The Crumbling of the Cross

Jesus said:

"And ye shall know the truth, and the truth shall make you free."
— John, 8 : 32

by

Mumtaz Ahmad Faruqui, B.Sc., E.E.

Ahmadiyya Anjuman Isha'at Islam Lahore Inc. U.S.A.

1997

www.aaiil.org
To the sacred memory
of
Hadrat MIRZA GHULAM AHMAD
(May his soul rest in peace)
Mujaddid, fourteenth century of the Hijrah
(The Promised Messiah and Mehdi)
Founder of the Ahmadiyya Movement in Islam
BOOKS BY THE SAME AUTHOR

—Anecdotes from the life of the Prophet Muhammad

—Prayers of the Quran and the Prophet

—Muhammad Ali, the Great Missionary of Islam

—Reincarnation and Predestination

—The Human Soul and Life After Death

—Truth Triumphs—(Bi-lingual, English and Urdu)
  (An exposition of the true beliefs of the members of the Lahore Ahmadiyya Movement in Islam)

—Rahi Rast—(The Straight Path) in Urdu
  (Brief discourses on certain much debated Islamic Beliefs and practices)
Contents

PART 1
INTRODUCTION...........................................................................................................xi

Chapter

1 SOURCES OF INFORMATION ABOUT JESUS CHRIST AND EARLY CHRISTIANITY
   —The Apocryphal Gospels and other Early Sources ...........................................1

2 ISLAMIC SOURCES—The Holy Quran—The Hadith ..............................................5

3 FACTS ABOUT THE BIRTH OF JESUS
   Name—Date of Birth—Place of Birth—Davidsic Descent—
   The Sun-God Theory—Virgin Birth .....................................................................8

4 THE QURAN’S VERDICT—The Birth of Jesus .......................................................18

5 THE TRIAL OF JESUS .............................................................................................25

6 CRUCIFIXION .........................................................................................................27

7 BURIAL ..................................................................................................................31

8 RESURRECTION .......................................................................................................35

9 ASCENSION—The Exaltation of Jesus ..................................................................38

10 THE MISSION OF JESUS
   —The Kingdom of God—The Paraclete ...............................................................43
# PART 2

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>THE LOST TRIBES OF ISRAEL</td>
<td>51</td>
</tr>
<tr>
<td>12</td>
<td>AFGHANS AND KASHMIRIS</td>
<td>54</td>
</tr>
<tr>
<td>13</td>
<td>THE LIFE OF JESUS—What became of Jesus, since he did not die on the Cross—What do the Coptic Gospels Say?</td>
<td>61</td>
</tr>
<tr>
<td>14</td>
<td>ST. JUDAS THOMAS AND THE REPUTED TOMB OF MARY—The Reputed Tomb of Mary—Jesus and Thomas Resume their Journey</td>
<td>69</td>
</tr>
<tr>
<td>15</td>
<td>JOURNEY OF JESUS TO KASHMIR—The Tomb of Jesus—Chronology-Conclusion</td>
<td>84</td>
</tr>
</tbody>
</table>

## Appendices

<table>
<thead>
<tr>
<th>A</th>
<th>An extract from <em>The Sunday Times</em> (London) and <em>The Guardian</em> (U.K.)</th>
<th>111</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>An extract from <em>Time</em> (USA) which discusses the possibility of Christ having fallen in a dead-faint, but not dying, when crucified</td>
<td>114</td>
</tr>
<tr>
<td>C</td>
<td>The Holy Shroud—The Holy Shroud and the Popes—General Description of the Shroud—The Photographs—How the imprint was formed on the Shroud</td>
<td>117</td>
</tr>
<tr>
<td>D</td>
<td>An extract from “Jesus Nicht am Kreuz Gestorben” (Jesus did not die on the Cross) by Kurt Berna</td>
<td>135</td>
</tr>
<tr>
<td>E</td>
<td>The Essenes Sect and Jesus</td>
<td>160</td>
</tr>
<tr>
<td>F</td>
<td>The Nazarene Sect</td>
<td>164</td>
</tr>
<tr>
<td>G</td>
<td>The Second Coming of the Messiah</td>
<td>166</td>
</tr>
</tbody>
</table>

Bibliography                                                                                             171
Index                                                                                                     176
List of Illustrations                                                                                   179
POSITIVE PHOTOGRAPHIC PRINT OF THE IMPRESSION OF THE FRONT OF THE HEAD AND FACE OF JESUS
Introduction

I should like to survey briefly the teachings of the sacred Scriptures of Christianity and Islam, and the missions of Jesus Christ and Muhammad, the founders of two of the greatest religions of the world. Both the Israelite and the Arabian Prophets were divinely inspired, and the logical deduction would be that the Scriptures of both religions are the revealed words of God. But in this respect Islam occupies a unique position: of all the Scriptures, the Holy Quran has come down to us in an absolutely uncorrupted form—a fact that is admitted even by noted non-Muslim historians. The inspired words of Jesus were not preserved in all their purity but were altered and adulterated by the interpolations and interpretations of later writers. No written record of the sayings and deeds of Jesus was made during his lifetime. The four Gospels were written many years apart, the earliest appearing many years after Jesus’s death.

*The Gospel According to St. Mark.* "...Was written after Peter’s martyrdom (A.D. 65) and at a time when Mark, who had not himself been a disciple of Jesus, apparently had none of the personal disciples of Jesus within reach, by whose knowledge he could check his narrative. These circumstances of its composition account for the existence in it, side by side, of numerous signs of accuracy, a certain number of signs of ignorance and inaccuracy."

*The Gospel According to St. Matthew.* This was not written by Matthew the disciple, but was composed in Greek in Antioch in about C.E. 90. If Matthew, the evangelist, had also been Matthew the apostle, he could not have recorded many of the events which he does, for he was not then present. Such instances are the stories of the Magi, the Temptation, the Transfiguration, the denials of Peter, the conversation between

---

Judas and the priests and that between Pilate and the priests and, finally, words spoken at the trial and at Calvary.

_The Gospel According to St. Luke._ This passed through several stages before it reached its present form. It was composed by Luke, the traveling companion of Paul (neither of whom had seen Jesus), towards the end of the first century, C. E.

The Gospels of Mark, Matthew and Luke are called the "Synoptic Gospels" because they have much in common.

_The Gospel According to St. John._ The fourth Gospel is very different from the preceding three. It was written at or near Ephesus in about C. E. 110 by an unknown man. In C. E. 180 it was wrongly ascribed to John, the son of Zebedee, one of the twelve disciples. The orthodox verdict is that it is more "an inspired mediation" on the life of Jesus than a true history:

"The speeches in the fourth Gospel (even apart from the early messianic claim) are so different from those in the synoptics, and so like the comments of the Fourth Evangelist himself, that both cannot be equally reliable as records of what Jesus said. Literary veracity in ancient times did not forbid, as it does now, the assignment of fictitious speeches to historical characters. The best ancient historians made a practice of composing and assigning such speeches in this way."\(^1\)

_The Holy Quran._ The sacred book of Islam, on the other hand, was undoubtedly compiled during the lifetime of the Holy Prophet Muhammad. It was not only committed to writing, but was learnt by heart (and recited in daily prayers) by hundreds of people during the Prophet's lifetime.

_Jesus and Muhammad._ Muslims revere the person of Jesus as a true Prophet of God, as they do to all the Prophets; however, the followers of Christianity, especially Christian missionaries, spare no effort or occasion to condemn and belittle the founder-prophets of other religions—especially the Prophet of Islam.

Although the characters of Jesus and Muhammad are equally true, noble and inspiring, Jesus lacked the scope to become a

---

1. _The Life of Jesus_, p. 16.
perfect model for men in all walks of life as Muhammad did. Jesus had no family life—hence no model for a husband and a father; he did not triumph over his enemies in battle—hence no model for a victor’s behavior to the vanquished; he did not become a ruler, a business man or a judge—hence no model for giving and enacting beneficial laws for the subjected, and no example for those in authority to follow. On the other hand, Muhammad combined in himself all of these, and his life was a perfect model for men in all walks of life.

Before we analyze what the Holy Bible and the Holy Quran say about the personalities and missions of these two Prophets, let us see what, in a nutshell, are the principal doctrines of Islam and Christianity. In her booklet *Islam and Christianity*, Mrs. Ulfat Aziz-us-Samad writes:

"Christianity, as understood and believed by Christians of both Roman Catholic and Protestant persuasions, means the *Three Creeds*, namely, The Apostles, and Nicene and the Athanasian. The characteristic doctrines of Christianity are (1) the Trinity, (2) the Godhead of Jesus Christ, (3) the Divine Sonship of Jesus, (4) the Inherent Sin, and (5) the Atonement."

"The religion of Islam has no place in it for any of these dogmas. It believes in the oneness of God as against the Triune God of Christianity. It considers the Christian depiction of Jesus to be a reversion to paganism. Jesus, according to the Holy Quran, was not an incarnation of God but a Prophet of God; like all other Prophets (including the Prophet Muhammad), he was every bit a human being. Islam rejects the Divine Sonship of Jesus; he may be called a son of God in the sense that all righteous and merciful human beings are the children of God, but not in any literal or special sense. And, likewise, it disbelieves in the Christian dogmas of Inherent Sin, Crucified Deity, and Atonement."

"The cardinal principles of Islam are (1) the unity of God, (2) the belief in the prophets raised by God among all the nations of the world, (3) the belief in the revelations sent by God to the

Prophets to guide human beings to truth and righteousness, (4) the inherent sinlessness of human nature and man's capacity for unlimited moral and spiritual growth (through belief in God and faithful adherence to the inspired teachings of the Prophets), (5) life after death, and (6) the equality and fraternity of all men and women."

The doctrine of Trinity is that there are three distinct Divine persons in the Godhead: God the Father, God the Son, and God the Holy Ghost. According to the Athanasian Creed, these are not three Gods, but one God. No wonder that Rev. J. F. DeGroote says:

"The most Holy Trinity is a mystery in the strictest sense of the word. For reason alone cannot prove the existence of a Triune God; revelation teaches it. And even after the existence of the mystery has been revealed to us, it remains impossible for the human intellect to grasp how the Three Persons have but one Divine Nature."1

Strangely enough, Jesus Christ himself is not recorded as having ever mentioned Trinity. Like all the Prophets, he believed in one Divine Person, one God, as is evident from the following saying: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."2

The doctrine of Trinity was coined by the Christian Church more than a century after the departure of Christ. The four Canonical Gospels were written between the years 65 and 110 C.E. Even Paul, who imported many pagan ideas into Christianity, knew nothing of the Triune God. To attribute divinity to three persons is to deny the essential nature of the Self-Sufficient, Eternal, and Infinite Being, of the one and only God Who created the Universe, and continues to rule over and guide it. This latter is the concept of God in Islam.

The second Christian dogma is that of the Divine incarnation. The Athanasian Creed states: "Furthermore, it is necessary

to everlasting salvation that he also believe rightly in the Incarnation of our Lord Jesus Christ."

But we find Jesus disclaiming divinity in the following words: “Why callest thou me good? there is none good but one, that is, God.”¹

Jesus spoke of God as “my Father, and your Father; and to my God, and your God,”² so that he stood in the same relation to God as any other man. Then, again, he says: “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.”³

This is reiterated by the Quran: “And they surely disbelieve who say: Lo! God is the Messiah, son of Mary. The Messiah himself said: O children of Israel, worship God, my Lord and your Lord.”⁴ Elsewhere in the Quran, we read: “He (Jesus) said: I am indeed a servant of God. He has given me the scripture and has appointed me a prophet.”⁵

The third Christian dogma is that Jesus Christ was the son of God in a special and exclusive sense. Yet he himself says: “Love your enemies, bless them that curse you, do good to them that hate you...; That ye may be the children of your Father which is in Heaven.”⁶ And, again: “Blessed are the peacemakers: for they shall be called the children of God.”⁷

Obviously Jesus referred to himself as a “son of God” in the same sense in which Adam, Israel, David, and Solomon had been called the sons of God before him. John (10 : 34-36) reports Jesus referring to this very point when he obviously had in mind the Psalms (82 : 6-7) where Prophets of old were called “gods” only in a metaphorical sense.

The fourth Christian dogma is that of Atonement. Christianity declares that man is born in sin inherited from Adam. Further, it declares that a penalty must be paid for all sins, inherited or otherwise, and that no man can be saved from

1. Mark, 10 : 18. 5. Ibid., 19 : 30.
3. Ibid., 17 : 3. 7. Ibid., 5 : 9.
eternal retribution unless he believes that the son of God appeared in human form to die on the cross and atone for the sins of men through the shedding of his blood; for the wages of sin is death. "That Jesus died for us, and that we are saved by him, is indeed the living truth of the Church in all ages. Jesus alone of the great founders of religions suffered an early and violent death, even the death of a criminal, ... He died the death of a criminal not for his sins but for ours."¹

Like all other Christian dogmas, the belief in original sin finds no clear support in the Bible, except in the Epistles of St. Paul—and he became a Christian long after the departure of Christ. The Old Testament—Jeremiah (31 : 29, 30) and Ezekiel (18 : 1-9 and 20, 21)—rejects the dogma of inherent sin. Jesus himself said about children: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."²

Islam condemns the dogma of inherent sin and regards children as pure at birth. Sin, it says, is not inherited but is something we acquire for ourselves. Man is born with free will; he has the capacity to do evil or good. The divine spark of conscience is present in every human being, while the messengers of God or sent-ones point to man the path to salvation. But God is not a mere judge or king in the earthly sense; He is "Master of the Day of Judgment." He is not only a just God; He is Merciful and Forgiving. If a man sincerely repents of a sinful life and his life thereafter is seen to be a good one, God in His infinite mercy may forgive his past sins and impose no penalty for them.

The Christian dogma of Atonement that salvation cannot be achieved without a belief in the saving power of Jesus Christ’s blood, is not only a denial of the mercy, but also of the justice of God; for to punish a man for the sins of others is an act neither of mercy nor of justice. Further, Jesus did not willingly suffer death on the Cross. According to Mark (14 : 36), he was not only

¹. Encyclopedia Britannica (1957 Edn.). Vol. v, article "Christianity".
². Mark, 10 : 14, 15.
sorrowful but wanted the cup of suffering to be taken from him. We find him crying to God from the cross: "My God! My God! why hast Thou forsaken me!" 

The Holy Quran denies that the forgiveness of sins can be obtained by the suffering and sacrifice of any other person: "Whoever goes aright, it is only for the good of his soul that he goes aright, and whoever goes astray, goes astray only to his own detriment. No bearer of a burden can bear the burden of another. Nor do We chastise until we raise a messenger." 

The purpose of this book is not only to throw light on and rationally explain the so-called "miraculous" birth, life, mission, crucifixion, and supposed death of Jesus Christ, but also to prove that he escaped death on the cross. This will be supported by a scientific and realistic interpretation of the stains on the Holy Shroud (now preserved in a chapel at Turin, Italy) in which the body of Jesus Christ was wrapped after being taken down from the cross. It will also be shown that there was no Resurrection, neither was Jesus taken bodily up into heaven; he escaped alive and journeyed, along with his mother, to those areas in Iran, Afghanistan and Kashmir where the lost tribes of Israel had settled for good. Jesus himself, during his mission, had said: "I am not sent but unto the lost sheep of the house of Israel."

Finally he went to Kashmir, preached there, lived to the age of 120 years, died there, and was buried in Mohallah Khanyar, (Srinagar) where his tomb, known as the Tomb of Yuz Asaf, can be seen to this day.

In the preparation of this book, I have taken great help and have quoted copiously, from that admirable and valuable book Jesus in Heaven on Earth by Al- Haj Khwaja Nazir Ahmad, besides referring to many other books on Islam and Christianity. As regards information about the Holy Shroud, I found the following books very helpful:


1. Mark, 15: 34.
2. The Quran, 17 : 15.


As the book by Kurt Berna was written in German, I was fortunate in securing the help of my esteemed and learned friend, Dr. Nazir-ul-Islam, who kindly read it for me and summarized its contents. I found the book, *Jesus Nicht am Kreuz Gestorben*; truly sensational and most revealing. I have consequently taken full advantage of taking a gist from the same. (See Appendix-D.)

Before ending this introductory note, I must pay a respectful and loving tribute to a great personality of this century, Hazrat Mirza Ghulam Ahmad, who was divinely appointed as the *Mujaddid* (Rejuvenator of the Faith) of the fourteenth century of Hijrah for the Muslims. He was elevated by God to be the Promised Messiah and Mehdī prophesied by the Holy Prophet Muhammad. Hazrat Mirza Ghulam Ahmad (1835—1908) proclaimed his mission in 1885, and again in 1890, to the whole world. Since he was destined to defend Islam and proclaim and propagate its truth and beauties to the world, he first of all cleared the fair name of Islam from all criticism and slander especially those leveled by Christian missionaries. He equally exposed the hollowness and falsity of the doctrines of Christianity as well as other mushroom sects like Arya Samajists, etc. It was he who first drew attention to the fact that Christ had escaped death on the cross and that he had traveled to Kashmir where he lived, preached, died, and was buried. He was the founder of the Ahmadiyya Movement in Islam. A split occurred in the Movement in the year 1914 on the issue of the true claim of the Founder. The prominent companions of the Founder under the leadership of Hazrat Maulana Muhammad Ali maintained that the Founder did not claim to be a prophet and thus anybody who does not believe in him cannot be
declared *kafir* on that account. This group left Qadian and established an organization in Lahore, namely, Ahmadiyya Anjuman Ishaat Islam, Lahore.

For the benefit of those who have but little knowledge of the Ahmadiyya Anjuman Ishaat Islam, Lahore, it may be useful to recall the beliefs of its members:

1. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him), Allah has barred the appearance of a Prophet, new or old. He was the best and last of the Prophets of Allah.
2. Hazrat Mirza Ghulam Ahmad was essentially a *Mujaddid* (Renovator of the Faith of the fourteenth century of the Hijrah). He never claimed to be a prophet in the established Islamic sense of the word.
3. No verse of the Holy Quran has been abrogated nor shall ever be abrogated. Any saying or tradition of the Holy Prophet which (as reported) does not go against the teachings of the Holy Quran is to be respected and accepted as a guidance.
4. All the *Sahabah* (Companions of the Prophet) and the Imams are venerable.
5. He who in good faith recites the Kalimah—"There is no God but Allah, and Muhammad is His Prophet"—is a Muslim.

The motto of the Ahmadiyya Anjuman Ishaat Islam, as enjoined by the Founder of the Ahmadiyya Movement, is: "I will hold Religion above the world." As per Divine order in the Holy Quran: "O you who believe, keep your duty to Allah and be with the truthful" (9:119); and also "O you who believe, violate not the signs of Allah. ... And help one another in righteousness and piety, and help not one another in sin and aggression, and keep your duty to Allah. . ." (5:2), we invite all Muslims to join us in the work of propagation of Islam throughout the world.

In the end I gratefully acknowledge the willing help and the loving care that my dear friends, Mr. Iqbal Ahmad and his wife
Mrs. Sakina Ahmad, of Salford (U.K.), displayed in checking and bringing the original typescript to a proper standard form and offering some very valuable suggestions. I am also grateful to Mr. Nasir Ahmad, Manager Publications of the Anjuman for arranging the printing and publication of the book, and the members of the Ahmadiyya Anjuman Ishaat Islam Lahore, who have contributed handsomely to meet the cost of bringing out this edition. May Allah bless them!

Rawalpindi
December 1973

M. A. Faruqui
PART I
Chapter 1

SOURCES OF INFORMATION ABOUT
JESUS CHRIST & EARLY CHRISTIANITY

The Jewish and pagan sources of the times when Jesus was born, lived, preached, and was crucified, incredibly lack reliable testimony. Even Josephus\(^1\) is referred to by Farrar in his famous book, *The Life of Christ*, as follows:

"Josephus...a renegade and a sycophant...did not choose to make any allusion to...Christ...deliberate as it was dishonest."\(^2\)

The primary sources of the life of Christ are, therefore, Biblical—the Canonical Gospels, the Acts of the Apostles, and the Epistles. The earliest of all Christian sources are the Epistles of Paul. Paul, or Saul, was one of the contemporaries of Jesus, but he neither knew Jesus nor ever saw him. He testified, however, to having seen him in a vision while on his way to Damascus (Acts, 9:2-5). Three years later, he went to Jerusalem for fifteen days and during that time he met Peter and James the Just, brother of Jesus, but he did not come in contact with any other of the apostles (Galatians, 1:17-19).

It is quite probable that Paul did obtain, by hearsay, information about the life and teachings of Christ. But Paul, brought up under the influence of the syncretistic mysteries of the pagans, conceived Christ as the Savior-God to whom his followers had

1. Flavius Josephus (A.D. 37-100), A Jewish historian whose *History of the Jewish War and Antiquities of the Jews* contained much valuable historical evidence bearing upon Biblical history.
been united by a powerful rite: his redeeming sacrifice on the
cross. He set up a creed of which Jesus knew nothing. He not
only ignored the historical Jesus for the mythical Christ but he
also maintained his apostolic independence of those who lived
with and saw Jesus, and he held himself aloof from the teachings
of Jesus as contained in the gospels (Galatians, 1 : 11-19).

Dr. Arnold Meyer, Professor of Theology at the University of
Zurich, surmises that the doctrines and teachings of Christianity
as preached today, such as belief in Divine incarnation, death,
and resurrection, and the necessity for such beliefs for obtaining
salvation, were founded by Paul and not by Jesus Christ. He
asserts that it was Paul who raised Jesus from the position of a
Jewish Messiah to that of Divine Redeemer of the Gentiles, and
of the whole world.1 Similarly, Dr. Johannes Weiss of the
University of Heidelberg observes:

"Hence the faith in Christ as held by the primitive churches
and by Paul was something new in comparison with the preach-
ings of Jesus: it was a new type of religion."2

Paul did not believe in the observation of the law (Romans, 2 :
14-18); he also wrote: "Knowing that a man is not justified by
the works of the law (italics mine), but by the faith of Jesus
Christ. . ." (Galatians, 2 : 16). Paul was not inspired to make
those statements, for he naively pointed out that his gospel was
something different from the preachings of Jesus Christ.
(Romans, 16 : 25).

The other apostles denounced Paul and his views. Thus
James, the brother of Jesus, Head of the Church at Jerusalem,
was the first to challenge the views of Paul. He says in his
Epistle: "Even so faith, if it hath not works, is dead, being alone"
(James, 2 : 17). Addressing Paul, he says: "Thou believest that
there is one God: thou doest well: the devils also believe, and
tremble. But wilt thou know, O vain man, that faith without
works is dead?" (James, 2 : 19-20).

---
The Apocryphal Gospel and other Early Sources

There were several "Lives of Christ," some of them contemporaneous with and some even older than the New Testament. Paul was the first to convey the information that even in his time some Gospels had already been written (I Corinthians, 9:14-15). The first Canonical Gospel, that of Mark, however, was written after Paul’s death.

Of all the Apocryphal Gospels, the Gospel according to the Hebrews and the Gospel of the Ebionites invite special attention as, according to Harnack, they were written in about A.D. 65. They were written in Palestine, in the Aramaic language, for the benefit of Jewish Christians who were still alive to the spirit of Jesus and knew details of his life. In these Gospels was the belief that Jesus was a man, born of Mary and Joseph in the normal manner. Since they did not suit the growing needs of Christianity, as preached by Paul, these Gospels were rejected. Another well-known book, The Gospel of Barnabas, was later suppressed by the Christian Church. A more detailed discussion of this will be found in Chapter 10.

The Authorized Version of the Bible in English appeared in print in A.D. 1616 by the order of King James I of England. The Revised Version was published in 1884. Today a Revised Standard Version is also available.

The Canonical Gospels ("good news") were written in Greek and were in existence, in some form or another, in the second century of the Christian era. It is believed that Mark appeared in about A.D. 65-70, Matthew in about A.D. 85-90, Luke in about A.D. 90-95 and John in about A.D. 110. None of these writers could have been an apostle who knew Jesus and closely observed him.

The canon of the New Testament was finally settled after the Third Council of Carthage in A.D. 397. The trustworthiness of the Gospels is doubtful as the original works are no longer extant; the carelessness, the ignorance, the conceit and the deceit of many a copyist worked havoc with the texts. William R. Greg has pointed out: "The Gospels nowhere affirm, or even intimate, their own inspiration—a claim to credence which, had they pos-
sessed it, they assuredly would not have failed to put forth...Nor do the Apostolic writings bear any such testimony to them.”

On the face of it, the very idea of God having inspired four different men to write records which are at some places at variance from each other, and are irreconcilable records of the same events, seems not only ridiculous but illogical.

No wonder, the Holy Quran has referred several times to these forgeries of the original revealed books given to the Jews and the Christians. One such reference is the following verse: “And there is certainly a party of them who lie about the Book, that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and they say, It is from Allah, while it is not from Allah; and they forge a lie against Allah while they know.”

---

2. The Holy Quran, 3 : 77.
Chapter 2

ISLAMIC SOURCES

The Holy Quran

When we deal with the Holy Quran and the Hadith (sayings and traditions of the Holy Prophet Muhammad), we are on the solid ground of historical tradition and records. Islam enjoins on its followers to respect all the Prophets sent by God through the ages to different tribes and nations before the advent of Muhammad (on whom be peace), who was appointed as the Final and Universal Prophet of God. Further, the Holy Quran and the Traditions, when mentioning the foregoing Prophets, make it a point to clear their character of all the falsehood and the calumnies leveled against them. For instance, if we read the Gospels and the Talmuds (the holy Hebrew scriptures) together, we appear to be informed that:

(1) Jesus was born of an immaculate conception or of an immoral union.

(2) Jesus was disrespectful to his mother.

(3) Jesus’s death was accursed (to the Jews, death by crucifixion was damming).

(4) Jesus was resurrected from the dead and ascended bodily into heaven.

(5) Jesus was the son of God—an incarnation of God.

The Islamic sources deal with all these questions and, exposing the falsity of these calumnies, clear the character of Jesus, though they do not go into the minutest details.

The Holy Quran contains exclusively Divine revelation, which the Holy Prophet Muhammad (on whom be peace)
received from the Almighty God through the instrument of the Holy Spirit (the angel Gabriel). Different scribes wrote down the verses exactly as they were revealed, according to the instructions of the Holy Prophet. Furthermore, these verses were also committed to memory by several of the Muslims in the company of the Prophet and were recited (in their correct sequence) in the daily congregational prayers in the mosques. After the death of the Holy Prophet, the entire revealed verses were carefully written into a complete book form. Later, the verified copies of the same were distributed to various Islamic centers to serve as a guide and a book of reference.

That the Holy Quran is the word of God is surely proved by the fact that the Holy Prophet preached his message for only twenty-three years, and in that time he converted the whole of Arabia to Islam and became the overlord of the Arabian people, though his daily life-style remained as austere and righteous as before. The Quran not only reformed and uplifted a degenerate people, but also it contained prophecies which have been fulfilled in time. Had Muhammad been a false prophet, he could not have falsely attributed to God the messages he received which subsequently survived for so long. The Holy Bible (Deuteronomy, 18 : 20-22, and Jeremiah, 14 : 15; 23 : 30-32, and 28 : 15-17) and the Holy Quran (69 : 44-47) clearly indicate that a false prophet laying false claims to have received Divine messages and prophecies is soon made to perish.

The Hadith

The actions or practices of the Holy Prophet are called Sunnah ("mode of life" or "way of acting"). The Sunnah are incorporated in the Hadith (plural: ahadith) the recorded actions, practices, and utterances of the Holy Prophet. The Hadith also contains his answers to questions put to him by his Companions. Hazrat A’ishah (the Holy Prophet’s wife), when questioned about his actions, habits, and manners, replied that there were none apart from those that were in keeping with the Holy Quran itself. No wonder that authentic testimony to what he said or did is borne out by his Companions when he was in public, by his
relatives when he was in his house, and by his servant when he was by himself. Many an important saying or instruction was actually recorded at the time for future reference.

It is true that during the lifetime of the Holy Prophet the Ahadith were not written collectively in a book form. But by the end of the first century Hijra there was felt a necessity to gather together in book form the Ahadith culled from some of the surviving Companions of the Holy Prophet, and also from successors of those Companions who had carefully preserved, in memory or writing, his sayings. The task once begun was vigorously pursued and was completed before the middle of the third century Hijra.

The noted traditionists took great care to check and counter-check the sources and authenticity of all the Ahadith they collected and recorded. Of these collections, six were in the course of time generally recognized as authoritative. These six are usually called simply *al-kutub al-ṣittah* ("the six books") and were collections by six scholars: al-Bukhari, al-Muslim, Abu Dawud, Ibn Majah, al-Tirmidhi and al-Nasai. However, there is a great touchstone, as stated by Hazrat ‘A’ishah, that any saying or action attributed to the Holy Prophet which is contrary to the teachings of the Holy Quran cannot be true and is, therefore, to be rejected. Similarly, a tradition, opposed to known facts or Sunnah as learned by the Companions direct from the Holy Prophet and practiced daily in their lives, is to be disregarded.

It can be seen, therefore, that any reference to Jesus and the Christians which has been taken from the Holy Quran cannot be treated lightly or disregarded.
Chapter 3

FACTS ABOUT THE BIRTH OF JESUS

Name

The name Jesus is derived from Joshua (Aramaic: Josu; Arabic: 'Isa), the Greek form of which is Jesus. It was a very common name among the Jews of Palestine. Jesus is also referred to in the Gospels as Christ ("anointed"), Messiah ("the wanderer"), and Nazarene ("the warner"). In other words, Joshua or Josu, 'Isa or Jesus, was his name, Christ his designation, Messiah his descriptive rank, and Nazarene his significant title as a Prophet of God. Jesus was not called Nazarene because he belonged to the town of Nazareth in Palestine, as is generally believed. The word nazir, which is common to both Arabic and Hebrew, means "holy," "Chosen," "guard," or "warner"—a befitting title for Jesus.

Date of Birth

There is a good deal of confusion regarding the date and place of Jesus's birth. According to Matthew, if we make careful deductions, the birth of Jesus could be placed between 8 and 6 B.C. It seems¹, that, being informed about the birth of a child who would become king of the Jews, Herod sought to destroy the child Jesus by killing all the children of two years old and under in Bethlehem; Jesus in fact escaped with his parents to Egypt, to return only after Herod's death. Now, Herod ruled from 27 B.C. to 4 B.C., so Jesus must have been born before 4 B.C. Since he must have been at the most two years old at the time of the children's massacre and, allowing that some time may have at some point elapsed, Jesus must have been born in 7 or 8 B.C.

¹ Matthew 2: 2, 8, 13, 16, and 20.
The time of year of Jesus’s birth also appears to have been wrongly estimated by Christians. Paul, keeping in line with the Greek mythological custom of celebrating the birth of the sun-god in December, also fixed Christmas (Jesus’s birthday) in December. According to the Holy Quran, however, the birth occurred when dates ripened on the palm trees and were ready to drop at the slightest shake—probably at the height of summer (19 : 25).

According to Josephus, John the Baptist was murdered in about A.D. 34. If this is correct, then the ministry of Jesus must have started later than A.D. 30.

Pontius Pilate, in whose term of office Jesus was condemned and crucified, held power until A.D. 36. He was recalled because of the crucifixion of Jesus, after he had sent his explanation to Caesar in Rome, so that would place the date of the crucifixion at about A.D. 35. In that case, Jesus must have been between forty-one and forty-three years old when he was crucified, and must have been forty or over when he began his prophetic career. John records that “…said the Jews unto him. Thou art not yet fifty years old, and hast thou seen Abraham?” If Jesus’s death had occurred in A.D. 29, as is often contended, he would have been between thirty and forty years of age, and the Jews would have said he was forty, not fifty years old. It is evident, then, that the birth of Jesus took place in about 8 B.C., his ministry began in about A.D. 32, and he was crucified in A.D. 35.

Place of Birth

Matthew states that Jesus was born in Bethlehem in Judaea. He is wrong. He is trying to prove the general belief among the Jews that the Messiah, a son of David, was to be born in David’s city. Matthew also asserts that Joseph, the father of Jesus, belonged to Bethlehem in Judaea. If Joseph really belonged to Bethlehem, why should he need to seek shelter in an inn? He would surely have stayed in his own house. Matthew is intent on

1. John, 8 : 57.
"proving," by any means that suggested themselves, all the prophecies regarding the birth of the Messiah.

Luke attributes the reason for the journey of the family to Bethlehem in Judaea to the census of Quirinius. But this census did not take place in the reign of King Herod, during which, according to both Matthew and Luke, Jesus was born.

There was in Galilee a very small village called Bethlehem, mentioned in Talmudic literature as Bethlehen-en-Nosiryyah. This village was located about seven miles to the northwest of Nazareth, and there was situated the old family home of Mary, mother of Jesus—the home where her sister was living at the time of Jesus's birth. It was to this village that Mary returned to give birth to her first-born. (See John, 1 : 46; 7 : 40-43, 52).

From time to time Jesus is spoken of in the Gospels as Jesus of Galilee or Jesus of Nazareth. Luke (4 : 16) says that Nazareth was his own city, the city in which he was born and brought up.

**Davidic Descent**

The two genealogies of Jesus as given in the Gospels of Matthew and Luke remain self-contradictory and irreconcilable, resembling each other only in their common indifference to historical truth, and with the object of proving that Joseph, the father of Jesus, was, as was expected by the Israelites, descended from David. What actually happened was that the disciples first of all believed that Jesus was the Messiah, and then made him into a descendant of David by forging these genealogies. The belief in this illustrious descent was very old (Isaiah, 11 : 1; Jeremiah, 23 : 5). Even Paul knew and accepted that Jesus was born "...of the seed of David according to the flesh" (Romans, 1 : 3.). He had to be "the fruit of the loins of David" (Acts, 2 : 29, 30).

Strangely enough Jesus himself never laid claim to this descent; his companions also remained silent about his lineage. The author of the fourth Gospel—John—does not accept the descent of Jesus from David. The early Judo-Christians also rejected the Matthew and Luke genealogies, and their opinion appears to be justified by the oldest traditions. The only uncon-
truncated factor which stands out signally in the two genealogies is that Jesus was the son of Joseph and his wife Mary.

The Son-God Theory

In Greek, Roman, Persian, and Indian mythologies pagan gods are not only said to have been raised by virgin birth, but many peculiar incidents have been attributed to them, the same as were ascribed to Jesus. In fact, the substantial identity of Christian and pagan beliefs was actually used at a very early stage, as a method of overcoming pagan criticism of Christian teachings.

It may be mentioned here that the celebrated text of the three witnesses of John, which is the foundation of the doctrine of the Trinity, has been proved to be an interpolation by the labors of Newton, Porson, and others; and Clement himself acknowledged that the verse is not found in any ancient copy of the Bible. "Jesus," he said, "taught the belief in one God, but Paul, with the apostle John, who was a platonist, despoiled Christ's religion of all its beauty and simplicity by introducing the Trinity of Plato, or the Triad of the East, and also defying two of God's attributes: namely His Holy Spirit or the Agion Pneuma of Plato, and His Divine Intelligence, called by Plato the Logos ("word")1.

In the Gospels, the term "Son of God" has been used several times but many of these passages have been proved to be forgeries. However, the expression was known to, and used by the Israelites. In the Old Testament all human beings have been called the Sons of God (Genesis, 6 : 1-4; Job 1 : 6, Daniel, 3 : 25). The Children of Israel in particular were styled the Sons of God ("My Sons")2 and this appellation was especially applied to outstanding personages like the Prophets of God. The Israelites expected the Messiah to be the best loved son of God and His vicegerent; but he was to be a man among men.3

1. For further details see Khwaja Kamal al-Din's, The Sources of Christianity, Lahore, Pakistan, Woking Muslim Mission and Literary Trust, 1924)
2. Exodus, 4 : 22; Isaiah, 45 : 11; Hosea, 1 : 10
3. See next page.
As for Jesus himself, he insisted that he was only a human teacher and that Divine Attributes ought not be applied to him.


When tempted by Satan, who asked him to do various things if he were the son of God, Jesus drove him away by saying: "...Thou shalt worship the Lord thy God, and him shalt thou serve."¹ And when addressed as "Good Master," he said: "Why callest thou me good? There is none good but one, that is God."² According to Matthew he claims only to be "Son of man."³ John records⁴ that in answering the Jews who had been about to stone him, Jesus claimed to be a son of God, in the same sense as in the Old Testament: "I have said, Ye are gods, and all of you are sons of the Most High."⁵ John also tells us that Jesus said: "But now ye seek to kill (italics mine) me, a man (italics mine) that hath told you the truth, which I have heard of God."⁶ These are certainly not the words of a Divine being.

Furthermore, Jesus's lack of insight into certain spheres—he did not know, for instance, which person in a crowd had touched him,⁷ and he was ignorant of the season for fruits⁸—and his lack of confidence in himself,⁹ all prove that he could not possibly have been Divine.

Virgin Birth

In the Canonical Gospels, Mark and John content themselves with the mention of Mary as the mother and Joseph as the father of Jesus. Matthew and Luke, however, give details of the circumstances attending the conception and birth of Jesus, as the Messiah, both of them presupposing Mary to be the wife of Joseph.

The apocryphal Gospels — The Gospel according to the Hebrews, the Gospel of the Ebionites, and some others, with most of which the early Christian fathers agreed — record the conception of Jesus as being the result of a lawful marriage between Joseph and Mary. The Words "Son of God," wherever they are mentioned, are to be interpreted in a metaphorical sense and not in a physical sense. The phrase "Son of Mary" (Mark, 6:3), inci-

1. Matthew, 4:10
2. Ibid. 19:17; Mark, 10:18; Luke, 18:19.
dentally, can be explained by the fact that Joseph was dead when these words were spoken, for he had died during Jesus's ministry.

The Holy Ghost is especially characteristic of the New Testament. The Jews did not regard the Spirit as personal, and therefore, Mary must have interpreted the words "the Holy Ghost shall come upon thee" as identical with "the power of the Highest shall overshadow thee."

The incarnation of the Logos ("word of God") in Jesus, as found in John, does not imply that the man Jesus was exempt from the laws of human generation, for it was at his baptism—also according to John — that the Logos descended into him. In John (1:45) Jesus is referred to as the "son of Joseph," as he is referred to later in the same Gospel where we read: "And they said, Is not this Jesus . . . whose father and mother we know?"1

Turning to the Apostles, we do not find the slightest reference to the virgin birth of Jesus in any of their Epistles. In fact, Paul writes2:

"...Jesus Christ our Lord, which was made of the seed of David according to the flesh."

In Galatians (4:4) Paul uses the term "made of a woman" about Jesus; but the same term is used about John the Baptist—who had both father and mother in Matthew (11:11) and Luke (7:28).

The same expression is used in the Old Testament where its meaning is made even more clear: "Man that is born of a woman, is of few days, and full of trouble."3

It is clear, then, that when this expression was used, it referred to normal human birth and there are no grounds for thinking that Paul meant anything but just that.

A passage from Isaiah (7:14) is sometimes quoted as what possibly Paul had in mind, in which case he would have indeed meant "virgin birth" when he spoke of Jesus as being "made of a woman." But in this passage the word is only a play on the Greek betulah ("Virgin") which does not appear in the Hebrew text, is thus a delib-

1. John, 6:42. 2. Romans, 1:3. See also Mark, 10:6-8.

erately dishonest translation of the Hebrew word halmaḥ (pronounced illmaḥ) which has led to confusion. According to Dummelelow,¹ this word is not a specific one for virginity.

In fact, Donaldson says that it cannot be translated as anything but "a young or newly married woman."²

James the Just, brother of Jesus, was the head of the Church of Jerusalem. He belonged to the Ebionite Sect, who believed that "Jesus is the Messiah, yet a mere man, born by natural generation to Joseph and Mary."³ Further, according to Paul (Romans, 1:3, 4) Jesus was not only born "according to the flesh," but he only became the son of God according to the Spirit at his resurrection, and not at his birth.

The Jewish Encyclopedia mentions Jesus as "legitimate and born in an entirely natural manner."⁴

In the Gospels the verses concerning virgin birth are considered to be forgeries since the two versions do not correspond and are even contradictory in some places, and also because they refer to events which are contrary to the established customs and practices of the Jews. First of all, the Gospels indicate that the conception of Jesus was to be by the 'Holy Ghost;' then these very same two Gospels record genealogies of Jesus. In Matthew an interesting change has been made in one phrase (1:16): the original version was "And Jacob begat Joseph and Joseph begat Jesus of Mary;" this was soon changed to "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Discussing the change in this verse, the Rev. C. J. Scofield had to admit: "The changed expression was introduced to convey that Jesus was not begotten of natural conception."⁵

Another such alteration occurs in Luke: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph..."\textsuperscript{1} The words "as supposed" are in brackets and betray an addition, as Loisy justly observes "to abrogate the idea of natural sonship which the text of this passage originally suggested."\textsuperscript{2}

Both Matthew and Luke speak of Mary as the "espoused" wife of Joseph. This translation of the Greek text is incorrect; it should be "wedded" wife.\textsuperscript{3} The word "espousage," according to \textit{The Oxford English Dictionary}, means the condition of "being married, wedlock." According to Hastings, "...Had she not been Joseph's wife (Luke 2 : 5 mentions "espoused" as meaning "betrothed"), Jewish custom would have forbidden her making the journey along with him."\textsuperscript{4}

In Matthew (1 : 25) an indication of virgin birth is given by the words "...And knew her not till she had brought forth her firstborn son: and he called his name Jesus." But the \textit{Syriac Sinaiiticus} states simply: "...and she bore to him a son and he called him Jesus."\textsuperscript{5}

In Luke (2 : 6) we are also told that Jesus was born after Mary's "days were accomplished," just as John the Baptist had been born at the "full time" of Elizabeth (Luke, 1 : 57). If Jesus's had been a supernatural birth, would all the law relating to a natural birth have had to be complied with?

Then again we read: "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the "Son

3. Rev. Dr. Leighton, \textit{A Faith to Affirm}, p. 312.
of God."¹ In this verse Mary speaks in the present tense, being unmarried at the time, while the angel speaks in the future tense, which does not exclude the birth of the Messiah from a human marriage at some future date. But, as already stated, the theory of virgin birth is based on verses — Luke 1:34 - 35, and Professor Johanna Weiss (in Die Predigt Jesu Von Reiche Gottes, p. 342) says they are forgeries, a conclusion with which many authorities agree. The revised version (of the Bible) shows the alterations, and Hastings says: "Removal of verses 34-35 which contain the only reference to virgin birth, as interpolation, is justified."²

Incidentally, is it not odd that Luke, who has made much of the coming visit of the Holy Ghost in these verses, records no such visit at or nearer Jesus's birth? In his narrative, the Holy Ghost descends only twice—once to Elizabeth when she heard the salutation of Mary (Luke, 1:41), and the second time at Jesus’s baptism (Luke, 3:21-22).

In the light of all these doubtful, or deceitful, translations of texts, and the forgeries and interpolations, it is no wonder that the Encyclopedia Biblica concludes that "the virgin birth disappears from the source altogether."³

---

Chapter 4

THE QURAN’S VERDICT

(1) All Prophets of God, including Jesus, were Human Beings.

“And We sent not before thee [Muhammad] any but men to whom We sent revelation; ... Nor did We give them bodies not eating food, nor did they abide [forever].”¹

Speaking of the several Prophets of God as mortals, the Holy Quran asserts the humanity and challenges the divinity of Jesus, as the following verse also indicates: “The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them [the Christians]! then behold, how they are turned away!”²

(2) All Prophets of God, including Jesus, were Servants of God.

The Holy Quran says: “And we sent no messenger before thee but We revealed to him that there is no God but Me, so serve Me. And they say: The Beneficent has taken to Himself a son. Glory be to Him! Nay, they are honored servants—They speak not before He speaks, and according to His command they act.”³

The following Quranic verse is significant in that it not only shows clearly that Jesus was the servant of God, but it also reveals how his followers perverted his teachings after his death: “And when Allah will say: O Jesus, son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah? He will say: Glory be to Thee! It was not for me to say what I had no

2. 5: 75.
right to (say). If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the Unseen.”

“I said to them naught save as Thou didst command me: Serve Allah, My Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wast the Watcher over them. And Thou art Witness of all things.”¹

This verse is also a conclusive proof that Jesus died a natural death and is not now alive in heaven.

(3) Procreation is Governed by Established Laws.

The Holy Quran tells us the following:

“And Who created pairs of all things,...”²

“O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other.”³

“And that He creates pairs, the male and the female: from the small life-germ when it is adapted.”⁴

“And He — exalted be the majesty of our Lord! — has not taken a consort, nor a son.”⁵

Therefore, according to the Holy Quran, the birth of man cannot take place without the intermixture of the male sperm and the female ovum. The agency of both a man and a woman is indeed essential for the conception of a human child.

(4) All Human Beings Must Die

All human beings, according to the Holy Quran, are mortal and must die — on this earth:

“Every soul shall taste of death.”⁶

“He said: Therein shall you live, and therein shall you die...”⁷

2. 43: 12
3. 49: 13
4. 53: 45-46
5. 72: 3
7. 7: 25.
“Everyone on it passes away.”

In contrast to the life of man which must come to an end on this earth, the Holy Quran points out that God alone is “...the Ever-living, Who dies not,...”

(5) *The Laws of God are Immutable.*

The Holy Quran tells us that God’s laws are fixed and we do not find any change in their course:

“So set thy face for religion, being upright, the nature made by Allah in which He has created man. There is no altering Allah’s creation. That is the right religion—but most people know not—”

“But thou wilt find no alteration in the course of Allah; and thou wilt find no change in the course of Allah.”

It may be urged that God, being Almighty and All-powerful, could have changed His laws: He could have caused the birth of Jesus to be immaculate and could have spared him a physical earthly death. Undoubtedly, God could have done all this and much more, but these are only hypotheses. The question is, did God do it? Did He violate any of His own laws? There is no evidence in the Holy Quran itself to suggest that God did actually do these things. Nowhere in the Holy Quran is it mentioned in so many words that Jesus was born without the agency of a male father. Yet the majority of Muslims still continue to believe in the virgin birth of Jesus. This, however, does not form part of the fundamentals of the Islamic Faith.

(6) *Christian and Jewish Ideas about Jesus were Incorrect.*

At the time of the Holy Prophet two divergent views about Jesus were prevalent among Christians and Jews:

---

1. 55:26  
2. 25:58  
3. 30:30  
4. 35:43
**Christian Views**  
1. Jesus was immaculately conceived  
2. Jesus was the son of God.  
3. Jesus was disrespectful to his mother.  
4. Jesus died on the cross, was resurrected from the dead, and ascended into heaven.

**Jewish Views**  
1. Jesus’s birth was illegitimate.  
2. Jesus was a false prophet and the progeny of the devil.  
3. Mary had disowned Jesus.  
4. Jesus was crucified and died the death of an accursed of God.

According to the Holy Quran, all these contradictory views were erroneous and without justification. It not only proved these statements and charges to be baseless and false, but also it cleared the characters of both Jesus and Mary.

We are told that Jesus was dutiful to his mother, and was blessed,¹ and that Mary “...guarded her chastity, so We breathed into her of Our inspiration, and made her and her son a sign for the nations.”²

**The Birth of Jesus**

In the Holy Quran we read the following about Mary:  

³ **وَالَّتِي احْصِنتْ فَرْجًا**

Lane translates *wal-latī aḥsanat farjaha* as “a woman who guarded her pudendum from that which was unlawful or indecorous,” or one who “protected her pudendum by marriage.”⁴

---

1.  The Quran 19:32.  
2.  21:91  
3.  *Ibid*  
Moreover, Mary suffered the pains of childbirth that are borne by every woman giving birth to a child following a normal conception according to God’s natural laws. All this show that an ordinary human child was being born.

The question of the Holy Spirit arises here. Jesus has been described in the Holy Quran as a Kalimah (“word”) of God, and a ruh (“inspiration” or “spirit” of God). Kalimah could also be translated as “Prophecy,” in which case this passage means that Jesus was born in fulfillment of a prophecy from God to Mary, in the same way as John the Baptist fulfilled God’s prophecy to Zacharias. Speaking of Mary, the Holy Quran says that “she accepted the truth of the words of her Lord.”

It is noteworthy that, according to the same passage, Divine inspiration is breathed into Jesus. The word ruh, translated here as “inspiration,” could equally well be translated as “spirit.” Even so, it would not change the status of Jesus, as the spirit of God is breathed into every man. Jesus is spoken of as a “sign” of God, a term which has been applied to all the prophets of God, and even to man himself.

That Jesus was strengthened by ruh al-qudus (the Holy Spirit) is not indicative of divinity, neither is it a rare or unique manifestation; the faithful followers of the Holy Prophet Muhammad were attended by the Divine Spirit. According to the Holy Quran, the Holy Spirit is the angel which brought revelation.

It is sometimes pointed out that the Holy Quran does not mention the name of Jesus’s father. The Holy Quran is not a book of history and there was no necessity for Joseph to be mentioned by name; for that matter, the name of the father of the Holy Prophet Muhammad is not mentioned either.

1. The Holy Quran, 19 : 23-26
2. Genesis, 3 : 16.
3. The Quran 4 : 171.
4. Ibid., 3 : 46.
5. Ibid., 3 : 40
6. Ibid. 66 : 12.
8. Ibid., 2 : 87; 25 : 3.
10. Ibid., 58 : 22.
11. Ibid., 16 : 102
Why then, was Mary's name mentioned? Firstly, to point out that she was a chosen one of God and thus her character was cleared of all allegations made against her and, secondly, to indicate that Jesus was born of a woman; according to the Holy Bible, a man born of a woman cannot be God.¹

Renan, in his *Life of Jesus*,² says: "Joseph died before his son had taken any public part. Mary remained, in a manner, the head of the family, and this explains why her son, when it was wished to distinguish him from others of the same name, was most frequently called the *Son of Mary*."³

The Holy Quran does mention an antecedent of Jesus where he is named, among other Prophets, as descendant of Abraham.⁴

Of a certain incident in Jesus's life, when his mother is accused by her people, the Holy Quran states:

"Then she came to her people with him, carrying him. They said: O Mary, thou hast indeed brought a strange thing!"

"O Sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman!"

"But she pointed to him. They said: How should we speak to one who is a child in the cradle?"

"He said: I am indeed a servant of Allah. He has given me the Book and made me a prophet."

"And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live."

"And to be kind to my mother; and He has not made me insolent, unblessed."⁵

3. It is, incidentally, for this same reason that the *Fatimids* (who at one time ruled in Egypt) derived their name from *Hazrat Fatimah*, the daughter of the Holy Prophet, and not from her husband Hazrat `Ali.
5. The Quran, 19 : 27-32
These verses raise many questions, all of which are fully dealt with in Maulana Muhammad ‘Ali’s *The Holy Quran with Arabic Test, Translation and Commentary*. It is sufficient to say here that this incident occurred after Jesus’s mission had begun, not when he was still a baby, for a baby does not say prayers or give poor-rate. The charge could not have been one of adultery, since neither Jesus nor Mary refuted such a charge in replying to their accusers. That Jesus went to the temple in Jerusalem and exchanged angry words with Jewish religious leaders is recorded in the Holy Bible.

Once a deputation of Christians from Najran visited the Holy Prophet and, during a discussion about Jesus, he said to them: “Don’t you know that Jesus was conceived by a woman just as any other woman conceives a child, then she gave birth to him like every other woman gives birth to a child….?” The Christians agreed with him. In this instance, the Holy Prophet was certainly referring to the Holy Quran: “The likeness of Jesus with Allah is truly the likeness of Adam…” By “Adam” is meant nothing more than an ordinary man.

2. Matthew, 23:15, 33; John, 8:44.
4. The Quran 3:59, 60.
Chapter 5

THE TRIAL OF JESUS

The Trial of Jesus does not figure to any great extent in this work, since it has no direct bearing on the crucifixion and subsequent events. Suffice it to say that he was tried before the Sanhedrin (College of Elders), then by Pilate, the Roman Governor of the region, and that he was charged with “perverting the nation.”¹ and that the chief priests and elders sought false witness against Jesus to obtain his conviction and execution; we are told that even it was necessary to refer the tribunal to Jesus himself for information.²

There is no doubt that Jesus was condemned to death; there is no reason to suppose that the Romans refrained in any way from wholeheartedly trying to carry out the sentence; and there are not the slightest grounds for imagining that someone else, resembling Jesus, was put in place of him on the cross. What is in the gravest doubt is his death on the cross and, consequently, his resurrection.

With regard to the resurrection, it is sometimes pointed out that Jesus himself prophesied that he would rise from the dead by comparing his coming ordeal to that of the Prophet Jonas (Jonah).³ But the old testament version of the story of Jonah can by no stretch of imagination be made to support the theory of Jesus’s death on the cross, or his burial as a dead man, or his ultimate resurrection from the dead; for Jonah remained alive for three days and three nights, while Jesus, according to Christian

3. Matthew, 12 : 38-40

25
belief, was dead and remained in the tomb for only twenty-six hours.
Chapter 6

CRUCIFIXION

Christianity is based on the belief that Jesus was crucified, died on the cross (to atone for the sins of men through the shedding of his blood), and was raised from the dead to ascend bodily into heaven at a later date. That Jesus was crucified there is no doubt, but he did not die on the cross. Several factors led to his becoming unconscious on the cross and it was thought by many who were present that he had died. However, careful examination of the available evidence will prove conclusively that Jesus survived his ordeal on the cross.

As he approached Golgotha, Jesus was offered a beverage which is variously described as “vinegar mingled with gall”\(^1\) and “wine mingled with myrrh.”\(^2\) Whatever its constituents, this was reported to be a kind of anaesthetic or narcotic, a stupefying draught which, according to Rabbinical traditions, was prepared and offered to those facing execution, by Jewish women who considered such a gesture to be a pious deed. The object of the drink was, of course, to blunt the senses of the condemned man and reduce his susceptibility to pain.\(^3\) This beverage was given to Jesus three times: on the way to Golgotha, then after he was nailed to the cross (this was given by the soldiers; it is reported that on that occasion it was vinegar but it may well have been

---

1. Matthew, 27: 34.
mixed with a narcotic)\(^1\) and, the third time, when he cried: "I thirst!"\(^2\)

It has also been said that mandrake, the root of a shrub with narcotic properties, was also used in the vinegar.\(^3\) Following three doses of a drugged drink, and suffering excruciating pain, it is not to be wondered at that Jesus fell into unconsciousness and was taken for dead.

The closest followers of Jesus were not present at the crucifixion and so they had to believe what they were told—that he had died. All twelve of his disciples had forsaken Jesus at the time of his arrest and had fled. Only his brother Thomas was near the cross, together with several Galilean women, including Mary, the mother of Jesus, and Mary Magdalene.\(^4\)

While he hung on the cross, Jesus uttered a cry: "Eli, Eli, lama sabachthani?" ("My God, My God, why hast Thou forsaken me?")\(^5\) Whilst in the Garden of Gethsemane he had prayed that God intervene, if He were willing, to prevent his suffering and death.\(^6\) If Jesus knew that it was his destiny to die for the sins of others and to be resurrected after a few days, why should he pray in this way? Rather Jesus cried out in anguish from the cross because he knew that his mission was not complete and because he knew that "he that is hanged is accursed of God."\(^7\)

Both Jews and Christians, for different reasons, would have Jesus die on the cross, but all the evidence points towards his survival—and this is confirmed by the Holy Quran. He may well have appeared dead when he was taken down from the cross, but there is no doubt that he was still alive. God heard Jesus's anguished prayer and saved him; Jesus himself had always been confident that his prayers were heard and answered: "...Father, I thank Thee that Thou hast heard me. And I knew that Thou

---

hearest me always..."¹ This is confirmed by Paul who wrote: "...when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."²

In the Gospels there appears to be some difference of opinion regarding the actual time that Jesus hung on the cross; whether it was for three hours or for six hours, there is no doubt that the time could be counted in hours. The peculiar cruelty of crucifixion was that a condemned man could hang for days on this instrument of torture before he finally died. This fact alone would cast grave doubts on Jesus’s death on the cross, since the time he hung there was relatively short.

The body of an executed Jew had to be removed from the cross before nightfall if it happened to be the eve of the Sabbath. In such a case, the soldiers carrying out the execution would make sure that the victim was dead by further violence—for example, breaking his legs. Jesus was crucified on the eve of the Sabbath and so his body was taken down before nightfall, along with the two thieves who were executed with him. It seems that the thieves still showed signs of life, for their legs were broken by the soldiers; but Jesus appeared dead and the soldiers did not break his legs. However, "one of the soldiers with a spear pierced his side, and forthwith came out there blood and water."³ This is corroborated when, later, Jesus invited Thomas "reach hither thy hand, and thrust it into my side."⁴

In the face of these facts, even Dean Farrar in his *Life of Christ* (p. 421) had to concede that when the Roman soldiers thrust the broad head of the spear into Jesus’s side, "he might have been only in a syncope;" he only appeared to be dead but had, in fact, fallen into a comatose state. When Joseph of Arimathaea approached Pilate for the body of Jesus, Pilate was astonished that Jesus could have died so soon and checked with

---

3. John, 19:34.
a soldier before granting permission for the body to be taken by Joseph.¹

But the narrative of Matthew itself mentions an incident which puts the matter beyond all doubt. After Jesus’s body had been placed in the sepulchre, “the chief priests and Pharisees came together unto Pilate saying, Sir, we remember that ‘that’ deceiver said, while he was yet alive, “After three days I will rise again.” Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead.”² It is evident that they suspected that Jesus was not “crucified” at all; they wanted to make sure that, if he had been buried alive, he should remain in the sealed sepulchre long enough to die of suffocation.³

---

1. Mark, 15: 42-45
3. See Appendix A; also a detailed discussion by Kurt Berna in Appendix D.
Chapter 7

BURIAL

According to Jewish laws, the body of Jesus had to be removed from the cross and interred that evening, since the following day was Saturday—the Sabbath. Roman law provided for delivery of the body to those who claimed it and paid for its removal. Consequently, we are told that Joseph of Arimathaea—a secret disciple of Jesus,\(^1\) a seeker after the kingdom of God,\(^2\) a friend of the Lord,\(^3\) and a member of the Essenes Order\(^4\)—claimed the body of Jesus and was given permission by Pilate, to take it to a new tomb in his private garden.

It should be carefully noted that the body of Jesus was wrapped in a shroud of byssus (the “fine linen” of the Bible)—a shroud which was long enough to fold up over the body lengthwise\(^5\)—before removal to the sepulchre. Nicodemus, another learned member of the Essenes Order and a friend of Joseph of Arimathaea, made healing salves from a mixture of myrrh and aloes: “the myrrh and aloe wood were reduced to powder and inserted between the bandages which were wound fold upon fold. …The neck and face of the body were doubtless left bare.”\(^6\) Jesus’s body was in the sepulchre before sunset, when the Sabbath began.\(^7\)

---

1. John, 19: 38  
5. This shroud has been preserved—see Appendix C.  
That these events took place in this way is corroborated by the remarkable book entitled *The Crucifixion and the Resurrection of Jesus by an Eye-Witness*. According to this book (pp. 60, 61), which is an account written seven years after the crucifixion by a senior member of the Essene Order was a personal friend of Jesus, "Nicodemus spread powerful spices and healing salves on long pieces of 'bysuss' that he had brought along, and whose use was only known in our order...Nicodemus spread balsam in both hands." In the next paragraph the narrative reads: "The corpse was then laid in the sepulchre made in the rock, which belonged to Joseph. They smoked the grotto with aloe and other strengthening herbs, and...they placed a large stone in front of the entrance that the vapors might better fill the grotto."

It may be noted here that not only spices but ointment was also used to anoint the body of Jesus. An ointment is used to heal the wounds of a person still alive, and to promote the circulation of blood; if a person is dead, why should his body be anointed with ointment?

As already mentioned, the face and neck of Jesus were left uncovered, and the tomb was not filled in or covered with earth, both contrary to normal Jewish practice. To seal the tomb, only a *golal* ("great stone") was rolled in front of the opening. Why was this not done in the case of Jesus? It seems obvious that the secret

---

1. First published in English in the United States in 1893. It was immediately withdrawn from circulation and attempts were made to destroy all the copies. One copy survived and the book was republished by the Indo-American Book Co., Chicago in 1907. The version currently available was published by the Austin Publishing Company, Los Angeles in 1919.

2. The ointment mentioned here is not an imaginary substance. Its prescription has been known to history and it became known as *marham-i-'Isa* ("ointment of Jesus"). It has been mentioned by this very name in several ancient Oriental treatises, the most important of which is *al-Qanun fi al-Tibb* by Abu 'Ali al-Husain ibn-Sina (known to the Western world as the *Canon* of Avicenna). The encyclopedic contents of this book acquired a position of supreme importance in the twelfth century and became the textbook for medical studies in Europe until the seventeenth century. For further study of its importance, see Philip K. Hitti, *History of the Arabs* (London, Macmillan & Co., 1953), p. 368.
friends of Jesus wanted to avoid his suffocation. There was also another reason: to resuscitate Jesus they would have had to open the tomb at short intervals. Apart from being cumbersome, the digging operation would have been an open challenge to the Jews. To avoid the possibility of detection, a sepulchre in a private garden was selected and the tomb was closed with a stone. The secret friends of Jesus had a well-thought-out pre-arranged plan which succeeded in the end. The success of the plan is most movingly and explicitly told in *The Crucifixion and the Resurrection of Jesus by an Eye-Witness* (p. 63): “Now thirty hours have passed since the assumed death of Jesus. And when the brother heard a slight noise in the grotto ... (he) saw with untold joy the corpse moved the lips and breathed. He hastened to assist him, and heard slight sounds rise from his breast, the face assumed a living appearance, and the eyes opened and gazed astonished at the novice of our order.” At that moment, Joseph of Arimathaea, Nicodemus, and twenty-four other members of the Essenes order arrived at the tomb. It was evident that Jesus required medical attention and nursing and that, although the sepulchre was in a private garden, it would be better to move him if possible. “But Jesus was not yet strong enough to walk far, wherefore he was conducted to the house belonging to our order, that lays close to Calvary, in the garden, that also is owned by our brethren.”

Matthew alone says that on the following day the sepulchre was sealed and a watch placed before it; then follows a plainly absurd story of the appearance of an angel, and the guards (soldiers) fleeing in terror and reporting to the chief priest (when they should have reported to Pilate), and being bribed by the elders, who did not take the trouble to verify the truth of this highly suspicious report, to say that Jesus’s disciples had stolen his body during the night.

This story was obviously invented to create evidence of the resurrection. “The sealing and watching of the sepulchre is now very gradually given up even by those scholars who still hold by

---

the resurrection narratives as a whole...The whole story is a very late production."¹

There is no doubt that Jesus, like the Prophet Jonah, with whom he compared himself, was entombed alive and emerged *still alive*, and not to be resurrected.

Nor, incidentally, is there any doubt whatsoever — whether to Jewish or to Christian or to Muslim scholars — that the tomb on that morning after the Sabbath was found empty. Immediately after the events recounted here this tomb of Christ disappeared from history, not to be rediscovered until A.D. 326 in the reign of Constantine.

Chapter 8

RESURRECTION

The resurrection of Jesus is the miracle to which Christians turn with the most cherished eagerness, the pivot on which their faith moves. Paul spoke the truth when he wrote: "And if Christ be not raised, your faith is vain, ye are yet in your sins."¹ Even so, doubts and denials of the resurrection are as old as Christianity itself. Paul questioned the Christians of Corinth earnestly on this subject, for he realized that the resurrection lay at the very foundation of Christianity: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."²

The accounts of the resurrection as told in the Gospels are at variance with one another to such an extent that only two facts are common to all four: the empty tomb and the presence of someone in white garments.

Although in retrospect, the tomb had to be empty to fit all the facts and the so-called facts that are now contained in the narratives of Islam, Judaism and Christianity, at the time its emptiness presented an unforeseen difficulty for the evangelists. Jesus's body in the tomb would have needed no explanation and would have given his followers a martyr and a shrine.

But the tomb was empty and, therefore, an explanation was required. Furthermore, Jesus walked and talked among them,

1. I Corinthians, 15 : 17.  
2. Ibid. 15 : 12-14.
and that too had to be explained. The solution was to invent re-
surrection while ignoring the fact that Jesus insisted that he was
back with them in body, not as a spirit.\(^1\) They *glossed* over the
fact that Jesus spent only short periods of time with them while
he was convalescing from his terrible ordeal, that his was a real,
earthly, body that they could see and touch, that he walked, that
he experienced hunger, and—perhaps most significant of all—
that he took care to be seen and recognized only by those who
were sympathetic towards him. Had he been resurrected from
the dead, he would have shown himself to his enemies also, and
would have thus convinced them of his Divine origin.

However, in describing the events to support their “testimo-
ny,” the Gospels exhibit contradictions of the most glaring kind.
In Mark (16 : 4) in Luke (24 : 2) and in John (20 : 1), those who
came to the sepulchre found that the stone was already rolled
away; but in Matthew (28 : 2) it was rolled back by the angel in
the presence of the women.

The discrepancies regarding the instructions given to the
women are amongst the most vital in the whole account. In Mark
(16 : 7) and Matthew (28 : 7) they were directed to inform the
disciples that Jesus had gone before them to Galilee. In Luke
there is no mention whatever of any such injunction, and in John
we find no words which could even seem to answer to the com-
mand in Mark and Matthew.

In Luke, Jesus appeared to the disciples in Jerusalem (24 : 33),
where they were commanded to remain until Pentecost (24 : 49).

The first and second Gospels narrate the dispersal of the dis-
ciples at Gethsemane in very clear terms. According to Matthew,
“…all the disciples forsook him, and fled.”\(^2\) Mark says: “And
they all forsook him, and fled.”\(^3\) The earliest tradition consid-
ered that the disciples were no longer at Jerusalem at the time of
the resurrection, and had returned to Galilee.\(^4\) We have Epistles

55. 58-60, p. 114.
of Peter, John, and Jude, all of whom are said by the evangelists to have *seen* Jesus *after* he rose from "the dead," yet in none of their epistles is there any mention of his resurrection; the Gospels do not cite anyone as saying, "I saw the risen Lord."

It can be surmised that the "men in white garments" were fellow members of the Essenes Order, the secret society to which Jesus belonged and of which his disciples knew nothing. The evidence is that he chose to spend most of his convalescence time among the Essenes brothers.
Chapter 9
ASCENSION

Matthew and John are absolutely silent about the so-called ascension of Jesus which, if it had occurred, would perhaps have been the most wonderful miracle of all. The first reference appears in a verse in Mark’s Gospel: “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.”¹

But Mark was not one of the disciples of Jesus; his Gospel is based on heresay. Moreover, this verse is considered by scholars, from Eusebius of Caesarea² in the fourth century to those of the present day, to be a forgery. It has been rejected by Westcott and Hort³ and all other scholars, irrespective of their school of thought. Eusebius wrote, “In the accurate manuscripts Mark ended with verse 8 of chapter 16.” Even if evidence of forgery were not available, this verse would be regarded with suspicion. No one could say of his personal knowledge or observation that Jesus “sat on the right hand of God.”

Another verse about the ascension occurs in Luke’s Gospel: “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”⁴

The only other passage in the New Testament which speaks of the ascension can be found in the Acts of the Apostles: “And

¹ Mark, 16:19.
² Bishop of Caesarea and a Christian historian.
when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."\(^1\)

These verses from Luke's Gospel are also forgeries. Dummelow admits that "the ancient authorities omit these words" and adds that if the words "and carried up into heaven" are omitted, it is possible to regard this event not as an ascension but as a disappearance of Jesus at the end of the interview.\(^2\)

The authority of the Acts has never been admitted; after commenting on this, the compilers of *the Encyclopedia Biblica* say: "The results, then, with reference to the trustworthiness of the Acts, as far as its facts are concerned, are these: ..."no statement merits immediate acceptance on the mere ground of its presence in the book...Positive proof of the trustworthiness of the Acts must be tested with the greatest caution."\(^3\)

Then, again, a material body, composed of flesh and blood, cannot ascend; and, in any case, life in heaven would not be earthly, as Jesus himself said.\(^4\)

If Jesus had ascended in spirit, the residue of his material body should have been found by those disciples who were present, and this fact would have been mentioned by them; but no such occurrence was mentioned.

Luke's words "he was parted from them" only convey that Jesus was taking leave of them, that he was removing himself further away from them. On the Mount of Transfiguration a cloud or mist had interposed itself between him and them, and, because of the numerous olive trees on the mount, he was concealed from their sight. The result of this was that the disciples, reassured by the two unknown men in white, regarded this disappearance and the reception of Jesus into heaven.

---

1. Acts, 1:9. The Acts is alleged to have been written by the author of the Third Gospel, yet while the Gospel narrative places the Ascension on the same day the Christ has arisen (Luke, 24:13) the Acts places the Resurrection forty days later (Acts, 1:3, 9).
3. Vol. 1, Col. 46.
What really became of Jesus will be discussed later.

The Exaltation of Jesus

Who were the men in white robes? To Christians they have always remained a mystery and, as a result, have been described as angels. But these men were the helpers of Jesus, described in the Holy Quran as hawariyyun. The Holy Quran is very exact in its terminology and it describes the helpers of Jesus by their distinctive dress—white garments.

In Chapter 5 of the Holy Quran ( — "The Food"), it is written: "And when Allah will say: O Jesus, son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah? He will say: Glory be to Thee! it was not for me to say what I had no right to (say). If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen. I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou are Witness of all things."

This talk apparently takes place in barzakh, which is the intermediate state in which the soul lives after death until resurrection.

These verses are also conclusive proof that Jesus died a natural death. He is not now alive in heaven, as is the belief of Christians and the supposition of many Muslims. Here Jesus says that so long as he was among his followers he was witness of their condition, and he did not find them holding a belief in his divinity. The logical conclusion of this statement is that the

1. 3 : 52.
2. Plural of hawari from the root hara, which means "simple whiteness." According to E. W. Lane, in his Arabic-English Lexicon, Book 2, p. 666, hawari means "one who whitens his clothes or garments by washing and beating them." For this reason, the term is applied to the companions or helpers of Jesus, and not to his disciples.
3. 5 : 116-117.
false doctrine of his divinity was introduced into the Christian faith after his death, *i.e.*, "after Thou didst cause me to die." It is obvious from this that the death of Jesus had occurred long before the revelation of the Holy Quran. This also rules out his coming again into this world; according to Divine Law a person once dead cannot visit this earth again *alive*.

In the Holy Quran it is also written: "Allah takes (men’s) souls at the time of their death, and those that die not, during their sleep. Then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term..."\(^2\)

There is another verse of the Holy Quran were we read: "When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection,..."\(^3\).

In *Sahih al-Bukhari*, it is quoted from Ibn ‘Abbas, the great commentator of the Holy Quran and a companion of the Holy Prophet, that the significance of *mutawaffi-ka* is nothing but *mumitu-ka*, *i.e.* "I will cause you to die." But the word is used here really to show that the Jewish plans to cause Jesus’s death on the cross (and hence prove him accursed)\(^4\) would be frustrated, and that he would afterwards die a natural death. Similarly, according to the Holy Quran,\(^5\) he is supposed to have been nailed to the cross, but this verse negates the view that he expired at that time. That Jesus looked as though he had died (when actually he was in a dead faint) is shown from the words "but he was made to appear to them as such."\(^6\)

The story that someone else resembling Jesus was crucified is not borne out by the words of the Holy Quran.

Although both Jews and Christians believe in the death of Jesus on the cross—for different reasons—the Holy Quran says that Allah exalted him in his presence.\(^7\) The Holy Quran makes

---

1. 21 : 95; 23 : 100.
2. 39 : 42
3. 3 : 55.
5. 4 : 157.
6. See also Appendix D.
7. 4 : 158.
so clear the fact that Allah is not confined to any one place and has laid down His laws—laws to which Jesus was subject—about man’s life-span on this earth and his subsequent destiny: "... And there is for you in the earth an abode and a provision for a time". He said: "Therein shall you live, and therein shall you die, and therefrom shall you be raised."¹ This verse clears the name and position of Jesus of all the blame and blemish; he is shown as a true and worthy prophet of God, as his mother is shown to be a pious and righteous woman.²

¹ The Quran 7:24, 25.
² 3:43; 66:12.
Chapter 10

THE MISSION OF JESUS

The Holy Quran says: "He (Jesus) was naught but a servant on whom We bestowed favor and We made him an example for the Children of Israel."¹

According to the Gospels, Jesus had been raised as a Prophet of God, with a threefold objective: to fulfill the law, to "seek and save" the lost tribes of Israel, and to proclaim the advent of the Paraclete.

Matthew records² in some detail what Jesus said about the Mosaic law and his mission concerning it. According to Luke, Jesus said: "And it is easier for heaven and earth to pass than one tittle of the law to fail."³

When Jesus was questioned about the way to eternal life he answered: "...if thou wilt enter into life, keep the commandments."⁴

Jesus had come with a Gospel to the house of Israel. In Matthew we read: "...I am not sent but unto the lost sheep of the house of Israel,"⁵ and "For the Son of man is come to save that which was lost."⁶

No doubt Jesus condemned certain Pharisaical practices; for example, although the Mosaic law ordained fasting on certain specified days, the Jewish people had started fasting also on every Monday and Thursday. Jesus desired to restrict the formalistic legalism and, to some extent, the ritualism of the reli-

1. 43 : 59.
6. Ibid., 18 : 11.
gious laws. In short, as a Jew, he conformed to the law of Moses and asked others also to do so. Nowhere did he advocate abolition of the law; nowhere did he withdraw himself from Judaism. But, being a Prophet, he modified certain laws.

The following directions were given by Jesus to his twelve disciples when he sent them to preach his Gospel: "...Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."¹

Paul, who was not a disciple of Jesus, went, however, against these instructions and became an apostle to the Gentiles, who were, according to Jesus, "dogs" and "swine."²

It is true that risen Lord is made to express contrary views, though it is obvious that a correction in the teachings of the living Jesus cannot thus be allowed to be sought. In any case, the relevant passages are the product of the now admitted forgeries (committed by the early Christian fathers) i.e., the passages contained in the last chapter of the Gospel According to St. Mark. Similarly, in the Acts of the Apostles, the alleged instructions of Jesus are pious Christian forgeries, and much later additions.

Peter is reported to have converted a Gentile after a vision in which Christ permitted him to do so,³ but the other disciples knew and believed that the mission of Jesus was confined to the house of Israel.⁴

The Kingdom of God

Jesus announced the coming of the promised Kingdom of God and the future advent of the Comforter. This was, obviously addressed to Jews in general and to his followers in particular.

Jesus never gave any definition of the Kingdom. He never said, "I bring you the Kingdom." He was looking towards the fruit of the vine, "until the kingdom of God shall come."⁵ To Jews it implied the setting up on earth of a new order of things

1. Matthew 10 : 5-6. 2. Ibid. 7 : 6 and Mark, 7 : 27.
and of a new mode of life, a transformation of the world beneficial not only to the righteous and the godly but to all the Children of Israel without discrimination. That this Kingdom of God was not ushered in the time of Jesus is proved by the following verse: “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye head, watch and pray: for ye know not when the time is.”

In short, Jesus did not believe that the Kingdom would be set on earth as the result of his preachings but that, by announcing the Kingdom, he was preparing the way for it; by immediately preceding it, he himself served as an introduction to it. He believed that the Kingdom would be an actual realization on earth of Divine righteousness and happiness.

The Paraclete

When the Israelites proved unworthy of the favor that God had granted them for so long, He finally sent Jesus as a warner to the twelve tribes of Israel living in Judaea and elsewhere. He preached to the two tribes in Judaea first, but they mocked him, scorned him, and persecuted him. He then cursed them; by cursing the fig tree he cursed the house of Jacob. He warned them: “The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

Some Christian commentators of the Bible have tried to apply this to Christian converts from the Gentiles. But the Gentiles have never in history been described as a nation. The Lord had made a covenant with Abraham and had blessed him with a promise that his seed should multiply in great numbers. The same promise had been made to Hagar, Abraham’s wife. To Abraham the Lord had further promised: “...I will bless thee,
and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee..."  

1. According to Dummelow, the promise to Hagar was "fulfilled in the Arab race," for the wilderness of Paran is still in the possession of the bedouin Arabs, the descendants of Ishmael; Abraham had prayed for the posterity of Ishmael and his prayer had been answered: "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." On the other hand, the Prophet Jeremiah foretold that "the seed of Israel also shall cease from being a nation before me forever."  

In the Old Testament, a significant prophecy is addressed to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."  

Since this verse is addressed to an Israelite Prophet, "their brethren" cannot apply to Israel in the house of Jacob. Ishmael and Isaac, both being sons of Abraham, were brothers; the descendants of one would be the brethren of the progeny of the other. This prophecy cannot apply to Jesus, for if he was descendant of Isaac, it could not apply to him, and if his birth is taken as immaculate he could not be descendant of Isaac, and the questions of brethren could not arise.  

Besides, we find in the prophecy that that Prophet will be "like unto" Moses. Nowhere has Jesus claimed a likeness, or been likened, to Moses. And if he were the son of God he could not be like Moses, who was a mortal.  

In the Holy Quran Abraham's prayer for the progeny of Ishmael, "Our Lord...: raise from our offspring a nation sub-

1. Genesis, 12:2, 3.  
4. Ibid., p. 29.  
5. Genesis, 17:18.  
6. Ibid., 17:20.  
missive to Thee,”¹ is clearly stated. Elsewhere the Holy Prophet Muhammad is likened to Moses.²

Jesus’s mission was only to the Israelites, but “that prophet,” as indicated in the prophecy to Moses, shall address all nations; The Holy Quran says: “Blessed is He Who sent down the Discrimination upon His servant that he might be a warner to the nations.”³ In another verse, the Holy Prophet is said to be sent as “a mercy to the nations.”⁴

The Jews questioned and enquired of every prophet that arose among them if he were “that Prophet.” They asked John the Baptist: “Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.”⁵

This incident clearly shows that the Jews were anxiously awaiting three prophets: Elias, the Messiah, and “that Prophet.” Elias, according to Jesus, came in the person of John the Baptist; he (Jesus) was the Messiah; but “that Prophet” had yet to come. For Jesus never put forward any claim to be “that Prophet.” This becomes abundantly clear when St. John’s Gospel tells us that the Jews further questioned John the Baptist: “Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?”⁶

Jesus himself said “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”⁷ Then again: “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.”⁸ Elsewhere he is reported to have said: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter⁹ will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.”¹⁰

The Comforter stands here for the Greek word *Paraclete*. The Comforter was also called the Holy Spirit, but this cannot be the Holy Spirit ordinarily accepted by Christians because the Holy Spirit is reported to have descended on Jesus at the time of his baptism by John the Baptist, whereas in this case Jesus has to go away before this *Paraclete*, or Comforter, will come.

The language that Jesus spoke was Aramaic and, according to Wastenfells, he used the Aramaic word *Mauhamana*; in Hebrew the word would be *Mauhamanna*: both words mean "the Praised." In the sister language Arabic, this word would become Muhammad, or Ahmad (both of which are names of the Holy Prophet of Islam), both of which are derived from the root *hamd*, which means "praising."

A mention should be made here of *The Gospel of Barnabas*. Barnabas was an apostle of Jesus, a companion of Paul,¹ and an uncle of Mark the Evangelist,² selected by the Holy Spirit. He traveled through Palestine from Damascus to Caesarea, and from Philippi to Mt. Sinai, preaching the gospel. His relics were discovered in a tomb in Cyprus in the fourth year of the Emperor Zeno's reign (i.e. A.D. 478) and a copy of his Gospel, written in his own hand, was found lying on his breast. The Gospel of Barnabas (written in Hebrew language) was accepted and read in the Christian churches of Alexandria (Egypt) up to the year A.D. 325. The first general or Ecumenical Council, representing theoretically the entire Christian Church, was held in A.D. 325 at Nicaea. They came to certain decisions, and by A.D. 328 all the Gospels in the Hebrew language were ordered to be destroyed. The Gospel of St. Barnabas was condemned by three successive Decrees. The Decree of the Wester Church (A.D. 382), of Innocent I (A.D. 415) and of Gelasius (A.D. 496). The Gelasion Decree mentions the *Evangelium Barnabe* in its index of the prohibited and heretical Gospels. However, in A.D. 383, the Prelate at Rome managed to get a copy of the Gospel of

---

2. Col. 4:10.
Barnabas and kept it in his personal library.\textsuperscript{1} This recovered Gospel eventually found its way to the library of Pope Sixtus V (who was Pope from 1585 to 1589), where it was discovered by a Christian monk named Fra Marino, who accepted Islam after reading it. This fact has given an excuse to Christian writers to put forth the ridiculous contention that the Gospel of Barnabas is a forgery by a renegade from Christianity to Islam. How about a Spanish translation of the same Gospel found in Madrid about A.D. 1738, and destroyed by the Christian Church? It was also given out by Sale and others that an Arabic version of this Gospel was prepared but, when challenged to produce it, they recanted. The Gospel contains a complete life-story of Jesus, from his birth to his so-called ascension. It also gave the discourses and teachings of Jesus. The reason for its rejection by the Church was that it contained a clear prophecy, in the words of Christ, about the advent of the Holy Prophet Muhammad: "...Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of His Spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: 'O Muhammad, God be with thee, and may He make me worthy to untie thy shoelatches, for obtaining this I shall be a great prophet and holy one of God.' And having said this Jesus rendered his thanks to God."\textsuperscript{2}

The Holy Quran refers to these prophecies about the Prophet Muhammad in the Torah and the Gospel.\textsuperscript{3} Then in a later chapter of the Holy Quran the prophecy of Jesus is made very clear: "And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will


\textsuperscript{2} \textit{The Gospel of Barnabas}, edited and translated from the Italian manuscript in the Imperial Library at Vienna by Lonsdale and Laura Ragg (Oxford, Oxford University Press, 1907), p. 105, 47 a.

\textsuperscript{3} Holy Quran, 7: 157.
come after me, his name being Ahmad. But when he came to them with clear arguments, they said: "This is clear enchantment."¹

Ahmad is another name of the Holy Prophet. It is a significant fact that when the New Testament was first translated into Arabic, the Christians themselves translated the words Paraclete as Ahmad. But when George Sale’s revised and corrected translation appeared in 1826 the translation of this word was changed.

Jesus, of course, had another mission to perform in his lifetime: to preach the same Gospel ("good news") to the lost tribes of Israel.

PART II

Chapter 11

THE LOST TRIBES OF ISRAEL

Soon after the death of King Solomon there was a revolt as a result of which only two tribes of Jews (Judah and Benjamin, known as the Kingdom of Judah) remained under the House of David in Jerusalem; The remaining ten tribes, under Jeroboam, formed the Kingdom of Israel with its capital in Samaria. The term "Jew" originally signified one belonging to the two tribes in the Kingdom of Judah, while the term "Israel" was applied to the ten tribes. Later the term "Jew" began to be applied to any one of the Hebrew races throughout the world. Hostility between the two Jewish kingdoms led to Isaiah's prediction regarding the destruction of the Israelite and Syrian kingdoms by the Assyrians.¹

The attacks of the Assyrians began in 740 B.C. when Samaria was conquered and some of the inhabitants taken into captivity. A future invasion by the Assyrians was described by Josephus as follows: "In the year before Christ 721, Salamanazar, king of Assyria, took the city after three years, and carried away ten tribes of Israel (or most of them) into captivity, and so put an end to that kingdom after it had stood 254 years divided from that of Judah."² The captives were taken to

---

1. Isaiah, Chapter 7.

Continues overleaf
Assyria, Mesopotamia, and Media.\(^1\)

In 686 B.C. the Assyrian Empire was conquered by the united forces of Babylon and Media. Later Nebuchadnezzar, known in the East as Bakht-i-Nassar, became the ruler.\(^2\) He invaded the kingdom of Judah, and this time the two tribes of Judah were taken to Babylon, though this first deportation was on a limited scale. It was in this captivity that Daniel and his three companions were taken away.\(^3\)

The second deportation of Judah followed in 599 B.C., and this was on a much larger scale. Then came the crowning captivity of all, when, in 588 B.C., Nebuchadnezzar besieged Jerusalem once again and captured the city. The temple and the houses of the aristocracy were burnt, the walls of the city were razed to the ground, and the temple treasures were carried away. Almost all the inhabitants were taken in captivity and removed to Babylon.\(^4\) However, in 539 B.C. Cyrus captured Babylon, and we read that “the Lord stirred up the spirit of Cyrus, the King of Persia” and he decreed the return of the “Jews to Jerusalem to build the house at Jerusalem which is in Judah.”\(^5\) Only the two tribes of Judah and Benjamin were allowed to return. Darius Hystaspis was the next king. He ruled over a vast empire extending from the Grecian Archipelago in the west to India in the east; in the north it extended to Bactria (Afghanistan).

Continued


The passage quoted above was taken from a section added to the book entitled A Geographical and Descriptive INDEX of the PRINCIPAL PLACES mentioned in the works of FLAVIUS JOSEPHUS. It summarizes the account which can be found in Section 1 (The Antiquities of the Jews), Book 9, Chapter 14, i.e. pp. 148 and 149 of this edition of the complete works.

1. II Kings, 17 : 6; 18 : 11
2. II Kings, 24 : 1, 10-16
5. Ezra, 1 : 2; 5 : 13-17.
Zechariah, speaking of Israel in the fourth year of King Darius, said that God had scattered them "among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned."\(^1\)

The return of the ten tribes is not mentioned anywhere in the Old Testament. On the contrary, we are told: "So was Israel carried away out of their own land to Assyria unto this day."\(^2\)

Much evidence exists that the descendants of these ten captive tribes of Israel are still to be found in Iran (Persia) and the surrounding areas.

Dr. Joseph Wolff, himself a Christian Jew and an Anglican Clergyman, tells us that he came across Israelites in Persia, Kurdistan, Khurasan, Kokand, Bokhara and Samarkand. He found the Jews of Bokhara and Khurasan to be quite ignorant of certain facts of history involving the Jews, for example, the story of Jesus. He felt that this proved their descent from the ten tribes who never returned to Palestine after their Babylonian captivity.\(^3\)

---

2. II Kings, 17:23.
Chapter 12

AFGHANS AND KASHMIRIS

The claim of the Afghans to be the "Children of Israel" is not merely founded on tradition, but is supported by ancient monuments, old inscriptions, and historical works; manuscripts still to be found in their possession support their claim. Two most famous historical works on this subject are Tarikh-i-Afghanah (History of the Afghans) by Ni‘matullah, and Tarikh-i-Hafiz Rahmat Khani written in 1184 A.H. by Hafiz Muhammad Sadeek. These works were founded on a history by Kujoo, the celebrated historian and genealogist. Both authors, after tracing the descent of the Afghans from Jacob through King Saul, came to the conclusion that Afghans are the Children of Israel (Bani Israil).

Among Western writers and travelers, the first to come to our notice is Henry Vansittart. In a letter which appeared in 1788 in Indian Researches (Vol. 2 : 69), he commented on the Israelite descent of the Afghans and mentioned the circumstances under which they had become Muslims. It was his opinion that the Afghans' claim to be Bani Israil was more than justified.

Sir Alexander Brunes wrote: "The Afghans call themselves Bani Israel, or the 'Children of Israel,' but consider the term Yahoodi (Jew) to be one of reproach. They say that Nebuchadnezzar, after the overthrow of Jersusalam, transplanted them into the towns of Ghore near Bamean; and that they were called after their chief Afghana... they say that they lived as Jews till Khalid summoned them in the first century of the Muhammadans to assist in the war against the infidels. For their services on that

1. MUSLIM AND ANCIENT JEWISH GRAVES
AT SRINAGAR, KASHMIR

The girl is standing at the head of a Jewish grave (East-West) with another at extreme left. The graves of the Muslims are North-South (at right angle).

—Jesus in Heaven on Earth, p. 310.
occasion Kayse, their leader, got the title Abdool Rasheed, which means ‘the son of the mighty.’ He was also told to consider himself as the butan (an Arabic word), or mast of the tribe, on which their posterity would hinge...Since that time the Afghans are sometimes called Putan (or Pattahn) by which name they are familiarly known in India.”

Ferrier recorded a very significant fact: “When Nadir Shah, marching to the conquest of India, arrived at Peshawar, the chiefs of the tribe of the Yoosooofzyes presented him with a Bible written in Hebrew, and several articles that had been used in their ancient worship and which they had preserved; these articles were at once recognized by the Jews who followed the camp.”

In his work The Lost Tribes, published in 1861, George Moore gave numerous facts to prove that these tribes are traceable to the Afghans and the Kashmiris. He mentions the route of the Israelites from Media to Afghanistan and India which is marked by a series of intermediate stations bearing the names of several of the tribes and clearly indicating the stages of their long and arduous journey. He then goes on to say: “Sir William Jones, Sir John Malcolm and the missing chamberlain, after full investigation were of the opinion that the Ten Tribes migrated to India, Thibet and Cashemir, through Afghanistan.”

Sir Thomas Hungerford Holdich (writing in his book The Gates of India), Sir George Macmunn, Sir Henry Yule, and Sir George Rose are among the noted writers, historians, travelers, and explorers who have come to the same conclusion.

As to the Kashmiris, their traditions, history, and written records—both ancient and modern—establish their descent from the ten Lost Tribes of Israel. The first real historian of Kashmir was Mulla Nadiri who began his Tarihk-i-Kashmir

(History of Kashmir) in the reign of Sultan Sikandar (A.D. 1378-1416) and completed it in the reign of Sultan Zain-ul-ʿAbidin. The next historian was Mulla Ahmad Kashmiri who wrote his book Waqaya-i-Kashmir (Events of Kashmir) in A.D. 1426, which was also in the reign of Sultan Zain-ul-ʿAbidin. In both these books it is categorically stated that the inhabitants of Kashmir were descendants of Israelites. Another book of history mentioning this fact is Hashmat-i-Kashmir, written in A.D. 1820 by ʿAbdul Qadir B. Qadi-ul-Quddat Wasil ʿAli Khan. He states that “ahl-i-Kashmir Bani Israel” (“the inhabitants of Kashmir are the children of Israel“); further on he states that they had come from the Holy Land.¹

Pandit Ram Chand Kak, at one time Superintendent of the Archaeological Department of Kashmir (afterwards Prime Minister of Kashmir) wrote on the subject in his book Ancient Monuments of Kashmir.² In it he includes a translation of a passage from a book in French by Francois Catrous, a Jesuit, entitled Histoire Generale de l’ Empire du Mogol:³ “Moses is a very common name there and some ancient monuments still to be seen discover them to be a people come out of Israel. For instance, the ruins of an Edifice built in a high mountain is called at this Day the Throne of Solomon.”

H. Henry Wilson, in Travels in Himalayan Provinces, writes: “The physical and ethnic character, which so sharply marks off the Kashmiris from all surrounding races, has always struck observant visitors to the valley; and they have universally connected them with the Jews.”

James Milne, in The Road to Kashmir wrote in 1879: “The three races (Afghans, Afridis and Kashmiris) have large aquiline features and skins which have been well described as subdued Jews.”

1. ‘Abdul Qadir, MS No. 42, Royal Asiatic Society of Bengal, f. 86b.
In Kashmir and Afghanistan we find innumerable names of places and tribes which can be traced to the Israelites of old. Here there is no question of conquest or trade; the only reason left is migration.

There are many similar customs, practices, and ceremonies to be found among Afghans, Kashmiris, and Israelites, in connection with the births, betrothals, marriages, mourning and burial of the dead. An important difference exists between Muslim graves and Jewish graves. Muslim graves are laid so that the dead person lying on his back with his head turned to the right is facing the Qiblah in Mecca (in Afghanistan and Kashmir this would be roughly north/south); Jewish graves are laid so that the dead person lying on his back has his feet towards Jerusalem, the idea being that on the Day of Resurrection he will rise and immediately be facing in the right direction to walk towards Jerusalem (in Afghanistan and Kashmir the direction of Jewish graves would be roughly east/west). In Kashmir there are to be found many graves lying in an east/west direction; in some temples one can see graves of the pre-Muslim era which are east/west in direction. It seems obvious that these are Jewish graves. (See plate No. 1).

In the matter of food, there are many similarities between Israelites, Afghans, and Kashmiris. Of course, the eating of blood in any form is forbidden. The name of God has to be invoked at the time of slaughter and the animal is bled to death by cutting the jugular veins; this type of meat is called Kosher (Heb. *Kasher*, or "right") by the Jews, and Halal ("lawful") by the Muslims. The flesh of swine is forbidden to both Muslims and Jews. It is a curious fact that Kashmiri Pandits (Hindus belonging to the priestly caste) insist on having any birds they eat made *halal* in the Muslim fashion,¹ and they do not eat the flesh of swine. It seems that they have been influenced by their ancient ancestral Jewish rites, practiced before their conversion to Hinduism. Similarly, Syed Jalaluddin Afghani, a noted

---

Muslim servant and leader, records that Afghans did not eat the flesh of swine even before their conversion to Islam.

Jews were forbidden to go on a long journey on the Sabbath day,\(^1\) or light fires on that day. The Afghans and Kashmiris consider it unlucky (\textit{manhus}) to start a journey on a Saturday. On a Saturday the \textit{gujars} (milkmen) of Kashmir will not milk their cows themselves (they engage non-\textit{gujars} to do this for them), nor will they plow their fields or undertake any journey. Like Jews, Afghans and Kashmiris reckon their week as beginning with Saturday.

It is a curious fact that Kashmiri boats are almost always built to the same pattern: a flat keelless bottom, straight ribless sides, and tapering ends that rise out symmetrically fore and aft, a description that might equally be applied to the Jewish ark or vessel. The oars of the Kashmiri boats have heart-shaped blades, the like of which is not seen elsewhere in the Indo-Pakistan subcontinent; such oars can be seen on the lakes and rivers of Palestine and on the river Euphrates in Iraq.

Jews have become known for their business acumen and in particular their moneylending activities. It is noteworthy that among the peoples of the Indo-Pakistan subcontinent those most noted for moneylending are the Afghans and Pathans, who are always recognized by their particular style of dress.

Kashmiri Pandits, although Hindus of a very high caste, do not treat Kashmiri Muslims as untouchable. It is significant that they will not eat with or receive food from the Brahmins (that is, the priestly class) of India.\(^2\) They invariably employ Kashmiri Muslim women as wet-nurses for their children. Kashmiri Muslims and Pandits visit and venerate the same holy places in Kashmir. These peculiar features cannot be explained except on the ground of their common origin.

Certain archaeological discoveries prove conclusively that Afghans and Kashmiris are descended from the Israelites. One

\(^1\) Matthew, 24: 20, 21.

\(^2\) Pandit Hargopal, \textit{Guldastah-i-Kashmir}, p. 70.
of these is the extraordinary quality of domestic crockery of the *Celadon* variety for which Jews were once famous, remains of which have been found at the sites of ancient cities in Afghanistan and Kashmir.

Professor Bruel, Sir Aurel Stein, and G. T. Vignie all agree that none of the ruins to be found in Kashmir are Buddhist or Brahminic in origin. For instance, the main entrances of the ancient temples are set in the eastern wall of the main building so that on entering one is facing towards the west, as in Jewish synagogues situated to the east of Jerusalem; Hindu temples invariably face in the opposite direction. Two examples of ancient temples are the ruins of Martand and the temple which is called *Takht-i-Sulaiman* ("the Throne of Solomon"). The latter is estimated to have been built prior to 250 B.C., according to Princeps' Tables. It is, incidentally, an exact replica of the tomb of Absalom, the third son of King David, which is in the woods of Ephraim in the Valley of Josephat, not far from Jerusalem. (See plate No. 13).

The researches of Sir George Gregson have proved that the Kashmiri language is non-Indian in origin and does not belong to the Sanskrit group. Its nucleus is to some extent drawn from the Hebrew language, with many Persian and Arabic words introduced later. It would, therefore, not be incorrect to say that the Kashmiri language is very probably Semitic in origin.
Chapter 13

THE LIFE OF JESUS

It is a curious fact that the Canonical Gospels, after recording the details of Jesus's birth and the circumstances surrounding it, skip over some ten years of his life and next narrate the visit he paid to the temple at Jerusalem along with his parents when he was twelve years old. After that comes an even longer gap of about eighteen years, when the Gospels reintroduce him at the age of thirty, when he is reported to have begun his mission. They tell us nothing about his youth or education. Luke's Gospel alone mentions that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." 1

Just before the account of Jesus's baptism by John the Baptist, Luke says: "And Jesus increased in wisdom and stature, and in favor with God and man." 2

But certain material which helps to fill in this gap in the Gospel narrative about the early life of Jesus has been furnished by later writers and from their writings it has been possible to trace not only the early life of Jesus but his post-crucifixion life also.

A Russian traveler named Nicolas Notovitch visited the Far East after the Turko-Russian war of 1877-1878. In 1887 he reached India via Afghanistan and spent some time in Kashmir and Ladakh. In the Preface to his book he writes of how he learned from the chief Lama of Ladakh that "there existed very ancient memoirs, treating of the life of Christ and of the Occident, in the archives of Lassa [Lhasa], and that a few of the larger monasteries possessed copies and translations of these precious chronicles." He, therefore, delayed his departure for

Europe and set out to find some of these manuscripts. He goes on: "During my sojourn in Leh, the capital of Ladak [Ladakh], I visited Himis, a large convent in the outskirts of the city, where I was informed by the Lama that the monastic libraries contained a few copies of the manuscript in question."

A fractured leg provided him with an unexpectedly long stay at the monastery and a chance to see the manuscripts relating to the life of Jesus. "With the aid of my interpreter, who translated from the Thibetan tongue, I carefully transcribed the verses as they were read by the Lama."  

Back in Europe, Notovitch consulted several Church dignitaries about publishing his translation of the manuscript, but they vigorously opposed the idea, one even attempting to bribe him not to publish it. Only the great French philosopher, Ernest Renan, author of The Life of Jesus, showed an interest. Fearful that Renan might reap the glory of publication, and by then feeling sufficiently prepared to add his own notes, Notovitch declined Renan's offer of help. Not wishing to offend Renan, Notovitch withheld its publication until after the philosopher's death. The translation of the manuscript appears under the title "The Life of Saint Issa" as part of the book, which also gives an account of his journey and explanatory notes.

In The Life of Saint Issa, the following passage appears in Section 4:

10. "When Issa had attained the age of thirteen, when an Israelite should take a wife,

11. "The house in which his parents dwelt and earned their livelihood in modest labor became a meeting place for the rich and noble, who desired to gain for a son-in-law the young Issa, already celebrated for his edifying discourses in the name of the Almighty.

12. "It was then that Issa clandestinely left his father's house, went out of Jerusalem, and, in company with some merchants, traveled towards Sindh."\(^1\)

There follows a very full account of the next sixteen years in the life of Jesus, during which time he traveled to Ceylon, Juggernaut (Jagannath Puri), Benares, and other holy cities in India; he later went to Nepal, Kashmir, Afghanistan, Persia, and finally back to Israel, arriving there in his twenty-ninth year.

In his book *The Heart of a Continent*, published in 1896, Sir Francis Younghusband, the British Resident to the Court of the Maharajah of Kashmir, mentions meeting Notovitch in those regions.

Lady Henrietta Merrick, desiring to verify Notovitch's claim, actually made a trip to the convent at Himis. She confirms the account written by Notovitch — and more — in her book *In the World's Attic*, published in 1931.

A well-known Russian scholar, Nicholas Constantin Roerich, also made a tour of Tibet, Kashmir, and other places in Central Asia. In Ladakh a Hindu postmaster and some Buddhist monks told him that Jesus had paid a visit to Leh, the capital, staying there for some time and preaching to the people. Roerich was shown a tree under which Jesus is said to have preached. He was told that Jesus spent his last days in Kashmir and died there at the age of a hundred and twenty years, and that his tomb is said to exist under an old building in Kashmir. Roerich wrote of his findings in his book *The Heart of Asia*, which he published in 1929.

Khan Bahadur Ghulam Muhammad Gilgiti was Settlement Commissioner posted at Ladakh in 1899. The population of Ladakh consisted mainly of Buddhists, and Khan Bahadur used to hold religious discussions, through an interpreter, with the Buddhist lamas (priests) who told him about some ancient manuscripts in which mention is made of some great Autar (Saint or prophet) who had sojourned in this area many centuries ago. From them the Khan Bahadur also learned that at Yang Shing (a

---

place on the boundary of Ladakh and Lhasa territories) there is a big stone on which some inscription in Hebrew language was made. The Khan Bahadur, being curious, later on went there and took a photo of it. The Khan Bahadur also related that at the bank of a hilly water-spring (near Ladakh) there is a tree which is held in great reverence by the local people. It was reported that a long time ago a great Autar had once come there and performed his ablution at the spring, and sitting on a stone, cleaned his teeth by a miswak (a small green twig, chewed at one end and rubbed on the teeth to clean them); and then planted the miswak in the wet ground. The green twig took root and sprouted and grew up into that tree. The local people called this Autar “Maryam Thuggo” (i.e., son of Mary) in their own language.¹

It would seem, then, that Jesus, having spent much of his youth in Central Asia and having learnt that the Ten Lost Tribes of Israel were in Afghanistan and, particularly, in Kashmir, throughout his mission felt called back to Kashmir. It was natural that, after the ordeal of the crucifixion, he should choose to make the long journey to those parts and to spend the rest of his life among the Lost Tribes.

What became of Jesus — since he did not Die on the Cross

It has previously been proved (Chapters 6 and 7) that Jesus remained alive in the same corporeal body in which he had been put on the cross. Following the crucifixion, and his recovery from the ordeal, there were two alternatives open to him: to resume his preaching in Judaea and run the risk of facing another ordeal, or to leave the country and fulfil his mission to preach his Gospel to the Lost Tribes of Israel, whose whereabouts he knew. History reveals that he did not choose the former; it is our purpose here to prove that he took the latter course.

Having made his decision, Jesus appeared in disguise and these appearances were recorded in the Gospels. According to

¹ M. Asadullah, Qureishi Tarikh-i-Ahmadiyyat - Jammu and Kashmir, (Gilgit, p. 210-12)
2. ROUTE TAKEN BY JESUS DURING HIS FIRST VISIT TO EASTERN COUNTRIES (INDIA ETC.).

—Jesus in Heaven on Earth, p. 338
Mark, he appeared in another form to two persons on the road to Emmaus. Mary Magdalene was unable to recognize him. He knew himself to be a hunted man; no wonder he said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay his head."¹

Jesus had made occasional references to an intended long journey and he had said to his disciples: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."² He also predicted that his disciples would eventually sit in heaven on twelve thrones beside him,³ so when he talked of a place where they could not go he was not speaking of his presumed departure to the celestial regions. He was obviously thinking of his journey to Kashmir and the ten Lost Tribes to "seek and save that which is lost."

Yoshua Podro and the well-known scholar Robert Graves, joint authors of The Nazarene Gospel Restored and Jesus in Rome, have brought to light the fact that Jesus, after surviving the crucifixion, immediately proceeded to Parthia (east of the river Euphrates where the Roman Empire ended) and other places; he then continued his journey to Asia (i.e. countries lying to the east of where the Roman Empire ended) and traveled as far east as Kashmir, where he died and was buried by St. Thomas himself.

In The Nazarene Gospel Restored, these two authors mention another lady, "Mary" by name, who accompanied Jesus on his travels; this may well have been Mary Magdalene.

More light is thrown on the post-crucifixion activities of Jesus Christ in the following chapters.

What the Coptic Gospels Say

In 1945 some Egyptian farmers discovered an earthen jar from a grave in the ruins of an old monastery near the village Nag Hammadi in the upper region of the Nile Valley. The jar

contained forty-nine documents written in Coptic letters on thirteen papyrus rolls. These documents were the library treasure of an early Christian Gnostic sect. The most important of all the documents are The Gospel of Thomas and The Gospel of Philip. These were written originally in Jesus’s mother tongue—Aramaic—and were translated into Greek in the first half of the second century. From the Greek translation it was rendered into Coptic by the Christian Gnostic sect. The English translation of The Gospel of Thomas appeared in 1959 and that of The Gospel of Philip in 1963.

These Gospels throw a flood of light on the secluded life that Jesus led after the crucifixion, of which we know but little. Most of Jesus’s sayings, included in them, are of the post-crucifixion period. It is clear from these Gospels that a large number of early Christians did not believe in Jesus’s death on the cross. In their opinion he, ‘first arose and then died’ a natural death. It is also stated in these Gospels that, after crucifixion, Jesus remained in hiding with his disciples. During this period he imparted special spiritual knowledge to Peter and James. After a period of about a year and a half, during which he instructed his disciples, he appointed James (his brother) as his successor and migrated to another country.

These Gospels also state about Mary Magdalene being the consort of Jesus. No wonder that Mary Magdalene took such deep, personal and loving interest in the affairs of Jesus Christ, especially after his descent from the Cross. A correspondent of Times (London) in the issue of 8 March 1963 says:

“But no orthodox believer would have accepted Philip’s erroneous teaching—that Mary Magdalene was Jesus’s consort. It is obvious that of the two women who accompanied Jesus on his migration to Eastern countries after the crucifixion, one was Mary—the mother of Christ, while the other one must have been Mary Magdalene, the consort of Christ.”

Professor Nicholas Roerich published in 1929 an account of his travels in Asia under the title The Heart of Asia. He mentions
that there is a tomb of Mary related to Jesus Christ, about six miles from Kashgar (Sinkiang-China). Since Mary, the mother of Christ, accompanied him to the regions of Kashmir, as has been mentioned elsewhere, so this tomb near Kashgar is presumably that of Mary Magdalene, the consort of Christ, who must have died, when accompanying Jesus on his long trek, and was buried near Kashgar.
Chapter 14

ST. JUDAS THOMAS AND
THE REPUTED TOMB OF MARY

The Gospel of St. John translates the Aramaic name, or surname, Thomas ("twin") as Didymus, the Greek equivalent.¹ In Syriac the name is Thomae, in the Nestorian dialect The'om, and in Arabic Tau'am. Thomas was given this distinctive name by John because he was the twin brother of Jesus. He was so similar in appearance to Jesus that they were often mistaken for each other by strangers. All this can be learned from Acta Thomae ("The Acts of Thomas"), written in the third century of the Christian era. The authorship of Acta Thomae was for some time attributed to Leucius but is now admitted to be unknown. The first translation and commentary, by Professor Thilo, appeared in 1832.² Next, Professor William Wright, Professor of Arabic and Syriac at Cambridge University, published his translation of several New Testament apocryphal works³ of which The Acts of Thomas was, in his own words, the gem of his small collection. This remained the standard translation for many years, and even now translators and commentators acknowledge an enormous debt to Professor Wright.

Dr. James included The Acts of Thomas in his book of apocryphal works⁴ and in his Preface he discusses at some length the

possible authorship and origin of the work. He asserts that "Leucius is the name (traditional or invented) of a companion and disciple of St. John," but is certain that he was not the author of *The Acts of Thomas*, though imitation of Leucius is apparent in the book.

Of recent years, the most authoritative discourse on *Acta Thomae* is that by Dr. A. F. J. Klijn and a team of scholars in Holland.¹

*Acta Thomae* was accepted and read, as was *The Gospel of Thomas* along with the other canonical and apocryphal literature, in all churches until the Decree of Pope Galasius in A.D. 495 when it was condemned as heretical because it denied the virgin birth and the Son-God theories and established the physical presence of Jesus at Taxila (now in Pakistan) long after the supposed "resurrection." It was for such reasons that the early Christian fathers alleged that Thomas was not the twin brother of Jesus. *Acta Thomae* is called *The Acts of Judas Thomas* ("The Acts of Judas the Twin") in Syriac. Throughout the book he is called Judas, not Thomas, and is definitely said to be the twin brother of the Lord.

In the Bible, Matthew and Mark also describe Judas as one of the brothers of Jesus,² and these statements supported the widespread tradition that the Apostle Thomas was the twin brother of Jesus.³

In a case decided in 1877 (Dionysus Joseph v. Mar. Athanasius Thomas) one of the issues was whether consecration of a bishop by the Patriarch of Antioch, or by some bishop duly authorized by that Patriarch, was necessary. The decision of the Supreme Court of Travancore (South India), presided over by Mr. Justice Ormsby and Mr. Justice Sitarama Iyer, was that it was necessary. In the course of their judgment the judges also concluded that the Church of Malabar, founded by St. Thomas the

---

2. Matthew, 13:55; Mark, 6:3.
Apostle during the latter half of the first century of the Christian era, though independent in certain respects, was connected with the Church at Edessa and since A.D. 325 had been within the Patriarchal See of Antioch.

It is no longer contested that the bones of St. Thomas the Apostle, who preached in South India and was assassinated and buried there, were taken secretly from Madras to Edessa (now called Urfa) in Mesopotamia. J. N. Farquhar, then Professor of Comparative Religion in the University of Manchester, England, wrote: "It was probably at some date in the second century that an Edessene Merchant, with a few companions, brought a case containing human remains to Edessa. They affirmed that they were the relics of the Apostle Thomas, and that he had suffered martyrdom in India, slain by spear-thrust."

Hippolytus, Bishop of Portus, one of the earliest Christian historians, wrote under the sub-title Hippolytus on the Twelve Apostles: Where each of them preached and where he met his end: "And Thomas preached to the Parthians, Medes, Persians, Hyrcanians, Bactrians, and Margians, and was thrust through in the four members of his body with a pine spear at Calamene, the City of India, and was buried there." Calamene (or Calamania) was the ancient name of the Malabar Coast, South India. Friar Vincenzo Maria (A.D. 1670) and Niccolo, Count of Venice (A.D. 1436) spoke of the various tablets to be found in South India as the relics of St. Thomas. Cosmas, the Egyptian traveler, traveled extensively in the Christian world of his time. He found Christians of St. Thomas in South India and Ceylon, and also mentions that in A.D. 522 he came across Christians in North-West India.

3. F. V. Maria, Viggio, All India Orientale, p. 135.
4. Cosmas Indicoplenstes, The Christian Topography of Cosmas, an Egyptian Monk. (Tr. from the Greek and ed. with notes and introduction
The Christians of South India call themselves "the Christians of St. Thomas" and claim St. Thomas as the founder of their Church. The Encyclopedia Britannica fully explores this claim and largely supports it.\textsuperscript{1}

The "Christians of St. Thomas" did not believe Jesus to be the son of God nor did they support the virgin birth theory.\textsuperscript{2} They kept no images in their churches, and their ministers were allowed to marry. Later, they were forced to abjure their faith and to conform to Romanish beliefs and practices.\textsuperscript{3}

The Bani Israil to be found on the west coast of India between Bombay and Cochin, and even Ceylon, claimed that their ancestors had left Jerusalem after the second desecration of the temple and were given favor in the sight of the King who at that time reigned... (and he) granted them a place to dwell in, called Cranganor....This was done in the year from the creation of the world 4250 (A.D.490).\textsuperscript{4} When questioned about other descendants of the Lost Tribes, "they recounted the names of many other small colonies situated in Northern India."\textsuperscript{5}

Claudius Buchanan was able to procure some manuscripts from the Jews of Cochin, among them "an old copy of the Books of Moses, written on a roll of leather. The skins are sewed together, and the roll is about forty-eight feet in length. It is, in some places, worn out, and the holes have been sewed up with pieces of parchment. Some of the Jews suppose that this roll came originally from Senna, in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel into the

\textsuperscript{1} The Encyclopedia Britannica (1957 Edition), Vol. 21, p. 143, under the heading "St. Thomas."

\textsuperscript{2} W. R. Phillip, The Thirty-four Conferences between the Danish Missionaries and the Malabar Brahmans (Christians)—The East Indies 15.

\textsuperscript{3} Michael Geddes, History of the Church of Malabar, pp. 152-156.


\textsuperscript{5} Ibid., p. 212
interior of China, say, that in some Synagogues the Law is still written on a roll of leather, made of goats' skins dyed red; not on vellum, but on a soft flexible leather; which agrees with the description of the roll above mentioned."\(^1\)

In the book *History of the Indian Churches* by the famous Christian research scholar Rev. Barkat Ulah, M.A., at p. 157 it is mentioned that in some of the excavations carried out in Northern India (Kashmir Region) some crosses and tablets have been found in the ancient tombs and monuments of which the inscriptions, etc., denote that these tombs were of the Nestorian Christians, who used to live in these places. These Nestorian Christians did not believe in Trinity or Atonement or in the Son-God doctrine. They were faithful to the original and true teachings of Jesus Christ. After their sect was condemned by the Roman Catholic Church, these people cut adrift and spread in Eastern lands some time after A.D. 428.

It is stated in *Acta Thomae* that after the crucifixion and Jesus's recovery he and Thomas together traveled to Magdonia (also called Nisibis, in the north of Iraq). Even noted oriental books of history\(^2\) mention this journey of Jesus and Thomas to Nisibis.

It was in *Acta Thomae* that the legend connecting St. Thomas with King Gudnaphar (Gondaphares) first appeared. Gudnaphar was an Indian ruler whose court was at Taxila (now in Pakistan near Rawalpindi). From Nisibis, Thomas evidently intended to travel to India, but showed great reluctance. The story of how he eventually arrived in Taxila, and some of the events that occurred there, is most interesting; the following summary is a somewhat lengthy one, but is worth quoting in full.

The legend connecting St. Thomas with King Gondaphares appears for the first time in the Syriac text of The Acts of St. Thomas, which was composed at about the same date as the writings of Origen. The substance of the long story may be set forth as follows:

---

2. See, for example, *Raud al-Safa*, printed in Bombay in 1853, pp. 132, 133.
"When the twelve apostles divided the countries of the world among themselves by lot, India fell to the share of Judas, sur-named Thomas, or the Twin, who showed unwillingness to start on his mission. At that time an Indian merchant named Habban arrived in the country of the south, charged by his master, Gudnaphar, king of India, to bring back with him a cunning arti-ficer able to build a palace meet for the king. In order to over-come the apostle's reluctance to start for the East, our Lord appeared to the merchant in a vision, sold the apostle to him for twenty pieces of silver, and commanded St. Thomas to serve King Gudnaphar and build the palace for him."

"In obedience to his Lord's commands, the apostle sailed with Habban the merchant, and during the voyage assured his companion concerning his skill in architecture and all manner of work in wood and stone. Wafted by favoring winds their ship reached the harbor of Sandaruk. Landing there, the voyages shared in the marriage feast of the King's daughter, and used their time so well that the bride and bridegroom were converted to the true faith. Thence the saint and the merchant proceeded on their voyage and came to the court of Gudnaphar, king of India. St. Thomas promised to build him the palace within the space of six months, but expended the monies given to him for that purpose in almsgiving; and when called to account, explained that he was building for the king a palace in heaven, not made with hands. He preached with such zeal and grace that the king, his brother Gad, and multitudes of the people embraced the faith. Many signs and wonders were wrought by the holy apostle."\(^1\)

It is of note that Jesus was present at the wedding in Sandaruk, and surprised the bride by his resemblance to Thomas: "And the king requested the groomsmen to go out of the bridal chamber. And when all the people had gone out, and the door of the bridal chamber was closed, the bridegroom raised up the curtain, that he might bring the bride to himself. And he saw our Lord in the likeness of Judas, who was standing

---
and talking with the bride. And the bridegroom said to him: 'Lo, thou didst go out first; how are thou still here?' Our Lord saith to him: 'I am not Judas, but I am the brother of Judas.' And our Lord sat down on the bed, and let the young people sit down on the chairs, and began to say to them."

This incident establishes that Jesus was physically at Sandaruk at a time when he was supposed by Christians to be in heaven. It also shows that in appearance he was so like Thomas that he was mistaken for him.

It is no wonder that Acta Thomae was condemned by the Church and excluded from the canon.

According to an inscription (stone tablet) recovered from Taxila and now in the Lahore Museum, it can be worked out that Gondaphares was ruling in A.D. 46. While another inscription shows that Kushans (who invaded from the side of the Hindukush mountains in the north) were supreme there in A.D. 60. Sometime about A.D. 50, due to invasion, both the brothers (Jesus and Thomas) fled with Mary (their mother) towards the adjoining hills. Unfortunately, Mary died on the way, and was buried in a hilly place, which began to be known by her name, and is now called Murree Hills (about thirty-two miles from Rawalpindi in West Pakistan). Originally the place was called Mari (a name by which Mary is called by Afghans, Jews and Kashmiris). It is named as such in Kashmir Postal Rules, Punjab Gazette No. 673 (1869).

The Reputed tomb of Mary

It seems to be customary among the Israelites to bury their notable persons on the top of a mount or high place. Prophet Aaron, who conducted worship and priestly rites among the Israelites (Exodus, 29 : 41) was buried on Mount Hor when he died (Numbers, 33 : 38). Hazrat Maryam (Mary, mother of Jesus) belongs to the priestly class of the Israelites, hence it was befitting that she be buried on the top of a hill (now called Pindi

Point in Murree Hills). This grave, from what could be surmised, lay East and West in the Jewish style. The local old-time residents call it as "Mai Mari da Asthan" (the resting place of mother Mari [Mary]). The local Muslim populace used to come and make their offerings and pray. Some banners of different colors were also stuck up there and earthen lamps used to be lit up at the grave especially on Thursdays, in fair weather.

Of course, at the time when Mary died and was buried here, Hindu rajas ruled the land. The Hindus, who, in addition to God, worship many other deities, are superstitious by nature and on seeing a new tomb on top of the hill, started praying and bowing their heads there. They by chance came to a startling discovery that whenever there was a drought in the region and they came and made offerings at the tomb and prayed for rain, the prayer was granted and the rains came. Now the tomb was converted into a regular shrine and on festivals like "Shankra-nat," the Hindus would bring halwah (sweet pudding) to the shrine and distribute it, and pray and lit earthen lamps on the grave at night time. This custom and ritual continued till the time the Muslims came to the country. The Muslims soon discovered that this grave was of one of "the People of the Book" (Jews or Christians) who bury their dead as against the Hindus who cremate their dead. They started offering prayers and offerings, and soon came to know that prayers for rain at the shrine were answered. They had also noticed this same peculiarity about "the rod of Jesus", now stored as a relic at Aish Muqam in Kashmir.

In A.D. 1898 a defense tower was built by the British Government right next to the grave which continued to be visited by the local people. The Garrison Engineer, Captain Richardson by name, wanted to demolish the grave in A.D. 1916-17 to prevent the people coming there, but on the vehement protests of the people, the local Government had to intervene to stop its demolition. The then Tehsildar (Revenue Officer) at Murree was directed to investigate into the matter and report. There is on record\(^1\) a state-

---

3. THE REPUTED TOMB OF MARY AT MURREE HILLS, PAKISTAN

3b.

First view—lying next to the wall of the Defense Tower before repairs.

—Jesus in Heaven on Earth, p. 358.
3c. TOMB OF MARY AT MURREE HILLS, PAKISTAN

Second view—The same Tomb after repairs

The Tomb re-built, when the television tower replaced the Defense Tower.
5. FACSIMILE OF REMARKS BY SECRETARY OF MUNICIPAL COMMITTEE, MURREE ABOUT THE SACREDNESS OF THE TOMB OF MARY

Captain G. Bennett Dore, Secretary Municipal Committee.
6. FACSIMILE OF STATEMENT OF A HINDU PRIEST OF THE SHRINE OF THE TOMB OF MARY.
ment by him, dated 30 July 1917, that the shrine at Pindi Point, as testified by dozens of old residents, both Hindus and Muslims, of Murree, is an ancient monument (the grave of a person possessing saintly qualities) and that both Hindus and Muslims visit it on Hindu festivals like "Shankranat" and Muslim festival days, when people take halwah and milk to the shrine and distribute it among the poor and the needy and pray. The Tehsildar also stated that it was the general belief that in case of drought in the region, offerings and prayers when made for the rain were usually answered. He stated his own personal experience that in the winter of A.D. 1916-17 a severe drought was prevailing in the country. So halwah was cooked and taken to the shrine by the people whom he also accompanied. Offerings and prayers for rain were made. On return it rained and snowed for three days. Hence he recommended, the shrine must not be dismantled. The Tehsildar also submitted a written statement by Pandit Sita Ram Pujari, a Hindu priest of the shrine, a facsimile of which is given in plate No. 6.

Shortly after, Captain Richardson died in a serious accident, and the local people connected it with his evil intentions towards the shrine.

In plate 3a. the grave can be seen in a dilapidated condition right next to the wall of the defense tower. In A.D. 1950, after Pakistan had come into existence the tomb was repaired through the efforts of (late) Khwaja Nazir Ahmad, the author of the book Jesus in Heaven on Earth. (See plate 3c.)

A few years ago the defense tower having no purpose to serve was demolished, and now a Television transmission tower or mast has been erected at the place. The tomb again escaped destruction and its masonry gravestone was re-erected properly by a Muslim building contractor. It is still facing eastward; the mound of the grave is no longer there, but a rectangular brick demarcation has been made on the grassy ground arbitrarily. (See plate No. 4). Banners are still stuck at the gravestone and devout people continue to come and pray and light earthen lamps in the niche of the gravestone.

The sticking of pennants and banners at the shrine has been
done from time immemorial. A very interesting and revealing incident occurred in A.D. 1931, when the Commandant, Murree Depot (Military), complained to the Secretary, Municipal Committee, Murree, that somebody had stuck up on the flagstaff over the Defense Tower, a red pennant with a white circle in center and that it be removed forthwith. Again the Tehsildar was directed to investigate and report. In this connection two letters from the Secretary, Municipal Committee to the Commandant, Murree Depot No. 849, dated 8 July 1931, and No. 925 dated 14 July 1931, were written, a facsimile of both of them is given in plate No. 5. The letters are self-explanatory and illuminative and add much to our knowledge. Our surmise that this tomb or shrine is that of Mary, mother of Jesus, gains further proof and momentum.

To perpetuate an ancient sacred monument, it is in the public interest that the authorities concerned, like the Municipal Committee of Murree, should take steps to keep it in good shape and to mark the monument with the inscription: *Mai Mari da Asthan* to guide the visitors.

**Jesus and Thomas Resume their Journey**

After the burial of their mother, the two brothers proceeded to the "Other Kingdom" (Kashmir). Jesus lived, preached and died there. Thomas, referred to as *Ba‘bad* (meaning twin in Arabic), buried him (Jesus) according to the Jewish style—East to West (ref. Shaikh Ali Said as-Sadiq, *Kamal-ud-Din*, p. 357).

Thomas had learned about the settlements of Bani Isra’il in Southern India, so he decided to go there. After several wanderings he finally landed at Kerala on the Western Coast of India. He preached there for some time, and then went to the city of Andra in the district of Andra. Thereafter he went to Maelapore on the Eastern Coast and was successful in converting Queen Tertia. This enraged King Mazdai who caused the jealousy of the Brahmans to be excited. They incited the people to kill Thomas, whereupon four soldiers pierced his body with spears.

Within an ambit of seven to eight miles of Fort St. George (Madras) stand three magnificent ancient Cathedrals which mark
the places connected with the martyrdom of St. Thomas. In one of these is a trap door which gives access to the tomb of Thomas. The traditions of the Christians of St. Thomas that St. Thomas did come to South India in the latter half of the first century of the Christian era and was killed and buried there, supports the version of Acta Thomae. (A.F.J. Klijn, op. cit., pp. 150-53, verses 158-68).

The mention of King Gondaphares and his brother Gad (in the Acta Thomae) who belonged to the Parthian Dynasty and ruled in Taxila during A.D. 25-50, is very significant. In Takht Bhai (a town in the North-West Frontier Province of West Pakistan) some inscriptions have been recovered which refer to Gad, brother of Gondaphares (The Imperial Gazette of India, Vol. 2, p. 288), and establishes that Gondaphares ruled there in about A.D. 47 (Annual Report of the Archaeological Survey of India for 1902-03, p. 167).
Chapter 15

JOURNEY OF JESUS TO KASHMIR

In the book Crucifixion by an Eye-Witness it is written that after his benefactor Joseph of Arimathaea was arrested, Jesus was easily persuaded by the Essenes Brotherhood to leave the country. Jesus made for Damascus through Samaria and Nazareth, as people of all notions and thoughts lived there. Jesus must have stayed there long enough to meet his disciples Ananias and others (The Acts, 9:25). To Damascus also had gone Paul, originally as a persecutor of Christ and his followers; but later on he was himself converted to the new faith. It was during this time that Jesus received a letter from the King of Nisibis, who wanted him to come and cure him of a disease. Jesus sent Judas Thomas first, and himself followed shortly thereafter.

Acta Thomae mentions about where Jesus went after Nisibis. Of course, some Oriental writers, especially Mir Muhammad Khawand Shah Ibn Muhammad wrote his famous book, Raudatus-Safa fi Sirat-ul-Anbiya' wal Muluk wa'l Khulafa, (The Garden of Purity concerning the biography of the Prophets and Kings and caliphs), published in 836/1417, in seven volumes, in which he mentions that Jesus and Mary set out (from that city) and went to Syria. The author also mentions the rod (‘asa’) of Jesus

which he was carrying on his journey; and tells us he used to sleep on the ground with a stone under his head (Vol. 1, pp. 134-136).

In *Jami-ut-Tawarikh* (by Faqir Muhammad), Vol. 2, p. 81, 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. From *Tafsir Ibn Jarir at-Tabari* (Vol. 3, p. 197), we learn that “The King (of Nasibain) was a cunning man…people tried to kill him (Jesus) and he ran away.”

From *Majma-‘ul Buldan* (published in 626/1207) we learn that Nasibain (Nisibis) lay on the caravan route from Syria (via Damascus) to Mosul and beyond; Edessa (now called Urfa) is not far from this place. From Urfa to Aleppo is four days’ journey and Aleppo lies on the grand trade route between Indian and Mediterranean oceans. ‘Ain-u’l-‘Arus is on the way to, and not far from, Aleppo; and Jesus visited the former place (where the tomb of Sam, son of Noah, is located) before going to Aleppo.

For the sake of security, Jesus traveled *in cognito* under the name of Yuz Asaf. It has been said that Yuz stood for Yusuf (Jesus) and Asaf in Hebrew means gatherer. However, *Farhang-i-Asafiyyah* (Vol. 1, p. 91), 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. Thus Yuz Asaf meant the seeker or leader of the lepers cured (by Jesus). Who could that person be but Jesus himself.

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 (Agha Mustafai-Ahwal-i Ahaliyan-i-Paras, p. 219).

We can then trace Jesus in Afghanistan. In Ghazni and in Jalalabad, there are two platforms which bear the name of Yuz Asaf, for he sat and preached there.
7. ROUTE OF SECOND JOURNEY OF JESUS TO KASHMIR

—Jesus in Heaven on Earth, p. 354
Now Thomas, traveling by a different route, joined Jesus and Mary in Taxila, as is indicated in *Acta Thomae*. From Taxila, Murree Hills is about forty-five miles by road; and it is at the latter place that Mary died and was buried, as has been stated before.

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 (Sir Walter Lawrence, *Valley of Kashmir*). There are about two dozen places in Kashmir which have the prefix "Isa" or "Yusu" (which is the oriental form of the name of Jesus). (See plate No. 7, Route of Second Journey of Jesus to Kashmir). The best proof of the presence of Jesus in Kashmir is the existence of his tomb in Mohallah Khaniyar—Srinagar. The original grave lies in the Jewish way in east to west direction. It is called the tomb of *Yuz Asaf Nabi* (Prophet). If he was a Prophet he must have come before the advent of the Holy Prophet Muhammad, after whom no prophet can or did appear.

The graves of Muslims lie in north-south direction in these regions. There were followers of Buddhism and Hinduism from ancient times in Kashmir; but they cremate their dead, and do not bury them.

It may be interesting to know about the advent of Islam and Muslims into the regions of Kashmir. Doctor Ghulam Mohyuddin in his *History of Kashir* (in English) has mentioned that during the conquest of Sindh by Muhammad bin Qasim, one Muslim envoy Jahim B. Sama Shami was sent about A.D. 713 to the court of the Hindu Raja of Kashmir, who received him with honor. During the period A.D. 717 to 720 Umayyad Caliph Hazrat ‘Umar bin ‘Abdul’—‘Aziz sent a Muslim missionary Salit B. ‘Abdullah to visit Kashmir regions and preach Islam there. Pandit Khulhana has also mentioned in his *Rajatarangini* (see p. 76) that Raja Harash (eleventh century A. D.) had appointed several Muslims to high positions in his army. Arnold in his *Preaching of Islam* has mentioned that during the twelfth century A.D. in Gilgit and Baltistan, the Dazu tribes had become Muslims. However, in the fourteenth century A.D. a great revolu-
tion occurred in Kashmir when the last Hindu Raja Shehdev was deposed and succeeded by a Buddhist leader Ranjan by name. In A.D. 1324, this ruler, Ranjan, accepted Islam at the preaching of a Muslim missionary Sayyed ‘Abdul Rahman, and was given the Muslim name of Sadr-ud-Din. He was the first Muslim king of Kashmir. After that Islam spread all over in Kashmir. Sultan Sadr-ud-Din ruled for two years and seven months and died in A.D. 1327, when the former Hindu Raja again came to the throne. But in A.D. 1343, another Muslim, Shah Mir, was enthroned at the request of the people; he took the title of Sultan Shams-ud-Din. He also introduced the Muslim Hijri era instead of the Hindi Bikrimi era in Kashmir. Since then Muslim Rule was established in Kashmir regions (Tarikh-i-Kashmir by Muhammad Din Fauq.)

The Tomb of Jesus

In Mohallah Khaniyar, Srinagar (Kashmir), is a tomb called “Rauzabaal” and is described as the Tomb of Yuz Asaf, the Prophet, who is also styled as “Shahzada Nabi” (The Prince Prophet). (See sketch and plan of the tomb of Yuz Asaf at Srinagar, Plate No. 12). 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 said 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 caste, it is curious that such a theory should exist” (Sir F. Younghusband, Kashmir, p. 112).

Captain C. M. Enrique in his book The Realm 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…”(p. 7); “In cases of epidemics and other diseases, intercession services were held in all the mosques. The reputed stick of Christ, which is kept in Shah-i-Hamdan, was brought out. If an improper use is made of this reputed stick of Christ, it is said to bring flood.”

8. THE ROD OF JESUS (Three Views)

—*Jesus in Heaven on Earth*, p. 362

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

The Ferrule.

The Blade which has replaced the crook
The rod or stick of Jesus (‘Asa’-i-‘Isa) has been mentioned in authentic and ancient books like *Raudat-us-Safa* (Vol. 1, p. 35) and in *Jami-u’t-Tawarikh* (Vol. 2, p. 81). According to Kashmiri traditions the possession of this “Rod” changed hands and places several times before it finally came to be 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) and is called *Balagir* (literal translation: Catcher [or Preventer] of Evils). An eye witness describes the rod as brownish black in color, and to be made of olive wood. It is 8 ft. 3 in. in length, and tapers from 1 3/4 in. to 1 1/4 in. in diameter. The ferrule of the rod is made of iron which is very old, but the top blade, like a spearhead is comparatively recent. It seems that the crook having been broken off at some time, the spearhead had been substituted (Kh. Nazir Ahmad, *Jesus in Heaven on Earth*, p. 364). (See plate No. 8.—“The Rod of Jesus”). The great oriental writer and historian al-Shaikh-us-Sadiq Abi Ja’far Muhammad ibn ‘Ali ibn Husain ibn Musa ibn Baibuyah al-Qummi, otherwise known as Shaikh al-Sa’id-us-Sadiq (died at Khurasan in 381/962) has made a mention of the travels of Yuz Asaf in his famous book *Kamal-ud-Din vas Tmam-un- Ni’mat fi Asbat-ul-Ghaibut was Ksf-ul-Hairet* (sometime called *Ikmal-ud-Din*). This book is considered by western orientalists to be of great value. It was first printed by Aga Mir Baqar in the Sayyid-us-Sanad Press in Iran in 1201/1882 and translated into German by Professor Muller of Heidelberg University. Shaikh-al-Sa’id-us-Sadiq had traveled a good deal and gathered material for this and his other books. In this book is mentioned first travel of Jesus to Sholabeth (Ceylon) and other places. His second journey, terminating finally in Kashmir, is also mentioned. His sayings and teachings are also briefly mentioned, which are similar to the sayings of Jesus Christ as given in the Gospels. The death scene of Jesus is also described when, feeling the approach of death, he sent for his disciple Ba’bad (Thomas) and expressed his last will to him about carrying on his mission. He directed Thomas to prepare a tomb for him at the *very place* he would breathe his
9. THE TOMB OF JESUS IN SRINAGAR—KASHMIR
Wooden Sarcophagus of the Tomb of Jesus

Side view—Showing the window of the basement where the actual grave lies

—Jesus in Heaven on Earth, p. 368
11. TOMB OF JESUS IN SRINAGER, KASHMIR

(i). INNER CHAMBER

(ii). The 'grave' of Yus Asaf (Jesus) in the inner Chamber

— Jesus in Heaven on Earth, p. 170
(iii) The notice board was put up by the Archaeological Department of the Kashmir State indicating that it is the Tomb of Yus Asaf Nabi who came to the Vale of Kashmir many centuries ago and spent his time in prayers and preaching the truth.
last.\(^1\) He then stretched his legs towards the west and head towards the east and died. May God bless him! (pp. 357 & 358).

Khwaja Muhammad Azam of Deedamari is one of the famous historians of Kashmir. He completed his *Waqqi‘at-i-Kashmir* (also known as *Tarikh-i-A‘zami*) in A.D. 1729. The book was first printed in Lahore in A.D. 1884. He writes: “Besides that grave (of Sayyid Nasir-ud-Din in Khaniyar) there is another tomb. It is well known among the people of the locality that there lies a Prophet who had come to Kashmir in ancient times.” (p. 82)

In an article: “Is Jesus Christ Buried in Kashmir?” by J. N. Sadhu in *The Illustrated Weekly of India*,\(^2\) April 1972, it is stated: “...This tomb [in Srinagar, Kashmir], which is supposed to be that of Jesus, is quite different from other local Muslim tombs, and it has its feet towards Mecca (same side as Jerusalem). This

---

1. The Holy Prophet Muhammad is also reported to have said that God causes the soul of His Prophet to be taken away at the very place where that Prophet likes to be buried. (Report from Hazrat ‘Ayeshah on the authority of her father Hazrat Abu Bakr in *Sunan Tirmidhi*). It was for this reason that Prophet Muhammad was buried in the *hijrah* (small room) of his wife Hazrat ‘Ayeshah, where he breathed his last.

2. *Purana* means ancient history. These are considered sacred among the Hindus, and the Great Hindu savant Maharishi Vaid Vyas Ji compiled these puranas in eighteen volumes; the ninth of this series is named *Bhuvishya Purana*, which means an ancient document giving prophecies about future, these prophecies having started to be added to the book from the second century (A. D.) onward. Some of these additions give accounts of non-Hindu people for instance, it is mentioned: In India in addition to the area under Brahmin rule, the followers of the Prophet Moses are spread all over the rest of the land. It is evident that it refers to the settlement of Israelites in the North-West India and allied areas. In the Bhavishya Purana, the meeting of ‘Isa Masih (Jesus Christ) with a Raja of the Sakas (the Scythian tribes who had attacked and conquered North-West India and Kashmir and had settled there), has also been mentioned.

In the same *purana*, after the above meeting of ‘Isa Masih, a mention is made of a vision of Raja Bhuj (an accomplished scholar and an enlightened patron of learning, whose name has become proverbial for an ideal Hindu King (Professor Mukerjee, *History of India*, p. 156: “A spiritual
12. PLAN OF THE CHAMBER
HOUSING THE TOMB OF JESUS

(1) 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.

(2) 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).

(3) The notice board was put up by the Archaeological Department of the Kashmir State indicating that it is the Tomb of Yuz Asaf Nabi who came to the Vale of Kashmir many centuries ago and spent his time in prayers and preaching the truth.
The Temple of Takht-i-Sulaiman is built at a height of 1500 ft. on a detached hill facing the Dal Lake and the town of Srinagar. The date of its building has been placed prior to the Tomb of Absalom (the third son of David).

—Jesus in Heaven on Earth, p. 352
14. FACSIMILE OF A FOLIO FROM
TARIKH-I-KASHMIR

—Jesus in Heaven on Earth, p. 382.
grave is much bigger than other Muslim graves and is housed in a single-roomed house constructed in the Jewish style and having windows and a door of Jewish origin. There is some inscription in Hebrew on the tombstone which due to weathering has become very faint and is very difficult to read…”

Mulla Nadiri, the first Muslim historian of Kashmir, mentions in his book, Tarikh-i-Kashmir, the visit of a Prophet (Yuz Asaf) in the reign of King Gopadatta. He refers to another ancient Sanskrit book, which was obviously Bhavishya Maha Purana, by Sutta, written in A.D. 115. The book was printed for the first time in Bombay (India) in 1910 under the orders of H. H. the Maharaja Sir Partap Singh of Kashmir. The advent of Yuz Asaf is mentioned at page 282, Parva (Chapter) 3, Adhyaya (Section 2, Shalok (verses) 9-31. This whole passage was translated into English (on request) by Professor D. D. Kosambi of the Tata Institute of Fundamental Research, Bombay, India, and has been quoted and discussed on pages 76-79 (under the title “The Tomb of Jesus”) in the book Jesus in Rome by Robert Graves and Joshus Podro (London, Casell and Co. Ltd.). It reads as follows:

“...Once, the chief of the Sakas (Salivahana himself, their conqueror) went to a height of the Himalayas. There, in the land of the Huns (i.e. Kushans) he, the powerful king, saw a suspicious man, fair in color, and clad in white garments.

teacher of a foreign country came with his followers. His name was Muhammeda (Muhammad)” Then follows a clear description of the Muslims and their religion Islam and as to what they would accomplish. It is actually a “vision” granted by God to that sage Raja Bhuj (who reigned in the eleventh Century A. D., and was tenth in succession to the famous Raja Shalewahin; Bhuj was a title of distinction like Pharaoh or Caesar, etc.) Raja Bhuj on being apprised of that great Prophet (Muhammad) does obeisance to him, saying: “O thou great exponent of the majesty of the Divine Being, I am your slave and lie in your feet” (Bhuvishya purana, parti parog-3, Khand-3, Adhya-3, Shalok 5 27). It is to be noted that the devotional expression of Raja Bhuj is somewhat akin to what Jesus Christ exclaimed in similar circumstances, as per Gospel of Barnabas (for details, see Maulana ‘Abdul Haq Vidyarthi, Muhammad in World Scriptures, Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Pakistan).

1. Ibid.
"Who are you?" he asked.

"The other replied: 'Know me to be the son of God, born from a virgin's womb, preacher of the religion of the infidels (Maleccha), steadfast in following the truth.'

"On hearing this, the King asked: "What are your religious principles?"

"The other replied: 'Great King, when Truth had come to an end and all morals had been lost among infidels, I, the Masiha arose. The goddess of the savages (Dasyu), namely, Ihamasi (the Goddess Masi) manifested herself in a terrifying guise; and I, having reached her in the infidel fashion, attained the status of Masiha. O'King listen to that religion (of hers) which I imposed upon the infidel: "Having cleansed the mind and purified the impure body, and had recourse to the prayer of the Naigama (Holy Book) man must worship the pure Eternal. By justice, truth, unity of mind and meditation, man must worship Isha (God) in the sun's Heaven (Suryamandala, which could also mean the sun's disk'). That Lord, himself as immovable (from his course) as the Sun, always at last attracts the essence of all erring creatures." With this (message), O King Masiha (Ihamasi?) vanished; and the blissful image of Isha, the bliss-giving, being ever in my heart, my name has been established as "Isa Masiha."

"Having heard these words, the King removed that infidel priest and established him in the pitiless land of the Infidels."

The nucleus of the story is the legend that the "infidel Priest" called himself "Isa-masiha"—clearly "Jesus the Messiah" on which an attempt at a Sanskrit etymology has been embroidered but the Goddess Masi is a fiction, unknown elsewhere. The word Naigama cannot be taken as referring to Hindu Scriptures and perhaps means the Bible. King Salivahana is traditionally credited with having inaugurated the present Hindu era, which begins in A.D. 78, but here he is said to have defeated the Romans and the Chinese successes which might be claimed for a Kushan ruler, but not for any king of India proper.
If St. Thomas, whose tomb is shown at Maelapore (Madras),
also in Malabar and (perhaps) in Ceylon, made peregrinations to
these regions, his Teacher may well have traveled too; but to
accept A.D. 78 as Salivana's date would make Jesus over eighty
years old at the supposed meeting.

On further analysis, we find that it was in the second century
A.D. that this incident was added to the Bhavishya Maha Purana
written in "Khrosathi" way of writing. When the Sanskrit lan-
guage was revived in the Gupta period, this Purana was rewritten
in Sanskrit, when this incident was altered a little and presented in
a new shape. For instance, the Saka King Kanishka (A.D. 78-103)
was replaced by Raja Shalivahana, and since Kashmir and the
country right up to Kashgar (the modern Sinkiang) was occupied
by the Huns, this whole land is termed as "the pitiless land of the
infidels." In fact, the "Saka Era" started from Raja Kanishka's
coronation in A.D. 78, but it was attributed later on to Shalivahana.
The Hindus dubbed all non-Vedic religions as "Maleech" some-
thing unclean, savage and foreign), so "Dayu" meaning the god-
dess of the savages refers to Angel Gabriel who brought the
Divine revelation to make Jesus Messiah. Similarly, "Suryaman-
dala" does not really mean the Sun's heaven but refers to God as
the Light of the Heavens and Earth. "Naigama" is in fact Najamah
(which in Arabic is Najam—the shining star, or part of Divine re-
evlation; and in Hebrew may mean Najan—the heavenly songs
sung on a musical instrument. It could be the Psalms.

Jesus Christ was wont to talk or preach in parables so that the
enigmatical saying may mean something different from what the
spoken words may signify. How the Hindu Raja and his retinue
interpreted what they heard may not be quite what Jesus meant.
But one fact is proven that Jesus Christ escaped death on the
cross and came eastward to the countries where the "lost sheep"
of the Israelites resided.

In the temple on Mount Solomon (called Takht-i-Sulaiman)1
in Kashmir (see plate 13), there were four inscriptions in Persian

1. In the book Raja Tarangini by Pandit Kulhana mention is made of one
Sulaiman (called Sandeman by the Hindus of Kashmir) who repaired and
15. FACSIMILE OF A DECREE ISSUED
BY THE GRAND MUFTI OF KASHMIR

—Jesus in Heaven on Earth, p. 374
partly rebuilt an ancient temple on Takht-i-Sulaiman in the time of Raja Gopadatta. The account of that time and the incidents that happened are rather confused and without continuity. However, Mulla Nadiri, the famous historian of Kashmir, is more explicit about these events, and writes at page 69 of the Persian manuscript of his book *Tarikh-i-Kashmir* (see Facsimile on Plate No. 14) that the Prophet Yuz Asaf had come from Palestine and settled in Kashmir in the time of Raja Gopadatta and used to pray and preach to the people of Kashmir most of whom believed in him and respected him. When Raja Gopadatta deputed Sulaiman (*Sandeama to Hindus*) to rebuild and repair the ancient temple on Takht-i-Sulaiman, the Hindus objected that he was a foreigner belonging to a different religion. But on the recommendation of the Prophet Yuz Asaf (Jesus Christ) Sulaiman was given the job, and it was he who first inscribed the word about Yuz Asaf claiming to be a prophet and that he was *Yassuh*, the Israelite Prophet. Raja Gopadatta ruled for sixty years and two months and died when Raja Jai Indar took the throne and made Sulaiman his prime minister. Sulaiman was the devoted disciple of ISSA DEV (the Godly Issa—Jesus) as were thousands of other Kashmiris. The Raja became apprehensive that Sulaiman may supplant him, so he dismissed him and put him in prison. Issa Dev prayed for Sulaiman and was shown in a vision that Sulaiman would ultimately be condemned to be hanged, but God will save him and he will in due course become the ruler of the country taking the title of “Arya Raj.” Munshi Muhammad Din Fauq in his book *Hikayat-i-Kashmir*, p. 21, describes how the friends of Sulaiman, in league with the Raja’s executioner, gave out a false report that Sulaiman had been hanged. The Raja was delighted, but soon after died childless. The people made Sulaiman the ruler, who ruled Kashmir for forty-seven years.

1. It may be argued that the Persian *Thulth* Script was not in vogue in Kashmir in the first century of the Christian era. It may be noted that “Takht-i-Sulaiman” was built by Sulaiman (whom the Hindus called *Sandeama*) in the time of Raja Gopadatta. This temple was again repaired in the reign of Raja Lultadatta (A. D. 715-752; and in the reign of Sultan Zainul ‘Abidin in A. D. 874 the temple was repaired a third time when four pillars were added under its roof. The historians of Kashmir mention that in the lower portion of the temple there were inscriptions in some foreign language, part of which faded and got covered and became illegible. In the eighth century when Raja Lultadatta decided to repair and renovate the temple, he sent for architects and masons from Iran (where the first Sulaiman had come) and had these inscriptions (after being translated) rewritten in the Persian *Thulth* script which was then in vogue, in which script these were found later on.
“The mason of this pillar (is) the suppliant Bihishti Zargar. Year fifty and four,” and “Khwajah Rukun son of Murjan erected this pillar.”

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

“At this time Yuz Asaf proclaimed his prophethood. Year fifty and four,” and “He is Jesus, Prophet of the children of Israel.”

After the conquest of Kashmir by the Sikhs, these last two inscriptions were mutilated. These are still visible but cannot be read legibly. (Pirzadah Ghulam Hasan, *Tarikh-i-Kashmir*, MSS. Vol. 3, f. 25 [b]—Research Library, Srinagar). However, Mulla Nadiri, the earliest Muslim historian of Kashmir, gave the text of the last two inscriptions (before those were mutilated); and the wording and translation are exactly as given above. One Saif-ud-Din, a custodian of the tomb of Yuz Asaf, had in his possession an ancient document (See Plate 15) which would establish that the tomb was that of Jesus. It is a decree granted to Rahman Mir by five *Muftis* (Judges) of Srinagar. It bears their seals and signatures and is dated 11 Jamadi-uth-Thani 1184 (A.D. 1766). It mentions that Prophet Yuz Asaf had been sent as a Prophet to the people of Kashmir. He used to pronounce Unity of God till death overtook him. He was buried in Muhallah Khaniyar on the bank of the lake, which is known as Rauzabal. In the year 871/1451 Sayyid Nasiruddin (Ridvi), a descendant of Imam Musa ‘Ali Rada’, was buried beside Yuz Asaf.

Following the custom of the tombs of Israelite Prophets as well as of Muslim kings in India, a room-like structure (vault) was built over the earthen grave and a slab and tombstone provided on the floor (or roof) above, corresponding to the real grave below; and the same was done in the case of the tomb of Yuz Asaf.

As shown in the sketch and plan of the tomb (Plate No. 12) a small hole was provided in the south-west corner, opening into the basement. It is reported that aromatic smell used to come out of that hole. Once due to floods, water got into the basement, since then the smell has ceased. People also reported feeling spiritual elevation when praying at the Tomb. There is a ventilator
type opening in the south-west corner of the wall (See Plate No. 10 (b), but it is partially blocked. It may be to let air and light come, or may have been made to gain access to the basement when needed.¹

The prophecies of Isaiah (62 : 4) and Malachi (3 : 12), which have been applied by Christians to Jesus, 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 this 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” (23 : 50).

Neither Damascus nor Egypt answers this description; nor did Jesus or his mother live there for any length of time. Palestine is out of question. The hilly country of Afghanistan does not fit in. Kashmir is the only country provided with lofty meadows (lit. Marg) and springs (lit. Baals); and where Jesus came to fulfill his mission.

According to a traditional saying of the Holy Prophet, Muhammad (on whom be peace): “Isa (Jesus) lived up to an age of one hundred and twenty years (before he died)” (Kanz-ul-‘Ummal and Tibrani—6:160—related by Hazrat Fatimah al-Zahra). There is a similar report from Hazrat ‘Ayeshah (the wife of the Holy Prophet) that in his last illness in which he died the Holy Prophet said: “Angel Gabriel has informed me that Jesus son of Mary lived to an age of 120 years.” (Hujaj-ul-Kiramah by Nawab Siddiq Hasan Khan of Bhopal, p. 428).

¹. Due to unfriendly relations and lack of communications between India and Pakistan, it has not been possible to check up the details about the present state of the tomb of Yuz Asaf in Srinagar, Kashmir. However the author has been able to secure a few up to date photos—one, of the building housing the Tomb of Yuz Asaf and the other of the noticeboard fixed to the inner chamber of the Tomb; and which have now been included in this book.
Chronology

(1) We have to determine the period of the arrival and death of Jesus in Kashmir for this will definitely show whether Yuz Asaf was in fact Jesus. For this purpose we have to fix the period of the reigns of Gondaphares, Gopadatta, Shalewahin, and others. In this respect, 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. It is the oldest record, now extant, of the history of the dynasties which, from the earliest period up to the time of its author, either ruled in or were connected with Kashmir.

Kulhana's *Rajatarangini* is mostly legendary in the first three *Tarangs*; but his narrative reaches firm historical ground with the Fourth Tarang (Sir Aurel Stein, *Ancient Geography of Kashmir*, p. 30). H. H. Wilson, of all Western writers on the subject, is more methodical, and states that Kulhana is most accurate up to A.D. 589. Unfortunately, Kulhana mentions the years but not the century in his narratives. For example, where he speaks of the "24th year" he in fact means 4224. Kulhana used generally the *Laukika* era, but after A.D. 78, references are sometimes made to the *Shalewahin* era and at places Kalyugi era is also referred to (Sir Aurel Stein, *Rajatarangini*).

However, from the record mentioned above and other ancient inscriptions it may be calculated fairly accurately as stated below:

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 records: "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..." This inscription (as translated in the *Archaeological Report of India* 1903-04) is incomplete, but it refers to Samvat year and the month is Vaisakh. Both indicate that Bikrami era was being used. This era began in B. C. 57. Therefore the 103rd year would be A.D. 46. This being the twenty sixth year of the reign of Gondaphares, he must have begun his rule in A.D. 20.
(2) According to Professor Rapson in his *Ancient India* (p. 174): Gondaphares, King of North-West India or “Greater India” combining the earlier kingdom of the Parthians and the Sakas ruled from 21 to A.D. 50. Sir Vincent Smith in his *Early History of India* (p. 217) mentions the rule of King Gondaphares from about A.D. 20 to about 60 A.D.

It is obvious, therefore, that Jesus and Thomas were in Taxila before A.D. 50., or at the latest before A.D. 60. According to *Bhavishya Maha Purana*, Jesus had met Raja Shalewahin in Kashmir near Srinagar. It was after A.D. 73 when North-West India had been invaded and subjugated by Sakas, who came from Central Asia, that Shalewahin appeared as champion of the Brahmans against the Sakas, and turned them out of Northern India, including Kashmir (Professor E. J. Rapson, *The Cambridge History of India*, Vol. 1—582). He left Kashmir in or about A.D. 78. (James Prinsep, *Essay on Indian Antiquities*, Vol. 2, p. 154). He commemorated his name, the Shalewahin era. It commenced on 1 Baisakh 3179 of Kalyugi era, corresponding to 14 March A.D. 78 (J. H. Wheeler, *History of India*, p. 239). The non-Kashmiris call it the Saka era, and by this name it is also known to Southern India. So it must have been about A.D. 78 that Jesus met the said king near Srinagar.

(3) According to the inscriptions on the Temple pillars on Takht-i-Sulaiman, the year in these inscriptions is given as fifty-four, which if taken to be a year of the Shalewahin era, would correspond to A.D. 132 (if the figure A.D. 78 is added to it, when Raja Shalewahin was in Kashmir and met Jesus there).

In *Tarikh-i-Jadul* (pp. 49-51) it is mentioned: “He [Gopadatta] repaired the temple called *Zishi Shore* on Koh-i-Suleiman......Sandiman [Sulaiman] was minister of Gopadatta and he had been deputed to repair the temple.” Even *Tarikh-i-Hasan* (Vol. 3, p. 74) by Pirzadah Ghulam Hasan supports this. Sulaiman (or Sandiman) who was in charge of construction work was a Persian subject of Syrian origin. His name indicates that he was a Jew.
From different historical records it is proved that King Gopadatta ruled for sixty years from 49 to A.D. 109 and the year 3154 of the Laukika era corresponding with A.D. 78 falls with his reign.

It is obvious, therefore, that Jesus came and lived in Kashmir during A.D. 60-109. Thus taking his date of birth to be in B. C., 8, he was about 117 years of age at the time of his death, which almost corresponds with the saying of the Holy Prophet Muhammad (on whom be peace).

Conclusion

Jesus was born at Nazareth in Galilee (Palestine) 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 learned 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 adulthood he worked with his hands as an artisan. He also traveled through India, etc.

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 please 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 kindliness, tolerance and patience sometimes only gave way in the form of

1. However, from the blood stain left on the Shroud in which the body of Jesus was wrapped after being taken down from the Cross, a fair idea can be obtained of the facial features of Jesus Christ. A photo copy of this is given elsewhere in this book (Plate No. 18). This shroud is now preserved in a chapel at Turin (Italy).
curses. Nevertheless his behavior 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 entailed the ill-will and enmity of the Scribes and of all Jews of importance. He, however, succeeded in attracting to himself only 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 journeying to and fro he went to Jerusalem. He had complete faith in God and, according to Gospels, once only on the Cross did he give way to despair.

Brought up in 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 that of 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 even further from reality. The legend which was rendered
necessary by the evolution of the faith, that 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 today 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 he (Jesus) had said.

The Comforter came in the person of the Holy Prophet Muhammad (on whom be peace), but the “Church,” for vested interests, did not accept him and has, along with those within its fold, continued to wait in vain for the appearance of Jesus himself.

As for Jesus, he went in search of the “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.
Appendix A

An article appeared in the *Sunday Times* (London) of 24th January 1965 on “The Resurrection of Christ: a Remarkable Medical Theory” from which the following excerpts are taken:

“...To question his [Jesus’s] actual death may be thought heresy but there is reason to think that Jesus in fact fainted on the Cross, was believed dead, and recovered after a period of coma. Dr. C.C.P. Clark, writing in the New York *Medical Record* in 1908, suggested that Jesus’s apparent death might have been a fainting attack. In 1935 Professor S. Weiss, an American authority on fainting, pointed out that fainting was the usual cause of death in victims of crucifixion, and this is now accepted among medical scientists. The essential feature of fainting is a fall in arterial blood pressure, caused by active dilation of the smaller arteries of the body, mainly in the muscles. Blood then gets away from the arterial side of the circulation with greatly decreased resistance. At the same time the heart is slowed, and may stop for several seconds. *The onset may come without warning*, though not usually, and there may be a sense of impending death. Blood pressure falls precipitously, the brain’s oxygen supply is reduced, consciousness is lost and the subject falls down. Breathing is shallow, the pupils are dilated and the appearance death-like; not even the deepest coma so closely resembles death. The abolition of muscle power which causes the fall is a safeguard to the brain, which is readily damaged by oxygen-lack. In the horizontal position, blood pressure is restored and consciousness returns. However, deathly pallor may continue for an hour or more due to release of pituitary hormone, part of the reflex response.”
“If the subject is kept upright: (a) blood pressure may spontaneously return above fainting level; (b) the subject may recover momentarily and faint again, perhaps repeatedly, (c) he may continue in the faint, with progressively falling blood pressure but still with a survival chance; or he may die instantaneously because the heart stopped beating at the onset and did not resume. In fatal cases, however, death is usually due to brain damage from lack of oxygen and may come in two or three minutes, or be delayed for weeks.”

“The crucifixion (according to the Gospels and Renan’s Life of Christ) took place around noon, and Jesus’s apparent death occurred suddenly about 3 p.m. He was taken down and laid in the tomb, but at dawn on Sunday, forty hours later, was no longer there. Five times that day he was seen walking and talking to people: first with Mary Magdalene just after dawn, who initially did not recognize him. He also had a long discourse with disciples before being recognized.”

“The period of the upright position that could be held in a faint and allow recovery of consciousness after relatively few hours’ coma, would depend on how low blood pressure fell; thus determining the degree of the brain’s oxygen-lack. The level in the case of Jesus cannot be guessed but it seems fainting-interval on the cross was short. Some advantage would be gained by the fact that on fainting the head would fall forward, thus lessening the distance from heart to brain, and improving blood flow. St. John says—the Jews did not want the bodies to remain on the cross for the coming Sabbath, so they asked Pilate to have them taken down.

The soldiers accordingly came to the first of his fellow-victims and to the second, and broke their legs; but when they came to Jesus they found that he was already ‘dead’ so they did not break his legs. But one of the soldiers stabbed his side with a lance, and at once there was a flow of blood and water.”

“The soldiers were acting under Pilate’s orders and presumably would have forthwith taken down the bodies. (The centurion, sympathetic to Jesus, would probably have seen that it was
done promptly). Renan says that when Joseph (of Arimathaea) asked Pilate for Jesus’s body, it had already been taken down."

"Now, how did it happen that blood flowed from the wound? In a dead body blood will ooze from cut veins, but there is not the flow of blood suggested by St. John’s description. (In operating for cardiac arrest, a flow would rightly be taken as evidence that the heart was still beating, and the surgeon would not proceed to open the chest). In fainting, this is just what may be expected, with the small muscle arteries dilated. The lance could hardly have failed to pierce muscle. (The lance-thrust at the angle it was delivered would have missed the heart completely.)"

"Apart from the likeness of the faint to death, death is not always easily diagnosed: mistakes are made even today. (In Jesus, death appears to have been diagnosed by soldiers, who besides being laymen, could easily have made a mistake during the tumult of this terrible event). According to Renan, recovery after crucifixion was known to the ancients. Of course Jesus looked an ill man, much changed after the descent from the cross, as the crucifixion had left its mark on him."

In *The Guardian* (London), 27 October 1972 under the title "Jesus Only Fainted," it is mentioned that Mr. James Gerald Bourne, formerly senior anaesthetist to St. Thomas's Hospital, London, told the High Court in a court case that he believed Christ did not die on the cross; and he believed the Resurrection was Jesus’s recovery from a faint. He said he believed that Jesus fainted sometime during the three hours on the cross. He was then taken down and entombed. "I think the faint simulated death—a faint which he conquered." To quote a writer of the second century A. D.: "If an offense comes out of truth it is better that the offense comes than that the truth be concealed."

(For detailed discussion see Appendix D—).
Appendix B

In the magazine *Time* (U.S.A.) of 10 December 1965, an article under the caption “Did Christ die on the Cross” appeared in which the following remarks are made:

(1) Calsus, a second century anti-Christian polemicist, suggested that the Resurrection was a figment of Mary Magdalene’s unbalanced mind.

(2) French author Pierre Nahor wrote that Jesus did not die on the Cross but only feigned death by putting himself into a cataleptic trance.¹

(3) Hugh J. Schonfield, a British author, writes in his book *The Passover Plot*:

---

¹ Suspended Animation. Now ‘Hibernation’ expresses the dormant condition in which numerous mammals, reptiles, amphibious, insects, plants, etc., pass the winter. However, it is a well-known fact that in the East, especially in India and Egypt, there are certain Yogis or Faqirs who have practiced such self-control over their bodily functions, and whose sub-conscious mind has been developed so strongly that they can get themselves entombed or locked in a coffin, after they have brought on themselves the state of “Suspended Animation;” but they leave strict instructions that they have to be taken out at a predetermined time (usually after several days) when they gradually regain full consciousness. It is obvious that their heart is kept on beating and their lungs working but at such a slow pace as to be almost imperceptible and this gives them the appearance of a dead person. But enough oxygen is being supplied to the brain to keep it alive. In fact according to Dr. Jerome Sherman of the University of Arkansas (U.S.A.), it is not theoretically possible to freeze the newly dead in liquid nitrogen, and reanimate them any time later. (A.P.A. report from Washington D. C. dated Sept. 1971)

It is within the realm of possibility that Jesus Christ, while attached to the Essenes Sect, could have developed such extraordinary powers of the mind, not only to gain control over self but also to practically hypnotize others into faith-healing.
(i) Jesus Christ stage/managed the drama of his crucifixion and its timing (a few hours before Sabbath began) to fulfill the Old Testament prophecies of the rejection of the Messiah, his suffering as expiation of the sins of the world and his ultimate triumph over death; as he believed himself to be the "expected Messiah of Israel."

(ii) Vinegar, which was supplied to him by an unnamed onlooker, which in the Gospels preceded his giving up the ghost, was probably a drug. The University of California anthropologist Michael J. Harner supports this theory by stating that wine made from the mandrake plant was used in Palestine to induce a death-like state in persons who were being crucified.
16. AN ARTIST’S VIEW OF HOW THE BODY OF JESUS WAS LAID ON THE SHROUD

—Jesus Nicht am Kreuz Gestorben. p. 72
Appendix C

THE HOLY SHROUD

Jesus Christ was a legally convicted "criminal" and was executed on the Cross, about which Bible said—"cursed is he who hangs on a tree" (Deut., 21:23; Gal., 3:13). The law bans the crucified as an abomination and a pollution. Lest their presence defile the land, it commands that their remains be sealed in the tomb before nightfall.

Now Christ was crucified in the afternoon of a Friday, and the next day was the Sabbath which in this particular case, was doubly sacred because it was also the Passover, the most solemn feast of the year.

At sunset and the appearance of the first three stars would signal the beginning of the Sabbath. We read how Joseph of Arimathaea went to Pilate (the Roman Governor) to obtain permission to remove the body of Jesus. After certain formalities were gone through, the permission was given. Joseph had arranged to obtain a linen shroud, which was wide enough and long enough to allow the body, after being taken down from the Cross, to be laid lengthwise from one end of the shroud and then to have the rest of the linen folded back over the front part of the body to the feet (Plate No. 16).

Not far from the place of crucifixion there was the cave or tomb, prepared by Joseph and, there accordingly, because of the preparation Day of the Jews, in the tomb close at hand, they laid Jesus (John, 19:42). Now the four Evangelists had recorded the fact that a linen cloth had been used at the burial of the body of Jesus, while St. John seemed to attach some particular importance to them, as when he and St. Peter hastened to the tomb
after being told that the body of Jesus was missing, they found the linen clothes of the shroud lying there (John, 20:2-7).

Now anything that has come in contact with a dead person is considered unclean by the Jews for it seems the Apostles took particular care to hide the linens of the holy shroud of Jesus. For a number of years, Palestine was in turmoil and was devastated many times by different invaders, but somehow the shroud of Jesus escaped destruction.

Nicephorus Callistus wrote in his ecclesiastical history that in the year A.D. 436, the Empress Pulcheria had built in Constantinople the basilica of St. Mary of the Blachernae and she deposited there the burial linen of Jesus, which had just been rediscovered. It was there in A.D. 1204 that Robert de Clari, chronicler of the Fourth Crusade, in describing what took place when crusaders triumphantly stormed into Constantinople during the last Crusade, wrote: "There was a monastery known as Lady St. Mary of the Blachernae, in which was kept the Shroud in which our Lord was wrapped; and on every Friday this was held out so well that it was possible to see the face of our Lord." But darkness closed in again when he added: "Neither Greek nor Frenchmen knew what happened to that Shroud after the town was taken."

When we turn to the books written by Adamnan, the Benedictine Abbot of Jena, *About the Holy Places*, according to the account of Arculphus, a French Bishop, we shall find that Arculphus was a pilgrim in Jerusalem round about the year A.D. 640. He there saw and kissed the winding sheet of the Lord which was placed over his head in the sepulchre. This shroud was about eight feet in length. It would seem that the Holy Shroud was still in Jerusalem in the seventh century or had been brought back there, and that it was taken to Constantinople at a later date. In any case, it was there in 1204, at the time of the Fourth Crusade, but it was subsequently stolen from there or it formed part of the spoils of war.

Now, according to Byzantine historians, and Dom Chamard in particular, a shroud corresponding to de Clari's description, was deposited in the hands of Archbishop of Besançon, by
Ponce de la Roche, a seigneur from Franche-Conte' the father of Othon de la Roche, who was one of the chief leaders of the Burgundian army in the crusade of A.D. 1204. And this shroud, which seems indeed to be ours, was venerated in the Cathedral of Saint Etienne down to A.D. 1349 when the said Cathedral was laid waste by a terrible fire. The shroud was stolen again; but it reappeared eight years later in A.D. 1357 in the possession of Count Geoffrey de Charny, having been given to him by King Philip VI. The latter must have received it from a robber, who is believed to have been one Vergy. Charny deposited it in the Collegiate establishment at Lirey.

The last owner in that family, Marguerite de Charny, took the shroud to Chimay in Belgium. Finally, she made a present of it in 1452 A.D. to Anne de Lusignan, the wife of the Duke of Savoy. The Duke of Savoy had a chapel built for it at Chambert. A fire broke out in the chapel in 1532 and a drop of molten silver from the casket had burnt its way through the corner of the sheet where it was folded in its reliquary, and thus it is spangled with a double series of burns. The water used to put out the fire has left broad symmetrical rings along the whole length of the Shroud. The burns were repaired by the nuns of the Poor Clares of Chambert. It finally arrived in Turin (Italy) in 1578, where it was deposited in a royal chapel specially built for it. It is shown but rarely, exposition depends on permission being granted by the House of Savoy. The last exposition took place in 1898 (when the first photograph was taken), and later on in 1931 and 1933.

[Christ's shroud on display : TURIN (Italy), November 24, 1973. A linen sheet which tradition says, preserves the imprint of the face and body of Christ went on display on television for the first time last night after remaining years in darkness of a church chapel.

Pope Paul, in a filmed address that was televised as part of the program, said believers should look at the sheet with awe and reverence although science still has to say the final word about its authenticity.
“Whatever historical and scientific scholars may choose to express on this surprising and mysterious relic, we can only pray that it may lead visitors, not only to thoughtful observation of the outward and mortal features of the savior’s wonderful figure, but also to a deeper insight into his hidden and fascinating mystery,” Pope Paul said.

The Roman Catholic church has repeatedly said it is not within its competence to declare the authenticity of this or any other relic but a number of pontiffs have openly revered the sheet, known as the holy shroud.

Pope Paul said he himself still recalled the emotion with which he watched the shroud when it was displayed in 1930 for the wedding of the then Crown-Prince Umberto of Italy.—UPI.]

The Holy Shroud and the Popes

When the Holy Shroud was kept at Lirey, it attracted public attention and many pilgrims used to come and pay homage to it. This excited the jealousy of certain Bishops who considered it a fraud and a forgery. Finally in A.D. 1389 this case was referred to the new Avignon Pope—Clement VII, who gave an ambiguous but obviously political judgment, which indicated that this was a painting representing the true shroud of Christ. The main argument given against the genuineness of the shroud was that the Gospels remain silent in regard to the existence of the markings. It seems that no impartial examination was ever made then of the sheet itself, as it would have been seen that there is no trace of any painting on the shroud.

However, once the shroud had found a home at Chamberty, Pope Paul II attached a collegiate establishment to the Church, Pope Situs IV, in 1480, bestowed on it the name of the Saint Chappelle. Pope Julius II, in 1506, granted it a mass and an office of its own, for its feast-day which was fixed for 4 May. Pope Leo X extended this feast to the whole of Savoy, and Pope Gregory XIII, to Piedmont as well, with further grant of a plenary indulgence to pilgrims.
Pope Pius VII solemnly prostrated himself before it in 1814, when he returned in triumph to the Papal States; and Leo XIII showed joy and emotion when he saw the first photograph of the shroud in 1898.

However, Pope Pius XI, who was reputed to have a scientific and lucid mind and who would be content with nothing less than good reasoning based on solid facts before giving any decision, has passed judgment on the authenticity of the Holy Shroud of Turin. As a young priest he was present at the exposition of 1898. He watched carefully the controversy that followed. He kept abreast of all new developments. One year after his election to the Papacy, he gave audience to Secundo Pia, the first photographer of the Holy Shroud, and discussed with him the whole photographic argument. In 1931, an exposition of the Shroud was held; two years later, Pope Pius XI requested another public exposition. In 1934 he received Comm. G. Erie, the official photographer of the Shroud. The Pope showed that he had a firm grasp on the scientific value of the photographs. In fact, he remarked on that occasion that they are worth more than any historical research. On 5 September 1936 he is reported to have given pictures of the Holy Shroud to young pilgrims belonging to “Catholic Action.” A short time before his death, on 3rd February 1939, in a solemn audience, in which he was celebrating many anniversaries, he once again distributed pictures of the Holy Face on the Shroud. After many years of critical study, Pope Pius XI is reported to have declared: We have made a personal study of the Shroud and we are convinced of its authenticity. Objections have been made, but they are worthless” (see Plate No. 11 a and b).

The Popes that followed, supported the genuineness of the Holy Shroud. So far only minute expert investigation from the official photographs of the meaning of the marks and stains on the Holy Shroud was made. The present Pope (Paul VI) is said to be keenly interested in the Shroud, and has shown his willingness to allow scientific examination of the Shroud itself. These scientific tests were conducted in June 1969; and the results and findings have been submitted to the Vatican by the
first half of 1970, which, however, the Vatican is still reluctant to publish, and states that great patience is needed in matters such as this. (The Times, London, 16 May, 1970).

General Description of the Shroud

(1) The Linen. The shroud is a piece of linen 43 inches (1 meter and 10 c.m.) broad, 14 1/4 ft. in length (4 meters, 36 c.m.). Thanks to Enrie’s enlarged photographs, it is possible to examine it in all its details. It consists of a linen fabric with herring bone stripes; to weave it a loom with four pedals would have been required. The woof of this contains 40 threads to two-fifths of an inch. It is a tissue of pure linen, close and opaque, made of coarse thread of which the fiber is unbleached.

Such a material most certainly belongs to the age of Jesus. Similar fabrics have been found in Palmyra and at Doura Europos. It even seems that Syria and Mesopotamia were centers for this type of weaving.

(2) The Marks of Burning. A study of the imprints shows marks of burning which are ranged down both sides of the central picture. Their color, which is more intense and blacker, eclipses to a certain extent the other markings, which are far less pronounced. As the burning took place at one corner of the fabric, which was folded rectangular-wise in the reliquary, it has entered into all the folds, thus producing the two series of holes. The corner was fortunately near the two outer edges, so that almost the whole central rectangle has been left intact, and only the shoulders and the arms in the frontal picture have been injured.

The burns are surrounded by reddish coloring such as would be left by an iron that was too hot; and in their center portions of the fabric have been destroyed. These have been replaced by fresh pieces, the work of the Poor Clares of Chamberty. The water which was used to quench the fire has spread out across the fabric, leaving a dark ring-like charcoal, and producing a number of other encircled areas also in a symmetrical series, but running through the middle.
(3) The Folds. Apart from the burns, one may be led astray at first sight by a certain number of transverse marks which are black on the positive print and white on the reproductions of the plate, and which stretch like bars across the picture. They are folds in the material, which could not be straightened out by stretching in its light frame. The dark marks are their shadows.

(4) The Bodily Impressions. Down the central part of the Shroud, one can see two impressions made by the body, with two marks made by the head near to each other but not touching. One is the front picture of the body, the other the back one. When one remembers that the pictures were made by a "corpse," the explanation is simple. The body would have been laid on its back on half the length of the Shroud, which would then have been folded over the head to cover the front, reaching right down to the feet. One can also see that, as the body imprinted its image on the Shroud, the two impressions would each be inverted.

One must get this clear in one’s mind: if a man is standing facing you, his right side will be to your left and vice versa. If he has his back to you, his right side will be to your right side and vice versa. This will be found on the facsimile of the photographic plate, which, as it inverts the picture of the Shroud, gives the picture of the corpse itself. But in the impression on the Shroud, and the positive print, the picture of the front appears as if one were looking into a glass; the right side, and the wound will be to your right and reciprocally. The same applies to the picture of the back.

The brownish color of these impressions is due to the staining of each thread, which has been more or less impregnated.

The whole picture reveals a perfectly proportional anatomy; it is well-made round bust and is that of a man about six feet high. According to Mgr. Ricci, an expert on the Vatican staff, the imprints of the body, when analyzed carefully, give the height of Christ as one meter and 62 centimeters (5.87 ft.) while Professor Lorinzo Ferri, a sculptor working in Rome, has worked out the height to be one meter and 87 centimeters (or 6.12 ft.) The face in spite of the strange effect of all these impressions which,
when photographed, give the effect of a negative, is beautiful and imposing. It is surrounded by two masses of hair, which seem to be rather pushed forward. It is probable that the bandage round the chin, which would be intended to keep the mouth shut, would pass behind masses of hair; on the top of the head it must have pressed against the Shroud, which would account for the space between the back and front pictures of the head.

The lower members show up very well in the picture of the back, and there is a perfect impression of the right foot. In the picture of the front, the lower part of the legs is not clear, as if the Shroud had been held back from the insteps. The most striking thing in this ensemble of bodily impressions is the remarkable effect of relief which they give. Not one line, not one contour, or shadow, has been drawn, and yet the forms stand out strangely from the background.

(5) The Marks of Blood. One finds marks of blood on all sides and we will study them in detail. There are the wounds of the scourging, of the crowning with thorns, of all the ill-usage that took place, the carrying of the cross, the crucifixion, even the blow of the lance received in the right side while the body still hung on the cross.

Another important peculiarity. While in the imprint left by the body everything is in light and shade, merging imperceptibly and without defined boundaries, the marks of blood stains on the Shroud have been a mystery. They are not negatives like the rest of the imprints, but positive. They were produced by direct contact of the cloth with the body. Unexplained, however, is the fact that the clots of blood on the cloth have not flaked off, despite its handling through the centuries.

It is difficult for one unversed in painting to define the exact color of these blood marks, but the foundation has red (mauve carmine), diluted more or less according to the wounds. It was strongest at the sides of the head, the hands, and the feet; it was paler, but nevertheless fully visible, in the innumerable marks of the scourging. However, there was no possibility of doubt that it
17. HOLY SHROUD SHOWING THE IMPRINTS OF THE BODY OF JESUS

(a) The imprint as it actually exists on the linen of the Shroud
(b) The ‘Positive’ picture of the imprint on the linen of the Shroud
was blood which had sunk into the linen and this blood was the *Blood of Christ*.

**The Photographs**

Enrie, the official photographer, has produced twelve photographs, nine of which are of the Shroud taken out of its frame and exposed to a high power and carefully arranged light. Three of these are of the whole fabric. The others are photographs of various details. These photographs have received no touching up, and have undergone no process other than that of normal development.

Now, everything in the body is positive, as should be the case in a reproduction on paper which gives a *negative* image of the body, because of the fact that this is how it is on the Shroud itself. The marks made by the body on the Shroud are thus like a negative; they have all the characteristics of an ordinary photographic plate; everything is inverted, black is white and white is black. The only difference is that the negative image on the Shroud shows no shadow, as is always the case when a normal object is photographed (see Plate No. 17).

On the other hand, and this is of the greatest importance, the burns (as is obvious), and also the marks of blood, are clearly positive on the Shroud: on the photographic plates they come out white. These then are positive, normal images on the Shroud. The linen background, as would be expected, comes out black on the plate.

*Conclusions.* Below are given the conclusions reached by Enrie himself:

(a) The negative marks are absolutely exact; the characteristics of this strange image, which has not been made by the hand of man, are to be found at every point, apart from the stains of blood.

(b) There are certainly no traces of coloring, of marks made by a paint-brush, or of other artifices such as would be employed by a draughtsman or a forger.
(c) The light and shade has no contours, it is without lines or stippling, but there are scarcely perceptible gradations, which remind one of a photographic process.

(d) The marks of blood, which are positive on the negative image of the body itself, are, on the contrary, strongly marked and show the characteristics of an impression made by contact; there are also irregularities in their structure, which point to their natural origin.

(e) The anatomy and the pattern are true to life: the physical characteristics reveal both the personality and the race; they have not been altered by serious swellings or by a fracture of the posterior nasal cartilage.

(f) The parts corresponding to shadows are absolutely devoid of impression, for they allow the fabric to be seen intact.

(g) The facsimile of the photographic negative of the face displays with marvelous exactness some negative qualities of the imprint, for it reveals, not only a form but also a spiritual content: the expression. Incidentally, the feature of the face show a definite Semitic origin. (see plate No. 18).

How the Imprint was formed on the Shroud

The stain-image on the Shroud is indisputably a negative. No painter could have painted so harmonious a picture without seeing what he was doing. The concept of a photographic negative was unknown to the Middle Ages; it did not become part of human knowledge until the nineteenth century, when the art of photography was developed.

Secondly, how could such a light fabric, as that of the Shroud, carry the necessary amount of pigment in the first place? Besides, paint would have stiffened the cloth, while it was still supple in all its parts. More important, for at least five hundred years, the relic had been rolled and unrolled, folded and unfolded, and carried from place to place. How could pigment possibly have adhered to it through all this handling, and
adhered so well that not a trace of obliteration could be seen, especially in the face?

The scientific study of the relic was done by Paul Joseph Vignon, a scion of a wealthy family at Lyon. In 1897, he first came under the influence of Yves Delage, a Professor at the Sorbonne (University near Paris) and a director of the Museum of Natural History, and Vignon soon became his assistant. In 1900, Delage first showed Vignon the photographs of the Shroud take by Pia. On carefully studying the Shroud, he noted that the hollows of the supine body were reproduced less strongly on the Shroud than the prominences. This was, of course, the factor that gave the marks their negative quality. Further, it was seen that even in some places where the cloth and the body had not touched, the body still managed to leave an undestroyed image. But it was noted that parts of the body that did not touch the linen, but lay within about one centimeter of it, left impressions, while parts that lay more than a few centimeters away did not leave any. Thus, it seemed the stains were strong or faint or entirely absent, according to the distance of the cloth from the body. Scrutinizing every inch of the two figures he saw that this pattern was unvarying, consistent and, further, that in every instance it agreed perfectly with the dictates of anatomy.

The implication was inescapable: the stain-image had been made partly by contact and partly by projection. Some exudation from the body had succeeded in marking the cloth where it lay fairly close to the skin. Something emanating from the flesh had molded the contours, so to speak, while the outline or design of the figure had been done by direct contact. What that something was, Vignon now proposed to discover.

If the Shroud were considered as a photographic plate, it must have had on its surface some substance that reached to the bodily exudations. It was known that Oriental people used aromatic substances in their burial rites, as verse (19:40) in St. John’s Gospel also indicates; and that the most common of these substances seemed to have been Myrrh and aloes.
Vignon had the help of Rene Colson, a Professor at the Ecole Polytechnique in Paris, who had been experimenting with zinc vapors. Delving into the Old Testament in its original Greek, Colson looked for directions on the funeral uses of these spices and found a Mosaic recipe for the preparation of sacred anointing perfumes. The Jews, he reported, pounded up the Myrrh, aloes with pure olive-oil to form a sort of unguent. In consistency, it became a semi-fluid paste. Vignon postulated that this unguent had been smeared on the cloth, thus in effect “sensitizing” the linen; and that some chemical exuding from the body had discolored the linen. What was that chemical? It was Colson who came up with an inspired guess. He recalled that aloes contained two chemical principles, aloin and aloetin. The second of these oxidized readily in conjunction with alkalies. Perhaps it was an alkali in the body that had acted on the aloetin-ammonia, for instance. Moistening a piece of linen with ammoniacal water, they dipped it into a mixture of oil and aloes. The cloth became a mottled brown and remained flexible. Depending on the amount of aloes in the oil, the mixture became either an encrustation in the texture of the cloth or a dye. Ammonia and aloes—was that the secret of the Shroud?

The question now arose as to how could a human body become the source of ammonia vapors. Further investigation showed that the human body contains urea. Urea, under fermentation, is completely transformed into carbonate of ammonia, which regularly emits ammoniacal vapors. But how could a body be coated with urea? Through sweating. Normal sweat contains an elaborate mixture of chemicals, among them urea. And, although normal sweat contains only a small amount of urea, in morbid sweat, the increase is astonishing. A man in a crisis of pain, a man who has been tortured for any length of time, would have been bathed in perspiration highly charged with urea. The stain-image on the Shroud of Turin had been produced naturally from the body of a man, which, it has been proved, was that of Jesus Christ.
How Jesus was Crucified

Dr. Pierre Barbet was head surgeon at the Hospital of St. Joseph in Paris (France) for thirty-five years. In 1931, while he was presiding over a conference of medical students, he was shown Enrie’s photos of the Holy Shroud of Turin; and he was asked to undertake a short anatomical study of the figures. His principal task was to check the wounds shown on the Shroud against anatomical reality, and it was the wrist that attracted him first; for the traditional view of the nail (or spike) having been in the palm was just a layman’s misconception. But exactly where in the wrist had the nail been driven through? Careful measurements on the enlargements confirmed that the wound had been inflicted just above the fleshy ridge of the upper palm, in a spot corresponding to the chief bending fold of the wrist. Through comparison Barbet located it at the edge of the transverse carpal ligament. But on the face of it there seemed no way for even a small nail to go through here. Now, faced with the anomaly of the wrist-wound, he decided that only such direct experiments would suffice.

Taking a newly amputated arm from a patient, he drove a large nail through the wrist at the point where his measurements indicated. When the nail passed through the soft parts and hit the bones, the point began to slide a little upwards in spite of Barbet’s firm grip on it. Then, after one or two more blows, the nail suddenly tore through the wrist and emerged at the back of the hand—in exactly the same spot as shown on the relic. It had found some totally unsuspected anatomical passage-way. But it was not this fact that made the surgeon gasp in surprise; it was the thumb. Jerking spontaneously as the spike cut its way through the flesh, the thumb had jammed itself inward on the palm; so no wonder the stain-image of the hands—crossed palms downward—showed no sign of thumbs.

Minutes later, his scalpel (light surgical knife) had bared the technical reasons for both the ease of the nail’s penetration and the movement of the thumb. A tiny free space among the middle bones had been forcibly widened by the nail to form an unob-
structured passage. This very spot had been labeled by French anatomists as the *Space of Destot*, and it had long been known because of the part it played in wrist dislocation. It was found that the nail (or spike) had enlarged it just enough to permit entry, without damaging the bone structure there.

The reason for the unexpected thumb spasm was also quickly uncovered, as the median nerve of the wrist had been damaged by the passage of the nail, and this mechanical situation activated the short flexor muscles controlling the thumb.

In the stain-prints on the Shroud, only the bloody sole of the right foot had left an imprint on the cloth; but the cramped attitude of the legs seemed to indicate that one foot had been crossed over the other and the feet fixed on the cross with one nail. So the evidence of the Shroud was in favor of *one nail and a crossing of the feet, the left over the right*. But where had the nail entered? And, again, did the location fit in with anatomical truth? From measurements, Barbet could see that the nail wound in the soles of the foot had left a rectangular stain on the cloth, which appeared to fall just in front of *Lisfrancs’ space-line* between the second and third toes. An actual experiment by Barbet on a cadaver showed that the nail easily went in and poked through the sole just as the spot indicated by the relic. No bones were damaged in the process.

Barbet noted from the bloodstains on the wrist that there seemed to be two different streams flowing from the wound, each at a different angle. He interpreted this to mean that the body on the cross had taken two positions: the first was a slumped posture in which the body hung from the nails at the wrist. But breathing while hanging this way was physically not possible, so it was necessary for the crucified to seek relief by raising himself and literally standing on the nails in his feet. Such torture could not be endured for long; the body would slump again and the slow asphyxiation would be resumed. In the first position, Barbet computed from the blood flow, the arms formed an angle of sixty-five degrees with the vertical. In the second, one of sixty-eight or seventy degrees. He confirmed this
to his own satisfaction by showing that if the arms had originally been nailed transversely, at an angle approximately ninety degrees with the vertical, then the body could not, for anatomical reasons, have descended below this angle of sixty-five degrees. (Compare with Berna’s statement in Appendix—D).

Of all the men who have studied the Shroud, Barbet was lucky to be able to see the Holy Shroud personally, when it was exhibited at Turin in 1933, by orders of Pope Pius XI. Here Barbet was able to see the stain-prints on the Shroud when it was exhibited in broad daylight; which helped him a lot in his experiments and in drawing certain conclusions.

From the Gospel of St. John we find from verses 32-34 in Chapter 19, that one of the soldiers had made a lance thrust in the side of Jesus when he was hung on the cross. From the stain-prints on the Shroud, it is seen that Jesus was stabbed on the right side of the chest and the thrust had taken an upward angle. Barbet had taken certain anatomical measurements from the stain-print to determine that the wound lay between the fifth and sixth ribs, about six inches from the mesial line.

Though believers in the relic claim that the work already done, through the pictures, amply proves authenticity, they are anxious that the cloth itself should finally be submitted to direct testing. Resolutions to that effect were adopted at the 1939 convention and again at another congress in 1950. But the House of Savoy, the owners of the Shroud, had rejected the proposal. This attitude is incomprehensible at the best, and at worst it points to a fear of what might be disclosed. If it is allowed to be directly tested, then in the field of photography, color and X-ray pictures could be made. Spectrum analysis could identify the substances of the imprint and settle the question of the blood-stains. Direct chemical analysis of the blood would yield very valuable results. Microscopic examination, especially with the modern miracle of the electron microscope, might yield decisive results. Radiocarbon method of dating organic object would settle the age of the cloth.
However, it is reported that the present Pope (Paul VI), through his enthusiasm to have a scientific examination made of the Shroud itself, allowed a committee of experts, approved by Vatican, to carry out such tests about the middle of 1969. It is also reported that the results arrived at by the scientists on the committee have been submitted to the Vatican, who seem to be reluctant to publish it, though more than a year has passed. Kurt Berna has even challenged the Vatican to publish the same; as he feels that his contention, based on certain proofs derived from the study of the stain-prints that Jesus Christ did not die on the Cross, would be vindicated.

[Note 1].—Dr. Barbet in his book A Doctor at Calvary (p. 45) assumes that the type of Cross on which Jesus was nailed was of the shape of English letter "T." He, however, mentions another type of Cross known at the "Sadile", in which there was fixed on the front of the Stripes, about half-way down, a kind of horizontal hook of wood, which would pass between the thighs and support the perineum.

However, in the book Crucifixion of Jesus by an Eye-Witness (p. 52), it is stated: "They had even distinguished his (of Jesus) cross from the others (the two thieves), for, although they commonly were constructed in such a manner that the perpendicular beam did not reach above the Cross-beam, his was of a different form, the perpendicular beam reaching far above the cross-beam. They then laid hold of Jesus, and lifting him up placed him on the short stake that is always put in front of each cross that the body of the criminal may rest there while being tied."

In the Sunday Times (London) issue of 10 January, 1971, an article—Is This How Christ Died? by Eric Marsden (from Jerusalem) was published. With this article a sketch was given of a naked man of about twenty-eight years of age, showing nailed to the cross. This was reconstructed after the discovery of human bones in a cave-tomb (near Jerusalem) in 1968. Here were found two heel-bones held together by a large nail—an indication of crucifixion. According to Dr. Nicu Hass, writing in the Journal of Israel Exploration Society, the two arms were of
course nailed to the cross-beam: and as indicated by the nail in the heel-bones, the feet were nailed but not securely fastened to the Cross; hence Dr. Hass assumed that there was a rough ledge (or horizontal stake) on the Cross big enough to support the victim.

If the above contentions are accepted, then the assumption by Dr. Barbet of a "T"-shaped Cross, with no frontal stake support, and his consequent theorizing about the movement of the two arms of Jesus on the Cross, would not hold any conviction.

Please also see the detailed statement made on the subject by Kurt Berna in Appendix—D]
Appendix D

JESUS DID NOT DIE ON THE CROSS

[Extracts from the book Jesus Nicht am Kreuz Gestorben by Kurt Berna of Stuttgart, Germany.]

There is a German Research Convent about the Holy Shroud in Stuttgart, W. Germany, and Kurt Berna is the Catholic author and Secretary in charge of Business of the German Convent. The Convent under the guidance of Kurt Berna had carried out extensive scientific research since the photographs of the Holy Shroud at Turin were made available in 1931-33. They came to certain startling conclusions which Kurt Berna published in the shape of two books (profusely illustrated), one entitled Das Linen and other, Jesus Nicht am Kreuz Gestorben (Jesus Did Not Die on the Cross). These created a sensation in the Christian circles; and criticism for and against followed. From this latter book in German, I have taken extracts and photographs, translated through the kind help of an esteemed friend1 of mine, and have included them in this appendix along with my comment.

Kurt Berna, on 26 February 1959, addressed a letter to Pope John XXIII at the Vatican, and appealed to him to allow a committee of Medical and scientific experts to thoroughly investigate everything connected with the Holy Shroud at Turin, so that all controversy may be set at rest. The said application and the reply thereto from the Vatican is given below. It may be mentioned here that about ten years after, i.e., around 1969, Pope Paul VI, on persistent public demand, did constitute such committee which carried out necessary tests and investigations, and some months later submitted it to the Vatican. However, another-

1. Dr. Nazir-ul-Islam, M.A., Ph.D., of the Goethe Institute, Lahore.
er year passed and still the said report did not see the light of the
day, in-spite of a challenge by Kurt Berna who dared them to
publish it. But the Vatican made all sorts of excuses; as appar-
ently its publication would seriously embarrass the Catholic
Church and undermine its established doctrines.

_The original text of the Petition by German Research_
_Convent of Stuttgart (W.Germany) about the_
_Holy Shroud. (Translated from German)_

His Holiness Pope Johannes XXIII 26 February 1959 Vatican,
Vatican City The German Research Convent for the Holy
Shroud preserved in Turin had, some two years back, submitted
the result of their research on the Turiner Shroud to the Holy
Office in Rome and to the general public.

In the past twenty-four months several specialists of the
German Universities have tried in vain to refute these extraordi-
nary discoveries, but their efforts bore no fruit. These critics
would have very easily refuted the results of our investigations
with their scientific knowledge, had they not retreated quietly in
the background.

On the other hand, they have acknowledged and admitted the
validity and soundness of this important research for both
Christian as well as the Jewish religions. It will be superfluous
and out of place to mention here a large number of quotations
and comments by the local as well as the foreign press.

According to the real facts which could not be challenged by
anyone, the Convent is convinced that the results are an open
challenge to the whole world.

The Holy Shroud so zealously kept and carefully preserved at
the Turin Church has been regarded as an esteemed relic by many
Popes who have declared it as _the original Shroud of Christ_.

It has been proved beyond any doubt that Jesus Christ, after
the crucifixion and after the removal of the crown of thorns from
his head, had been laid in this Shroud.

According to the existing proofs it is further established that
the body of the crucified person at that time was placed in this
shroud and it remained there for some time. In the medical sense it is proved that it was not a dead body, because at that time a free movement of the heart was traceable. The existence of the flowing of blood, its position and its nature which is found on the Holy Shroud furnishes a clear scientific and medical proof that the so-called execution was legally not complete.

According to the present discovery the present as well as the past teachings of Christianity are incorrect. [Italics are mine]

Your Excellency, this is the scientific position of the case today. It is further admitted that the present research regarding the Holy Shroud is very important because it deals with an indisputable, inviolable scientific and historical research work.

The photographic copies of the Holy Shroud, prepared in the year 1931 with the express permission of Pope Pius XI, furnish further material for testing the results of the present investigation. In order to refute the aforementioned discoveries, the following points may be kept in view:

(a) A modern chemical examination of the marks of blood that flowed due to heart pressure, still present on the Holy Shroud, and in addition a microscopic investigation and other such tests.

(b) A test of the Shroud under X-ray and infra-red and ultraviolet rays and using other modern facilities.

(c) Fixation of the date with the help of atomic watch and the "Kallenstoff 14" carbon tests. For exact analysis of the Shroud we require only Carbon:300 grams. This small quantity is not going to initiate any damage to the Holy Shroud, because one requires only a two-centimeter broad strip from 4.36 meter long sides of the Shroud. In this way the important parts of the Shroud are not damaged in the slightest.

No Christian on this earth, except Your Holiness, as Pope of the Church, can handle this religious relic. The aforementioned results of the investigation by the German Research Convent and by some other agencies, can only be refuted if the suggested scientific tests are applied. I do not understand why the
Church should not allow such tests on the Holy Shroud. I do not think that the Church has not allowed any research on this piece of religious relic on account of any fear. Why there should be any fear at all? The German Research Convent has also no fear at all because it has carried out research in a very honest and sincere way and has applied all possible research methods. We can safely say that no one and nothing on this earth can refute these discoveries. This is an open challenge by the Research Convent.

As already suggested, only a direct verification of facts and a scientific test of the case may yield desired results.

In view of these extremely sound grounds, Your Holiness is humbly requested to please pray from heart and say a few words so that the Church may be able to dispose of the rest of the case. Numerous followers of the Church and other associations are ready to respond to the call if the Church so desires.

On behalf of the German Research Convent for the Holy Shroud and in the interest of several other research bodies (outside the circle of the Convent), and also as followers of the Roman Catholic Church, it is submitted that Your Holiness may please give an appropriate directive for carrying out the required tests.

Humbly greeting your Holiness

Signed/Kurt Berna
Catholic Author and Secretary
Incharge Business of the German Convent.

From Apostolische Nuntiatur No. 12866
in Deutschland Bad Godsberg 13 July 1959

To Mr. Kurt Berna
Stuttgart I
Post Box No. 183

With reference to your inquiry regarding the Turin Shroud, I am directed by the State Secretariat S. H. to inform you that His Highness Cardinal Maurillo Fossati, the Archbishop of Turin, has declined to accede to your wishes.

Respectfully yours,
Signed/Guido Del Mestri
INCHARGE BUSINESS SECRETARIATE.
Below are given studies and analytical comments on the photographs of the impressions left by the body of Jesus Christ on the linen Shroud in which his body was wrapped after being taken down from the Cross:

*Plate No. 16.* In this plate is shown an interpretation of the impressions as to how the body of Jesus Christ was laid on the long linen sheet of the Shroud. It would be noticed that both hands and the head are higher than the rest of the body. Had it been a dead body, fresh blood could not have flowed from these organs and left its marks on the Shroud. How the same Shroud was folded over the front on the body is also indicated.

*Plate No. 17—*a & b. The long linen Shroud that covered the back and front of the naked body of Jesus Christ received the remarkable impressions of the body and its injuries and also left a recognizable face impression of Jesus. As to how these body impressions were made on the linen and survived, is explained in detail in Appendix—C.

In Plate No. 17 (a) is shown the imprint as actually existing on the Shroud. It looks as an ordinary photo negative. It will be seen that due to folding over of the same linen from the back of the body to the front, back and front imprints are head to head. The marks of scourging and wounds are visible: but it may be noted that the blood-marks on the linen are in red, its natural color.

In Plate No. 17 (b), the same “negative”-looking print is converted into a “positive”-looking print, when the body and physical features of Jesus have become clear and natural looking. The facial features of Jesus have become recognizable and specific. The blood-marks in this plate now look white. The white lines across the linen were produced due to folds in the linen sheet. The long irregular lines along the length of the linen were produced due to damage by burns in a fire in a previous church where this Shroud was lying folded in a silver casket. The molten silver from a portion of the casket fell on and burnt the folded Shroud at the corners. Those burnt portions were later on repaired and the patches sewed on, as can be easily seen.
18. POSITIVE PHOTOGRAPHIC PRINT OF THE IMPRESSION OF THE FRONT OF THE HEAD AND FACE OF JESUS.
19. THE BLOODSTAINS ON THE LINEN INDICATING THE FLOW OF BLOOD FROM THE WOUNDS CAUSED BY THE CROWN OF THORNS.
Fortunately, the main body imprints were not damaged, though water used in putting out the fire did leave some marks. It may also be noted that the nature of the imprints on the linen are such and so natural in the circumstances, that these could never be forged by painting or sketching, etc.

*Plate No. 18.* This is a "positive" photo of the front of the head and face of Jesus Christ. This picture clearly shows the facial features of Jesus Christ, as he looked almost two thousand years ago. His facial features show him to be of Jewish origin. There is the long nose, which incidentally looks slightly swollen on the bridge, possibly due to some blow. He kept his hair long, falling on his shoulders. His moustache and beard are like the ones Jews in and around Nazareth (Palestine) kept. The white lines above and below the head are due to folds in the linen sheet. Incidentally, the nature and weaving of the linen cloth can also be judged fairly well. This kind of linen cloth was woven in Damascus (Syria) in the time of Jesus Christ. When the ruins of the ancient city of Pompeii in Italy were excavated, linen sheets of this type were also found there.

*Plate No. 19.* Here a sectional view of the Shroud linen is shown enlarged, on which can be seen the marks of blood as it flowed from the back of the scalp and got absorbed in the linen. In Plate No. 18 marks of blood can be noted on the forehead of the face-imprint of Jesus. All these puncture-wounds around the head were caused by the crown of thorns that was clamped on the head of Jesus, as he was being led to the site of crucifixion. According to the Gospels, this was done in derision by the Romans; and Pilate also had a placard put on the Cross itself, with the words—"Jesus of Nazareth, The King of the Jews"—written on it (John, 19 : 19. When the body of Jesus was taken down from the Cross, and the crown of thorns was removed, the wounds made by the sharp thorn points began to bleed. Had Jesus been dead on the Cross for a couple of hours or so before removal, all the blood would have gravitated to the lower limbs of the body and would have coagulated by then. There is a natural law that blood circulation takes place in total air vacuum, with the heart-beat keeping it in circulation. With a fresh corpse,
the heart having stopped; not only no blood will flow after some
time from an open wound, but the blood itself will even slightly
retract in the veins (due to vacuum in the rear); and the blood
capillaries under the skin surface would start emptying, with the
death pallor appearing on the body. Hence no fresh blood could
flow from the thorn wounds on the scalp of Christ’s body unless
the heart was beating, however slowly. From the medical point
of view Jesus Christ was not dead at that time.

Ordinarily what happens in the case of small wounds is that
blood flows for a little while and then it coagulates and dries up.
But here we note that after the body of Jesus was taken down from
the Cross and the crown of thorns was removed from the head, as
the body was laid on the Shroud, the puncture wounds in the scalp
started bleeding afresh and the blood flowed and got absorbed in
the linen of the Shroud. This shows that Jesus’s heart was still beat-
ing, however slowly. We note further from the picture of the head
and face of Jesus (Plate No. 18) that the blood from the puncture
wounds on the front of the scalp had flowed down to the wrinkles
on the forehead (note the “3” mark of blood on the forehead) and
when the linen of the Shroud was folded over the front of the body,
the said fresh blood-marks on the forehead were transferred to the
linen sheet, and got absorbed there. It may also be noted that once
the flow of blood stops, and it starts coagulating, clots of blood do
not get absorbed in the cloth, but may smear the cloth, and when
dried, may chip off or leave a dry crust on the cloth. All this blood-
flow indicates that life was not extinct in the body of Jesus. For if
a person is definitely dead, heart-beat stops for good, breathing
action is finished, brain cells start deteriorating, the central nervous
system is paralyzed, and the body is then dead to all senses. The
blood starts gravitating to those parts of the body which happen to
be in the lower position, and the blood being drained away from
the face and top portion of the body leaves yellowish death pallor
behind. The dead body in this state cannot possibly be revived.

It is true that in certain conditions, a death-like pallor and a
dead-faint may overtake a person when breathing seemingly stops,
but it is not necessary that the heart has also stopped in such cases.
A person, after drowning or getting suffocated by gas or temporary
20. VARIOUS INJURIES ON THE BODY OF JESUS AS SEEN ON THE IMPRINT ON THE SHROUD.

— Jesus Nicht am Kreuz Gestorben. p. 102
21. THE BLOODSTAINS FROM THE NAIL-WOUND ON JESUS’ LEFT HAND.
— Jesus Nicht am Kreuz Gestorben, p. 110
burial in sand, may have his breathing stopped (Asphyxia); but if medical attention is given to such a person, immediately after the accident, and if the heart has not stopped altogether, then such a person stands a good chance of being revived.

*Plate No. 21.* This plate shows the spike wound in the left hand, and the three blood-flow marks emanating from the wound. Please note that:

(i) Between blood-flow No. 1 (a) and blood-flow No. 2 (c) there is an angle of 34°.

(ii) From line No. A to B there is an angle of 20°.

(iii) If you note carefully, No. 2 blood-flow is bifurcated at the end; hence between lines No. “B” and “C”, there is an angle of 34°—20°=14°; and this 14° difference is the one which the crucified person maintained throughout. It is established that no crucified person can cause more than a variation of 10° to 15° by movement of his body.

This angle of variation was known to Dr. P. Barbet (author of *A Doctor of Calvary*) who had guessed at a variation to 50° between No. 1 and No. 2. (Dr. Barbet did not mention No. 3 blood-flow at all—see Plate No. 23). However, as shown on the plate the variation was actually from 34° to 20°. This erroneous idea prevailed for almost twenty-five years; and it was only put right in 1953 when proper research was conducted. It was with a view to setting matters right once for all by proper scientific investigations that Kurt Berna appealed to Pope John to allow the same, but the request was not granted as shown by the copies of the two letters given elsewhere.

(1) From a measurement of the body imprint, it is found that since the left hand was nailed to the horizontal wooden member of the cross, the left arm was pulled downward due to the weight of the body. As seen in sketch No. 1 on this page, if a vertical line is dropped through the center of the nail-wound in the left wound, the axis of left arm, passing through the said nail-wound, makes an angle of 76° with the vertical line. In this position the blood-flow would take line No. 2 (see Plate 21); the body being fully nailed to the Cross at the time.
22. FACSIMILE OF THE PAINTING "THE DESCENT FROM THE CROSS" BY REMBRANDT
(2) Later on when the friends of Jesus were allowed to take the body down from the Cross, someone put a ladder against it, and first unnailed the right hand from the horizontal wooden member of the cross; while others at the same time unnailed the two feet and supported the body of Jesus. But as the left hand was last denailed from the Cross, the left arm took another position, as would be seen from the sketch on this page. In this position the angle between the two lines (as shown on sketch No. 2) was reduced to 43°; and the blood-flow took mark of No. 1 line as shown in Plate No. 21.

Note (1)—Since the blood-flow tracks were left on the back of the left hand and arm, both the sketches illustrate the view from the back of the body. To determine the position and angles between the different blood-flow lines, Kurt Berna used a Gomometer which is meant for this purpose.

Note (2)—The above explanations again added support from the famous painting *The Descent from the Cross* by the famous Dutch painter Rembrandt (1606-1667) who must have painted it after making thorough researches. The painting is now hung in the Washington DC(USA) National Gallery of Art. A photo copy of this picture is given as Plate No. 22.

The plate given on page 112 of *Jesus Nicht am Kreuz Gestorben* is entitled as the "Heart Action after the Descent from the Cross." The writing (in German) above the picture means as follows:

"The right arm shows totally different blood streaks from those on the left arm. They run along the arm, proving that it was hanging vertically."

The writing (in German) below the picture means as follows:

"The blood streaks on the left arm correspond exactly to the flowing direction of line No. 1 (in sketch No. 2, under description of Plate No. 21) from the nail-wound which, with about 43° to the perpendicular could not possibly have originated from the crucifixion position."
23. THE IMPRINT MADE BY THE FRONT OF JESUS’S BODY SHOWING DIFFERENCES IN BLOOD-FLOW FROM THE NAIL-WOUNDS IN THE RIGHT AND LEFT HANDS.


(i) The right arm shows totally different blood streaks from those on the left. They run along the arm proving that it was hanging vertical.

(ii) The blood streaks on the left arm correspond exactly to the following direction of line No. 1 (in sketch No. 2 under description of photo No. 21 from the nail-wound which is about 43 degrees to the perpendicular, could not possibly have originated from the crucifixion position.
24. BLOODSTAINS FROM THE SPEAR-WOUND ON THE RIGHT SIDE OF THE CHEST OF JESUS

—Jesus Nicht am Kreuz Gestorben, p. 138
In the handling of the body at the "descent" from the Cross (see Plate No. 22), it is obvious that the wounds on all parts of the body started bleeding afresh. The left arm was apparently used as a hold from above, at about 43° diagonally overhead; hence the corresponding streaks of blood-flow on the left arm. Entirely different are, however, the blood streaks on the right arm, which run almost parallel to it, thus proving that the right arm was either hanging vertically downward, or also used as a hold from above and vertically kept upwards.

In both cases the blood must have been fresh, for otherwise, it would not have been absorbed by the linen of the Shroud. This hemorrhage during the period of descent clearly indicates the heart-action in the body.

*Plate No. 23.* This plate shows the imprint of the front of the body of Jesus on the Shroud. The following points may be noted in it:

(a) On the forehead can be seen the blood-marks of the puncture wounds made by thorns.

(b) The right cheek looks somewhat swollen.

(c) On the right side of the chest can be noted the sign of the wound left by the spear thrust made by the Roman soldier.

(d) On the left top part of the chest can be seen the puncture mark made by the point of the spear. These two wounds can give an idea of the angle of the thrust of the spear.

(e) The blood-flow marks from the wounds in the hands where the spikes were driven through.

(f) The marks of scourging on the body (especially on the back seen in another plate) as indulged in by the Romans.

(g) Blood-marks on the feet from the spike wounds.

*Plate No. 24.* Here that portion of the chest of Jesus is shown which is imprinted on the shroud, and on which the wound made by the spear is also indicated. On the right side of the chest can be seen the spear wound, from which two lines are shown going

—Jesus Nicht am Kreuz Gestorben, p. 140
26. X-RAY PICTURE OF THE CHEST OF A FULLY-GROWN MAN WITH A SPEAR BLADE LAID ON IT TO SHOW THE ANGLE OF THRUST

— Jesus Nicht am Kreuz Gestorben, p. 142
upward to the left top part of the chest, where they end in a small crescent-shaped wound, where the sharp point of the spear had pierced its way out. This spear-wound is quite distinct from all other body wounds. One particular point may be noted here that if a horizontal line is drawn from this wound mark towards the left side of the body, the line of thrust of the spear would make an angle of 29° with it. Below this main plate are shown two small pictures of the blood-flow marks of this spear wound on the Shroud. On the right side is the mark as seen on the Shroud itself, while on the left side is the "positive" picture of the same blood mark.

Plate No. 25. In this plate is shown the surgically opened-up chest of a man of about forty years of age, and the relative position of the various organs is also shown. Between the fifth and sixth rib is shown the spot (in a cross shape) where the spear thrust was made; then by means of two lines is shown the direction which the spear-thrust took through the body. The horizontal line from the spear-wound to the left side of the body is marked 0° (zero degree). This line, it may be noted, passes over the topmost part of the heart. However, the line of the spear-thrust, going upward, makes an angle of 29° with the horizontal line. This at once makes clear the fact that the spear-thrust made by the Roman soldier on the right side of the chest, missed the heart completely.

Plate No. 26. This plate shows an X-ray picture of the chest of a person of about the age and body of Jesus, and on it the blade of a spear as used by the Roman soldiers in the time of Jesus, has been placed at an angle of 29°, as indicated by the imprints and as explained above. It is clear from the plate that the spear-blade is pointed upward and away from the heart. Whether the size of the heart is big or small does not make any difference. This X-ray test was made by the noted German scientist Dr. Hynek.

Note (1)—The reason why Kurt Berna has laid so much emphasis on the spear-thrust not damaging the heart is the fact that in the Gospel of St. John it is stated that after Jesus was
reported to have expired on the Cross, a Roman soldier made a spear-thrust in the right side of the chest of the body of Jesus was still nailed to the Cross; and according to John (19 : 34); 
"....forthwith came there out blood and water." Since the flow of blood indicates a person still alive, the Christian historians and religious leaders have gone to considerable pains to prove that the point of the spear must have pricked that inside chamber of the heart where some liquid blood was still accumulated; and it was that blood that flowed out. But Jesus, they claim, had then been dead already for some two hours past. Kurt Berna has proved that the heart was not pierced by the spear at all and that the flow of blood could only be due to the beating of the heart (however slow) of a person still alive.

Note (2)—The Evangelists, who wrote the original Gospels, were particular and careful in describing the apparent death of Jesus on the Cross in words which could be translated to mean that Jesus gave up his ghost to the keeping of God. They did not use the word for “death” as such, but the latter-day translators translated the passage to mean that he died or expired while still on the Cross. But after careful inspection of the imprints on the Holy Shroud, Pope Pius XII took up a position in between the two, that is, Jesus had neither died nor was he alive. However, it is obvious that “death” as such only occurs when the heart-beating and circulation of blood in the body has completely and finally stopped, and deterioration in the body cells has already started. But since in the case of Jesus, fresh blood still flowed after he was taken down from the Cross, hence he could not have been dead. It may also be borne in mind that, in the time of Jesus, nobody knew about the nature and essentials of blood circulation in the body. To them, when breathing stopped, a person was taken to be dead. In the case of Jesus, the spear-thrust had probably somewhat damaged his lungs, so the stopping of breathing was quite possible, but the heart was still beating.

Note (3)—St. Paul had thought of and adopted the doctrine of Jesus Christ having died on the Cross and being resurrected afterwards, and this became the confirmed doctrine of the Christian Church. But the investigations made about the
imprints of Christ’s body on the Shroud put the Church in difficulties. Pope John XXIII had made a proclamation on June 30, 1960, which was printed in an issue of the Vatican newspaper, Osservator Romano dated July 2, 1960, under the title “Complete Salvation through the Blood of Jesus Christ,” in which the Pope informed and directed all the Catholic Bishops to believe and to propagate that the complete salvation of the human race lies through the blood of Jesus Christ, and the death of Jesus Christ is not essential for this purpose. He had apparently sought support from verse 7, Chapter 1 of the First Epistle of John; and from verses 18 and 19 of the First Epistle of Peter; although, in verse 21, Peter makes the resurrection of Jesus after death, to be the foundation of the faith.

The Christian Church had caused a General Council of the Church dignitaries to be appointed in A.D. 325 in which certain Doctrines were made to be the foundation of the Christian Church, and belief therein was made essential for one to be a Christian. This is known as the Nicene Creed. Under this, the confirmed doctrine of Atonement may be explained as follows:

(i) Adam (and Eve) committed a Sin, and this Sin was inherited by their descendants.

(ii) The attribute of “Justice” in God demanded that a sin must be punished, for the wage of Sin is death.

(iii) God sent his son Jesus Christ to this world, so that he may die on the Cross an “accursed” death, and after spending some time in Hell, atone for the Sins of the human race, and then be resurrected again.

From the above it will be seen that the mere shedding of the blood of Christ on the Cross is not enough, for he must die and spend some time in Hell in order to atone for the sins of the human race. In this book we have sought to prove that he did not die on the Cross.

Note (1)—The original Gospels were written in the Aramaic language which was spoken in the time of Jesus. There was later on translated into the Greek language. The authentic Latin translation of the Scriptures, as authorized for the Catholic Church by
the Council of Trent in or about 1563, is known as "Vulgate" issue of the Holy Bible. Martin Luther, the founder of Protestant Christian Church, also translated his version of the Holy Bible from the Vulgate issue. From this other translations in various languages were made. It is unfortunately true that, while translating, some terms and words were given wrong meaning and twisted out of shape, while some were omitted or interpolations made. In some cases even the misplacing of a punctuation mark like the comma has changed the meaning of the statement altogether. An interesting example of this is given below:

In verses 39 to 42 of Chapter 23 of the Gospel of St. Luke, is given an account of the two thieves who were crucified at the same time as Jesus. One of them had addressed Jesus in derision and had asked him that if he was a Messiah, he should save himself and those two thieves also from being crucified. On this the second thief remonstrated with him and told him that Jesus had done no wrong and that they should fear God for they would be rewarded according to their deeds. Then he beseeched Jesus—"Lord, remember me when Thou Comest into the Kingdom." On this Jesus said unto him—"Verily I say unto thee, Today shalt thou be with me in Paradise." But in the original copies of the Gospels this sentence is not written like the above, but it is given as follows:

"And Jesus said unto him, Verily I say unto thee today, Thou shalt be with me in Paradise!"

By shifting the comma from after "thee" to after "today" (where it should be) the meaning is entirely changed. The first sentence (as in present-day Gospels) means that both Jesus and the good thief would die that day and will be in Paradise together. While the second sentence means (and this is what Jesus actually meant to say) that Jesus is giving good tidings to the said thief that in the other world (after they have died, whenever that may be) they would both be together in Paradise. From the present-day version of the Gospels the unscrupulous translators have indirectly sought to prove the death of Jesus Christ on the Cross.
(2) Kurt Berna has made some other interesting but true observations. He says that as Christianity spread in different countries of the world, the local Christian converts therein made pictures and statues of Jesus Christ, as they wanted him to look. Jesus Christ was an Asiatic Jew, whose facial features are well known. Yet in two European countries, he was depicted as a person, with white complexion, golden hair and blue eyes. In Negro regions, Jesus was shown as a black Negro, with flat nose, thick lips and crinkly hair. A Chinese Christian conceived of him as a Mongolian, with yellow complexion, flat nose, high cheekbones and slanting eyes. But all these misconceptions were once and for all put right by the preservation of the Holy Shroud (as willed by God) where the body imprints of Jesus Christ not only show to the world how he actually looked (a handsome figure of a man with Jewish facial features but with dignity and grace written all over his face). Besides, the imprints of the body on the Shroud showed all the suffering, and wounds that were inflicted on him; but first of all it proved that Jesus Christ did not die on the Cross; so a serious and misleading conception was set right.

Kurt Berna further observes that there is only one noted human being about whose facial features or body characteristics there could be no basis of controversy at all and that is the sacred person of the Prophet Muhammad (may God's peace and blessings be on him); for in Islam it is prohibited to make any picture of the Prophet just as it is prohibited to depict Almighty God in any shape or form.
Appendix E

THE ESSENES SECT AND JESUS

Dead Sea Scrolls were first discovered in 1947, in the caves near the Dead Sea, in Jordan.

The Scrolls show that ideas in many respects, similar to those of the Christian Gospel, were current among Jewish Sects before and during Jesus’s time.

The Jews were a Middle-Eastern people, probably of mixed origins, who had coalesced around a monotheistic religion. They themselves treasured the tradition that, as an organized people, they originated in a mass escape of slaves from Egypt (under Prophet Moses) in about B. C. 1500. The escaped slaves looked back to a still older tradition, that of Prophet Abraham, who had bequeathed to them the idea of an invisible God.

The Pharisees, possibly the most potent and inventive religious thinkers of all time, working by reason rather than by inspiration, refined and interpreted tribal traditions and scriptures to produce “Torah”—the rules which a righteous man should obey. They proclaimed the immortality of the Soul and said the invisible God cared not just about the tribe, but about every human individual.

In the New Testament dialogues in which Jesus scored off them, they are shown as stiff and even stupid. However, the differences were only peripheral, for on the fundamental questions of the nature of God, or of man, or on the relationship between them, there is no sign of disagreement.

The Pharisees had nothing to do with the crucifixion. They had permeated Jewish religion and won control of education, which existed on a generous scale. They had established the synagogues as the normal place of worship for devout Jews. It was a place to meet for prayers, sermons, and scriptural reading. The sacred object within was a scroll of the scriptures, which was lifted up and ceremoniously kissed. The leader of the synagogue was the rabbi, who was a teacher, not a priest. Jesus as a boy would have had a pharisaic education at the synagogue.

The vast temple of Jerusalem was rebuilt immediately before Jesus's birth, by Herod the Great, who ruled Judea as client king of the Romans.

The Jews considered themselves the chosen people of God; but then why did He allow the Jews to live in subjection to pagan Rome? The answer to this logical difficulty lay in the doctrine of the Messiah, a miraculous leader who was to arise to free Jews from bondage. He would be divinely inspired but not actually divine, as there was only one God. The one certainty about the Messiah was that the prospects of his arrival made the Jews difficult to govern; and hence there was trouble and rebellion every now and then, with the great rising of A.D. (6, coming as a climax).

According to the Gospel, many disciples regarded Jesus as a Messiah or a political leader. Jesus's statement—"My kingdom is not of this world,"—was taken to mean that Jesus would beat the Romans, not with ordinary swords and spears, but by miraculous means. Pilate (the Roman Governor) was at pains to have a notice pinned to the execution cross—"This is the King of the Jews," so that Jesus's death would have a maximum deterrent effect.

However, there were Jews who, instead of fighting Rome or accepting compromises, decided to withdraw from the main turbulent stream of Jewish life and to live in detached communities in the desert. All that has previously been known about them were references principally by Josephus, Pliny and Philo of Alexandria, to a withdrawn sect called Essenes or "holy ones." The discovery of Dead Sea Scrolls in 1947 confirmed this.
The members as grave silent men, wearing white robes, lived a communal life and attached importance to abstinence from sex. They practiced ritual washing akin to baptism. They dabbled in fortune-telling and faith-healing. Their ceremonies included a ritual meal, with the presiding official blessing bread and wine.

The Gospels are silent about what Jesus did before starting public teaching at or around the age of 30. The teachings of Jesus in many respects were similar to the Qumran Sect (Essenes). According to Renan’s Life of Christ, p. 34, both Jesus and John the Baptist belonged to this sect.

“Jesus had been admitted into the order (Essene) at the time with John (the Baptist) in their years of early manhood.” (Crucifixion by An Eye-witness, p. 35).

Essenes had the same beliefs as the Ebionite Church, which was headed by James the Just, brother of Jesus. They believe Jesus to be a human child, born in the normal way to Mary and Joseph. Ebionite had their own Gospel.

In short, the Essenes were members of a strict secret order, who would not contact non-members; who hated the wicked; who knew the healing virtues of herbs and minerals (Ency. Biblica, Col. 1938); who were distinguished by their long white garments and who had their monastic lodges in uninhabited places and central houses in villages and towns. To this order did Jesus belong, and was, perhaps, one of its leaders.

A peculiar feature in the life of Jesus was his habit to withdraw himself at different times for prayers in the mountains (Matt., 14 : 23; 15 : 29; Mark, 13 : 3; Luke, 21 : 37; John, 8 : 1). When Jesus was afraid for his life he took shelter in an unknown place (John, 10 : 35-40).

It is a peculiar fact that after his alleged resurrection, Jesus always greeted people by saying: Peace be unto you (John, 20 : 19, 21, 26; Luke, 24 : 36)—a sign of recognition peculiar to the Essenes (The Crucifixion by An Eye-Witness, p. 22).

Joseph of Arimathaea, who was unknown to the disciples and was described by John as secret disciple of Jesus, belonged to the
Essenes order (*Jewish Ency. Vol. 8, p. 250, See John, 19 : 38*). Nicodemus, another member of the Order, used to come to Jesus *secretly* by night (John, 3 : 1-2). We are told that Mary Magdalene on looking into the Sepulchre found two angels *in white*, sitting in it (John, 20 : 12); and Peter found the linen clothes neatly wrapped together in the Sepulchre (John, 20 : 6-7).

And lastly, Jesus himself appeared to his disciples in the mountains of Galilee in raiment ... *"shining exceedingly white like snow"* and warned Peter to keep it a secret (Mark, 9 : 3; Matt. 17 : 1-2; Luke, 9 : 29).

Edersheim in his *Life and Times of Jesus the Messiah*, while referring to a white house, "On top of this very hill which belonged to the Essenes," says that "*While engulfed in the clouds, Jesus went into this house.*" Balvidt also says that Jesus went to an Essenes lodge, which exists till today on the top of the *Mount of Olives* and he rested there. Bernecke asserts further that thereafter Jesus long continued to work for the welfare of the Jews in far-off lands.
Appendix F

THE NAZARENE SECT¹

It has been shown that quite a number of the early and true Jewish followers of Jesus, in the early decade after his death, regarded him as another prophet of Israel, and denounced Peter and Paul for preaching his message to the Gentiles.

Now extraordinary new light has been cast on the beliefs of one such sect of Jewish Christians known as the Nasoreans or Nazarenes, in the form of a medieval Arab manuscript discovered in the Archives of Istanbul. It was written by the tenth-century Muslim theologian Abdul Jabbar. It also contains Arabic translations of a much older Syriac account of Nazarene beliefs, probably dating from the fifth century and presumably written by the members of the sect. The Nazarenes who claimed descent from Jesus’s first disciples were driven out of Palestine into Syria around A.D. 62 after a bitter quarrel with other Christians.

The Book was unearthed by Dr. Samuel Stern, a Scholar in Islamics from Oxford who mentioned it to Sholome Pines of the Hebrew University. On studying it, the Biblical scholar David Flusser of Jerusalem’s Hebrew University, one of the world’s experts on early Church history, calls the discovery "as important for the story of the first Christians as the Dead Sea Scrolls were for understanding the pre-Christian background."

According to this book, the Nazarenes regarded Joseph as the natural father of Jesus, whose passion and death were proof that he was simply a great prophet and a righteous man. On the grounds that Jesus himself was an observant Jew, the Nazarenes

¹. *Time* (U.S.A.) 15 July 1966 (gist only).
practiced circumcision, abstained from eating forbidden food, faced towards Jerusalem when praying, and observed the Sabbath on Saturday instead of Sunday. The Nazarenes refused to celebrate Christmas, which they regarded as a pagan feast. They also charged that Paul heretically substituted Roman customs for the authentic teachings of Jesus, and falsely proclaimed him to be God.

The book also gives several new sayings of Christ, and one such goes as follows: "I shall not judge men nor call them to account for their actions. He Who sent me will do this."
Appendix G

THE SECOND COMING OF THE MESSIAH

We read a saying of Jesus Christ in the Gospel of St. John 14:3—"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Incidentally, Lord Krishna of the Hindus of India is also reported to have made a similar claim of reappearance in the world:

"Whenever there is decay of dharma (true religion) and pre-dominance of unrighteousness, I myself come forth, for the protection of the good, and the destruction of the evil-doers, and for the sake of firmly establishing righteousness and truth, "I am born from age to age" (Bhagavada Gita, Ch. 4, Verses 7, 8).

Five thousand years have passed since Krishna held out this promise to his followers but not even once he made his appearance (in his own person) to make good and redeem his promise. Likewise almost two thousand years have gone by and many generations have come and disappeared from the surface of the earth, but Jesus has not descended (in his own person) from his supposed seat on the right hand of God in heaven.

But these holy persons spoke under inspiration from heaven, and their words and promises could not be false. The trouble, however, arose from the fact that, where as they spoke in the language of metaphor and figure of speech, the sticklers of the letter cling pertinaciously to the literal meaning of their words and failed to appreciate their true intent. For the descent or second advent of a person mentioned in the previous scriptures, does
not mean the coming of the same person but only the appearance of another person in the power and the spirit of the person prophesied about.

The above interpretation is corroborated by the Bible itself. Now the Jews held the belief that Elijah was taken up alive to the heaven and that he would reappear before the advent of Christ. When Jesus claimed to be the Messiah, the Jews raised this objection against him; but we learn from Matthew (17:10-13) and Luke (1:17) that Jesus explained to them that this only refers to a person who would go before him in the spirit and power of Elias; and that such a person was John the Baptist.

Now in the books of Hadith (sayings and traditions of the Holy Prophet) such as al-Bukhari and al-Muслиm, there are prophecies of the second advent of Jesus Christ. But Jesus having died a natural death cannot come back to this earth again, so the coming of Jesus Christ would only mean the raising of a Mujaddid (a rejuvenator of the faith and a reformer) amongst the Muslims, who would come in the power and spirit of Jesus Christ. This would be particularly so as he would be entrusted not only with the clearing up of the name of Islam and refurbishing its teachings but also to prove with irrefutable arguments the falseness of existing beliefs and doctrines of Christianity as established by Paul.

Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam (See plate No. 27), laid claim under Divine instructions to be the Mujaddid of the fourteenth Century Hijrah¹; and that spiritually his meritorious qualities resemble

---

1. The Divine arrangement for appointing a Mujaddid in Islam at the turn of each century (A.H.) has been mentioned in Abu Dawud—one of the six authentic books of Traditions and Sayings of the Holy Prophet Muhammad. The words go as follows:
   “Most surely Allah will raise from this community (Muslims) at the head of every century (Hijrah) one who shall revive the faith.” (Abu Dawud Sulaiman (d. A. H. 275) Kitab-al-Sunnah Ch. al-Malahim (Printed at Ansari Press, Delhi, India, Vol. 2, p. 241).
   Muslim history has vindicated the truth of this Divine promise as Mujaddids did appear; some of whom like Imam Ghazali (450-505), Imam Ibn Taimiyyah (661-728 A. H.), al-Shaikh Ahmad of Sirhind, Mujaddid
those of Messiah, son of Mary and that each one of them bears a very strong resemblance and close affinity to the other but not as a full-fledged prophet, for that status ended with the Holy Prophet Muhammad who was the last of the Prophets of God. Now only Mujaddids would be sent at the beginning of each century of Hijrah who would renew and defend the faith of Islam and propagate it.

Incidentally, it was Hazrat Mirza Ghulam Ahmad, the Promised Messiah, who, coming to learn about the tomb of Yuz Asaf in Srinagar, instituted research work as to when, why and how Jesus Christ and his mother left Palestine after the incident of Crucifixion, and traveled over land and finally came and settled in Kashmir. In A.D. 1899 he finally wrote a book entitled Masih Hindustan Main (Christ in India); and quoted from the then available books on the subject. It first drew the attention of the Urdu-speaking public in India, about the final visit of Jesus Christ to Kashmir, and his living and preaching there to the “Lost Tribes of Israel;” and finally dying there at the good old age of 120 years, and being buried there in Srinagar. It is a pity that he could not advance his research work much in this line for various reasons. However, the subject became a live issue then; and years later his followers carried on the good work in earnest; and the book Jesus in Heaven on Earth by the late Khwaja Nazir Ahmad, Bar-at-Law, has proved a masterpiece on the subject.

[Note.—In the Urdu daily Nawa-i-Waqt (Lahore/ Rawalpindi) of September 3, 1973), a news item by A.P.P., (New Delhi, September 2, 1973), appeared, which translated reads as follows:

---

Alf Thani (A. H. 971-1034) and Shah Wali Allah, Muhaddith Dehlavi (A.H. 1114-1176) claimed as such in their writings.

For the fourteenth century (Hijrah), now almost coming to its end, no one except Hazrat Mirza Ghulam Ahmad claimed to have been appointed a Mujaddid as such. In this connection the Quranic verses 24 : 55 and 9 : 119 should be kept in mind.

The second advent of the Messiah has been mentioned in the reports of the Holy Prophet. In al-Bukhari alone, Abu Hurairah reports it at three different places, one of which is in Kitab al-Ambiya (60 : 49). Herein the words are: “your signs to appear in this connection, have all been fulfilled.
A Disputed Grave in Occupied Kashmir. Dr. F. H. Hasnain, Head of the Dept. of History of the Kashmir University, is impressing upon the Governments of Kashmir and Bharat the advisability of digging the disputed grave in Mohallah Khanyar, Srinagar, which the Kashmiris in general believe to be that of a great holy man, Yuz Asaf by name, and which a certain sect of Muslims believe to be that of Jesus Christ who, they claim, escaped death on the Cross and repaired to Kashmir regions and finally died a natural death. Dr. Hasnain opines that, “Hazrat 'Isa did come to Kashmir to preach his mission to the (Lost Tribes of) Israelites who had migrated to these parts earlier.”

In the English weekly The Week End of 17-24th, July 1973, (Published from U.K.) Mr. Ronald Camp has written an article on the subject and has seconded the proposal of Dr. Hasnain as it would most probably reveal clues and evidence to solve the mystery of this tomb, and settle the disputed claim about Jesus Christ once for all.]
HAZRAT MIRZA GHULAM AHMAD, ORDAINED MUIJADDID OF ISLAM (FOURTEENTH CENTURY HIJRAH) AND THE PROMISED MESSIAH
Bibliography

WORKS OF REFERENCE


(6) Syed Ahmad Dehlvi, Farhang-i-Asafiyah (Hyderabad-Deccan, India, 1908).


(9) Sahih Bukhari, al-Jamiʿal-Masnad (Sayings and Traditions of the Holy Prophet Muhammad) by Imam Muhammad bin Ismail (A.D. 256) (Urdu translation and commentary by M. MuhammadʿAli), 1926.

(10) Abu Dawud, Sulaiman, Kitabul Sunan, (A.D. 275) (Sayings and Traditions of the Holy Prophet), (Ansari Press, Delhi, India)


**CHRISTIAN LITERATURE**


(2) *The Creed of Christendom* (Trubner & Co. 1877).


**GENERAL**


(5) Basharat Ahmad, Dr., *Birth of Jesus* (Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, 1929).


Index

[The following oft-recurring words have been omitted from the "Index":

Aaron, 23, 75
Abraham, 9, 23, 45, 46, 160
Abdul Jabbar, 164
Abu Dawud, 7, 167 (1), 171 (Sunan)
Abu Huraira
Acta Thomae, 69, 70, 73, 75, 83, 84, 87, 106, 173
Afgans, 52, 56, 56 (2), 57, 58, 59, 75, 175
Afghanistan, xvii, 52, 56, 58, 60, 61, 63, 64, 85, 105
Ahmad, xvii, xviii, x viv, xx, 48, 50, 57, 77, 90, 167, 167 (1), 168, 171, 173, 174
Aishah (Ayesha)
Al-Kitab, Sitta
(Sihah-Sitta)
Ali, xviii, 23 (3), 24, 32 (2), 57, 82, 90, 104, 171, 172, 173
Aloes, 31
Andra, 82
Angel Gabriel, 105
Anne de Lusiguan, 119
Assyric & Assyrians, 51, 53
Avicenna
(Canon of) 32
Baal, 105
Babylon, 53
Bactria, 53
Baltistan, 87
Balagir, 90
Barnabas, the Gospel of, 48, 49
Barbet, Pierre, 130, 132, 133
Berna, Kurt, 135
Bhavishya Maha Purana, 107
Bhuj, Raja, 99
Bhagavat Gita, 116, 166
Bukhari, 167

176
INDEX

Cabul, 72
Calamina, 71
Cathedral of St. Etienne, 119
Cochin, 72
Chamberty, 119
Clement VII, 120
Colson Rene, 129
Comforter, 44, 110
Constantine, 34
Constantinople, 118
Cyprus, 48
Cyrus, 52

Damascus, 84
Darius, 53
Dead Sea Scrolls, 161
Delage Yves, 128
Duke of Savoy, 119

Ebonite Church, 162
Edessa, 71
Elias, 47
Ernie, Comm. G., 21
Essenes, 37, 109, 160
Eusibius, (of Caesarea), 38

Fatimah al-Zahra, 105
Fatimids, 23
Fra Marino, 49, 124

Galasian decree, 48, 70
Geoffrey de Charny, 119
German Research Convent, 135
Ghazni, 85
Gethsemane, Garden of, 28, 36
Ghulam Ahmad Mirza, 170
Gilgit, 87
Golgotha, 27
Gondaphares (Gudnaphar), 73, 75,
83, 106, 107
Gopadatta, Raja, 99, 103, 106, 108
Gregory XIII, 120

Hagar, 45
Hawari & Hawariyun, 40
Herod, 8

Holy Spirit, 22
Himis, 62
House of Savoy, 132
Harash (Raja), 87
Ibn-i-‘Abbas, 41
Isaiah, 51
Isa Masih, 62, 100
Ishmael, 46
Jalalabad, 85
John, the Baptist, 47, 108
Jeroboam, 51
Jonah, 25
Josephus, 1, 9
Joseph of Arimathaea, 30, 31, 33,
84, 117
Judah, the Kingdom of, 51
John (Pope) XXXIII, 135, 156
Julius II (Pope), 120
Juggernaut, 63

"Kallenstoff-14" Carbon Test, 137
Kashmir, 57, 59, 61, 63
Khanyar, Mohalla, 87, 104
King of the Jews, 161
Krishna, 166
Kulhana, Pandit, 87, 106

Ladakh, 61
Lhasa, 61
Leo, 120
Lis francs Space-line, 131
Lorinzo, Ferri, 123
Lost Tribes, 51, 56, 64, 109, 168
Lultadutta (Raja), 103

Madras, 71, 82
"Mai Mari da Asthan", 76, 82
Malabar, 70
Mandake, 28, 115
Marham-i-Isa, 32
Mary Magdalene, 28, 67, 112, 114
Mauhamana, 48
Moses, 46
Mount Solomon, 101
Murree Hills, 76
Muslim, Al, 167
Marguerite de Charney, 119
Myrrh, 27, 128

Nadir Shah, 56
Najran, 24
Nasiruddin Syed, 95
Nazarene Sect, 164
Nebuchadnezzar, 52
Nepal, 63
Nicodemus, 31, 33
Nisibis, 73, 84, 85

Palmyra, 122
Paraclete, 43, 45, 50
Paul II, 120
Paul VI, 121, 133
Passover, 117
Persia, 63
Pilate, Pontius, 9, 25, 30, 117, 161
Pius VII, 121
Pius XI, 121
Poor Clares of Chamberty, 119, 122

Rajatarangini, 87, 101, 106
Rauzabal, 104
Rembrandt, 149
Richardson, Captain, 81
Robert de Clares, 118
Ruh Al-Qudus, 22
Sadruddin, Sultan, 88
Sakas, 99, 107
Saint Issa, 62

Salivahana, 100
Sandaruk, 74
Sumaria, 51
Secundo Pia, 121
Shamsuddin (Sultan), 88
Shah-i-Hamdan, 88
Sholabeth (Ceylon), 90
Shehdev, Raja, 88
Shroud, the Holy, 117, 118, 120, 121
Sixtus IV, 120
Sixtus V, 49
Solomon, 57
Space of Destot, 131
St. Mary of Blachernae, 118
Srinagar, 88
Suspended Animation, 114
Sutta, 99

Thulth Script, 103
Takht-i-Sulaiman, 60, 100, 103
Taxila, 70, 73, 83, 85
Tertia (Queen), 82
Thomas, Judas, 29, 67, 69
Tibet, 63

‘Umar bin Abdul Aziz, 87

Viyas ji, Maharishi Vaid, 95
Vignon, Paul Joseph, 128
Yuz Asaf, 85, 87, 88, 104, 169
Yusu Marg, 87

Zachariah, 53
Zain-ul-Abidin, Sultan, 103
List of Illustrations

1. MUSLIM AND ANCIENT JEWISH GRAVES AT SRINAGAR, KASHMIR

2. ROUTE TAKEN BY JESUS DURING HIS FIRST VISIT TO EASTERN COUNTRIES (INDIA, ETC.)

3. THE REPUTED TOMB OF MARY AT MURREE HILLS, PAKISTAN
   (a) Lying next to the wall of the Defense Tower before repairs. (b) After repairs.

4. TOMB OF MARY AT MURREE HILLS, PAKISTAN
   (a) The same rebuilt—lying next to the wall of the Defense Tower. (b) Rebuilt when Television Tower replaced the Defense Tower.

5. FACSIMILE OF REMARKS BY SECRETARY OF MUNICIPAL COMMITTEE, MURREE ABOUT THE SACREDNESS OF THE TOMB OF MARY
   (For Transcription see p. 128)

6. FACSIMILE OF STATEMENT OF A HINDU PRIEST OF THE SHRINE OF THE TOMB OF MARY
   (For Transcription see p. 128)

7. ROUTE OF SECOND JOURNEY OF JESUS TO KASHMIR

8. THE ROD OF JESUS (Three views)

9. THE TOMB OF JESUS IN SRINAGAR—KASHMIR
   (a) An old photograph of the Tomb. (b) A recent photograph of the Tomb.

10. TOMB OF JESUS AT SRINAGAR, KASHMIR
(a) Wooden sarcophagus of the Tomb. (b) Window of the basement where the actual grave lies

11. TOMB OF JESUS IN SRINAGAR, KASHMIR
   (a) Inner chamber. (b) The grave of Jesus in the inner chamber. (c) The notice-board at the Shrine.

12. PLAN OF THE CHAMBER HOUSING THE TOMB OF JESUS

13. TAKHT-I-SULAIMAN—THE THRONE OF SOLOMON
   (b) Tomb of Absalom in the Valley of Josephat, Palestine.

14. FACSIMILE OF A FOLIO FROM TARIKH-I-KASHMIR

15. FACSIMILE OF DECREE ISSUED BY THE GRAND MUFTI OF KASHMIR

16. AN ARTIST’S VIEW OF HOW THE BODY OF JESUS WAS LAID ON THE SHROUD

17. HOLY SHROUD SHOWING THE IMPRINTS OF THE BODY OF JESUS


19. THE BLOODSTAINS ON THE LINEN INDICATING THE FLOW OF BLOOD FROM THE WOUNDS CAUSED BY THE CROWN OF THORNS

20. VARIOUS INJURIES ON THE BODY OF JESUS AS SEEN ON THE IMPRINT ON THE SHROUD

21. THE BLOODSTAINS FROM THE NAIL-WOUNDS ON JESUS’ LEFT HAND

22. FACSIMILE OF THE PAINTING ‘THE DESCENT FROM THE CROSS’ BY REMBRANDT

23. THE IMPRINT MADE BY THE FRONT OF JESUS’ BODY SHOWING DIFFERENCES IN BLOOD-FLOW FROM THE NAIL-WOUNDS IN THE RIGHT AND LEFT HANDS

24. BLOODSTAINS FROM THE SPEAR-WOUNDS ON THE RIGHT SIDE OF THE CHEST OF JESUS

26. X-RAY PICTURE OF THE CHEST OF A FULLY-GROWN MAN WITH A SPEAR-BLADE LAID ON IT TO SHOW THE ANGLE OF ITS THRUST

27. HAZRAT MIRZA GHULAM AHMAD, ORDAINED MUJADDID OF ISLAM (FOURTEENTH CENTURY HIJRAH) AND THE PROMISED MESSIAH
Captain G. Bennet Dore
Secretary, Municipal Committee, Murree

[Plate No. 5]
To The Commandant, Murree Depot.
No 849 Dated, Murree, the 8th July, 1931
Subject: Tower-Pindi Point
Sir,

Reference to your letter No. 46/11/SSO dated the 3rd July, 1931, on the above subject, I have the honor to inform you that after investigation it is found that the land round the Tower is sacred to Mohammadans for which reason the villages have put up a flag staff on the tower.

I have etc.,

Captain, Secretary, Municipal Committee, MURREE.

No. 925 Dated, Murree, the 14th July, 1931
Sir

Reference your No. 46/14/S.S.O. dated 10/7/31.
On further investigation it is found that:
(a) There is a Hindu Shrine near the Magazine Tower at Pindi Point, where they go to pray if there is a shortage of rain, but they claim no rights to the Tower itself.

Reference to the flag, it seems to have been put up by some Mohammadans from Nambal village, but as the Tower is your property they have no right to do this and I suggest that you have it removed at once.

Captain, Secretary, Municipal Committee, MURREE.
[Statement of Pandit Sita Ram, Pujari, Mari Mai:—“My father was a Hindu priest before me; now I am doing that Job. Both Hindus and Muslims come here with their offerings at the Shrine (at Pindi Point). The offerings such as sweets are distributed there and then but I keep the money for myself. There are two pathways to the shrine. One straight up from the post office and the other from the opposite side. Previously there was no hitch in the way. This shrine dates back from the time of Raja KIRAN,\(^1\) and is a sacred place for the Hindus. The Muslims also come here and pray. This shrine must not be demolished. Signed. Pandit Sita Ram, countersigned the Tehsildar

Dated July 30, 1917 A.D. (Revenue Officer)]

---

1. There have been several Hindu Rajas bearing this name and title. This particular raja apparently belonged to the early Christian Era.