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Lost tomb of Jesus

Rāwalpindi : Pakistan | Jan 20, 2009 at 1:57

AM PST

By [RajaJango](#)

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ancient casket inside Roza Bal



Roza Bal is the name of a shrine located in the Khanyar district of Srinagar, in Kashmir, India, venerated by some Muslims, Hindus and Buddhists. It is believed to be the final resting place of a Prophet named Yuz Asaf. Many ancient scriptures and some other

facts suggest that Yuz Asaf is in fact none other than Jesus himself.

Nicolai Notovich, a Russian scholar, was the first to suggest that Christ may have gone to sub-continent. In 1887, he visited a Buddhist monastery near Zoji-la pass where a monk told him of a bhodisattva saint called "Issa". Notovich was stunned by the remarkable similarities of Issa's teachings and martyrdom with that of Christ's life, teachings and crucifixion.

After crucifixion, the first trail of Jesus is found in the Persian scholar F. Mohammed's historical work "Jami-ut-tuwarik" which tells of Christ's arrival in the kingdom of Nisibis (now known as Nusaybin in Turkey). The same is found in the Imam Abu Jafar Muhammed's "Tafsi-lbn-i-Jamir at-tubri." Holger Kersten who researched on Jesus being in the sub-continent, found that in both Turkey and Persia there are ancient stories of a saint called "Yuz Asaf" ("Leader of the Healed"), whose behaviour, miracles and teachings are remarkably similar to that of Christ.

More clues are drawn from the Apocrypha. These are texts said to have been written by the Apostles but which are not officially accepted by the Church. The Apocryphal 'Acts of Thomas', for example, tell how Christ met Thomas several times after the Crucifixion. In fact they tell us how Christ sent Thomas to teach his spirituality in India. This is corroborated by evidence found in the form of stone inscriptions at Fatehpur Sikri, near the Taj Mahal, in Northern India. They include "Agrapha", which are sayings of Christ that don't exist in the mainstream Bible. Their grammatical form is most similar to that of the Apocryphal gospel of Thomas.

Then there are more in The Apocryphal Acts of Thomas, and the Gospel of Thomas which are of Syrian origin and have been dated to the 4th Century AD, or possibly earlier. In these texts Thomas tells of Christ's appearance in Andrapolis, Paphlagonia (today known as in the extreme north of Anatolia) as a guest of the King of Andrapolis. It seems that Christ and Mary then moved along the West coast of Turkey, proof of this could be an old stopping place for travellers called the "Home of Mary", found along the ancient silk route. In his travels through Persia (today's Iran) Christ became known as Yuz Asaf (leader of the Healed). We know this because a Kashmiri historical document confirms that Isa (the Koranic name for Christ) was in fact also known as Yuz Asaf. The Jami - uf - Tamarik, Volume II, tells that Yuz Asaf visited Masslige, where he attended the grave of Shem, Noah's son. There are various other accounts such as Agha Mustafa's "Awhali Shahai-i-paras" that tell of Yuz Asaf's travels and teachings all over Persia. It seems that Yuz Asaf blessed Afghanistan and Pakistan with his presence also. There are for example two plains in Eastern Afghanistan near Gazni and Galalabad, bearing the name of the prophet Yuz Asaf. Again in the Apocryphal Acts of Thomas, Thomas says that he and Christ attended the Court of King Gundafor of Taxila (now Pakistan), in about 47AD, and that eventually both the King and his brother accepted Christ's teachings. Researchers claim that there are more than twenty one historical documents that bear witness to the existence of Jesus in Kashmir, where he was known also as Yuz Asaf and Issa. For example the Bhavishyat Mahapurana (volume 9 verses 17-32) contains an account of Issa-Masih (Jesus the Messiah). It describes Christ's arrival in the Kashmir region of India and his encounter with King Shalivahana, who ruled the Kushan area (39-50AD), and who entertained Christ as a guest for some time.

The historian Mullah Nadini (1413) also recounts a story of Yuz Asaf who was a contemporary to King Gopadatta, and confirms that he also used the name Issa, i.e. Jesus. There is also much historical truth in the towns and villages of Northern Pakistan to prove that Jesus and his mother Mary spent time in the area. For instance, at the border of a small town called Murree, there is nearby a mountain called Pindi Point, upon which is an old tomb called 'Mai Mari da Asthan' or "The final resting place of Mary". The tomb is said to be very old and local Muslims venerate it as the grave of Issa's Mother. The tomb itself is oriented East-West consistent with the Jewish tradition, despite the fact it is within a Muslim area. Assuming its antiquity, such a tomb could not be Hindu either since the Hindus contemporary to Christ cremated their dead and scattered their ashes as do Hindus today.

Between the villages of Naugam and Nilgme, 40km south of Srinagar, is a meadow called Yuz-Marg (the meadow of Yuz Asaf, i.e. Jesus). Then there is the sacred building called Aish Muqam, 60km south east of Srinagar and 12km from Bij Bihara. "Aish" is derived from "Issa" and "Muqam" place of rest or repose. Within the Aish Muqam is a sacred relic called the 'Moses Rod' or the 'Jesus Rod', which local legend says, belonged to Moses himself. Christ is said to also have held it, perhaps to confirm his Mosaic heritage. Above the town of Srinagar is a temple known as "The Throne of Solomon", which dates back to at least 1000BC, which King Gopadatta had restored at about the same time as Christ's advent. The restoration was done by a Persian architect who personally left four inscriptions on the side steps of the temple. The third and fourth inscription read: "At this time Yuz Asaf announced his prophetic calling in Year 50 and 4" and "He is Jesus -- Prophet of the Sons of Israel"! Christ may have travelled to the South of India also, finally returning to Kashmir to die at the age of approximately 80 years. Christ's tomb, lies in Srinagar's old town in a building called Rozabal. "Rozabal" is an abbreviation of Rauza Bal, meaning "tomb of a prophet". At the entrance there is an inscription explaining that Yuz Asaf is buried along with another Muslim saint. Both have gravestones which are oriented in North-South direction, according to Muslim tradition. However, through a small opening the true burial chamber can be seen, in which there is the Sarcophagus of Yuz Asaf in East-West (Jewish) orientation!

According to Professor Hassnain, who has studied this tomb, there are carved footprints on the grave stones and when closely examined, carved images of a crucifix and a rosary. The footprints of Yuz Asaf have what appear to be scars represented on both feet, if one assumes that they are crucifixion scars, then their position is consistent with the scars shown in the Turin Shroud (left foot nailed over right). Crucifixion was not practised in Asia, so it is quite possible that they were inflicted elsewhere, such as the Middle East. The tomb is called by some as "Hazrat Issa Sahib" or "Tomb of the Lord Master Jesus". Ancient records acknowledge the existence of the tomb as long ago as 112AD. The Grand Mufti, a prominent Muslim Cleric, himself has confirmed that Hazrat Isa Sahib is indeed the tomb of Yuz Asaf!

Courtesy: www.tombofjesus.com, BBC Documentary: Jesus in India, Jesus in India by Holger Kersten

RajaJango is based in Rāwalpindi, Punjab, Pakistan, and is a Stringer for Allvoices.
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