

Jesus
in
Heaven on Earth

Journey of Jesus to Kashmir,
his preaching to the Lost Tribes of Israel,
and death and burial in Srinagar

by

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To
The Ever-green Memory
of
My Father
KHWAJA KAMAL-UD-DIN
Founder of
The Woking Muslim Mission, England.
May the Mercy of Allah be upon his Soul. Ameen!



The Author

FOREWORD

Christian propagandists proclaim to the “heathen” world that the New Testament contains the Infallible Word of God, nay, is the Word of God; that Jesus is God, the son of God, an incarnation of God; that he was born of a virgin; that his death on the cross has saved humanity from eternal damnation; that he was resurrected from the dead and ascended to heaven; and that he now sits at the right hand of God as an intercessory between man and God; and that if the “heathen” wish to be saved, they must “*find*” Jesus.

Yes, the “heathen” must trace and *find* Jesus, whom the Christians have *lost* forever. The object of this book, therefore, is to find Jesus, a Galilean Jew, a Prophet of God; and to depict him as he actually appeared to the men of his own time in Palestine about twenty centuries ago.

The portraits of Jesus, products of Christian pen or brush, show him in colours and poses highly pleasing to the eye of the *believer*, but at times an onlooker wonders whether these pictures are true to history and life.

The narrative of the life of Jesus, as given in the Canonical Gospels, shorn of the immaculate conception and the resurrection, comprises a few miracles, “verses” and curses. They can benefit no one; they interest no one; for these miracles, even if they are not prodigies, do not establish the truth of the Christian dogma. The “verses” are invariably a mere repetition of some assertion contained in the Old Testament; and the curses only disclose a peculiar mind in Jesus. I will, therefore, confine myself to the birth and death of Jesus.

Both these aspects of his life are alleged to be miraculous. It would, perhaps, be not out of place if I discuss here, very briefly, the question of miracles. I do not regard them as “religious scandals” or as “stumbling-blocks.” I will not speak of them with scorn or incredulity. I believe not only in the Omnipotence of God, but also in the inexorability of His laws. I cannot here discuss the significance of the laws of Nature, for it will widen the scope of this discussion. I will content myself with the observation that the relation in which God stands to His laws is beyond the comprehension of man; for the knowledge of man extends only to his discovery and ascertainment. Signs and wonders may, therefore, be wrought by the use of laws of which man knows nothing. The wonders of electricity, for example, are a common experience to us, yet they must appear even to-day, for lack of proper knowledge, as miraculous, nay, perhaps supernatural, to primitive peoples. God in His Omnipotence and Wisdom comprehends everything and knows His design, and the laws governing it, but man does not. Any unusual manifestation of such laws, therefore, does appear to be miraculous to man. Finally, I say, God governs by means of His laws and He does not, though undoubtedly He has the power to do so, violate any of His own laws.

The subject of this book is in many respects extremely delicate. There have been

many in the field before me; but my approach to the subject will be from a new angle. Of course, I write as a Muslim, and lay no pretensions to discuss the subject from the point of view of the *believer*. I give throughout my personal views. My conclusions may be questioned, but not my facts. If Christians suspect this book of subjectivity, simply because I am a Muslim, I can only say to them: "First cast out the beam out of thine own eye." As Christians, they are far more guilty of subjectivity: they who continue to establish societies for preaching the Gospel to the "heathen," the Gospel which people in their own country have rejected and which, in fact, they themselves have discarded: they are certainly open to the charge of subjectivity in all that touches Jesus and Christianity.

I will try, as far as possible, to detach myself from any preconceived ideas. I will steer clear of the deprecatory satires of the Jews and of the Pagans of the first and second centuries. I will not follow the methods adopted by the Christian hagiographers of the same period. I will endeavour to follow the middle course between the so-called scientific treatment and pedantry.

The enquiry upon which I am about to enter may result in the annihilation of the greatest and most valuable part of that which Christians have been wont to believe concerning their "saviour," Jesus. It may uproot all the animating notions which they have gathered from their faith, and wither all their consolations. It may irretrievably dissipate the ailment of humanity under which it has suffered for the last twenty centuries. It may level the sublime with dust, and divest their son-god of his glory.

And yet, in spite of this effort, all that the New Testament declares, and the Christians believe, of Jesus may subsist; and they may not feel the necessity of renouncing an iota of the "eternal truth." But to all belief, not built on demonstration, doubt is inherent. The most firmly believing Christians, Church dignitaries not excepted, in spite of their half-belief and sham-belief, are intrinsically sceptics. My effort, therefore, will be amply rewarded if it can resolve itself into the simple elements of doubt which a *believer* may subsequently neutralize with the veto of his faith. If my criticism of Christian dogmatic beliefs, as presented by evangelical records, finds a refuge in the soul of a slumbering believer, it may awake, if not shake, him.

It should not be supposed that this book has been written without due hesitation. The pursuit of truth, it has been said, is easy for men who have no human sympathies, to whom the denunciation or renunciation of a view as an error presents little or no difficulty. But the case is very different with those whose faith in their religion is strong and on whom dogma has a clinging and tenacious hold. They may love truth, but they love dogma equally with an earnest devotion. They love the cherished convictions of their souls and they love the faith which has been full of strength and beauty to their thoughts. When they perceive, however, that the dogma and the faith which they have so far believed is baseless and fallacious, they have to weigh the qualms as well as the peace of their minds. They have to consider the sacrifice they have to make and the things they have to give up. Christians, for example, love the Church where they worshipped in their childhood; where their friends and family worship still;

where their grey-haired parents anxiously await the return of the Lord; but where they can worship no more. They love the old creed which brought them comfort in the old days, the creed of their wives and children still; but which inquiry and truth are compelling them to abandon. The past claims and holds them back and every step forward towards truth becomes an effort and an agony; every fresh discovery of the falsity of their belief is another bond snapped asunder; every new glimpse of light is a fresh flood of pain poured into their souls. All honour, therefore, to them if they face the situation unflinchingly and take the final step towards truth boldly. But they who shirk from enquiry because they dread the possible conclusions, who turn aside when face to face with unpalatable truth, who cling to their hopes with closed eyes and repudiating minds; they will, sooner or later, have to encounter that inevitable hour when doubt will no longer be silenced, when old misgivings will no longer be repulsed, when truth will no longer be suppressed. They will then find their faith crumbling away at the moment of their greatest need, not because it has ceased to exist, but because they grounded it on false foundations. But those who seek, test and accept truth, they will have their reward and happiness in this life and the hereafter; above all they will never encounter dark possibilities or dreaded discoveries which will shake their faith in God and His true religion. They indeed will enjoy a peace of mind which comes from a belief in the Truth. To such seekers after truth I address myself.

Christians believe that Jesus is alive in heaven. So do Catholics about Mary, and Jews about Moses. But their journeys to Kashmir are now beyond question and their tombs have been located.

I am quite alive to the fact that the manner in which I have dealt with the subject, and the conclusions I have come to, may provoke some criticism. But here I ask for patience. I have every confidence that if this book is read without prejudice, it will be acknowledged that, whether I am right or wrong in my conclusions, I have written with the best intentions. I only ask for one thing - a perusal with unbiased patience. The impatient can, however, turn at once to Part V with advantage.

The texts quoted from the Holy Quran, unless otherwise acknowledged, have been taken from the *Translation of the Holy Quran* by Maulvi Muhammad Ali. I am aware of the fact that, in some places, it is not impossible to give a slightly different translation. But these differences lose their significance as we have the original Arabic text in existence and the correctness of any translation can be checked and tested. It would merely lengthen the scope of this book if I were to enter into a discussion of the rules of grammar and the etymological meanings of the Arabic words. I do not wish to be misunderstood. Maulvi Muhammad Ali has not introduced any new meanings into the translation of the Quranic text. He merely points out the mistakes of previous translators, and wherever he differs from them his translation is the correct one. Maulvi Muhammad Ali has, in his Commentary, given detailed reasons for adopting a particular view and has cited well-known and ancient authorities and standard Arabic dictionaries in support of it. Those who are interested in this branch of the subject can study his Commentary with great advantage.

The bibliography is for readers knowing English only who may wish to extend their knowledge of the subject or to contrast my conclusions with earlier views. The authors, except a very few, whose works are only available in German, French or other European languages have been excluded. Books and manuscripts in Oriental languages have, however, been mentioned.

I am indebted to Maulvi Aftab-ud-Din Ahmad for his valuable suggestions and for reading through the proofs of this book : he must not be held responsible for the errors which survive; and to Messrs. Mahatta Ltd., Srinagar for most of the photographs which appear in this book.

All praise to Almighty Allah Who has graciously enabled me to discern the Truth from falsehood.

Lahore : 25th December, 1951

K.N.A.

The Governor of Punjab, on 16th April, 1953, forfeited all copies of this book to Government of Pakistan as it tended "to insult the religious beliefs of one of the classes of subjects of Pakistan". I had never intended to injure the religious susceptibilities of anyone. No author would, with such an object, spend seven years in wandering in different countries in search of books of history and other materials. However, I did revise the book. But in view of Government's Notification a new Edition could not be printed in Pakistan. I rejected the idea of printing it in England as I did not think it proper to publish a book against which action had been taken in Pakistan.

We applied to the High Court of Judicature at Lahore to set aside the order of forfeiture, but it was maintained on entirely different grounds. An appeal was then submitted to the Supreme Court of Pakistan. On 7th March, 1956, this Court was pleased to accept the appeal and set aside the order of forfeiture and also the order of the Lahore High Court.

The Third Edition is now being published with the hope that it will serve the cause of Islam. I bow before Almighty Allah and beseech His Mercy and Blessings.

Lahore: 8th March, 1956.

K.N.A.

Publisher's Note to the first U.S.A. edition

Jesus in Heaven on Earth has been much in demand in the West, because of the intriguing and, at the same time, controversial nature of the subject as well as the book itself. For proper reproduction of this book and to improve the printing standards, it was felt essential to typeset the entire book afresh with the encouragement of our Late Ameer Dr. Saeed Ahmad. The Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A., decided to undertake this considerable task, which involved the burdensome work of proof checking. In addition, we decided to verify, and correct where necessary, the scriptural references contained in the book.

The task of proofreading, reference checking and index compilation has been carefully carried out by Dr. Mohammad Ahmad and Lubna Ahmad. The Bible references were checked by Mr. Ismail Peck in South Africa. Special mention must be made of Mr. Yaseen Sahukhan of Vancouver who did most of the laborious work of proofreading and correction.

Dr. Noman Malik designed the cover and helped in the proofreading and the compilation of the index. Sister Samina guided the whole project to completion and helped in the proofreading and the index compilation. She worked with the typesetter and printer and checked the prepublication copy (blue line).

However conscientiously and meticulously such checking may be done, it is not humanly possible to eliminate every error in the first printing of a publication as voluminous and complex as the present book. Therefore, we would be grateful to receive notification of any errors that come to the notice of the readers, for correction in future reprints.

In order to print the photographs to the best clarity, we have reproduced them from a copy of the first edition of the book, since in subsequent reprinted editions the quality of the photographs had deteriorated considerably.

We also refer readers to the three Appendices containing some valuable material on this subject which appeared in the years since the author completed this book.

It may be noted that it was Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, who first drew the attention of the world at large to evidence showing that the people of Afghanistan and Kashmir are descendants of the ten lost tribes of the Israelites and that Jesus preached among them, died in Kashmir, and is buried in a well-known tomb in Srinagar. For further details of his contribution to this subject, please refer to Appendix 1 of this book.

Jesus in Heaven on Earth documents the results of rigorous, academic research by the author meeting modern critical standards, and presents evidence which may be scrutinized by objective enquiry. The Ahmadiyya movement's approach has always

been to unearth scientifically verifiable data to prove the hypothesis relating to the death of Jesus in Kashmir. This is a field of genuine scientific interest, in which there is much scope for further research using the latest investigative techniques of modern science.

Zahid Aziz, Dr.

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