

CHAPTER 24

JOURNEY OF JESUS TO KASHMIR

The mission of Jesus, as I have already mentioned, was to preach to and save the Lost Tribes of Israel. As a result of his first journey to the East he not only came to know of their whereabouts, but he had actually lived and moved amongst them in Afghanistan, Tibet, Kashmir, Malabar and even in Ceylon. His real mission was ever-present to his mind and the memories of those days must have flashed across his mind when the news of the arrest of his benefactor, Joseph of Arimathaea, was conveyed to him. This proved to be the proverbial last straw, and Jesus was easily persuaded by the Essenes Brotherhood to leave the country.

In *Kanz-ul-Ummal* it is reported from Hazrat Abu Huraira that God guided Jesus to go away from Jerusalem lest he should be identified and further persecuted.¹ Ibn-i-Jarir, in his famous *Tafsir-Ibn-i-Jarir at-Tabri* says:

Jesus was like unto the Holy Prophet. He and his mother, Mary (as a result of Jewish persecutions) had to migrate from Palestine and leave for a far off country and he went from country to country.²

Jesus thus left Jerusalem for the White Lodge on the summit of the Mount of Olives. He was in disguise. This is why Mary Magdalene could not recognise him when he stood next to her;³ and when walking with the two men of Emmaus, they also failed to recognise him, and one of them had to question him and ask: Art thou only a stranger in Jerusalem?⁴ When, however, they did realize who he was, for he had stayed with them for a meal, “he vanished out of their sight.”⁵ Further, we are told that when he appeared at the Sea of Tiberias, his “disciples knew not that he was Jesus.”⁶ But in spite of this disguise, the Essenes Brotherhood, who knew of his plans, had no difficulty in contacting him. The Eye-Witness, whom I have already quoted, tells us that when Jesus had finally made up his mind:

His soul was greatly moved, and his heart was filled with sadness, for he knew that this would be his last walk in Judea.⁷

Then the Elders of the Brotherhood sent word to Jesus that they were waiting (for him) and that it was already late....Jesus hastily went away through the gathering mist...Jesus was accompanied on his way by the Elders of the Brotherhood.⁸

Jesus, we are told, went through Emmaus to the Valley of Josephat, passed on through Western Judaea and went to Samaria, a land which the Jews were forbidden

1. *Kanz-ul-Ummal*, Vol. 2, 34.

2. Ibn-i-Jarir, *Tafsir Ibn-i-Jarir at-Tab ri*, Vol. 3 : 197.

3. John, 20 : 14.

4. Luke, 24 : 18.

5. Luke, 24 :, 31.

6. John, 21 : 1,4.

7. *Crucifixion by an Eye-Witness*, 123.

8. *Ibid.*, 124.

to enter. Travelling by night, resting by day, he reached Nazareth and went to the Sea of Tiberias.¹ From Nazareth passed the great caravans *en route* to Damascus. He went there because in that city “men of all nations, busy with another life than that of Israel, were in its streets and to its people came the thoughts, associations and hopes of the great world beyond.”²

The news of the persecution of his followers in Jerusalem must have reached him, just as the information of his presence at Damascus reached the Jews at Jerusalem, for we find Paul taking letters of authority from the high priest to the synagogues in Damascus enjoining that Paul be given all assistance in arresting “men and women of this way” and “to bring them bound unto Jerusalem.”³

The place where Jesus first stayed for a time in Damascus during this journey was about two miles of the city. From that day to this it has been known as *Maqam-i-Isa*; though it was originally called *Rabwah*. He must have lived in Damascus long enough to make Ananias and others his disciples.⁴ He came to know of the approach of Paul and, like the Prophet Elijah, went out to meet his enemy.⁵ His personal contact and power resulted in the conversion of his persecutor. Jesus stayed there for at least three days more.⁶ It was during this time that he received a letter from the King of Nisibis, through Anan, the King’s tabulator. The letter informed Jesus that the King had fallen “sick of a grievous disease” and requested him to proceed to Nisibis and cure him. Jesus sent a reply that he would send a disciple and would himself follow later. Judas Thomas acted at this time as his amanuensis.⁷ Jesus knew that some of the Lost Tribes of Israel were at Nisibis, Josephus also mentions this fact.⁸ But, at this juncture, the arrival of a commission from Jerusalem to arrest Paul⁹ convinced Jesus that it would no longer be safe for him to remain in Damascus. This fact is also mentioned by Prof. Johannes Weiss.¹⁰ He, therefore, went himself to Nisibis.

Except in *Acta Thomae*, no reference is to be found in Occidental literature as to what became of Jesus after he had reached Nisibis, and we have to look for this information to Oriental writers.

Mir Muhammad bin Khawand Shah Ibn-i-Muhammad wrote his famous book, *Rauza-tus-Safa fi Sirat-ul-Ambia wal Muluk wal Khulafa* (The Gardens of Purity concerning the biography of the Prophets and Kings and Caliphs) in seven volumes in 836 A.H. (1417 C.E.). It was later printed in Bombay in 1271 A. H. (1852 C.E.). He deals with the travels of Jesus under two heads: *Migration of Jesus from Jerusalem and The Journey of Jesus to Nasibain* (Nisibis). Under the first heading he said:

1. John, 21 : 1.
 2. Macmunn, Townsend, *The Holy Land in Geography and in History*, Vol. 2, 81.
 3. Acts, 9 : 2.
 4. Acts, 9 : 10.
 5. Acts, 9 : 4.
 6. Acts, 9 : 9-10.

7. *Ante-Nicene Christian Library*, Vol. 20 (*Syriac Documents*, 1) Eusebias also cited and quoted from these letters.
 8. Josephus, *Antiquities*, 18, 9 : 1-8.
 9. Acts, 9 : 23-25.
 10. Johannes Weiss, *Paul or Jesus*, 31.

Since the Jews (tried to) falsified the Prophet, they (so to say) turned him out of the city. Jesus and Mary set out (from that city) and went to Syria.¹

The author also mentions the rod (*asa*) of Jesus which he was carrying on his journey² and tells us that he used to sleep on the ground with a stone under his head.³

Under the second heading we read:

In the time of Jesus, there was a King in the principality of Nasibain (Nisibis) who was extremely haughty and cruel, and the Prophet having set himself to preach to him went to Nasibain (Nisibis). When he reached its neighbourhood, he asked his companions: "Who would go to the city and proclaim that Jesus, a servant of God and His Messenger, is without the city?" Amongst them one Jacob offered to do so...Jesus sent Thomas with him...Jesus (warning them) said that there were his enemies within the town. They went and preached... but people abused them and said unpleasant things about Jesus and Mary. They were (ultimately) produced before the King...who had their hands and feet cut off.

...Shamun (one of his Ministers) suggested that Jesus be asked to come and establish his claim for he was nothing but a magician and he is bound to fail... Jesus came...Shamun asked Jesus to cure his own disciples first. Jesus placed the cut off hands and feet next to their bodies and passed his hands over them and said: "By the order of God" and they became whole.⁴

In *Jami-ut-Tawarikh* we are told that on these journeys Mary, the mother of Jesus, was with him and that during these travels, he wore clothes and turban of white fleece and carried a rod (*asa*) in his hand and used to walk on foot. The author then tells us that Jesus went to the King of Nasibain (Nisibis) and preached to him. From there he went to the land of *Mashaq*, for there is situated the tomb of Sam, son of Noah.⁵ In *Nasikh-ut-Tawarikh* we come across similar description of this journey.⁶

The author of *Jami-ut-Tawarikh* does not give us any reasons for the departure of Jesus from Nisibis, nor is any reason assigned in *Rauza-tus-Safa*, except that it is clearly stated that "Jesus setting a seal of silence on his lips set out on his journey further."⁷ But an explanation for his sudden departure from Nisibis is furnished by Ibn-i-Jarir, He says:

The King (of Nasibain) was a cunning man...people tried to kill him (Jesus) and he ran away.⁸

For our purpose it would be advisable to locate the principality of Nasibain referred to in these books, for there were, in fact, in those days three towns of this name: one between Mosul and Syria, the second on the banks of the Euphrates and the

1. *Rauza-tus-Safa*, Vol. 1 : 134.

2. *Ibid.*, Vol. 1 : 135.

3. *Ibid.*, Vol. 1 : 135-136.

4. *Ibid.*, Vol. 1 : 132-133.

5. Faqir Muhammad, *Jami-ut-Tawarikh*, Vol. 2 : 81.

6. *Nasikh-ut-Tawarikh*, Vol. 1 : 28.

7. *Rauza-tus-Safa*, Vol. 1 : 149.

8. Ibn-i-Jarir, *Tafsir Ibn-i-Jarir at-Tabri*, Vol. 3 : 197.

third near Halab in Syria. From *Majma-ul-Buldan* (published in 626 A. H., 1207 C.E.) we learn that the first-mentioned lay on the caravan route from Syria (Damascus) to Mosul and beyond and was at a distance of six days' journey from Mosul. This was an important principality and the description of the ruler of this place would befit the one given in the books already referred to by me.¹ Edessa (now called Urfa) is not far from this place. From Urfa to Aleppo is four days' journey and Aleppo lies on what has always been the grand trade route between the Indian Ocean and the Mediterranean Sea.² Ain-ul-Arus is only a few hours' journey not far away from Aleppo. So Jesus went to all these places to reach Aleppo to proceed further. In Ain-ul-Arus is the tomb of Sam, son Noah, where Hittites remains are also to be found. Thus Jesus is said to have visited the tomb of Sam during this journey.³

Since the people of Nisibis were out to kill Jesus, and he could not go far in a few days, Jesus travelled incognito under the name of *Yuz Asaf*, and the books and local traditions of the countries he visited or passed through after Nisibis speak of him as *Yuz Asaf*. It has been said that *Yuz* stood for *Yusu* (Jesus) and *Asaf* in Hebrew means gatherer.

In *Farhang-i-Jahangiri*,⁴ as in *Anjuman-i-Arae Nasiri*,⁵ we find that *Asaf* was one of the grandees of non-Arab (*Ajami*) countries. In *Ghias-ul-Lughat*⁶ and *Burhan-i-Qate*⁷ *Asaf* is given as the name of a son of Barkhia, who was one of the learned of Beni Israel. In *Farhang-i-Anand Raj*⁸ the word *Yuz* is explained as "seeker or leader." We are told that both these words are Hebrew. But here again none of these authorities explain what *Yuz Asaf* stood for and conjointly in the light of these meanings they convey no sense. *Farhang-i-Asafia*, on good authorities cited therein, strikes the proper note and explains the meaning of *Asaf* in the following words:

In the time of Hazrat Isa (Jesus) when lepers were cured by him, they on being admitted among the healthy people who were free from all diseases, were called *Asaf*.⁹

In other words, the word *Asaf* was applied to lepers cured by Jesus. Thus *Yuz Asaf* meant the *Seeker or Leader of the lepers cured by Jesus*. Who could that person be but Jesus himself? The word *Asaf*, thus having a special significance known at that time only to the few around Jesus, served the purpose and yet described him more appropriately than any other assumed name could have done. Faizi the poet of the Court of Akbar, addresses Jesus:

Ai ki nam-ito: Yuz o Kristo

O thou whose name is *Yuz* and Christ.

1. Shaikh-ul-Imam Shahab-ud-Din-Abi Abdullah Yaqub bin Abdullah al-Hamdi al-Rumi al-Baghdadi, *Majma-ul-Buldan*, Vol. 8 : 290, (Cairo Edn. 1324 A.H.).

2. David Fraser, *The Short Cut to India*, 121.

3. Faqir Muhammad, *Jami-ut-Tawarikh*, Vol. 2 : 81.

4. *Farhang-i-Jahangiri*, 108.

5. Raza Quli, *Anjuman-i-Arae Nasiri*, 24 : Col.I.

6. *Ghias-ul-Lughat*, Vol. 1 : 11.

7. *Burhan-ul-Qate*, 34 (Col. 2).

8. Muhammad Badshah. *Farhang-i-Anand Raj*, Vol. 8 : 487 (Col. 3) See also Stringass, *Persian-English Dictionary* under *Yuz*.

9. *Farhang-i-Asfia* Vol. 1 : 91.

We next hear of Jesus in Iran. It is said that *Yuz Asaf* came to this country from the West and preached there and many believed in him. The sayings of Yuz Asaf as recorded in Iranian traditions are similar to those of Jesus.¹

On one city gate—unfortunately the town is not identified though local tradition mentions Kashan—one of the sayings of Yuz Asaf is inscribed. It says:

The palaces of kings are devoid of three virtues: Wisdom, Patience and Religious Wealth.²

We can then trace Jesus in Afghanistan : In Ghazni (Western Afghanistan) and in Jalalabad (in the extreme south-east of Afghanistan) there are two platforms which bear the name of Yuz Asaf: for he sat and preached there. One of the Amirs of Afghanistan appointed a caretaker for this *Ziarat* at Jalalabad and also made a grant for its upkeep.

I have already mentioned that Jesus and Thomas, though coming by different routes, were together at Taxila when King Gondaphares was ruling there about 60 C.E. It is not without interest to repeat the quotation from *Acta Thomae* which records their presence at Taxilla. We are told that Thomas attended the marriage of a son of Gad, a brother of King Gondaphares:

Thomas after the ceremonies left the place. The bridegroom lifted the curtain which separated him from his bride. He saw Thomas, as he supposed, conversing with her. Then he asked in surprise: "How canst thou be found here? Did I not see thee go out before all? And the Lord answered: "I am not Judas Thomas, but his brother."³

From Taxila, Murree by road nowadays is only about 45 miles. For reasons already explained, Jesus, his mother Mary, and Thomas proceeded towards Murree. Mary died there and was buried at a place which is now called "Pindi-Point" and from where Rawalpindi is only six miles as the crow flies. The town Murree was until 1875 called *Mari* and, was named after her. Her tomb, adjoining the Defence Tower, is even to-day called: *Mai Mari da Asthan*—the resting place of Mother Mary.⁴

We can almost with certainty trace the entry of Jesus into Kashmir through a valley called *Yusu Margh*, which is really named after him and where the race of *Yadu* (Jews) is still to be found.⁵ It lies on the bridle route followed by merchants coming, generally on foot, from Kaghan and Afghanistan. The Kaghan valley on one side touches Kashmir and on the other the Murree hills. Aish Muqam (about 47 miles from Srinagar) is not far from Yusu Marg. In fact it lies on the same route. *Aish* or *Ashush* is a perversion of *Issa* (Jesus). In *Nur Nama* we are told that a prince had come and stayed at this place for sometime, and it was named after him.⁶ *Muqam* signifies a

1. Agha Mustafai, *Ahwali Ahalian-i-Paras*, 219.

2. "Arustu." On Yus Asaf, in *Ma'arif*, Vol. 34 : 1 (page 37), 1934.

3. *Acta Thomae*, *Ante-Nicene Christian Library*, Vol. 20 : 46. See also Sir V.A. Smith, *The Early*

History of India, 219.

4. *Ubi. Sup.*, p. 353.

5. Sir Walter Lawrence, *Valley of Kashmir*, 19.

6. Mullah Hidayat Ullah Mattu, *Rishi Nama f. 692* (1176 A.H.)

place of rest for a short time. Again we read in *Nur Nama* the destruction of a *dev* (evil spirit) at this place and the narrative is entitled:

*Dastan-i-Kusta Shudan-i-Dev Az dasti-i-Brohan ke dar zaman-i-Issa pahalwani bud.*¹ (The story of the destruction of a *dev* at the hands of Brohan who was a wrestler in the time of Jesus).

Events in the history of a country are always recorded by reference either to the contemporary ruler of the time or to some event of importance or to some great historical personality who is in the country at that time. The author could not have referred to Jesus had he not been present in Kashmir.

There is another significant fact which, more than anything else, proves that Jesus did come to Kashmir. I give below a few names known to Kashmir history and geography:

<i>Aish Muqam</i>	J-yes-th- <i>Issa</i> -vara	<i>Yusu</i> -maidan
<i>Arya-Issa</i>	Kal- <i>Issa</i>	<i>Yusu</i> -marg (See ill., page 390)
<i>Issa Mati</i>	Ram- <i>Issa</i>	<i>Yusu</i>
<i>Issa-Ta</i>	<i>Yusu</i> -gam	<i>Yusu</i> -hatpura
<i>Issa-Kush</i>	<i>Yusu</i> -Mangala	<i>Yusu</i> -dhara
<i>Issa-Brari</i>	<i>Yusu</i> -Raja	<i>Yusu</i> -dha
<i>Issa-eil</i>	<i>Yusu</i> -Varman	
J-yes- <i>Issa</i>	<i>Yusu</i> -Kun	

A suggestion has lately been made that the name was Bood Asaf and not Yuz Asaf and it is alleged that the tomb in Srinagar is really a Buddhist stupa under which the Buddhist Pataks were buried by Kanishka after the close of the Fourth Council. Alternately, because of the similarity of the teachings, it is alleged that the tomb might have been that of a Buddhist monk of that name. But the copper plates of the Fourth Synod with inscriptions were buried at Pattan (ancient name Zaladragar) some forty miles to the south-east of Srinagar. They were excavated and removed by Mr. Garrick of the Archaeological Department of the Government of India.² Besides, the Buddhists do not bury their dead but cremate them. This completely disposes of the latest attempt to prove that Yuz Asaf was not Jesus.

The best proof of the presence of Jesus in Kashmir is the existence of his tomb in Mohalla Khaniyar, Srinagar.

1. *Rishi Nama*, f.10.

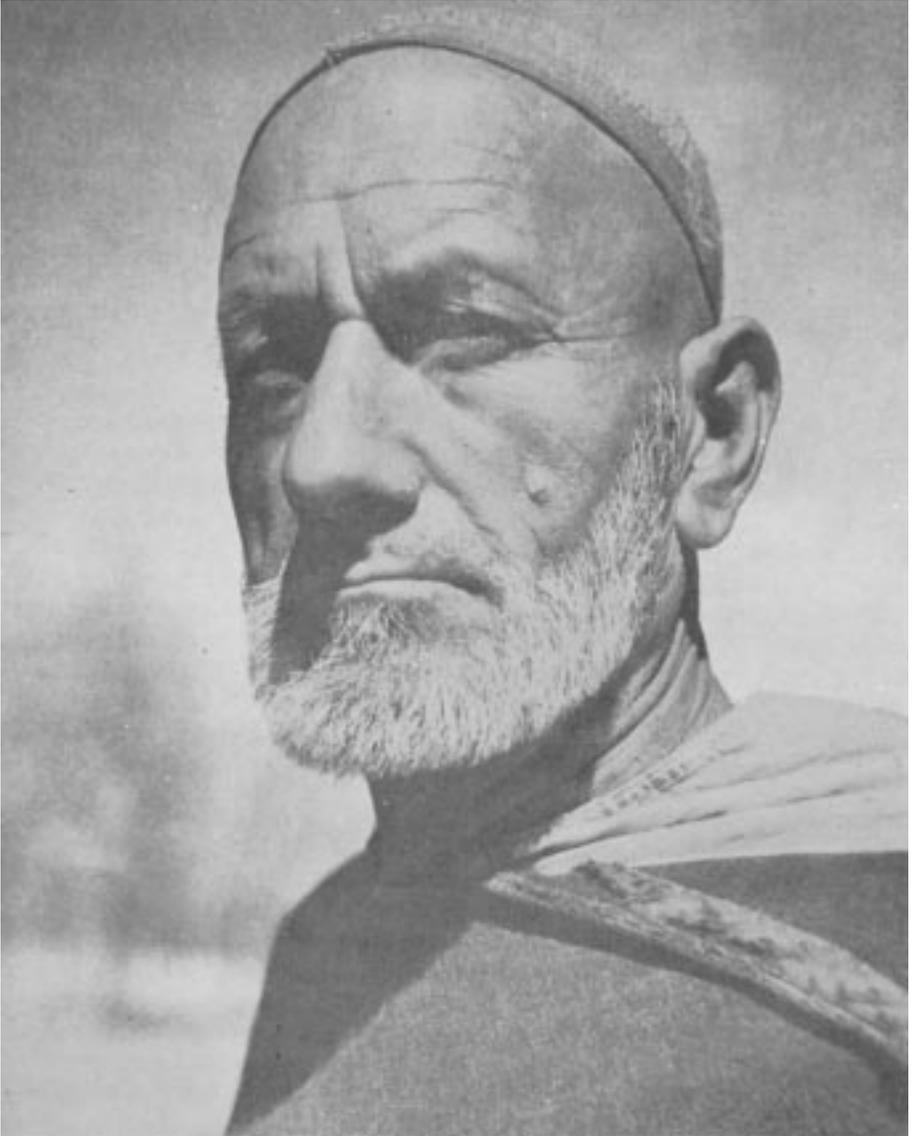
2. Sir Walter Lawrence, *The Valley of the Kashmir*, 162.



Kashmiri Tabut (coffin). Supports are for carrying dead on shoulders. (See page324).



Yusumarg (Kashmir) through which Jesus entered Kashmir (See page 388).



Kashmiri Landlord. (See page 308)



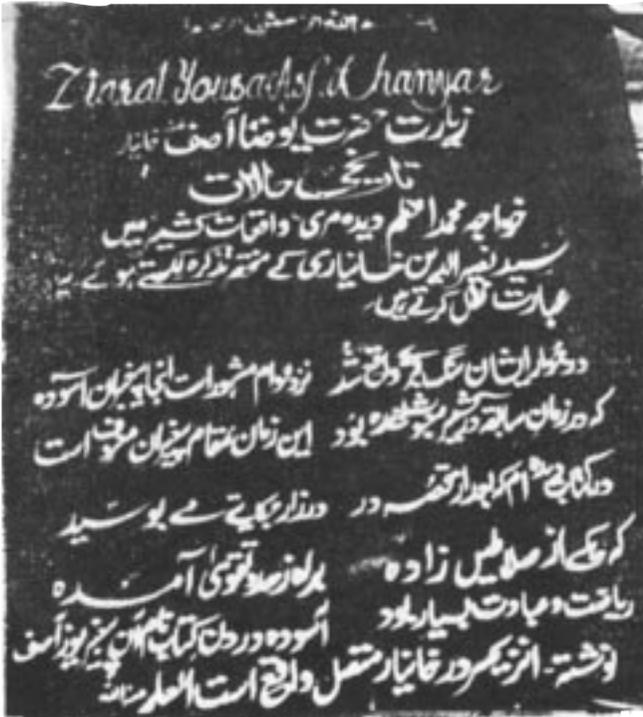
(Courtesy Archaeological Dept. Pakistan)
Aramaic Inscription excavated from Sirkap, Taxila.
(See page 380).



Photograph of a folio from Tarikh-i-Kashmir
(See page 401).



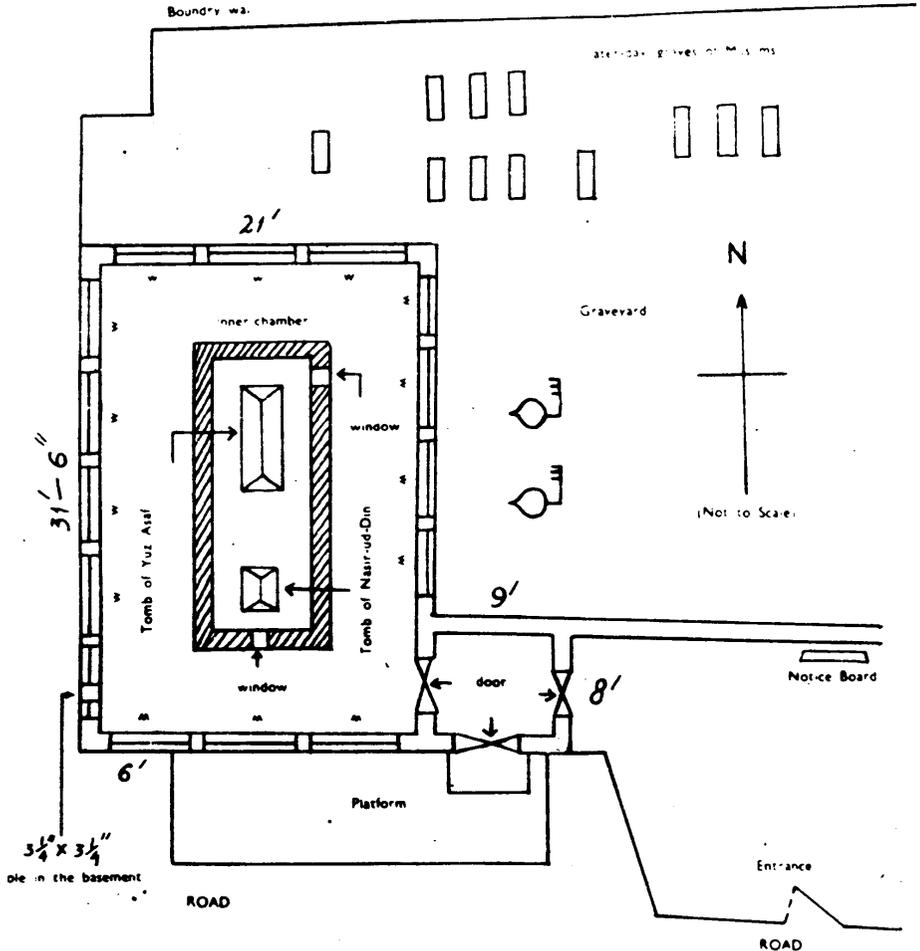
Crosses in Ladakh



Sign post at Rozabal declaring Yuz Asaf as a prophet (paighambar).

(See page 395)

PLAN OF THE CHAMBER HOUSING THE TOMB OF JESUS



(i) Although the layout of the slab of the Tomb is North-South, having been built by the Muslims in later days according to their custom, but the actual grave in the basement is East-West like the Jewish graves.

(ii) Syed Nasir-ud-Din, a Muslim Saint of the 15th century C.E. displayed extraordinary reverence and attachment for the personality of Yuz Asaf *Nabi*; and according to his dying wish was buried near the grave of Yuz Asaf (Jesus).

(iii) The notice board (See illustration, page 394) was put up by the Archaeological Department of the Kashmir State indicating that it is the Tomb of Yuz Asaf *Nabi* (prophet) who came to the Vale of Kashmir many centuries ago and spent his time in prayers and preaching the truth.

CHAPTER 25

THE TOMB OF JESUS

In *Mohalla Khaniyar*, Srinagar, is a tomb which is called *Rauzabaal* and is described as the tomb of Yuz Asaf, the Prophet, who is also styled *Shahzada Nabi* (The Prince Prophet) and who is really Jesus. To establish this fact I have not only relied to some extent on certain inscriptions and books of history of Kashmir but also on local traditions. In this connection I cannot do better than quote Sir Aurel Stein. He says:

Popular local tradition has fortunately in Kashmir proved far more tenacious than the traditions of the learned. I have often derived from it very valuable assistance in my local search for particular data. The experience gained on my antiquarian tours has convinced me that when collected with caution, and critically sifted, such local tradition can safely be accepted as supplementary to the information of our written records.¹

I will first of all quote various writers on Kashmir both Kashmiris and non-Kashmiris who mention the presence of Jesus (Yuz Asaf) in Kashmir.

Sir Francis Younghusband, who was the British Resident (Representative) in Kashmir for many years, says:

There resided in Kashmir some 1900 years ago a saint of the name of Yuz Asaf, who preached in parables and used many of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar...and the theory is that Yuz Asaf and Jesus are one and the same person. When the people are in appearance of such a decided Jewish cast, it is curious that such a theory should exist.²

The Editor of *Al-Hilal*, a Christian Journal, issued from Beirut (Lebanon), wrote:

In *Mohalla Khan-i-yar* of the city (Srinagar) there is a tomb. The people of Kashmir describes it as that of Prophet (Nabi) Yuz Asaf. The ordinary people of the locality visit this tomb regularly. In certain books of history it is stated that Yuz Asaf was a Nabi (Prophet) who had come from a far off country. He died there and was buried in that city.³

Captain C. M. Enrique, in his book, *The Realms of the Gods*, says:

During my stay in Srinagar I came upon curious traditions concerning some of the tombs in the city. There is one tomb said to be that of Christ...⁴

1. Sir Aurel Stein, *Rajatarangini*, Vol. 2, 385.

2. Sir Francis Younghusband, *Kashmir*, 112.

3. *Al-Hilal*, Vol. 2, Part 4 (1903).

4. Capt. C.M. Enrique, *The Realms of the Gods*, 97.

In case of epidemics and other disease intercession services were held in all the mosques. The reputed stick of Christ, which is kept in Shah-i-Hamadan, was brought out. If an improper use is made of this reputed stick of Christ, it is said to bring floods.¹

The rod or stick of Jesus (*Assa-i-Issa*) has been mentioned in *Rauza-tus-Safa*² and in *Jame-ut-Tawarikh*.³ It also finds mention in *Wajeez-ut-Tawarikh*.⁴ According to Kashmiri traditions it came into the possession of Hazrat Mir Syed Ali of Hamadan who gifted it to Hazrat Shaikh Nur-ud-Din Wali, who in turn entrusted to Hazrat Zain-ud-Din Wali. The last incident took place about 600 years ago. About a hundred years ago it was removed to Pakhli (Hazara District) but was brought back to Kashmir and deposited at the shrine of Hazrat Zain-ud-Din Wali in *Aish Muqam*. The rod is said to be that of Jesus (some attribute its origin to Moses)⁵ and is called *Balagir* (lit. tr. Catcher of Evils). I went to see this rod on 19th July, 1947. With great difficulty we were permitted to see and photograph it (See illustration, page 406). In fact we were allowed to see it only because we mentioned the drought then facing the valley, as a consequence of which the rice crop was likely to fail and famine set in. The rod is brownish-black in colour and is made of olive wood. It is 8 ft. 3 in. in length and tapers from 1³/₄ inch to 1¹/₄ inch in diameter. The ferrule of the rod is made of steel which is a very old, but the top blade, like a spear-head, is comparatively new. The crook must have broken off and the spear-head been substituted.

It is a fact that during April to July, 1947, there had hardly been any rain in the valley. There was very little water in the streams and in the Jhelum river, and crops were being damaged for want of water. Incredible as it may seem, it is nevertheless a fact, that within half an hour of our seeing the rod rain began to pour down and it rained heavily for about an hour not only in *Aish Muqam* but throughout the valley. For the benefit of sceptics I give below an extract from the Log Book of the Srinagar Observatory which I inspected on 21st July, 1947.⁶ I may mention that the total normal rainfall in the valley from 1st January to 31st July is 19.04 inches. In 1947 the rainfall for the corresponding period (and rain occurs mostly up to the month of March) was 9.21 inches.

To continue, it must be noted with regret that almost all European travellers or writers on Kashmir abstained from mention of the tomb of Yuz Asaf. I think they did this intentionally because of their preconceived ideas or prejudiced belief in Christian dogmas. Apart from the three writers already referred to by me, Lady Merrick and Mrs. Harvey are the only exceptions. But these two ladies, relying on Badi-ud-Din, say that tomb is that of a *disciple* of Jesus. Joseph Jacob in his book: *Barlaam and*

1. Capt. C. M. Enrique, <i>The Realms of the Gods</i> , 101.	July 1947	Rainfall Recorded
	8-9	.11
2. <i>Rauza-tus-Safa</i> , Vol. 2, 35.	9-10	.06
3. <i>Jame-ut-Tawarikh</i> , Vol. 2, 81.	10-11	Nil
4. <i>Wajeez-Tawarikh</i> , Vol. 2, 286.	11-12	.09
5. It may be that Jesus really inherited his rod from Moses.	12-14	Nil
	14-15	.02
6. July 1947	Rainfall Recorded	15-16
1-2	.05	17-19
2-8	Nil	19-20
		1.48

Joseph refers to the visit of Yuz Asaf to “Cashmere.”

Turning to Oriental writers and historians, our attention is first attracted to Al-Shaikh Al-Said-us-Sadiq Abi Jaffar Muhammad Ibn-i-Ali Ibn-i-Hussain Ibn-i-Musa Ibn-i-Baibuyah al-Qummi, otherwise known as Shaikh Al-Said-us Sadiq (Shaikh Al-Said, *The Truthful*). He lived in the third and fourth century of *Hijra* and died at Khorasan in 381 A.H. (962 C.E.) He wrote over 300 books, the most famous among them being *Kamal-ud-Din wa Tmam-un-Nimat fi Asbat-ul-Ghaibat wa Kashf-ul-Hairet*, sometimes called *Ikmal-ud-Din*. This book is considered by Orientalists of the West to be of great value. It was first printed by Aga Mir Baqar in the Syed-us-Sanad Press in Iran in 1201 A.H. (1782 C.E.) and was translated into German by Professor Muller of Hidelburg University. Shaikh Al-Said us-Sadiq had travelled a good deal and gathered the material for this and his other books from different counties. He does not describe the two visits of Jesus to India and Kashmir separately but describes the travels of *Yuz Asaf* in in a continuous narrative. He mentions some of the Hindu legends covering the first visit of Jesus and refers to his visit to Sholabeth (Ceylon) and then after tracing him to Kashmir, he discusses the events in greater detail. When dealing with his stay in Kashmir, he says:

When Yuz Asaf heard the angel’s message he prostrated himself before God and said: “I submit myself to Thy command, O God Almighty! Enlighten me of Thy Will. I praise Thee and I am grateful to Thee for having guided me...”¹

The angel, therefore, guided him to leave the country...and then leaving Sholabeth (Ceylon) he proceeded on his journey.²

...And he continued his journey till he reached a large valley: He lifted his face and saw a tree beside a spring. The tree was beautiful (to look at) with many branches and sweet fruits: innumerable birds were sitting on it. He was delighted with this view and moved on till he reached the tree and began to interpret what he saw. He compared the tree with *Bushra*³, towards which he used to invite people; the spring with learning, and the birds with the people who sat around him and accepted the religion he preached...⁴

Then Yuz Asaf, after roaming about in many cities, reached that country which is called Kashmir. He travelled in it far and wide and stayed there and spent his (remaining) life there, until death overtook him, and he left the earthly body and was elevated towards the Light. But before his death he sent for a disciple of his, *Ba’bad* (Thomas) by name, who used to serve him and was well-versed in all matters. He (Yuz Asaf) expressed his last will to him and said: “My time for departing from this world has come. Carry on your duties properly and turn not back from truth, and say your prayers regularly. He then

1. Shaikh Al-Said-us-Sadiq, *Kamal-ud-Din*, 357 (Translation throughout is by Maulvi Ata-ur-Rahman of Buhar Library. Calcutta).

2. *Ibid.*, 358.

3. The Canonical *Gospels* of the New Testament are called *Besorah* in Hebrew and *Bushra* in Arabic

4. Shaikh Al-Said-us-Sadiq, *Kamal-ud-Din*, 358.

directed *Ba'bad* (Thomas) to prepare a tomb over him (at the very place he died). He then stretched his legs towards the West and head towards the East and died. May God bless him.”¹

I give below a few passages from the same book regarding the sayings and teachings of Yuz Asaf:

O people! Heed my words: they are of truth and wisdom: they will enable you to distinguish between right and wrong. This indeed is the religion of the Prophets of yore... Whoever will discard it he shall not enter heaven. Seek not the kingdom of this world but rather that of heaven... the earthly kingdom and happiness is to end and those who seek them shall perish... The time (of death) is nigh. The birds have no control over their enemies. So have you none without faith and works... So long as there is light, travel therein... but keep your good deeds secret from people (lest they be for show only)... treat as you would like to be (treated), shun worldly desires, give up calumny, anger and back-biting... your minds and actions should be pure and identical...²

When a sower goes to sow and sows, some seed fall by the wayside, and the birds pick up the seed. Some fall upon the stray land, and when they reach the stony foundation they wither away. Some fall among thorns and grow not : but the seed which falls on the good land, grows and brings forth fruit. By the sower is meant the wise, by the seed is meant his words of wisdom. The seeds picked up by birds mean those people who understand not. The seeds on the stony ground are like the words of wisdom which go in one ear and out of the other. The seed which fell among thorns are like unto those who hear and understand but act not accordingly. Other seeds which fall on good ground are like those who hear the words of wisdom and obey.³

The other outstanding book which deals with *Yuz Asaf* is *Ain-ul-Hayat*. The author devotes a chapter to Yuz Asaf under the caption: *Description of the events concerning Yuz Asaf*, in which he mentions various journeys of Yuz Asaf and gives details of his teachings. He attributes over fifteen parables to him, one of which is that of the Sower. Yuz Asaf, the author tells us, prayed day and night, and invited people to righteousness:

He went to many cities and preached to (the peoples of) those cities. At last he reached the city of Kashmir. He invited its inhabitants to righteousness and resided there till death approached him, and his holy spirit departed from his earthly body and went to rest with God. But before his death he called his companion *Ba'bad* (Thomas) and made a will..... and directed him to construct a tomb for him. He laid himself with his head towards the East and stretched his legs towards the West, and went to the place of Eternity (i.e., died).⁴

1. Shaikh Al-Said-us-Sadiq, *Kamal-ud-Din*, 359.

2. *Ibid.*, 359.

3. *Ibid.*, 327.

4. Ibn-i-Muhammad Hadi Muhammad Ismail, *Ain-ul-Hayat*, Vol. 2, Ch. 2 : 177-178.

Badi-ud-Din Abul Qasim wrote during 1160-1200 A. H. (1741-1781 C.E.) his *Waqiat-i-Kashmir; Jannat Nazeer Gohar-i-Alam Tuhfa-tus-Shah*. The MSS. (No. 189) is with the Royal Asiatic Society of Bengal. Referring to the tomb of Yuz Asaf he says:

The assertion of the people of knowledge is that one of the disciples of Jesus (*yake az hawariyoon*) is buried there, from whose tomb emanates Divine grace and blessings.¹

It is noteworthy that Badi-ud-Din dates back the existence of the tomb to the time of Jesus.

Abdul Qadir bin Qaziul-Quzat Wasil Ali Khan, in his *Hashmat-i-Kashmir*, writes:

The tomb is described by the people of the locality to be that of a *Paighambar-i-Ahl-i-Kitab* (Prophet of the People of the Book).²

The words *Ahl-i-Kitab*, meaning the People of the Book, are generally applied to Christians exclusively, though really they mean any people who have been blessed with Divine Revelation. Similarly the phrase *Paighambar-i-Ahl-i-Kitab* would mean Jesus.

In *Wajeez-ut-Tawarikh*, we read:

The tomb of Syed Nasir-ud-Din is in Mohalla Khaniyar and is also known as *Rauzabaal*. There is also the tomb of Yuz Asaf, the Prophet. He was a prince and had come to this place. Through prayers and (because of his) piety he had come as a Messenger to the people of Kashmir, and he preached to them. It is said that at that time Raja Gopadatta was the ruler. There was a hole (window) in the western wall (of the tomb) out of which the aroma of musk used to emanate. A woman with an infant child came to pay her respects. The child passed urine (and it went) into the hole. The woman became insane.³

The same version is also given by Mir Saadullah Shah in his *Bagh-i-Suleman*.⁴

Khwaja Muhammad Azam of Deedamari is one of the famous historians of Kashmir. He completed his *Waqiat-i-Kashmir* (also known as *Tarikh-i-Azami*) in 1148 A. H. (1729 C.E.) and the original MSS. is in the Buhar Library, Calcutta (MSS. No. 81). This book was first printed in Lahore in 1303 A.H. (1884 C.E.). He writes about Yuz Asaf:

Besides that grave (of Syed Nasir-ud-Din in Khaniyar) there is a tomb. It is well known amongst the people of the locality that there lies a prophet who had come to Kashmir in ancient times. It is now known as the place of the Prophet. I have seen in a book of history that (he had come) after great tribulations from a great distance. It is said that a prince, after undergoing a good

1. Badi-ud-Din, Abul Qasim, *Waqiat-i-Kashmir*, f. 75 (b).

2. Abdul Qadir, *Hashmat-i-Kashmir*, R.A.S. of Bengal (MSS. 42) 1245 A.H. (1826 C.E.), f. 68 (b).

3. Mufti Ghulam Nabi Khanyari, *Wajeez-ut-Tawarikh*, MSS. Vol. 2, f. 279.

4. Mir Saadullah, *Bagh-i-Sulaiman*, f. 251 (MSS. in Sri Partap Library, Srinagar).

deal of penance and perseverance and through devotion and prayers, had become the Messenger of God to the people of Kashmir. On reaching Kashmir he invited people (to his religion) and after death was laid to rest in Anzmarah. In that book the name of the Prophet is given as Yuz Asaf. Anzmarah is in Khaniyar. Many pious people, and especially the spiritual guide of the author: Mullah Inaiyatullah Shaul, say that while visiting the tomb Divine grace and blessing of prophethood were witnessed.¹

In another place the same writer says that Yuz Asaf was a descendant (*Az Ahfad*) of Moses.²

Amir-ud-Din Pakhliwal in his *Tahqiqat-i-Amiri*, says:

There is a tomb (in Khaniyar) which is called the place of a Prophet (the author then quotes the above-written passage of Khwaja Muhammad Azam and says) whose name was Yuz Asaf.³

Mirza Saif-ud-Din Baig, in his *Khulasa-tut-Tawarikh*, says:

It is said that a prophet, Yuz Asaf by name, appeared for the guidance of the people of Kashmir. He is buried in Mohalla Khaniyar. (During his life) he invited people to his religion. He lived near about the reign of Raja Gopadatta who had also built a temple on Mount Solomon.⁴

I will now quote from two very old books of history. The first (in Persian) is attributed to Mulla Nadiri, the first Muslim historian of Kashmir. The book, when I saw it, was moth-eaten and the first and last few pages were unfortunately missing. I had the relevant folio photographed, but before I could complete my negotiations for the purchase of the MSS. I had to leave Srinagar on account of the Partition of India. The author dealing with the reign of Gopadatta (f. 69) writes:

After him his son Raja Akh (*whose name was Ach*), came to the throne. He ruled for sixty years. It is said that he founded the village (*of*) Achabaal in Kothar district. After him his son, Gopananda, took (the reigns of) Government and ruled the country under the name of Gopadatta. (*During his reign*) many temples were (*built*) and on top of Mount Solomon the dome (*of* the temple) became cracked. He deputed one of his ministers named Sulaiman, who had come from Persia to repair it. Hindus objected that he (the Minister) was an infidel (*of* and belonged to) another religion. During this time Hazrat Yuz Asaf having come (*marfu*: elevated) from (Bait-ul-Muqaddas) the Holy Land to this holy valley (Wadi-e-Aqdas) proclaimed his prophethood. He devoted himself, day and night, in (*prayers to*) God, and having attained the

1. Khwaja Muhammad Azam, *Waqiat-i-Kashmir*, 82.

2. *Ibid.*, 85.

3. Amir-ud-Din Pakhliwal, *Tahqiqat-i-Amiri*, f. 638. (1276 A. H., 1861 C.E.).

4. Mirza Saif-ud-Din Baig, *Khulasa-tut-Tawarikh*, f. 7 (b)-8.

heights of piety and virtue, he declared himself to be a Messenger (of God) for the people of Kashmir. He invited people (to his religion). Because the people of the valley had faith in this Prophet, Raja Gopadatta referred the objection of Hindus to him (for a decision). It was because of this Prophet's orders that Sulaiman, whom Hindus called Sandeman, completed (the repairs of) the dome. (Year) Fifty and four. Further, on one of the stones of the (flankwalls encasing the) stairs he (Sulaiman) inscribed: In these times Yuz Asaf proclaimed his prophethood (Dar een waqt Yuz Asaf da'wa-i-paighambari miku-nad), and on the other stone of the stairs he also inscribed that he (Yuz Asaf) was Yusu, Prophet of Children of Israel (*Aishan Yusu Paighambar-i-Bani Israel ast*).

I have seen in a book of Hindus that this prophet was really Hazrat Isa (Jesus), Ruh-Allah (the Spirit of God) on whom be peace (and salutations) and had also assumed the name of Yuz Asaf. The (real) knowledge is with God. He spent his life in this (*valley*). After his departure (death) he was laid to rest in Mohalla Anzmarah. It is also said that lights (anwar) of prophethood used to emanate from the tomb (Rauza) of this Prophet. Raja Gopadatta having ruled for sixty years and two months died..."¹

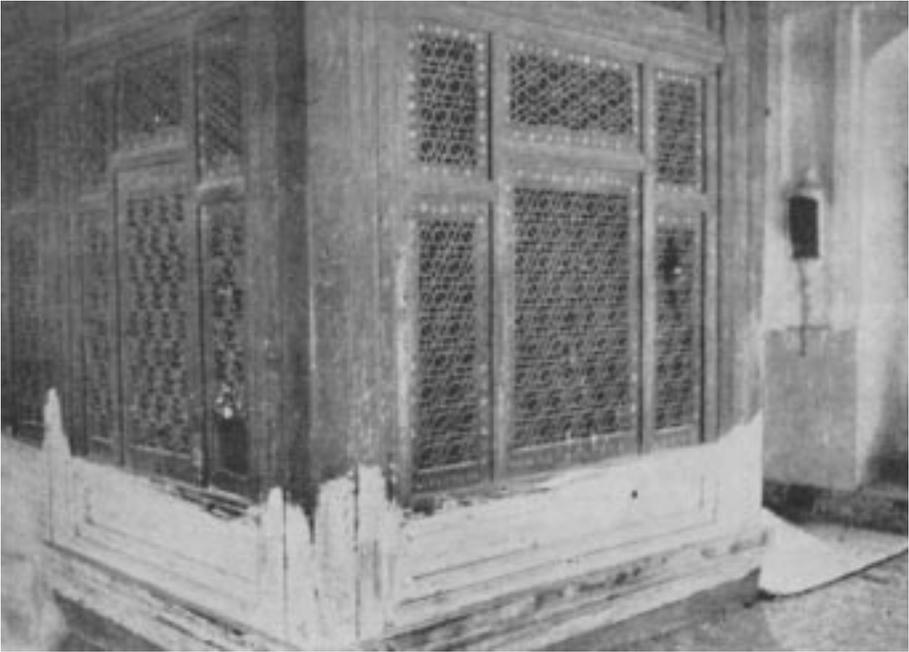
In this book there is a reference to an earlier Hindu book. The only book to which I have had access, and which probably was that mentioned by him, is *Bhavishya Maha Purana* by Sutta. It is in Sanskrit and is said to have been written in 3191 Laukika era (115 C.E.). This book was printed, for the first time, in Bombay in 1967 Bikrami era (1910 C.E.) under orders of H.H. Maharaja Sir Partap Singh of Kashmir. In it we read:

The Sakas came to Aryadesh (India) after crossing the Indus and some (came) through other routes in the Himalayas, and started plundering the place. After some time some of them left and took back (with them) their booty. Some time after Raja Shalewahin succeeded to the throne. He in a very short time defeated the Sakas, Chinese, Tartars, Walhiks (Bokharis), Kamrups (Parthians) and Khurasanis and punished them. Then he put the *maleech* (infidels) and Aryas in separate countries. The *maleech* were kept up to (beyond) the Indus river and the Aryas on this side (of the river). One day he went to a country in the Himalayas. There (while in that country) he saw (what appeared to be) a Raja of Sakas at Wien,² who was fair in colour and wore white clothes. He (Shalewahin) asked (him) who he was. His reply was that he was *Yusashaphat* (Yuz Asaf), and had been born of a woman, and (on Shalewahin

1. Mulla Nadiri. *Tarikh-i-Kashmir*, p. 69. The italicised words in brackets are missing from the original MSS, and are added by me. The English words in brackets are given by me to complete the translation. The Arabic words in brackets are

from the original and they have been retained to give their real significance.

2. Wien is a place of sulphur spring, about ten miles North-East of Srinagar.



Tomb of Jesus — Inner chamber.



Wooden Sarcophagus. (See page 396).



Tomb of Jesus, Khaniyar, (Srinagar) — Front View.

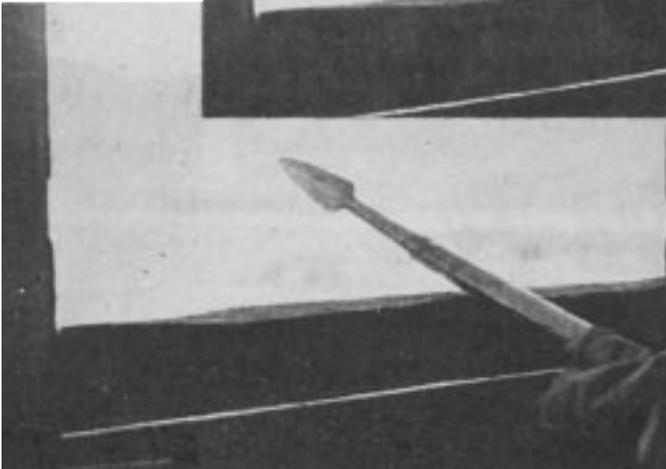
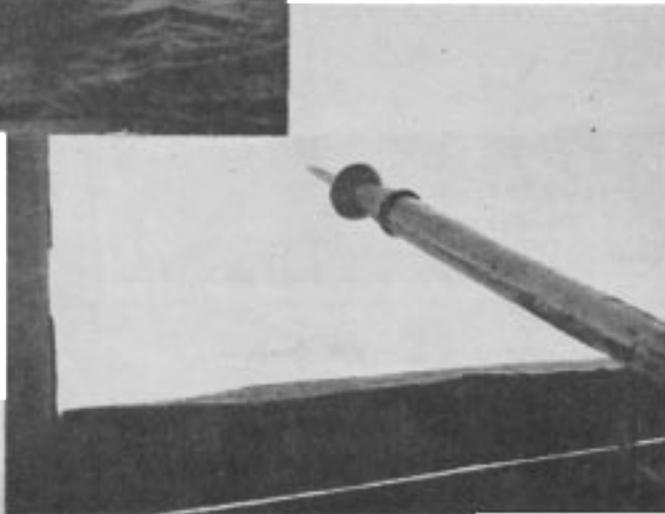


Tomb of Jesus — Side view showing the window. (See page 396).

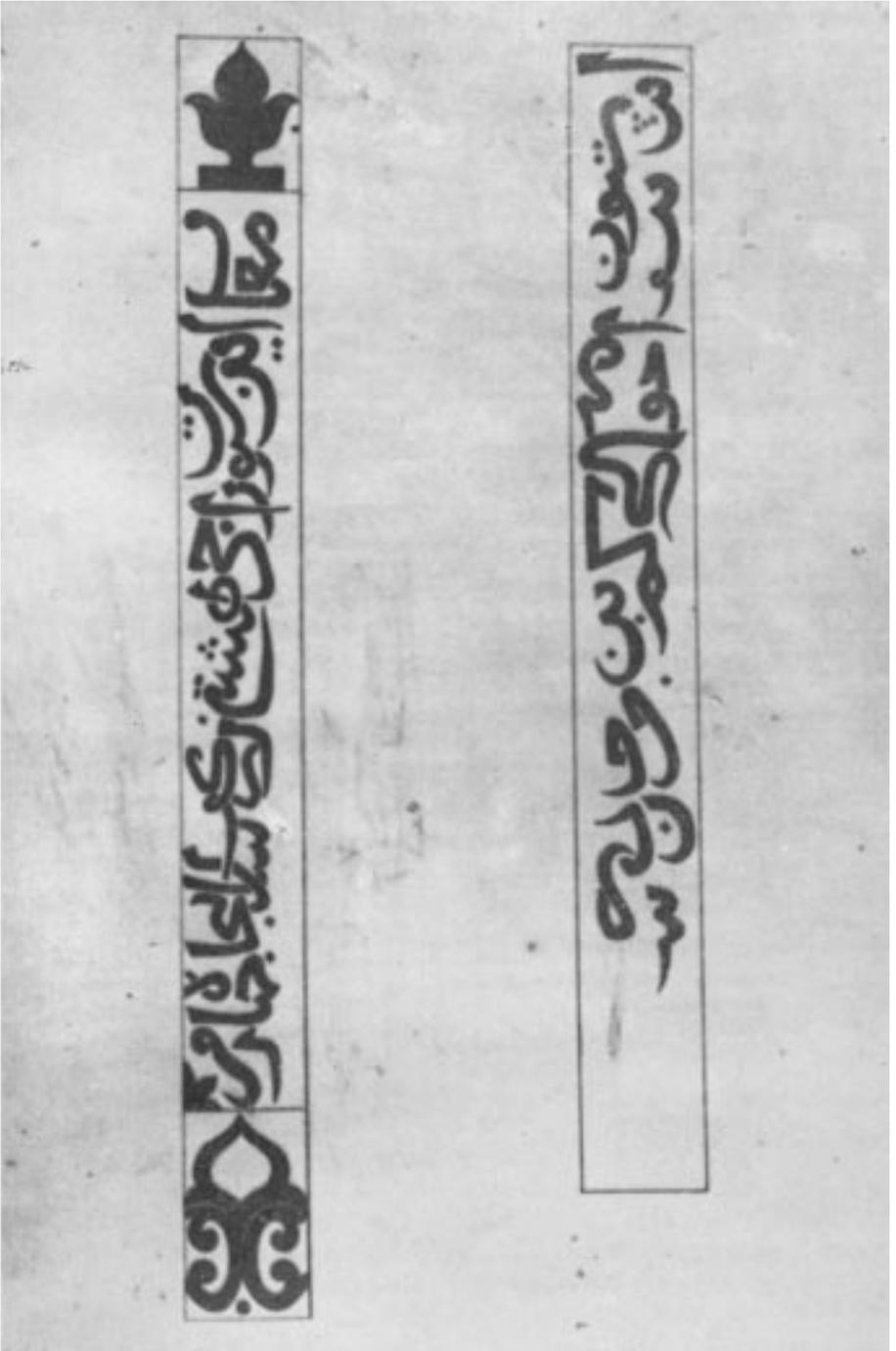


The Author and others holding the Rod of Jesus at Aish Muqam (Kashmir)
(See page 397).

The Ferrule.
(See page 397).



The Blade which has replaced the crook.
(See page 397).



Inscriptions in Takht-i-Sulaiman, Srinagar. (See page409).



Photograph of a Decree issued by the Grand Mufti of Kashmir.
(See page 414).

being surprised) he said that he spoke the truth and he had to purify the religion. The Raja asked him what his religion was. He replied: "O Raja! When truth had disappeared and there was no limit (to the evil practices) in the *maleech* country, I appeared there and through my work the guilty and the wicked suffered, and I also suffered at their hands." The Raja asked him (again) what his religion was. He replied: "It is (to establish) love, truth and purity of heart and for this I am called *Isa Masih*." The Raja returned after making his obeisance to him...¹ (See illustration, page 403).

In the temple on Mount Solomon (called *Takht-i-Sulaiman*), there were four inscriptions in Persian *Sulus* script, two of which, on the pillars, can be read even today (See illustration, page 407). The inscriptions on the two out of four supporting the roof read:

1. *Maimar een satoon Raj Bihishti Zargar. Sāl panjāh wa chahar.* (The mason of this pillar (is) the suppliant Bihishti Zargar. Year fifty and four.
2. *Een satoon bardast Khwaja Rukun bin Murjan.* (Khwaja Rukun son of Murjan erected this pillar.)

The other two inscriptions, in the same script on the flank walls encasing the staircase, were:

3. *Dar een waqt Yuz Asaf da'wa-i-paighambari mikunad, Sal panjah wa chahar.* (At this time Yuz Asaf proclaimed his prophethood. Year fifty and four.).
4. *Aishan Yusu paighambar-i-Bani Israil ast.* (He is Jesus, Prophet of the Children of Israel).

After the conquest of Kashmir by the Sikhs, these last two inscriptions were mutilated. They are still visible but cannot be read intelligibly.² Mulla Nadiri the earliest Muslim historian of Kashmir, whom I have already quoted, gives the text of the last two only.³ It is identical with the one given by me. He mentions only these two, probably because they contained information of far greater historical value than the first two inscriptions. Khwaja Hassan Malik Chaduara, who wrote his *Tarikh-i-Kashmir* during the reign of Emperor Jahangir, mentions all the four inscriptions but does not give their text at all.⁴ In *Wajeez-ut-Tawarikh*⁵ four inscriptions are mentioned but the text of the first three only is given. Khwaja Hassan Malik in his *Tarikh-i-Kashmir* also speaks of these four inscriptions.⁶ I will quote only the first and third inscriptions given in this book:

1. *Maimar een satoon Raj Bihishti Zargar. Sal panjah wa chahāram*
3. *Dar een waqt Yuz Asaf da'wa-i-paighambari mikunad. Sal panjah wa chahar.*

1. Sutta. *Bhavishtya Maha Purana* page 282, *Parva* (Ch.) 3 : Adhyaya (Section) 2, *Shalok* (verses) 9-31. The translation is by Vidyavaridi Dr. Shiv Fath Shastri.

2. Pirzada Ghulam Hasan, *Tarikh-i-Kashmir*, MSS. Vol. 3 f. 25 (b) (Research Library, Srinagar).

3. Mulla Nadiri, *Tarikh-i-Kashmir*, MSS. f. 35.

4. Khwaja Hassan Malik Chaduara, *Tarikh-i-Kashmir*, MSS.f 2-12.

5. Mufti Ghulam Nabi Khaniyari, *Wajeez-ut-Tawarikh*, MSS. Vol. I, f. 54.

6. Khwaja Hassan Malik, *Tarikh-i-Kashmir*, f. 56.

This reads exactly as the wording already given. It must be noted that during the times these three writers wrote their histories the inscriptions were intact and had not been obliterated.

Major H.H. Cole gives photographic reproductions of the first two inscriptions. They read:

1. *Maimar een satoon Raj Bihishti. Zargar. Sal panjah wa chahāram*
2. *Een satoon bardast Khwaja Rukun bin Murjan.*¹

Again, I would point out that the first inscription as given by Major Cole corresponds exactly with the wording given by Mulla Nadiri. Major Cole also, without quoting their text, speaks of the two inscriptions:

There are also two mutilated inscriptions on each side of the two flank walls encasing the stairs. Their characters are in Persian.²

I have already mentioned that when, in the first four centuries of Islam, Jews and Christians embraced Islam, they brought their traditions and folklore with them: these are known as *Israeliat*. Their traditions and fables have been handed down and some Muslims even today believe that Jesus was bodily lifted to heaven and is still alive there. Consequently such Muslims cannot but deny that the tomb of Yuz Asaf is that of Jesus. The authors of the three books, which I have now to consider, belonged to that school of thought.

The first book, *Tarikh-i-Hassan*, was written by Pirzada Ghulam Hasan in 1310 A.H. (1891 C.E.). It deals with the history and geography of Kashmir and is in three volumes. Pirzada Ghulam Hasan says that adjoining the tomb of Syed Nasir-ud-Din Khaniyar is another tomb. He adds:

It is said that therein lies buried a prophet who, in ancient times, was raised for the people of Kashmir.³

Pirzada Ghulam Hasan then quotes Khwaja Muhammad Azam (the passage has already been given by me)⁴ without comments and in the footnote he says:

This man was a prince...and through extensive prayers, reached the stage of prophethood (*darja-i-paighambari*). His burial place is in Khaniyar and it is known as tomb of a prophet (*Qabr-i-paighambar Sahib ast*).⁵

Pirzada Ghulam Hasan then gives an extract from Mullah Ahmad's *Waqia-i-Kashmir*, in which it is stated that Syed Nasir-ud-Din was sent by Sultan Zain-ul-Abidin as Ambassador to the Khedive of Egypt, and in return *Yuz Asaf* (not Yuz Asaf)

1. Major H. H. Cole, *Illustrations of Ancient Buildings in Kashmir*, Illustrations, 1, A, 68-69.

2. *Ibid.*, 8.

3. Pirzada Ghulam Hasan *Tarikh-i-Hasan*, 8.

4. *Ubi. Sup.*, p. 368.

5. Pirzada Ghulam Hasan, *Tarikh-i-Kashmir*, Vol. 1, f. 25 (a).

came to the court of Sultan Zain-ul-Abidin as a representative of the Khedive and that this man spent his life with Syed Nasir-ud-Din.

It is obvious, therefore, that Pirzada Ghulam Hasan was, I think intentionally confusing *Yus Asap* with *Yuz Asaf*. He does not, however, anywhere in his book allege that this *Yus Asap* was buried in Mohalla Khaniyar or that in fact the tomb in that locality is that of *Yuz Asap*. But the quotation of Mullah Ahmad as given by Pirzada Ghulam Hasan, to the contrary, records:

And nothing was written about his grave (*wa az marqad-i-sharif-i-ona nawisht*).¹

Ghulam Hasan then quotes his father:

The father of the author, Abdur Rasul Shewa has said that he, as a student, used to go with his teacher *Mullah* Ubaidullah to Koh-i-Sulaiman (Mount of Solomon) and saw inscribed on one of the stone walls of the stairs, in *sulus* script. "In this time a *young man Yus Asap* by name came *from Egypt* and claimed to be a *descendant of a prophet*. Year fifty and four *Kashmiri era*."²

A comparison of this version with the wording of the inscription as given by me, on good authorities, will show that the italicised words were added by Pirzada Ghulam Hasan to support his theory. He even inserts the name as *Yus Asap*. But the most significant feature of the interpolation is the addition of the words "Kashmiri era." I will presently show that the corresponding date of this era does not fit in either with known facts or with the period of Sultan Zain-ul-Abidin. Pirzada Ghulam Hasan has intentionally refrained from making any reference to the fourth inscription mentioned by Major Cole and others. The reason is obvious. It would give the direct lie to the theory of Pirzada Ghulam Hasan, for therein it is said that "he (*Yus Asaf* was Jesus, Prophet of Bani-Israel." To begin with the quotation given by Pirzada Ghulam Hasan was from hearsay. He, however, went out of his way and added words which would be compatible with his theory. He added the words "Kashmiri era" even in the first inscription, which is falsified by the photographs published by Major Cole. In his third volume he deals with the temple on Mount Solomon, and says:

On the top of Koh-i-Sulaiman Raja Sandiman built the temple.³ The temple *Zishi-shore* was repaired by Raja Gopadatta...and by Raja Laltadatta for the second time and then by Sultan Zain-ul-Abidin in 874 A.H. and he put up four pillars to support the roof. Consequently on one it was inscribed:⁴

Een satoon bardast Khwaja Rukun bin Murjan. Sal panjah chahar Kashmiri. (This pillar was erected by Khwaja Rukun son of Murjan. Year fifty-four Kashmiri)

and in the second:

1. Pirzada Ghulam Hasan, *Tarikh-i-Hasan*, Vol. 1. f. 25 (a).

2. *Ibid.*, f. 25 (b).

3. *Ibid.*, Vol. 1, f. 25 (b).

4. *Ibid.*, Vol. 3, f. 10.

Maimar een satoon Raj Bihishti Zargar. Sal panjah wa chahar. (The mason of this pillar is the suppliant Bihishti. Year fifty and four)

and further on the north wall staircase stone was inscribed:

Dar een waqt Yuz Asaf name jawane az Misr amada da'wa-i-paighambar—zadgi mikunad. Sal panjah wa chahar. (In this time a young man Yuz Asaf by name came from Egypt, claimed to be a descendant of a prophet. Year fifty and four.)¹

Thus there is a difference in the wording as given in his first and third volumes. In the third volume the name is given as Yuz Asaf and not Yuz Asap and he also omits the words *Kashmiri era* in the third inscription. Those who agree with Pirzada Ghulam Hasan would at least be in a fix to decide which of the versions of these inscriptions as given by Ghulam Hasan they should accept. The least that can be said is that Pirzada Ghulam Hasan is not a safe guide. It may, however, be noted that he says:

The pious say that from that tomb the light of prophethood emanates.²

Now, if Yuz Asaf came during the time of Zain-ul-Abidin and was buried there, no signs of prophethood should have been apparent, for there can be no prophet after the Holy Prophet Muhammad. I apply this test because the author was a Muslim. I will revert to the question of dates later on.

The second book, *Tarikh-i-Kabir-i-Kashmir*, was published in 1903 C.E. Referring to the tomb of Yuz Asaf the author says:

It is said that beneath (that tomb) a prophet is buried and for this reason it is renowned as the place of the prophet.³

The author then quotes the passages from Khwaja Muhammad Azam and Pirzada Ghulam Hasan, and goes on to say:

And it is written in an Arabic book that Yuz Asaf was a prince who had come from Sholebeth (Ceylon) and resided here and died and was buried in Mohalla Anzmarah which is part of Khaniyar...And it is said that at the time Raja Gopanand was ruler of this town. Aroma of musk used to come out of a hole in the western wall. A woman, with an infant, came to pay her respects. The child passed urine and it went into the hole. Since then the aroma of musk ceased to come out and the woman became insane.⁴

If Pirzada Ghulam Hasan is correct in saying that Yus Asaf had come during the reign of Sultan Zain-ul-Abidin, how could this incident about the tomb of Yuz Asaf have happened in the reign of Gopadatta, over nineteen hundred years ago? Either this incident is a concoction or Yuz Asaf must have come to Kashmir during the reign of

1. Pirzada Ghulam Hasan, *Tarikh-i-Hasan*, Vol. 3, f. 80.

2. *Ibid.*, Vol. 1, f. 25 (b).

3. Abu Muhammad, Haji Ghulam Muhiyuddin, *Tarikh-i-Kabir-i-Kashmir*, 34.

4. *Ibid.*, 35.

Raja Gopadatta. But all other Kashmiri historians agree that Yuz Asaf did come during the reign of Raja Gopadatta.

The third book to which I will refer is *Kashir* by Dr. G. M. D. Sufi. He says:

At this stage of *Kashir*, though our chronology differs from that of Kalhana, yet the period being the same, we cannot help referring to an event of extraordinary interest. In Taranga second of the *Rajatarangini* of Kalhana, there is a shloka (No. 90) which refers to a certain minister Samdhimati¹ Aryaraja “the greatest of sages,” and minister to Jayendra (61 B.C. to 24 A.C.). Both Sir Aurel Stein and Mr. R. S. Pandit, in their translations, speak of him as having led a life of poverty, suffered a long imprisonment, and “death at the stake,” and then coming to life again, and having “consented to the prayers of the citizens” ruled Kashmir for fortyseven years. Finally, this Samdhimati turned Sanyasi, but whither he went we know not, neither does Kalhana’s chronicle throw any light on this point. This man is not mythical. He seems to have an historical individuality.

There is a tradition, rather persistent, occasionally reinforced by casual accidental occurrences which are given prominence by a certain class of writers, namely, that Christ was buried in Srinagar. Some go to the length of calling him Hazrat Yuz Asaf, and point to his grave at Khanayar in Srinagar. But Yuz Asaf, supposed to be the descendant of Moses, was sent as an ambassador to the court of Bad Shah by the ruler of Egypt. Yuz Asaf, written in Arabic characters, can be also read as Bodhisattva. There is no substantive proof for the visit of Christ to India, but it is indeed a strange coincidence in world history that Christ should have had resurrection somewhat similar to that of Samdhimati though certainly not exactly so. The dates of Samdhimati and Christ are also almost identical. To say that Samdhimati is no less a person than Christ himself would be far too bold an assertion. But the fact remains that the great Prophet of Galilee and the minister of Kashmir have certain strong resemblances and both the personalities live in the same age though so far apart as Palestine and Kashmir. It is a mystery indeed to the writer as it must be to the reader. And we leave it at that.

One has only to read Dr. Sufi’s *Kashir* to admire his labour and industry. His exhaustive investigations, particularly when he deals with the Islamic period of Kashmir, are unique in many respects. If he had probed further regarding Yuz Asaf he would have, I feel certain, solved the “mystery” and come to a different conclusion. And but for his apparent lack of interest in the subject, he would not have left “it at that.”

The original tablet affixed to this tomb was, for reasons unknown, but which can be guessed, removed and is not traceable, but the one now affixed to the wall reads:

1. The word is really Sandhimati. Sandiman, the minister of Gopadatta, is described as sandhimati, and the events of the life of Yuz Asaf are wrongly attributed to him.

Rauza Hazrat Yuz Asaf, Khaniyar.

(The shrine of Hazrat Yuz Asaf, Khaniyar.)

It is well-known that Baba Yahyah Shah, the late Mir Waiz of Srinagar and Grand Mufti of Kashmir, used to say that the tomb was that of a prophet and he, like other people, as a sign of respect, used to walk barefooted in front of it.

Among the people of Kashmir who visit the place and make offerings, the tomb is known as that of *Hazrat Yuz Asaf* or that of *Nabi Sahib* (the Prophet) or *Shahzada Nabi* (the prince Prophet) and lastly as that of *Hazrat Isa Sahib* (Jesus).

The reason for the description of Yuz Asaf as a prince is not far to seek. Jesus has been described as a Prince of Peace. He was a direct descendant of David and *Messiah* was originally a title of the Kings of Israel.¹

The window on the side of the tomb proves that the tomb was constructed after the Jewish style and reminds one of the door of the sepulchre mentioned in the New Testament.²

The term *Rauza* as applied to this tomb is only used for the tombs of prophets. The tombs of Saints are called *Ziarats*.

It was brought to my notice that one Saifuddin,³ a custodian of the tomb of Yuz Asaf, had in his possession an ancient document which would establish that the tomb was that of Jesus. I took a photographic copy of this document. It is a decree granted to Rahman Mir by five Muftis (Judges) of Srinagar. It bears their seals and signatures and is dated 11th Jumada-al-Thania of year 1184 A.H. (1766 C.E.) (See illustration, page 408). It reads:⁴

In this Kingdom in the Department of Learning and Piety and in the Court of Justice Rahman Mir, son of Bahadur Mir, states that at the holy shrine of Yuz Asaf Prophet (*Paighambar*), may God bless him, nobles and ministers and kings and high dignitaries and the general public come from all directions to pay their homage and make offerings and (he claims) that he is absolutely entitled to receive (and utilize) them and no one else (has this right) and that all others should be restrained from (interfering with) his rights.

After recording evidence it has been established that in the reign of Raja Gopadatta who repaired the building on Mount Solomon and built many temples, a man came here whose name was Yuz Asaf. He was a prince by descent and had given up all worldly affairs and was a law-giver. He used to devote himself to the prayer of God, day and night; and used to spend most of his time alone in meditation. This happened after the first great flood of Kashmir and

1. Peake's *Commentary on the Bible*, 275.

2. Matt., 27 : 66.

3. This Saifuddin traces his direct descent from Rahman Mir, the Plaintiff in the case, in the fifth

generation. He is the son of Ghulam Qadir Mir, son of Lalla Mir, son of Nur Mir, son of Ahmad Mir, son of Rahman Mir.

4. The translation is mine.

when people (of Kashmir) had taken to idol-worship. The Prophet Yuz Asaf had been sent as a Prophet to preach to the people of Kashmir. He used to proclaim unity of God till death overtook him and he died. He was buried in Mohallah Khaniyar on the bank of the lake which is known as *Rauzabal*. In the year 871 A.H. (1451 C.E.) Syed Nasiruddin Rizvi, a descendant of Imam Moosa Ali Raza was buried besides Yuz Asaf.

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

Given under our hands this 11th Jumada-al-Thania 1184 A.H.

Signed and sealed: Mulla Fazal, *Mufti-Azam*, Abdul Shakur, *Mufti-Azam*.
Ahmadullah, *Mufti*, Muhammad Azam, *Mufti*.
Hafiz Ahsanullah, *Mufti*.

Signed and sealed: Muhammad Akbar, *Khadim*. Raza Akbar, *Khadim*.
Khizar Muhammad, *Khadim*. Habibullah, *Khadim*.¹

Those who might dispute the fact that Yuz Asaf was not Jesus should name a person who would fit in with the description as given in various books of history and the local traditions of Kashmir. I will summarise the facts gathered from them:

1. He should not be an Indian: Yuz Asaf is not an Indian name but rather of Hebrew extraction.
2. He should not be a Hindu for he would have been known as an *Autar* and not as a *Nabi* (Prophet). In any case Hindus, and for that matter Buddhists, do not bury their dead.
3. He should not be a *Muslim* as there could be no prophet after the Holy Prophet and in any case the period was pre-Islamic.
4. He should be a Jew as indicated by the position in which he lay at the time of his death.
5. He should be a *Prophet of the People of the Book* in the particular sense and reputed to be of royal descent.
6. His teachings must be called *Bushra* (Gospel).
7. He must have taught in parables.
8. He must have come to Kashmir between 60 to 87 C.E.

1. In token of having heard and noted the orders pronounced by the Court *Khadim* signifies a care-taker. Probably they were defendants, in the case.

9. He must answer the description Yuz Asaf, i.e., seeker or leader of the lepers cured by Jesus.

10. He must be called at one time or other *Isa Nabi*, Jesus the Prophet.

To Christians like Younghusband it would sound curious, and to scholars like Dr. Sufi it might be a “mystery”; but does history know of any man or prophet who would answer this description except Jesus himself? And why should this man come, preach and die among the Israelites of Kashmir? No prophet of God leaves this world without accomplishing his mission. If Jesus had died on the Cross in Jerusalem or had been taken up into heaven at about that time and from that place, he would have failed to seek and save the Lost Tribes of Israel and would have failed to achieve his mission.

The prophecy of Isaiah¹ and Malachi² which have been applied by Christians to Jesus, and have been mentioned already by me, predicted that he would no longer be termed as *desolate* but would be married to (die in) a land fertilized by natural streams and springs—the land of Baal as prophets of yore called it. The Holy Quran is very concise on the point. It says:

And We made the Son of Mary and his mother a sign, and We gave them shelter on lofty meadows and springs.³

This verse appears in a chapter which deals with the ultimate triumph of the Prophets of God and with their deliverance from the hands of their enemies. Thus, we are told that after deliverance from his enemies (Jews) Jesus and his mother took shelter in a country which is described in this verse. Neither Damascus nor Egypt answers this description. And no one says that Jesus or Mary lived in these places for any length of time. Palestine is out of the question. The rugged hilly country of Afghanistan is equally unsuitable. Kashmir, a heaven on earth, as Saadi calls it, and its surrounding countries, alone answer the description.

God guided Jesus and his mother Mary to these places and out of His Divine mercy granted them eternal rest in the valley of meadows (lit: *Margs*) and springs (lit: *Baals*).

Jewish funeral with professional wailers.

(See page 324).



1. Isa, 62 : 4.
2. Mal., 3 : 12.

3. The Holy Quran, 23 : 50.

CHAPTER 26

CHRONOLOGY

I must now determine the period of the arrival and death of Jesus in Kashmir for this will definitely decide whether Yuz Asaf was in fact Jesus. We have, for this purpose, to fix the period of the reigns of Gondaphares, Gopadatta, Shalewahin and Rainadatta (Zaindatta or Venadatta, as he is sometimes called). Apart from inscriptions and coins no other guide is available to us except Pandit Kulhana, the composer of *Rajatarangini*, which he wrote during the years 1148, 49 C.E. It is the oldest record of history of the dynasties which, from the earliest period to the time of the author, either ruled in or were connected with Kashmir. The earlier chronicles which Kulhana had used or quoted, have all been lost. Subsequent historians of Kashmir, Hindus and Muslims alike, must be looked upon as continuing his work.

Kulhana's *Rajatarangini* is mostly legendary in the first three *Tarangs*, but his narrative reaches firm historical ground with the Fourth *Tarang*.¹ Fleet, Ferguson, Lassen, Levi, Prinsep, Wilfred, Wilson and others have tried to check Kulhana's chronology and have tried to clarify the position by applying various tests and by checking their calculations with historical names of Kashmir whose periods of reign are to some extent known. Unfortunately, the early history of India is most confusing because it is mostly legendary and many *Devas* (evil spirits) and fairies are treated as real persons. Consequently these Western writers, when dealing with the early period of Indian history, became confused, made mistakes and came to contradictory conclusions. Two other factors contributed greatly to this confusion. The eras used in ancient India were very numerous and some of them were obscure in their origin and application. I give below a few, with comparative years, which have been or will be referred to by me.² Cunningham, in his *Book of Indian Eras*, mentions more than a score of systems which have been employed at different times and places in India for the computation of dates. Again, Indian writers used different eras, even in one and the same book, when referring to events in different parts of India. This they did according to the era in vogue in the place of occurrence.³ It is, therefore, not always easy to determine the era to which reference is being made. Sir Aurel Stein says that Kulhana used generally the Laukika era⁴ but after 78 C.E. references are sometimes made to the Shalewahin era and at places Kalyugi era is also referred to.

The other difficulty, and it is a real difficulty, is that Kulhana and other Kashmiri historians, as indeed most ancient Indian writers, following a very old custom, did not mention the centuries at all.⁵ Thus when Kulhana spoke of "the 24th year," he was in

1. Sir Aurel Stein *Ancient Geography of Kashmir*, 30.

3. H. H. Wilson, *History of Kashmir, Indian Researches*, Vol. 15 : 35.

4. Sir Aurel Stein, *Rajatarangini*, 57.

5. *Ibid.*

2. Christian Era	1	1950
Hebrew Era	4004	5954
Kalyugi Era	3101	5051
Laukika Era	3076	5026
Bikrami Era	57 B.C.E.	2007
Shalewahin Era	78 C.E.	1877
Hijra Era	622 C.E.	1369

fact mentioning 4224.¹ Similarly in another verse he stated that certain events took place in the 89th and in the 26th year when they actually happened in 3889th and 3926th year respectively.²

Luckily I have to confine myself to a period in history regarding which Western writers almost unanimously agree that Kulhana's chronology is somewhat regular and consistent.

Wilson, of all Western writers on the subject, is more methodical and, in my opinion, even surpasses James Princep, who took great pains in preparing his famous Tables. Wilson fixes, and others agree with him—in fact it is the only point on which they do agree—that Kulhana is most accurate up to 589 C.E. Wilson then calculates backwards and fixes the commencement of the reign of Mattargupta at 471 C.E. and in this also a majority of the other writers agree with him. Beyond this Wilson only adopted, with some slight but significant modifications, the periods of reigns as given by Kulhana. He was, however, conscious of the fact that he had made a mistake in his calculations, and one which he could not detect, for, almost by way of apology, he says:

If in history, over a long chain of calculations and dates by a random and severe test at one single point, we find that we are only out by fifty years, it follows that the chain of our calculations cannot be far from correct.³

It is obvious that Wilson, having checked his own calculations at a particular point, found himself out by fifty years. But, in fact, his mistake covered a period of 131 years. In his calculations he omitted to take into consideration the period of three kings who ruled after Yudhistra I of the Govananda Dynasty, that is, the period between Meghavahana and Hiranya of the Restored Govananda Dynasty (94 years). Stein, as already mentioned, tells us that Kulhana was using the Laukika era, but Wilson based his earlier calculations on the Kalyugi era and did not make any allowance for the difference of the two eras (25 years); nor did he take into consideration the period covered by the inter-calary months which must be allowed in case of the Laukika era (about four years). Wilson made another mistake. In determining the period of the reign of Yudhistra I, he confused Gopadatta of Kashmir with the Gopadatta of Gandhara, with whom Meghavahana's father took asylum. Thus the total mistake of Wilson was of 131 years.

I will now calculate the dates of relevant events connected with the life of Jesus (Yuz Asaf).

I. *Jesus and Thomas at Taxila*: According to *Acta Thomae* they were at Taxila during the reign of King Gondaphares. An ancient inscription recovered from Taxila, and now kept in the Lahore Museum, dealing probably with the marriage of Abdagases, records:

1. Sir Aurel Stein, *Tarang*, 1 : 52.

2. *Ibid.*, *Tarang*, 4 : 703.

3. H. H. Wilson, *History of Kashmir, Indian Researches, Preface 7.*

In the 26th year of the Great King Gondaphares in the Samvat year three and one hundred in the month of *Vaisakh* on the 4th day...¹

This inscription is incomplete, but it refers to *Samvat* year and the month is given as *Vaisakh*. Both indicate that Bikrami era was being used. This era began in 57 B.C.E. Therefore the 103rd year would be 46 C.E. This being the 26th year of the reign of Gondaphares, he must have begun his rule in 20 C.E. Prof. Rapson, in his *Ancient India*, states:

Gondaphares, King of North-West India or "Greater India" combining the earlier kingdoms of the Parthians and the Sakas ruled from 21 to 50 A.D.²

Sir Vincent Smith, in his *Early History of India*, says:

After a series of rules and about 20 A.D. Azes was succeeded by Gondaphares, who seems to have conquered Sind and Arachosia, making himself master of a wide dominion, free once again, from Parthian control. When he died about 60 A.D. his kingdom was divided up, the Western Punjab falling to the share of his brother's son Abdagases...and the country in about six or ten years was annexed by the Kushan kings. The Yueh-chis, as the Kushan Kings were called, had in fact conquered Kabul in 50 A.D.³

It is obvious, therefore, that Jesus and Thomas were in Taxila before 60 C.E. and if Prof. Rapson is correct, before 50 C.E.

II. According to *Bhavishya Maha Purana* Jesus had met Shalewahin at Wien, near Srinagar. To determine this date we must go back and trace certain facts of history.

Kadephsis I made himself master of Northern India in about 60 C.E.⁴ Kanishka was his Viceroy at Purushpura (Peshawar). He completed the subjugation of Kashmir, and some time later (73 C.E.): the Kings of Kashgar also submitted to him. Neither Kadephsis I nor Kanishka deposed the ruling monarchs in those countries. Payment of tributes and homage satisfied them, because they looked upon Central Asia, and not India, as their homeland. It was about this time that Shalewahin appeared as champion of the Brahmans against the Sakas,⁵ and turned them out of Northern India, including Kashmir. He left Kashmir in or about 78 C.E.⁶ He commemorated his victory by introducing a new era and called it after his own name: the Shalewahin era. It commences on 1st Baisakh 3179 Kalyugi era, corresponding to 14th March 78 C.E.⁷ The non-Kashmiris call it the Saka era and by this name it is also known to Southern India.

Shalewahin did not stay for long in Kashmir for he had to go immediately to the Deccan (S. India) to put down a rebellion there. It must, therefore, have been about 78 C.E. that Jesus had met him at Wien, near Srinagar.

1. *The Archaeological Reports of India*, 1903-04.

2. Prof. E.J. Rapson, *Ancient India*, 174.

3. Sir Vincent Smith, *The Early History of India*, 217.

4. *Ibid.*, 235.

5. Professor E. J. Rapson, *The Cambridge History of India*, Vol. 1 : 582.

6. James Prinsep, *Essay on Indian Antiquities*, Vol. 2 : 154.

7. J. H. Wheeler, *History of India*, 239.

III. *The inscription on Takht-i-Sulaiman.* The year in these inscriptions is given as fifty-four. I need not quote once again the text of these inscriptions. We have to locate the era used. To begin with, the inscriptions are in *khat-i-sulus* and not in *nastaleeq* script. The *sulus* script was in use from ancient times in Persia and continued to be so used in India and Afghanistan till the time of Taimur. He invaded India in 1398 C.E., when one of his contemporaries, Mir Ali Tabrezi, introduced the present Persian script known as *nastaleeq*.

The year mentioned in the inscriptions may be 54th or 154th as Pirzada Ghulam Hasan says.¹ In the following table I give all the possible eras to which the inscriptions could have referred.

I have worked out the corresponding dates also:

I. Hijra era	1=622 C.E.	{54 = 676 C.E. {154 = 776 C.E.
II. Kashmiri era	1=1324 C.E.	{54 =1378 C.E. {154 =1478 C.E.
III. Shalewahin era	1=78 C.E.	{54 = 132 C.E. {154 = 232 C.E.
IV. Bikrami era	1=57 B.C.E.	{54 = 3 B.C.E. {154 = 97 C.E.
V. Laukika era	1=3076 B.C.E.	{3054= 22 B.C.E. {3154= 78 C.E.
VI. Kalyugi era	1=3101 B.C.E.	{3054= 47 B.C.E. {3154= 53 C.E.

Keeping in view that different periods have been specified by different writers, we can determine the era used in the inscriptions only by process of elimination.

I. *Hijra era:* Major Cole says that this era was used, and further asserts, without giving any reasons, that the year was 1054 A.H. (1676 C.E.)². Pandit Ram Chand Kak also supports him and says that the inscriptions were made during the reign of Shah-Jahan, the Mughal Emperor.³ But history does not record that repairs of this temple were carried out in either of the two periods mentioned by them. Besides, it is not explained why *nastaleeq* script was not used when even during the reign of Jahangir (father of Shah-Jahan) all inscriptions in Kashmir were written exclusively in this script.⁴ Again, in the Mughal period, we do not come across any writings, coins or inscriptions in which centuries are omitted.

Khwaja Hasan Malak Chaduarah is of the same view but fixes the year at 54 A.H.

1. Pirzada Ghulam Hasan, *Tarikh-i-Hasan*, Vol. 1 : f. 77 (b).

2. Major H.H. Cole, *Illustrations of Ancient Buildings in Kashmir*, 8.

3. Pandit Ram Chand Kak, *Ancient Monuments of*

Kashmir, 74.

4. Reference can be made to an inscription at Verinag, (Kashmir), the source of the Jhelum river, which was put up in the reign of Emperor Jahangir.

(676 C.E.)¹. But he is guilty of an absurd anachronism, for according to him the pillars had been put up during the reign of Ghazi Shah Chak. The Chaks did not rule Kashmir till 1554 C.E.

II. *Kashmiri Era*: We have it on the authority of Mullah Ahmad, the historian of the Court of Sultan Zain-ul-Abidin, that this era was introduced by Sultan Shams-ud-Din who dated it back to the commencement of the reign of Ratanju (Sultan Sadr-ud-Din), who was the first Hindu ruler of Kashmir to have embraced Islam at the hands of Hazrat Sadr-ud-Din otherwise known as Hazrat Bulbul Shah.

According to Mullah Ahmad, up to the time of Ratanju's conversion, the era used in Kashmir was *Haptrakeshwaran* which is another name for Laukika era. Subsequently, however, Hijra era was used and then from the reign of Sultan Shams-ud-Din a reference was invariably made to the Kashmiri era. This quotation has also been cited by Pirzada Ghulam Hasan who unwarrantedly introduces this era into the inscription in two different places, as their photographic reproductions show that the words *Kashmiri* era were not there at all. He claims that the year referred to fell in the reign of Sultan Zain-ul-Abidin.² The corresponding year whether we take it to be 54th (1378 C.E.) or 154th (1478 C.E.) year, does not in fact fall in the reign of Zain-ul-Abidin (1424-1471 C.E.). Further, the only temple repaired by Sultan Zain-ul-Abidin was the one known as *Panj Mukhia* (five gates or domes) which is in Srinagar.³ It is now known as *Bud Gumat* after the name of Sultan Zain-ul-Abidin for he was also known as *Bud Shah*—the Great King.

The Kashmiri era was, therefore, not used in these inscriptions.

III. *Shalewahin era* came into existence in 78 C.E. There is no record of the kings ruling during 132 or 232 C.E. which will correspond with 54 or 154th year, having repaired this temple.

IV-VI. The corresponding dates of the remaining three eras are:

Bikrami era: 3 B.C.E. and 97 C.E.

Laukika or Haptrakeshwaran era: 22 B.C.E. and 78 C.E.

Kalyugi era: 47 B.C.E. and 53 C.E.

Pandit Kulhana used the Laukika era and I have already mentioned that according to Mulla Ahmad this era was being exclusively used in Kashmir. Kashmiri historians almost with one voice say that the repairs were carried out in the reign of Raja Gopadatta. Reference in support of this may be made to Mulla Nadri,⁴ Mufti Ghulam Nabi Khaniyari,⁵ Mirza Saif-ud-Din Baig.⁶

Pandit Narayan Kaul Ajiz also in his *Tarikh-i-Kashmir* says:

1. Khwaja Hasan Malak Chaduarah, *Tarikh-i-Kashmir*, f. 56.

2. Pirzada Ghulam Hasan, *Tarikh-i-Hasan*, Vol. 1, 65.

3. Pandit Har Gopal Khasta, *Guldasta-i-Kashmir*, Part 1 : 68.

4. Mulla Nadiri, *Tarikh-i-Kashmir*, f.69.

5. Mufti Ghulam Nabi Khaniyari, *Wajeez-ul-Tawarikh*, Vol. 1. f. 36.

6. Mirza Saif-ud-Din Baig, *Khulasat-ut-Tawarikh*, f. 7 (b).

Some thousands of years ago Raja Gopadatta had repaired a temple on *Koh-i-Sulaiman*.¹

Haidar Malak, in his *Tarikh-i-Kashmir*, writes:

Then Raja Gopananda came to the throne after his father. He put up many temples and repaired the one on the Koh-i-Sulaiman. About two thousand years have passed but the temple is intact. He ruled for sixty years.²

In *Tarikh-i-Jadul* we read:

He (Gopadatta) repaired the temple called *Zishi Shore*, on Koh-i-Sulaiman³ ...Sandiman (Sulaiman) was Minister of Gopadatta and he had been deputed to repair the temple.⁴

Even Pirzada Ghulam Hasan admits that the repairs of this temple were carried out during the reign of Raja Gopadatta⁵ and Ghulam Muhy-ud-Din ascribes the incident of the woman becoming insane at the tomb of Yuz Asaf to the reign of Gopadatta,⁶ thereby admitting, though impliedly, that Yuz Asaf had come during his reign.

The use of *Sulus* script is explained by the fact that Sulaiman (or Sandiman), who was in charge of the construction work was a Persian subject of Syrian origin.⁷ His name indicates that he was a Jew. I have already explained how and why Syriac, which was mostly Arabic, dominated the old Persian. I have also mentioned, on good authority, that Sandiman is not a Sanskrit word.⁸

To determine the era used in these inscriptions, we must fix, therefore, the period during which Gopadatta, ruled in Kashmir. I have come to the conclusion that the year in question was 3154th of the Laukika era.

Wilson fixes the commencement of the reign of Gopadatta in 82 B.C.E. I have already mentioned that he had made a mistake of 131 years. Gopadatta admittedly ruled for 60 years and two months. He, therefore, ruled from 49 to 109 C.E. and the year 3154 of the Laukika era, corresponding with 78 C.E., falls within his reign. I will now check these dates from other historical dates. Dr. Wilson says that Matteredgupta ascended the throne in 471 C.E. From this date I will calculate backwards:

1. Matteredgupta ascended the throne in 471 C.E.
2. Deduct period of reign of three kings omitted by Wilson. 94 years.
471-94 = 377 C.E.

1. Pandit Narayan Kaul Ajiz, *Tarikh-i-Kashmir*, f. 31 (a).

2. Haider Malak, *Tarikh-i-Kashmir*, f. 11.

3. *Tarikh-i-Jadul*, f. 49-51.

4. *Ibid.*

5. Pirzada Ghulam Hasan, *Tarikh-i-Hasan*, Vol. 3, f. 74.

6. Abu Muhammad Haji Muhy-ud-Din, *Tarikh-Kabir-i-Kashmir*, 35.

7. George Nathaniel, *Historical Persons in Ancient India*, 358.

8. Prof. Radha Kant Dev, *Shabdkalpadruma*, Vol. 5 : 241.

3. Deduct period of the six kings of Aditya Dynasty mentioned by Wilson. 192 years. $377-192 = 185$ C.E.
4. Deduct period of Yudhishtira I to the death of Gopadatta taking Yudhishtira's reign to be 36 years and making allowance for odd months omitted by me (2 years). 105 years. $185-105 = 80$ C.E.
5. Add the difference of Kalyugi and Laukika eras. 25 years. $80+25 = 105$ C.E.
6. Add period covered by inter-calary months. 4 years. $105+4 = 109$ C.E.

Gopadatta ruled for 60 years. Therefore, he ruled from 49 to 109 C.E. These calculations also show that Wilson was out by 131 years for I have taken into consideration the excess allowed by Wilson in item 4 above.

I apply another test. According to Khwaja Muhammad Azam,¹ Mufti Ghulam Nabi Khaniyari,² Khwaja Saifud-Din Pandit³ and Mirza Saif-ud-Din Baig,⁴ the *Hijra* commenced when King Ranadatta (or Venadatta) had yet to rule for 42 years. This corresponds to 622 C.E.

King Ranadatta, according to Wilson and others, ruled for sixty years. He had, therefore, ruled for eighteen years when the *Hijra* era commenced. Ignoring the months and again calculating backwards:

1. Ranadatta's rule $60-42 = 18 = 1A.H. = 622$ C.E. Therefore, he began his rule in 604 C.E.
2. Less the period of reign from Narendradatta II to the beginning of the reign of Matteredgupta. 137 years. $604-137 = 467$ C.E.⁵
3. Deduct period of Arya Raja to Pratapdatta (allowed by Wilson). 192 years. 467 C.E.- $192 = 275$ C.E.
4. Deduct for period of Hiranya to Meghewana (omitted by Wilson as already explained). 94 years. $275-94=181$ C.E.
5. Deduct the difference of Wilson in rule of Yudhishtira I. 14 years. $181-14 = 167$ C.E.
6. Deduct for the period of Narendradatta to end of Gopadatta. 90 years. $167-90 = 77$ C.E.
7. Add 25 years for difference of two eras. 25 years. $77+25 = 102$ C.E.

The difference of about seven years is explained by the odd months of rule of various kings (which total up to 2 years, two months and 9 days) and 4 years for the inter-calary months. Thus we come to 109 C.E. Here again, after taking into account the mistake of Wilson (131 years) we find that Gopadatta ruled from 49-109 C.E.

1. Khwaja Muhammad Azam, *Waqiat-i-Kashmir*, f. 18-19.

2. Mufti Ghulam Nabi Khaniyari, *Wajeez-ut-Tawarikh*, Vol. 1 : f. 37.

3. Saif-ud-Din Pandit, *Lub-i-Tarikh*, f. 6 (b).

4. Mirza Saif-ud-Din Baig, *Khulasat-tut-Tarikh*,

f. 8 (b).

5. If we add 4 years to cover the inter-calary months of the Hijra era we get the exact date of the commencement of Matteredgupta's reign as given by Wilson, $467+4 = 471$ C.E. This shows my calculations are correct.

Another test can also be applied:

1. The rule of King Baladatta according to Wilson ended in 596 C.E.
2. Adding mistake of Wilson the date would be : $596+131 = 727$ C.E.
3. Deduct period of reign of Baladatta and Vikramadatta, including period of Yudhistra I: 96 years. $727-96 = 631$ C.E.
4. Deduct the remaining period of rule of Ranadatta. 42 years. $631-42 = 589$ C.E.
5. Deduct the odd months of rule and the inter-calary months. 6 years. $589-6 = 583$ C.E.
6. Add period for inter-calary months of the Hijra era. 39 years. $583+39 = 622$ C.E. = 1 A.H.

This again shows that my assertion about the mistake of Wilson is correct.

It has also been said that Yuz Asaf (Jesus) had come in the second year of Shalewahin era.¹ This would correspond to 80 C.E.

It is obvious, therefore, that Jesus came to and lived in Kashmir during 60-109 C.E. Thus, taking his date of birth to be in 8 B.C.E. he was 117 years of age at the time of his death.

1. Mulla Haider, *Raz-i-Haqiqat*, f. 196. I do not attach much importance to his version, for later on he alleged that Yuz Asaf was a descendant of Imam Jafar Sadiq and he certainly overlooked the fact that Imam Jafar Sadiq was born many centuries afterwards.

CHAPTER 27

CONCLUSION

Jesus was born at Nazareth in Galilee during the reign of Augustus Caesar. His parents were Joseph and Mary. He was born of a family of half a dozen children besides himself. He grew up as a Jewish boy and spoke Aramaic. He attended the elementary school attached to the village synagogue where he learnt to read and study the Torah. His early life was not marked with any unusual event. He was unacquainted with Greek or Greek modes of thought. On reaching man's state he worked with his hands as an artisan. He then travelled through India.

Jesus was associated with John the Baptist and was a member of the Essenes Order. But it is impossible to say precisely the influences which resulted in his "call" except that when he was over forty years of age it pleased the Almighty to select him as one of His Prophets. The Ministry of Jesus in Palestine lasted for a very short time, three or four years.

Apart from the imaginative efforts of Western artists, very little is known of the outward appearance of Jesus, but of his mental condition it can be definitely said that he was an enthusiast and fundamentally an optimist. His usual kindness, tolerance and patience sometimes only gave way in form of curses. Nevertheless his behaviour exhibited a balance of mind, good sense and a profound religious feeling. He desired no publicity and time and again asked people to refrain from mentioning his "works." His character throughout was that of a prophet of God who had a definite message for the people of his own race. During his ministry he gained the sympathy of the "poor in Israel," but his enthusiasm entailed the ill-will and enmity of the Scribes and of all Jews of importance. He, however, succeeded in attaching to himself a handful of disciples of doubtful calibre, for he had time and again to accuse them of lack of faith. At the most crucial time of his life they deserted him; no one stood by him except his mother, his twin brother Judas Thomas and the members of the Essenes Brotherhood.

Jesus had perceived his failure in Galilee and after some uncertain journeyings to and fro, he went to Jerusalem. He had complete faith in God and once only when on the cross did he give way to despair.

Brought up on the sacred traditions of his people, Jesus remained deeply rooted in the religion of the Scriptures. He was more of a mystic than a law-giver, and expressed himself in similes, proverbs and parables. He tried to remove formalism and dogmatic beliefs and put forward a simple faith of action. He did not preach universalism and was conscious of the fact that he had only to gather the lost sheep of the house of Israel.

Jesus could not rouse his people with his message but he did stir a ripple of curiosity and a fleeting hope among them. When, however, he withdrew himself from Palestine to look after the "Lost Tribes of Israel" in other parts of the world, Jesus was

transported by Paul into the Hellenistic environment. Jesus the man, the Prophet of God, became Christ, the son of God. In that soil he was given a life and a future which he did not anticipate. Nothing of him survived, save the memory of his existence. His life of simple events was transformed into the vindication of events which he could not have foreseen, and of institutions of which he did not dream. From the moment of his disappearance his person was made to undergo transformations which removed him ever further from reality. The legend which was rendered necessary by the evolution of the faith, which followed its development even to the point of identifying Jesus with God, very soon obliterated and submerged the few fragments of human reality preserved in the memory of his Jewish followers. They were of no interest to those who only wanted to know the crucified and glorified Christ. Nothing or very little of his work remained. A few vestiges survived in the imposing edifice of Christian doctrines, but, when separated from their original connection, they too lost meaning and significance. The Christian religion is not the religion of Jesus: he neither foresaw it nor preached it, nor in fact did he desire it. Enthusiasm engendered Christianity, but it was the enthusiasm of Paul, not that of Jesus.

Jesus, faithful to the prophetic traditions, looked for the appearance of the Kingdom of God on earth. His one and only hope remained unfulfilled and those who bear the name of the religion attributed to him, even to-day, look forward to, and pray for, the coming of this Kingdom. By sheer force of habit, originating with Paul, they ignore his clear prophetic words about the future advent of the Paraclete, the Comforter, who was to teach all things and remind them of all things which he (Jesus) had said.

The *Comforter* came in the person of the Holy Prophet Muhammad, but the Church, for vested interests, did not accept him and has with those within its fold continued to wait in vain for his appearance.

As for Jesus, he went in search of the "lost sheep of Israel," found and preached to them in Kashmir and elsewhere, and ultimately he died a natural death and was buried there. His soul was "taken up" to meet his Creator.

May the Almighty grant him eternal peace and bless his soul. *Ameen!*