich’s testimony (Faber-Kaiser, p. 12).

“Later my secretary told me that he had never read in the works of philosophers anything that could be compared with the teachings of Jesus, and that he was neither leading people astray nor an agitator. That is why we decided to protect him. He was free to act, to talk, and to call a gathering of the people. This unlimited liberty provoked the Jews, who were indignant; it did not upset the poor but it irritated the rich and powerful. Later I wrote a letter to Jesus asking for an interview at the Forum. He came. When the Nazarene appeared I was taking my morning stroll, and, looking at him, I was transfixed. My feet seemed fettered with iron chains to the marble floor; I was trembling all over as a guilty person would, although he was calm. Without moving, I appraised this exceptional man for some time. There was nothing unpleasant about his appearance or character. In his presence I felt a profound respect for him. I told him that he had an aura around him and his personality had an infectious simplicity that set him above the present-day philosophers and masters. He made a deep impression on all of us, owing to his pleasant manner, simplicity, humility, and love. These, worthy sovereign, are the deeds that concern Jesus of Nazareth, and I have taken time to inform you in detail about this affair. My opinion is that a man who is capable of turning water into wine, who heals the sick, who resuscitates the dead and calms rough seas **is not guilty of a criminal act**” (Faber-Kaiser, p. 24).<sup>5</sup>

Aware of Jesus’ innocence, Pilate offered a deal to the crowds, to either save Jesus’ life or that of Barabbas, a notorious criminal, but the crowd chose the latter. (Ahmad, p.74).

Clearly, Pilate did not wish Jesus to die. But since the Jews declared Jesus a rebel who wanted to be king and therefore threatened Pilate that if he set Jesus free, he would be disloyal to Caesar, and Pilate could not afford to lose his seat as a governor, so he had to carry out the crucifixion in way that Jesus can survive it. Therefore, Pilate arranged for the crucifixion a few hours before the beginning of the Jewish Sabbath, sunset on Friday. Per Jewish law, criminals could not be left hanging after the Sabbath had begun.

Evidently, Jesus remained on the cross for a few hours, as he was nailed to and lowered from the cross on the same day. One has to understand that crucifixion does not hasten death, rather it is a prolonged torture lasting several days. “Death eventually came through hunger and thirst, the inclemency of the weather, or attacks by birds of prey or other beasts. On some occasions it was speeded up by breaking the criminal’s legs, and at other times the ordeal of hanging on the cross was considered sufficient punishment and the victim was taken down after a day or so and allowed to live. If the crucifixion wounds were carefully treated, it was possible to recover”(Faber-Kaiser, p. 26).

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<sup>4</sup>Tiberius Caesar was the Roman emperor from 14 AD to 37 AD.

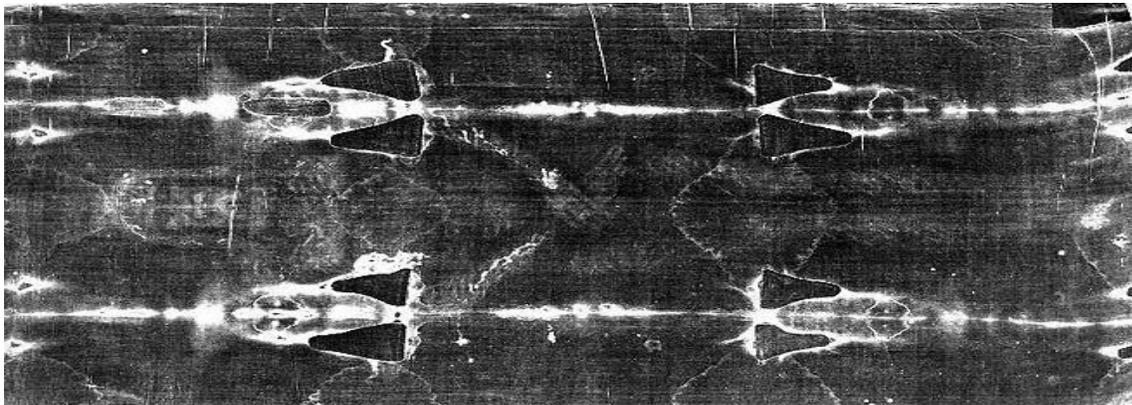
<sup>5</sup> The original letter is preserved in the Vatican Library in Rome, and it is possible to acquire copies of it at the Library of Congress in Washington D.C., USA.

Bear in mind that Jesus was only on the cross for 3-4 hours<sup>6</sup> and Jesus' body was taken down without his legs being broken, whereas the legs of the two thieves hanging along with him, were broken, to confirm that they died. From this evidence, it can be deduced that Jesus did not die on the cross. Further, when the centurion pierced Jesus' side with a lance, in order to test if he were dead, "forthwith came there out blood and water" (John 19:24).

"If he was dead and his heart had stopped beating, such active bleeding as causing the blood to rush out or gush out would be impossible. At most coagulated blood and plasma could have passively seeped out. But that is not the picture which the New Testament presents, it says that blood and water rushed out. As far as the mention of water is concerned it should not be surprising for Jesus to have developed pleurisy during the extremely exacting and punishing hours of trial that he spent upon the cross. Also, the stress of the Crucifixion could have resulted in exudates from the pleura to collect like bags of water, which is medically termed as wet pleurisy. This condition, which is otherwise dangerous and painful, seems to have turned into an advantage for Jesus because when his side was pierced the swollen pleura could easily have played the role of a cushion protecting the chest organs from being directly penetrated by the spear. Water mixed with blood rushed out because of an active heart" (Ahmad, 77-78).

This is further proven by the evidence provided by the Turin Shroud, the cloth in which Jesus' body was wrapped while in the sepulcher.

### **The Turin Shroud**



Photograph of the Shroud of Turin (shroud.com).

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<sup>6</sup>"And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, LAMA SABACHTHANI, My God, My God why hast thou forsaken me?" This shows that Jesus retained his consciousness up to the ninth hour of the day and then he fell into a swoon, mistakenly taken to be death. The observers were neither physicians and didn't have any chance to medically examine him.

Documentation of the Turin Shroud goes back to the ninth century to when it was in Jerusalem. The shroud is three feet seven inches wide and fourteen feet three inches long. Experts have measured the imprint of the body on the shroud from five feet four inches, to six feet two inches.

In 1969, Professor Max Frie, a distinguished criminologist and director of scientific laboratory of the Zurich police, analyzed the Turin Shroud for the pollen adhering to it, using the most advanced techniques. He was able to determine a detailed picture of the Shroud's history and origins.

"He discovered on the shroud tiny grains of fossilized pollen that, after detailed tests, turned out to be from plants existing only in Palestine twenty centuries ago. After this he had no doubt at all about the authenticity of the shroud, which was also found to carry traces of pollen from plants in the area of Constantinople and the Mediterraneans. Pollens from fifteen different plants were discovered: six Palestinian, one from Constantinople, and eight Mediterranean" (Faber-Kaiser, 28).

Concluding the investigation commissioned by the Church, a press notice was issued in early in 1976 saying:

"After seven years of investigations concerning the shroud that covered (Christ's) body, many scientists have come to the conclusion that Jesus was buried alive. The experts affirm that the Holy Shroud preserved in Turin lay on a crucified body that suffered exactly the same passion as Jesus, but state that this person did not die on the cross, but was buried while still alive. The twenty-eight bloodstains on the shroud prove this. The investigators assure us that a corpse wrapped in a shroud certainly could not bleed in that manner. Jesus was buried alive, unless a second Jesus existed and he was made to suffer the same agony" (Faber-Kaiser, p. 28).

Kurt Berna, a Catholic and secretary of the German Institute at Stuttgart, has undertaken intensive studies of the Turin Shroud and the results were published by Berna in two books: *Das Linen* (The Shroud) and *Jesus nicht am Kreuz gestorben* (Jesus Did Not Die on the Cross).

From the analysis of the shroud, Berna concluded:

- "Jesus's head and hands were placed higher than the rest of his body. Had Jesus been dead when wrapped in the shroud, this would have meant that no fresh blood could have flowed from these parts and left traces on the cloth. However,...the cloth shows traces of blood running from the wounds caused by the crown of thorns that the Romans wound round Jesus's head, mocking him as "King of the Jews, and that once the body was lowered from the cross and the "crown" removed, the wounds caused by the thorns started to bleed" (Faber-Kaiser, p. 34).
- "If Jesus had been dead for some time, all the blood would have congealed in the lower part of his body. It is nature's law that provided the heart continues to pump, the blood will continue to circulate, even in a vacuum...Thus, as fresh blood could not have flowed

from Jesus's head wounds if his heart had stopped beating, there is medical evidence that Jesus was not dead when he was wrapped in the shroud. He may have stopped breathing, and so appeared to be dead; but, provided the heart is still beating, it is possible, in such circumstances, to revive the person by intensive medical treatment" (Faber-Kaiser, p. 34).

- "The shroud also provides evidence of where the lance that the Roman soldier used to test that Jesus was dead entered and left the body. Bloodstains show that the lance pierced the right side of the chest, between the fifth and sixth ribs, and emerged on the upper left-hand side, making an angle of 29 degrees. Since this means that the lance passed close to the heart, but did not damage it, the "blood and water" that John (19:34) tells us flowed from the wound could not have been drawn from the heart. The shows that the heart was still beating, however faintly, and that Jesus was still alive" (Faber-Kaiser, p. 35).

On February 26, 1959, Berna wrote the following in a letter to Pope John XXIII:

"From a medical point of view, it has been proved that the body that lay in the shroud was not dead, as the heart was then still beating. The traces of blood fluid, its position and nature, give positive scientific proof that the so-called execution was not legally complete. **This discovery suggests that the present and past teachings of Christianity are incorrect. Your Holiness, this is how the case stands scientifically**" (Faber-Kaiser, p. 31).

The results of the investigations have put the Church in a difficult position, since apostle Paul has recorded and adopted the doctrine that Jesus died on the cross and later was resurrected, and this doctrine was confirmed by the Christian Church. In addition, in 1958, Pope Pius XII "approved the image in association with the Roman Catholic devotion to the Holy Face of Jesus."<sup>7</sup> **Therefore, the Church has had to change a major doctrine.** Pope John XXIII issued a proclamation printed in the Vatican newspaper *L'Osservatore Romano*, entitled "The Complete Salvation of Jesus Christ's Body" on June 30, 1960. In it the Pope told the Catholic bishops, **that complete salvation of the human race was affected through the blood of Jesus Christ, and that death was not essential to this end.**

### **Jesus was Alive when he left the Sepulcher**

After Jesus was taken down from the Cross, Jesus was handed to his friends and not his enemies. According John 19:9 says, "Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight."

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<sup>7</sup>[http://en.wikipedia.org/wiki/Shroud\\_of\\_Turin](http://en.wikipedia.org/wiki/Shroud_of_Turin)

Firstly, why would there be a need to prepare such a large quantity of myrrh and aloes, if they weren't going to be used on Jesus' wounds. This ointment is also known as *Marham-e-Isa* (the ointment of Jesus). As mentioned previously, Jesus was laid in a sepulcher and not a grave. In addition, the sepulcher was blocked by a large rock. After three days, Jesus had to physically push aside the rock blocking the entrance. If he was a spirit, there would be no need to remove the physical obstacle. Jesus himself says, "Behold my hands and my feet that it is I myself; handle me, and see; for a spirit hath no flesh and bones as ye see me have" (Luke 24:39).

### **Ascension or Search for the Lost Tribes of Israel?**

From the four Gospels, only the Gospel of Luke presents Christ's ascension to heaven as a visible manifestation in time and space. The other gospels mention ascension as a result of resurrection. In the New Testament, there are many discrepancies between the dates of the ascension. For example, Luke 24:51 and John 20:17 place it on Easter day and others place it eighteen months later (Ascension of Isaiah 9:16) and even twelve years later (Sophia Pistis 1:2, Book of Jeu 44).

There are two moments of the Ascension that need to be distinguished: 1) the exaltation of Christ to the side of God the Father in Heaven; and 2) the external manifestation of Christ's ascension from the Mount of Olives.

"The exaltation or glorification in heaven is an inherent part of this article of faith. The entry of Christ's body into the glory of the eschatological realm effectively represents the first fruits, the promise, and even the cause of our own glorification, and hence, our final salvation...It is not enough that the body of Christ should emerge victorious from the sepulcher: it must also enter into the divine world, into which it introduces us all...But this entry into glory is absolutely supernatural, and thus cannot be experienced by the senses -- for which reason the New Testament writers, including Luke, decline to describe it...As soon as the body of Jesus leaves the sepulcher, through the power of the Holy Spirit, it belongs to the eschatological world of glory and enters it with full rights. This is how it is expressed in most of the relevant New Testament texts, in which Christ's resurrection and his taking place at the right hand of God are presented as two, inseparable aspects of one and the same glorious triumph...The visible manifestation on the Mount of Olives is thus in no way a contradiction of this first and decisive triumph, which had to take place on Easter day" (Faber-Kaiser, 44-46). But how can a human being affirm it as certain when it is not perceptible to human senses. The only proof of Jesus' resurrection, a core teaching in Christianity, is found only in Christian sources. As the *Bibel-Lexicon* says, "the four gospels refer not to the actual resurrection, which we are told took place without earthly eye-witnesses, but to the discovery of the empty tomb...These stories present problems, showing little uniformity and containing numerous apparent discrepancies of detail" (Faber-Kaiser, p. 48).

But if Jesus did not die on the cross, then he could not have been resurrected, and therefore Jesus could not have ascended.

The author has come to the conclusion that “the human need for a ‘happy’ ending to the mystery personified by Christ demanded that the Resurrection be followed by ascension, so transferring Christ’s abode from earth to heaven. Indeed, without ascension, the Resurrection would lack meaning, for the former is the logical consequence of the latter. Therefore the ascension seems not an effectively proved act, but a phenomenon created by a process of logical deduction in the human mind” (Faber-Kaiser, p. 48).

If Jesus did not ascend, he instead went on to fulfill his mission which according to Luke 19:10 was, “For the Son of man is come to seek and to save that which was lost” and “I am not sent but unto the lost sheep of the house of Israel” (Matthew 15:24). At the time of Jesus, the twelve tribes were scattered from Palestine to India, and only two tribes were present in Palestine. Therefore, in order to fulfill his mission, Jesus had to migrate East in search for the Lost tribes of Israel.

### **In Search of the Lost Tribes of Israel**

After the exodus from Egypt, Joshua led the Israelites into the Promised Land, which was divided among the twelve tribes. Judah and Benjamin occupied the south, while the remaining ten tribes occupied the north and the east bank of Jordan. King Saul governed them for some time and then was succeeded by King David, who established the capital at Jerusalem. King David was followed by his son, Solomon, who built the famous temple dedicated to Yahweh (God), but he was becoming an oppressive ruler and the Kingdom eventually split into two: 1) Kingdom of Judah (comprised the tribe of Judah and Benjamin), 2) Kingdom of Israel (the other ten tribes). The two Kingdoms were hostile towards each other and eventually Israel fell under the Assyrians and per Assyrian custom, they began to transport the conquered people (Tribes of Israel) to other parts of the Assyrian empire.

A century and a half later, Nebuchadnezzar of Babylonia, took over and destroyed the temple and Jerusalem. Then Cyrus captured Babylon, and he issued a proclamation which allowed Jews to return to Jerusalem and built the temple (Ezra 1:1-4). But only a small number of them went, and most never returned to their own country, but journeyed further east (2 Esdras 13:29-36). Therefore, Jesus had to travel east to gather the Lost Tribes of Israel and fulfill his mission on earth.

One of the most conclusive pieces of evidence that the Lost Tribes of Israel have traveled to Kashmir and neighboring lands are the linguistic parallels of the names of tribes, castes, and sub-castes, to the names found in the Bible.<sup>8</sup> Below is a snapshot of an abbreviated version of the list (Faber-Andreas, p. 59-60).

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<sup>8</sup>These lists appear in Al-Has Khawaja nazir Ahmad’s book *Jesus in Heaven on Earth*. After his exhaustive study, Nazir Ahmad himself has concluded that the ten lost tribes of Israel may be found in Afghanistan, Gagh, Bukhara, khurason, Kokand, Samarkand, Tibet, western China, India, northern Pakistan, and Kashmir.

**Linguistic Parallels Between Names Occurring In  
Kashmir and Neighbouring Lands and Names Found  
In the Bible**

**Names of tribes, castes and sub-castes**

**Kashmir**

Tribe etc.	Biblical Name	Biblical Reference
Abri	Ibri	1 Chronicles 24:27
Akwan	Achan	Joshua 7:1
Amal	Amal	1 Chronicles 7:35
Assaul	Asahel	2 Chronicles 17:8
Asheriya	Asher	Genesis 30:13
Attai	Attai	1 Chronicles 12:11
Azri	Azriel	1 Chronicles 5:24
Bal	Baal	1 Chronicles 5:5
Bala, Balah	Balah	Joshua 19:3
Bakru	Bocheru	1 Chronicles 8:38
Baktu	Baca	Psalms 84:6
Banniya	Baanah	1 Chronicles 11:30
Basaya	Baaseiah	1 Chronicles 6:40
Bellu	Bela	1 Chronicles 7:6
Bera, Bara, Bura	Beerah	1 Chronicles 5:6
Beroth	Beeroth	2 Samuel 4:2
Betya	Betah	2 Samuel 8:8
Bilgai	Bilgah	Nehemiah 12:5
Buhana	Bohan	Joshua 15:6
Butt	Bath	1 Kings 7:26
Caleb	Caleb	1 Chronicles 2:18
Dand, Dangar	Dan	1 Chronicles 2:1
Dar, Dhar, Darku	Dor	1 Kings 4:11
Dara	Dara	1 Chronicles 2:6
Dattu	Dathan	Numbers 16:1
Dum	Dumah	1 Chronicles 1:30

Tribe etc.	Biblical Name	Biblical Reference
Gabba	{ Gabbai Gaba	Nehemiah 11:8 Joshua 18:24
Gaddar	Gedor	1 Chronicles 4:4
Gadha	Gad (Heb. Gadh)	1 Chronicles 2:2
Gaddi	Gaddi	Numbers 13:11
Gaggar	Gerar	2 Chronicles 14:13
Ganai, Gani	Guni	1 Chronicles 7:13
Gareb	Gareb	1 Chronicles 11:40
Gomer	Gomer	Genesis 10:2
Gunzo, Gundu	{ Ginnetho Gimzo	Nehemiah 12:4 2 Chronicles 28:18
Hahput	Hatipha	Nehemiah 7:56
Haqqaq	Hukok	1 Chronicles 6:75
Iqqash	Ikkesh	1 Chronicles 11:28
Ishai	Ishui	1 Samuel 14:49
Israel	Israel	Genesis 32:28
Kahan-Masu Kahana, Kan	Kanah (Heb. Kanah or Cohen)	Joshua 19:28
Kalkul	Calcol (Heb. Kalkul)	1 Chronicles 2:6
Kanaz, Kunzru	Kenaz	Judges 3:9
Kanjuit	Kirjath	Joshua 18:28
Kar	Careah	2 Kings 25:23
Karrah	Korah	Numbers 26:9
Katju	Cuth (Heb. Kath)	2 Kings 17:30
Kitchlu	Kithlish	Joshua 16:40
Kotru	Keturah	Genesis 25:4
Laddu	Lud	1 Chronicles 1:17
Lavi, Laveh	Levi	1 Chronicles 2:1
Lilian	Lebana	Nehemiah 7:48
Maikri	Machir	1 Chronicles 7:14
Malla, Maula	Maaleh-ac- rabbim	Joshua 15:3
Mallak	Malluch	1 Chronicles 6:44
Matri	Matri	1 Samuel 10:21
Meer, Meresh	Meres	Esther 1:14

From this abbreviated list it is clear that the names of tribes and sub-tribes of the Kashmir area are very similar to the Biblical names mentioned in the Bible.

## Jesus' Journey to Kashmir



Route of Jesus's supposed second journey to India.

In his famous *Tafsir-Ibn-i-Jarir at-Tabri*, Imam Abu Ja'far Muhammad at-Tabri said, "[Jesus] and his mother, Mary, had to leave Palestine and travel to a distant land, wandering from country to country" (Vol. 3, p. 197). One of the major caravan routes out of Palestine was through Galilee, where Jesus visited his disciples in hiding, to Syria, through the Fertile Crescent, and to the East.

His first stop was Damascus and it is evident that it was on the road to Damascus, Jesus confronted Saul of Tarsus, a prominent persecutor of Christians, who later became the apostle Paul. In addition, there's a place, two miles from the city, called 'Maqam-I-Issa' meaning, "the place where Jesus stayed" (Faber-Kaiser, p. 76).

Mohammed bin Khavendshan bin Mahmud writes in his renowned book *Rauzat-us-Safa*, a classic among Persian historical works, that Jesus and Mary then abandoned the city and set out into Syria (Vol. 1, p. 134). Then he tells us that Jesus and Mary continued to Nisibis, where he visited the king and preached, but did not stay long according to *Tafsir-Ibn-i-Jarir at-Tabri* because the people of Nisibis were hostile towards Jesus and wanted to kill him (Faber-Kaiser, p. 79). Consequently, Jesus travelled under the alias 'Yuz Asaf' which means "leader of the healed lepers," a very suitable name for Jesus Christ.

Jesus then traveled to Iran. Agha Mustafai in *Ahwali Ahalian-I-Paras*, tells us that Yus Asaf came from a country in the west, preached and converted many. From there he traveled to

Afghanistan and then to Taxila in Pakistan. *Actae Thomae* (Acts of Thomas) places Thomas and Mary with Jesus in Taxila, and not with the disciples in Jerusalem. According to this tradition, Thomas accompanied Jesus to Kashmir, via Damascus and Nisbis; Thomas was in Kashmir with Jesus at the latter's death; and then, after retracing his steps to Taxila, travelled to Kerala, in southern India, and died and was cremated at Milapore, Madras" (Faber-Kaiser, p. 81).

So after leaving Taxila, Jesus, Mary, and Thomas travelled to Kashmir, but Mary died en route, in the small town of 'Murree,' named in her honor. She is buried at 'Pindi Point' and the sepulcher is called 'Mai Maree da Asthan,' meaning the 'resting place of Mother Mary.' And according to Jewish custom, the tomb is oriented east-west (Faber-Kaiser, p. 82).

Jesus and Thomas continued towards Kashmir and entered through the valley known as 'Yusmarg,' the 'Meadow of Jesus' and this is where he settled.

In *Tarikh-i-Kashmir* (History of Kashmir), Mulla Nadiri, the first Muslim historian of Kashmir wrote the following mentioning Jesus Christ:

"The king took the name of Gopananda and started his activity in the valley of Kashmir. During his reign many temples were built and restored. He invited Sulaiman of Persia to undertake the necessary repairs to the Throne of Solomon on the mount. The Hindus objected, saying that, as he was not a Hindu, and as he followed another religion, he could not restore the holy tomb.

In the same period Yuza Asaf arrived from Palestine and began to proclaim himself as a prophet in the valley of Kashmir. He dedicated days and nights to his work and was very pious and saintly. He brought the words of God to the people of Kashmir. Many were converted and became his disciples. The king asked him to guide the Hindus in the right direction.

Sulaiman restored Solomon's Throne and erected four pillars with the following inscriptions:

The builders of these pillars are Bhisti Zargar, Year 54. And Khawaja Runkun, the son of Mirjan. Yuza Asaf proclaimed himself as a prophet. Year 54. He is Yuzu, of the tribes of Israel."

Further evidence is present in *Bhavishya Mahapurana*, attributed to Viyas, written in 115 AD in Sanskrit. Following is a translation of the relevant verses:

"Shalewahin, grandson of Bikramajit, assumed the government. He fought off the Chinese hordes, the Parthians, the Scythians and the Bactrians. He defined the frontiers between the Aryans and the Amalekites, ordering them to keep to the other side of Indus. One day Shalewahin set off towards the Himalayas, and there, in the middle of the land of the Hun, the powerful king saw a distinguished person sitting near a mountain. The saint had a fair complexion and wore white clothes. King Shalewahin asked him who he was. He replied pleasantly, 'I am known as the son of God and born of a virgin.'

As the king was astonished by this answer the saint added, 'I preach the religion of the Amalekites and follow the principles of truth.'

The king question him about his religion and He answered, 'Oh king, I hail from a faraway land, in which the truth no longer exists, and in which evil knows no limits. I appeared in the land of the Amalekites as the Messiah. Through me the sinners and the delinquents suffered, and I also suffered at their hands.'

The king begged him to explain his teaching of his religion more fully, and the saint told him, 'Teach love, the truth, and purity of truth. Teach men to serve God, who is at the centre of the sun and the elements. And God and the elements will exist forever.'

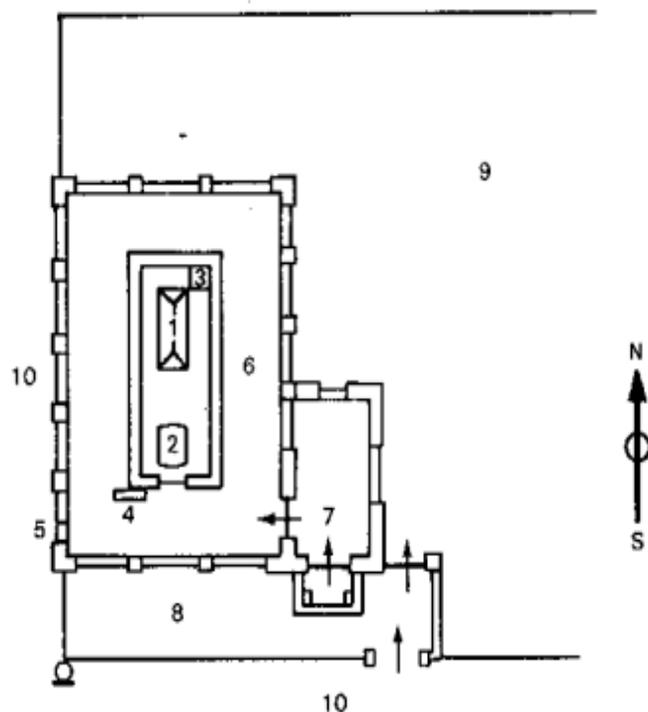
The king returned after having promised obedience to the saint."

One can see that there is a close resemblance to Yuz Asaf's teachings to the king and Jesus' message to the Israelites. Further proof that Jesus traveled to Kashmir!

#### **Death of Jesus in Kashmir**

Shaikh Al-Said-us-Sadiq, a great oriental writer and historian, writes in *Ikmal-ud-Din*, considered to be a very valuable book by western orientalist: "Jesus sent for his disciple Ba'bat (Thomas) when he felt death approaching, and expressed it has his last wish that his work should continue and that a tomb should be raised over him at the exact spot where he expired. Thomas did as he asked. Jesus was buried with his feet pointing west, and his head to the east" (*Ikma-ud-Din*, p. 357-358).

## The Tomb of Jesus in Kashmir



- 1 Tombstone of Yuza Asaf (Jesus?)
- 2 Tombstone of Syed Nasir-ud-Din
- 3 Carved footprints
- 4 Explanatory tablet
- 5 Access to crypt (now blocked, except for a small window)
- 6 Gallery
- 7 Entrance hall
- 8 Patio
- 9 Moslem cemetery
- 10 Street
- 11 Post with the "Rozabal" notice

Plan of the "Rozabal", the tomb of Yuza Asaf (Jesus?).

(Faber-Kaiser, p. 101)

The tomb of Jesus is located in Srinagar, Kashmir. Indicating the presence of the tomb is a blue signpost with "Rozabal" written on it. A contraction of "Rauza bal," 'Rauza' signifies a prophet's tomb.

There are two tombstones in the inner chamber. The larger one belongs to Jesus and the smaller one, lying near the entrance, is of a Muslim saint of the 15<sup>th</sup> century, Syed Nasir-ud-Din,

known for his devotion to Jesus. The two tombstones are oriented north-south according to Muslim tradition, but the real tomb of Jesus lies in a crypt underneath, and is oriented east-west, according to the Jewish tradition. In the north-east corner are the carved footprints, which bear crucifixion wounds. The people of Kashmir who visit the tomb know it as the tomb of Hazrat Yuz Asaf or of Nabi Sahib ('the prophet'), or Hazrat Isa Sahib, or Jesus (Faber-Kaiser, p. 100-103).

All this research confirms the initial thesis by the Holy Founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad, in *Masih-e-Hindustan*, Jesus in India. Jesus escaped death by cross and went in search for the lost tribes of Israel to fulfill his mission on earth. For further research, the tombs should be opened for scientific investigation, so research can be conducted in an objective manner. Then, for once and for all, the mystery of the crucifixion and ascension can be laid to rest!

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