

Yuz Asif



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Jesus Christ is not Yuz Asif

First Edition

March 2021

So hold the truth that
has been revealed, and
give up the fabrications

Qadiani cult is not only
rejected but also
ruined.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

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وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." Al-Isra 17:81

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Yuz-e-Asif (Part I)

Jesus (AS), the son of Mary, is not Yuz-e-Asif...

This is the belief of the Qadianis that Isa ibn-e-Maryam (AS) is dead and that Mirza Ghulam Ahmad Qadiani has taken his place. At the same time, the Qadiani community also believes that the tomb of the deceased Jesus (AS) is located at Kashmir Mohalla Khan Yar in Srinagar. ([Rouhani Khazain, Volume 14, Page 4](#))

I will tell you about the tomb whose tomb it is? Who was the man whom Mirza Ghulam Ahmad Qadiani named Isa and tried his best to somehow prove that it was the tomb of Jesus?

The belief and the grave on which the castle of Qadiani community stands, that's, it is the tomb of Jesus, and Mirza Ghulam Ahmad Qadiani has come in Jesus place, Today we will not only prove this idea is wrong, but we will also completely ruin it, God Willing.

Allah says in the Qur'an that Jesus, the son of Mary, was born without a father. This is the belief of the Muslim Ummah that Jesus was born without a father, and the Qadianis will surely believe too that Jesus was born without a father. Jesus is mentioned many times in the Qur'an along with his mother's name e.g. Isa ibn-e-Maryam, Masih ibn-e-Mayam. The Holy Qur'an has also testified to the chastity of Jesus and Mary and has used words like "umm-e- siddiqah". In the Qur'an, there is also Surah Maryam in the name of Jesus' mother.

There was a disciple of Mirza Ghulam Qadiani who lived in Kashmir. When Mirza gave the doctrine of Jesus' death i.e. Jesus had died, the disciple wrote a letter to Mirza and said in this letter: There is a long grave here; it is not like the small graves of Muslims; it is a very long grave, so people remember it by the name of Prince Yuz-e-Asif. Some people say that he was a very good man, the others say that he was a saint of Allah and 'abdal', so the people call him like this, but his name was Prince Yuz-e-Asif. So he also said: Some people call it the tomb of a Prophet (AS) but most of the people know it by the name of Prince Yuz-e-Asif. Hence, it turned out a good thing for Mirza Qadiani that he saw a grave of this type. He tried his best to make this tomb the tomb of Jesus (AS). And Mirza changed the words written in this letter and called this tomb a holy tomb: "[Allah has inspired me that this tomb belongs to Jesus \(AS\)](#)." So, the disciple of Mirza Qadiani, Abdullah Kashmiri, was very upset that: I have not written to Mirza Qadiani the things that Mirza has written in this letter and attributed to me. So he said, "[This Mirza Qadiani so called promised messiah, seems a mess](#)." However, when he became convinced that the Mirza Qadiani was not the true Messiah, Abdullah Kashmiri broke the allegiance to Mirza Qadiani, and now that he wanted a Messiah, he went inside Iran and swore allegiance to the Bahai-Allah-Irani who had claimed to be the promised

messiah. When he took the oath of allegiance to Bahai-Allah, he wrote a small pamphlet there, and within that pamphlet, he wrote and said: "To all the Qadianis and Ahmadis, this is my original letter which I wrote to Mirza Qadiani; now if you compare it with the letter written by Mirza Qadiani in his book, you will come to know how many wrong things Mirza Qadiani has attributed to me."

Mirza Qadiani quotes a letter of his disciple, Abdullah Kashmiri, and a book "Ain-ul-Hayat" as proof of Jesus' tomb.

(Rohani Khazain, Volume 14, Pages 170-171, Raaz-e-Haqiqat 18-19)

Allama Muhammad Baqir has been a great Imam of Majlisi Shia. "Ruh-ul-Hayat" is his book and the Urdu translation of this book is entitled "Ain-ul-Hayat".

(Ruh-ul-Hayat, in Urdu translation Ain-ul-Hayat, by Allama Muhammad Baqir Majlisi)

In this book "Ain-ul-Hayat", the story of Bluhar and Yuz-e-Asif is narrated. About the story, Mirza Qadiani writes in volume 14 on page 170 as titled Raaz-e-Haqiqat 18 of "Rohani Khazain" that this story of Bluhar and Yuz-e-Asif is true.

Mirza says, "There are many stories in it, but they are nonsense and obscene, only this story is so true." Let's leave the rest of the stories, let's check the story of what Mirza Qadiani is telling is true, and with that, we also have to see whether Mirza Qadiani has written this truth in his books or he has written it by lying. O Qadianis, don't mind, I want to show you. Well, it goes on to say in the book further: "The author admits that this prophet was a tourist and a prince who came to Kashmir. Invite a child to your home who is a little smarter and ask him, O son! What is a prince called? Who is the real prince? The child will say that the king's son is called a prince and the king's daughter is called a princess." Everybody knows this. Of course, Mirza Qadiani should have known what a prince is?

I am telling this story briefly. It is written that Ibn Babawiyah (RA) narrated from Muhammad ibn Zakariya (RA) that a king lived in the kingdom of India with great splendor. He was a worshipper and lover of the self, every evil of the world was present in him, he worshiped idols, he treated people as he pleased, he was luxurious, he was intoxicated with immorality. He treated those who admired him well. But for many years he had no male child, meaning, he had no son. But many years later, a son was born to the king. He was convinced that the reward he received was because of those idols. The king named his son Yuz-e-Asif. He called astrologers who were experts in their art. And many of them said the king, "This child will be very good, noble and virtuous; he will bring many people to the good; the child will not only be superior and noble in this world but will also be the leader of the religious men in the hereafter. Then a man named Hakim Bluhar meets the prince who is a great ascetic, devout and virtuous man. The

prince learns some religious things under him. Now Bluhar teaches him religion. The 20 to 25 pages are saying that the prince is learning religion from him.

This book tells us that Yuz-e-Asif's father is present. Dear viewers and listeners! We have no objection to this boy, named Yuz-e-Asif, growing up to become imam, saint, qutb, qbdal, Prophet or Messenger of Allah, but he cannot be Jesus (AS), son of Maryam. According to Holy Qur'an, Jesus (AS) has no father. Despite this, Mirza Qadiani portrays a man whose father is present as Isa ibn-e-Maryam. This is against the Qur'an.

Allah says in the Qur'an: "I taught Isa ibn-e-Maryam."

(He will teach him the Book and Wisdom and the Torah and the Gospel. Al-Imran: 49)

(When I taught you the Book and the Wisdom and the Torah and the Gospel. Al-Maida:111)

Yuz-e-Asif is the king's son, whom Mirza is presenting as Isa. It is clearly written that he is learning the religion under Hakim Baluhar while Allah Almighty says in the Qur'an: "I have taught Isa ibn-e-Maryam", so this is against the Qur'an.

What Mirza Qadiani has written on page 4, volume 14 of "Rohani Khazain" is: "Jesus descended from the cross and set out on a journey to Kashmir." Mirza also explained the details in "Raaz-e-Haqiqat".

In the Qur'an, Allah says about Isa (AS): (Neither he was killed nor crucified- Al-Nisa: 157)

Mirza says that Jesus (AS) came down from the cross. The Qur'an says that he (AS) was not crucified. Mirza has written against the Qur'an and this is a violation of the Qur'an.

What Mirza Qadiani has written on page 100 volume 17 of "Rohani Khazain" is: The book, "Biography of Yuz-e-Asif", which has been written more than a thousand years ago, clearly states that a prophet was known as Yuz-e-Asif and the title of his book was "Injeel" (Gospel).

Read the whole book of which Mirza Qadiani has told, there is no mention of any kind of "Injeel" in it. Mirza Qadiani says that a prophet was known as Yusuf-e-Asif and his book was called "Injeel". The word "Injeel" is not used in this entire book in relation to Yuz-e-Asif.

Mirza, who forcibly introduced Yuz-e-Asif Isa ibn-e-Maryam, and who also believed that Yuz-e-Asif who is the son of the king, is Isa ibn-e-Maryam, has gone against the above verses of the Holy Qur'an.

Question is raised to Ahmadiyya, when Mirza Qadiani saw and read this book, wouldn't he have read that this child Yuz-e-Asif's father was present and was a king, so he was being called a prince? Mirza Qadiani has mentioned the word "prince" many times in his books, in spite of this, Mirza Qadiani says that he is Jesus(AS).

Mirza Qadiani mentions the name of Prince Yuz-e-Asif in all the books except one or two of his books, but in no book does he say that he is the son of the king. He mentions him as the prince prophet because if he tells that Yuz-e-Asif is the son of a king, no one will believe that this tomb belongs to Jesus (AS) because Jesus was born without a father.

Now if the Qadianis believe that this tomb belongs to Prince Yuz-e-Asif Jesus, they will have to believe that he also has a father, they should not follow the beliefs of the Qur'an. They should follow the belief of Mirza Qadiani, they should believe the father of Yuz-e-Asif is present that was king.

Why has Mirza hidden these things from you? Those who are true men of God do not hide the words. They speak about religion truly in front of people. But Mirza Qadiani is not only hiding but also fabricating it. And whoever forcibly makes him Jesus, the son of Mary, and whoever believes that this grave belongs to the true prophet Jesus (AS), let him see for himself what Allah will do to him.

Didn't Mirza Qadiani read all these things? Definitely read, but still, these poor Qadianis got deceived. Didn't their mentors, didn't their elders read these things, but still didn't tell them. They should pay thanks to me. I am telling them these things. See how your elders deceive you and how they lie to you. to promote the Qadiani cult. Mirza only wanted to be true to himself and you don't even do research.

Yuz-e-Asif (Part 2)

Jesus (AS), the son of Mary, is not Yuz-e-Asif...

When I presented the first part of Yuz-e-Asif to the Qadianis to show them the facts, and thank God, many Qadianis have contacted me. They want to confirm this tomb named Yuz-e-Asif, and they are asking me for references. For the sake of more details, O Qadianis! I am trying my best to get you out of the wrong faith, InshaAllah. I hope you will consider it.

About the tomb that belongs to a prince named Yuz-e-Asif, the son of a king, Mirza has mentioned two books on [page 170 and volume 14 of his book "Rohani Khazain"](#). The name of the first book is "[Ain-ul-Hayat](#)". The name of the second book is "[Kamaaluddin wa Tamaamum Nima](#)". I have presented "[Ain-ul-Hayat](#)" to you.

I am going to present the second book called "[Kamaaluddin wa Tamaamum Nima](#)". O Qadianis, Mirza has mentioned this book not only in one of his books but also in another book "[Rouhani Khazain](#)" ([volume 18, page 361](#)). On [page 361](#) there is the word "[Akmal-ud-din](#)". This book is in Arabic and the translation of this book by the Qadiani people is entitled "[Al-Huda](#)". Its page number is [173](#). In it, Mirza Qadiani writes: "[It is the tomb of a prophet of the Israelites who was a prince and his name was Yuz-e-Asif. His real name was Jesus \(AS\) and he was one of the prophets.](#)" On the next page, Qadiani says: One of these books is called "[Akmal-ud-Din](#)". He further tells: Moreover, Yuz-e-Asif termed his book "[Injeel](#)". (Astaghfirullah).

According to the entire Qadiani community, Yuz-e-Asif is Jesus (AS). The Qadianis say that if anyone wants to talk to them, they should do so on the basis of the Qur'an, so we look at it in the context of the Qur'an. See the translation of [Surah Al-Imran verse no. 49 of the Qur'an written by Mirza Tahir Ahmad](#): "[And he will teach him the Book and Wisdom and the Torah and the Gospel.](#)" If you look at it one verse behind, Allah Himself is testifying to this (translation): "[So she said: O my Lord, how can I have a son, no man has touched me.](#)" That is, Jesus was born without a father. This is also the belief of the Qadiani community and the belief of all Muslims. On the contrary, Yuz-e-Asif was not born without a father. His father was a king. That is why he is called a prince. Mirza Qadiani mentioned two books and both of them contain the story that he was the son of a king.

The Qur'an says that Jesus was born without a father and that the book of Jesus is known as "[Injeel](#)". Qadianis! It is up to you to decide whether you stand with the Qur'an or with Mirza Qadiani. According to Mirza Qadiani, Yuz-e-Asif is the son of a king who is Jesus, and according to us the son of Mary is Jesus (AS). The Qur'an mentions Jesus

with Mary. And in "Akmal-ud-din", Yuz-e-Asif is mentioned with his father, the king. So the decision is yours to make. My job is to show you the facts and bring out the truth.

I would like to quote a verse from the Holy Qur'an. In verse 111 of Al-Maida, Allah Almighty says: "When I taught you the Book and the wisdom and the Torah and the Gospel". If you see the translation of the previous verse from this verse, it is written: Allah said, "O Jesus, the son of Mary." Here Allah has said Isa ibn-e-Maryam (May Allah forgive us!) not Yuz-e-Asif as the son of a king. Here it is clear that the Qur'an is remembering Jesus by the name of his mother Mary, that's, Isa ibn-e-Maryam, Masih ibn-e-Maryam. Mirza Qadiani says that Yuz-e-Asif is the son of the king. The fact is that there is no mention of Yuz-e-Asif in the Qur'an nor in the Holy Hadith. If we look only at the above verses and look at the belief of Mirza Qadiani, it proves that Mirza has committed blasphemy by insulting Hazrat Isa, Hazrat Maryam, Holy Qur'an, and Allah Almighty.

Now, look at another verse when Allah says: "O Jesus, the son of Mary! Remember my blessing upon you and upon your mother when I supported you with the Holy Spirit. You used to talk to the people in the cradle and in your middle age. And remember when I taught you the Book and gave you wisdom and then you used to make birds of clay, and by the command of Allah you would blow into them and they would fly away. And then you used to heal the blind and leprosy by my command, then you raised the dead by my command." All these incidents are attributed by Allah Almighty to Isa (AS) in the Qur'an and who is Isa (AS), the son of Maryam, about whom the Qur'an testifies that she is Umm-e-Siddiqah. When the Jews accused her, the Qur'an testified that Mary was Siddiqah (saint).

Especially Qadianis, if you make Yuz-e-Asif the son of Maryam, and you believe that Yuz-e-Asif's grave is that of Jesus, Astagfirullah, I hate to think so. How insolent it is that a man who is a drunkard, an adulterer, an idol-worshiper and has many evils in him, Mirza made this wicked man the husband of (God forbid, God forbid, God forbid.) this chaste woman, whose testimony is given by the Qur'an Namely, the person is Yuz-e-Asif's father who is a king. If you believe that the grave belongs to Jesus, then the drunken, adulterous king who is Yuz-e-Asif's father, becomes the husband of Hazrat Maryam. God forbid, God forbid, God forbid. May Allah forgive me, and no problem if you don't agree.

Mirza Qadiani further says in this book: "And the author of the Injeel was only Jesus(AS)." Gentlemen of Qadian, now consider I am saying this with great sadness that the statement includes insulting the Qur'an, insulting Jesus, insulting Hazrat Maryam, and insulting Allah Almighty. Mirza Qadiani adds: "He named his book Injeel." In the two books quoted by Mirza Qadiani, we read these books, nowhere is the word "Injeel" was found. Mirza Qadiani has written: "So hold the truth that has been revealed,

and give up the fabrications." Now, Qadianis, it is a matter of great pleasure for you that I have proved to you what was true by quoting you properly. I say that Mirza's fabricated words that Yuz-e-Asif was the author of Injeel, his name was Isa, and he was one of Israelites, all these are self-made things, just leave them because Mirza himself has advised so. If your elders ask you, tell them that Mirza, the messiah, himself has written that you should seize what is true and throw away what is false. Inshallah, there will be no problem for the Qadianis. If you want to be saved, leave the corrupt religion of Qadian, and embrace Makkan and Madinan religion that the Holy Prophet (SAW) propagated.

Now we should move toward the book "[Akmal-ud-din](#)". Let's see what is mentioned on page 519 of this book. This is the story of the king and the dervishes. This story is in both Arabic and Urdu, and the name of the book is "[Kamaaluddin wa Tamaamum Nima](#)". This is the same story I told earlier about what kind of king he was, but it is told in the headlines in this book. The first heading is: "[The Plight of the Rogue King](#)", and let's move on, the next heading is: "[The King Bestowed with a Child](#)". The story is almost the same in both books with a difference of nineteen to twenty words.

I would like to tell this story briefly. There was a time when a son was born to a king when he had gone disappointed with the male offspring. It was so beautiful that human beings had never seen such a child. The king was very happy. He was about to die of joy. He had thought that the gift belonged to the idols he used to worship. So the people sacrificed whatever was in their houses on the temples. They were ordered to celebrate for a year. He named his son Yuz-e-Asif.

So let me tell you more about these two books. The facts are in front of you. Mirza spoke the name of the book, we presented the book to you. Going beyond that, we don't mind if Mirza proves this prince named Yuz-e-Asif to be a prophet or a messenger and a book is revealed to him. This person may be anything but never Jesus, the son of Mary. Because the Qur'an and our religion prevent us from calling him Isa ibn-e-Maryam. If you do not believe in the Qur'an and believe in Mirza Qadiani and consider him as Isa ibn-e-Maryam, you will make such a person the husband of (God forbid, god forbid, God forbid) Hazrat Maryam who is mentioned as the king earlier and had the evil condition. Then think about how far this insolence will go. May Allah protect us from such blasphemy. O Qadianis, be sure to consider that these two books- "[Ain-ul-Hayat](#)" and "[Kamaaluddin wa Tamaamum Nima](#)" which Mirza Qadiani asked us to read the details of Yuz-e-Asif, we have read these books. The description of Yuz-e-Asif in them is that he was the son of the king, so he cannot be Isa ibn-e-Maryam.

Here I would like to give you another reference to Mirza Qadiani's book. In [volume 17 of "Rohani Khazain"](#), Mirza Qadiani does not mention Yusuf's father. So from this, we come to know that Mirza Qadiani knew the whole story but he had betrayed his Ummah.

They are pages' number 100 and 101 of the book. Mirza Qadiani writes: "A prophet was known as Yuz-e-Asif and his book was called Injeel". I have already mentioned whose book the "Injeel" is. Mirza further says: "In fact, the owner of the tomb is Jesus." And he adds: "He became known as Yuz-e-Asif." Now let us see what Qadianis have this belief; and whoever has this belief, God will surely ask him: "How did you make a person Jesus who had a father"?

He further writes on page 101: "The owner of the tomb was an Israeli prince prophet and was called a prince, he came to Kashmir due to the oppression of a king". Mirza Qadiani also hid this from the Qadianis here. Mirza Qadiani says: "Because of the tyranny of a king... Astagfirullah, May God forgive!

Gentlemen of Qadian, just think. He wrote that he came to Kashmir due to the tyranny of a king. Why it is not written here that Yuz-e-Asif came to Kashmir because of the tyranny of his father, a king. We would know, but why Mirza Qadiani did not mention the father that Yuz-e-Asif is the son of the king, because the ummah of Mirza Qadiani would come to know that this could not be the tomb of Jesus. Jesus was born without a father. The Qadianis would find out that Mirza Qadiani had written a lie there. Gentlemen of Qadian, you do not read books, but your foster nephew reads; and he reads because the Qadianis have been deceived, and this is what their elders have done.

What happened to the prince next, how it happened, the details are long, but it is enough for us that we found his father and proved that he is not Jesus, the son of Mary. So you will think for yourself that Mirza Qadiani mentioned "Yuz-e-Asif" so much in books but in no book did he write who his father was, in no book did he mention who his mother was. But the Qur'an mentions Jesus (AS) with his mother.

Jesus, the Son of Mary, Did Not Die

Mirza says, "Isa ibn-e-Maryam has died and I have come in his place." Allah says in the Qur'an: "There will be no one among the People of the Book who will not believe in him before his death. He will be their witness on the Day of Resurrection." (Al-Nisa: 159)

The Jews among the People of the Book have not yet believed in Jesus (AS) but are still cursing him, and waiting for their Messiah, the Antichrist. Among the People of the Book, Christians consider him the Son of God. Believing does not mean worshiping him as the Son of God. If Jesus had died, then according to the Qur'an, everyone among the People of the Book would have believed in Jesus before his death. As long as Jesus comes, everyone among the people of the Book, Jews and Christians, will believe in Jesus before he dies.

And if Mirza is the Messiah, then many years have passed since Mirza's death and among the People of the Book, these Christians have not accepted Mirza as the promised Messiah before his death, but they still do not believe in Mirza. Mirza says: I am the promised Messiah. If this were true, then according to the Qur'an, everyone among the People of the Book would have believed in Mirza before his death. Mirza Qadiani's claim that Isa ibn-e-Maryam had died and he replaced him (AS) is not only false but also contradicts the Qadiani's doctrine of the Qur'an.

Iman-e-Mufassil and Qadianis

The faith in details (Iman-e-Mufassil) is as follows:

"I believe in God, and His angels, and His books, and His messengers, and the Day of Resurrection, and that God is the Creator of good and evil destiny, and that He will raise us after death."

Now, if a person denies any verse of the Qur'an or does not consider any of the Prophets to be true, or insults their honor, then he is out of the realm of Islam. Mirza not only insulted the glory of Jesus but also wrote insulting a lot about Jesus (AS). Not only this, but he also wrote against the Qur'an. In no way can he be considered a prophet or on the path of a prophet, there's not even a possibility to think of Mirza as a Muslim.

Now either Qadianis should change their faith or they should not call themselves Muslims. Most Qadianis object to Muslims as to why they call them infidels when they also recite the "kalima", and offer prayers. The fact is that the beliefs of the Qadianis are against the teachings of Muhammad (PBUH), the Messenger of God, and the Qur'an.

Now it is up to you to decide. I hope that this effort of mine, Qadianis, will remove many misconceptions from your minds. God willing.

Reference

Important Point: Every verse in the Qur'an written by the Qadiani is one number ahead. They made "بسم الله الرحمن الرحيم" " verse number. And "آل" became verse number 2, Similarly, in other suras too, each verse will be one number ahead.

Verse no in Qadiani's Quran	Verse no in Quran	
49	48	He will teach him the Book and Wisdom and the Torah and the Gospel. (<i>Al-Imran</i>)
111	110	When I taught you the Book and the Wisdom and the Torah and the Gospel. (<i>Al-Maida</i>)
158	157	Neither he was killed nor crucified. (<i>Al-Nisa</i>)
48	47	She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth; when He hath decreed a plan, He but saith to it 'Be', and it is! (<i>Al-Imran</i>)
160	159	There will be no one among the People of the Book who will not believe in him before his death. He will be their witness on the Day of Resurrection. (<i>Al-Nisa</i>)

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من تحریریں کا بدل ہے جو ان دونوں مخالفوں کی طرف سے نکلیں جو اس میں عمدہ عمدہ نکتہ اسلامی کے نکتے اور دقائق بیان کئے گئے ہیں۔ اور یہ رسالہ مخالفوں کے لئے ایک فریادیں ہے۔ (۱۵-۱۹)

اس رسالہ میں حضرت اقدس نے آنحضرت صلی اللہ علیہ وسلم کے اس لئے مبارک کلام اور محمدؐ کی حقیقت نہایت دلکش انداز میں بیان فرمائی ہے۔ اور آپ کے ایسے کلمات اور محاسن کا ذکر فرمایا ہے جن سے آنحضرتؐ کا سبب انبیاء سے بالا و مرتبہ ہوتا ہوا ظاہر ہوتا ہے۔ نیز دینی فتن اور ان فتن کے ازالہ کے لئے اپنا نہایت کافی کی طرف سے مامور و مبعوث ہونا بدلائل کا واضح ثابت فرمایا ہے۔

رازِ حقیقت

یہ رسالہ ۱۰ نومبر ۱۹۹۹ء کو شائع ہوا۔ اس رسالہ میں حضرت مسیح موعود علیہ السلام نے حضرت علیؑ کی سلام کے صحیح حالات زندگی و دج فرمائے ہیں اور ان کے صلیب پر سے زندہ اُٹھنے جلنے اور سفر کشمیر اختیار کرنے اور سری نگر حملہ تلخ یادیں ان کی قبر کے موجود ہونے پر روشنی ڈالی ہے اور قہن کی مزار کا نقشہ بھی دیا ہے۔

مولوی محمد حسین بٹالوی نے اپنی عربی دانی کا سکہ جانے کے لئے حضرت سید محمد مودودی علیہ الصلوٰۃ والسلام کے ایک عربی الہام، تعجب لامحدود، اور حیرت انگیز جواب اور دلیل کو عجب کا عجب کا صلہ نام نہیں آتا اسکا نہایت معقول اور مدلل جواب احادیث نبویہ اور زبان عرب کے محاورات کی مثالیں پیش کر کے دیا ہے جس سے مولوی محمد حسین بٹالوی کی حضرت سید محمد مودودی علیہ السلام کی پیشگوئی کے مطابق محنت و وقت ہوئی اور غمی پروردہ وری ہوئی۔ نیز استاد مبارک کی حقیقت بیان فرمائی ہے جس کی وجہ سے بٹالوی نے آپ کے خوف گورنمنٹ کے پاس بہت سی شکایات کر کے اور گمراہ کن اطلاعات پہنچا کر غلط فہمی پیدار کرنے کی کوشش کی تھی۔

١١ كشف الغطاء ١٢

یہ رسالہ ۲۷ دسمبر ۱۹۹۷ء کو شائع ہوا۔ چونکہ مولوی محمد حسین بٹالوی آپ کے اور آپ کے
مسلک کے خلاف غلط واقعات گورنمنٹ کو بھیجا رہے تھے اس لئے حضرت اقدس مولانا نے

عمرہ خوشبو آتی رہے گا یہ سوراج کسی قدر دکھ دے اور فکر کے اندھ مک پہنچی ہوئی ہے۔ اس یقین کیا جاتا ہے کہ کسی بڑے مقصد کیلئے یہ سوراج کبھی گھٹی ہے غالباً کہنے کے طور پر اس میں بعض چیزیں مدخون ہو چکی عوام کہتے ہیں کہ اس میں کوئی خزانہ، گریر خیال قابل اعتبار و حلوم نہیں ہوتا۔ ہاں جو نیکو قردوں میں اس قسم کا سوراج رکھنا کسی ملک میں رواج نہیں اس سے سمجھا جاتا ہے کہ اس سوراج میں کوئی عظیم الشان عینک اور وہ بڑا مسائل برابر یہ سوراج چلے آتا یہ تو بیک عجب بات کہ اس شہر کے شیر لوگ بھی کبھی نہیں کہہ سکی کہ کسی قبر پر جو کسی ملک سے بطور سیاحت آیا تھا اہل شہزادہ کے نقشے موم سے تیار کیے تھے جسے ایک کتاب بھی دکھائی اس میں نام میں اہلیات ہے۔ اس کتاب میں

جہت مہتاب صفحہ ۱۱۹ میں یاد رہے اور کتاب لکھل الدین کو تمام حضرت کے حوالے سے لکھا ہے لیکن وہ تمام مسودہ اور نقشے میں صرف اس کتاب میں اس قدر کچھ بات ہے کہ صاحب کتاب قبول کرتا ہے کہ یہی میل تھا اور

شہزادہ صاحب کو خبر میں آیا تھا۔ اور اسی شہزادہ ہی کے نزدیک کہتے ہیں کہ کچھ تاریخ مسیح کے زمانہ میں کسی کبھی تو یہ زعفران لگائی گئی اس عروج کے پائے طرف کی یاد دلا دے کہ جیسے ایک کوچہ، اور دوسری طرف ایک پولی جگہ، مسلم ہوتا ہے کہ کبرک کے طور پر کچھ نقشہ تمام اس میں مؤرخین کے قریب مسجد کی گنجی ہے اور اس مسجد کے ساتھ مسلمانوں کے مکانات ہیں کسی دوسری قوم کا نام و نشان نہیں اور اسی ہی اللہ کی قبر کے نزدیک داپنے گوشہ میں ایک پتھر لکھا ہے جس پر اس کے پائوں کا نقش ہے کہ پتھر کی یہ قدم رسول کا ہے۔ غالباً اس شہزادہ ہی کا یہ قدم بطور نشان کے باقی ہے۔ دو یا اس میں قبر پر بعض نسخہ امرا کی گویا حقیقت نمایاں۔ ایک وہ سوراج جو قبر کے نزدیک ہے

دوسرے یہ قدم جو پتھر پر کندہ ہے۔ باقی تمام صورت مزاد کی نقشہ منسلک میں دکھائی گئی ہے۔ فقط

اسی شخص سے ملنا، دیکھ کر خود ان کو دیکر کہ لگے کہ میں سمجھا ہی کی گئی تھی نہایت جفا پائی جاتی ہے اور اس قدر ترس رہی
 تھی کہ جانے کون سے کون سے چیزیں ایک ہی جگہ پر آتی ہیں۔ یہ تو اس وقت ہو گیا کہ اس وقت کلام میرا ہی سے مشابہ ہوا اور
 یہ تو اس وقت کا نام تھا کہ وہ خود ہونا چاہتا تھا۔ یہ تو اس وقت کا نام تھا کہ وہ خود ہونا چاہتا تھا۔ یہ تو اس وقت کا نام تھا کہ وہ خود ہونا چاہتا تھا۔

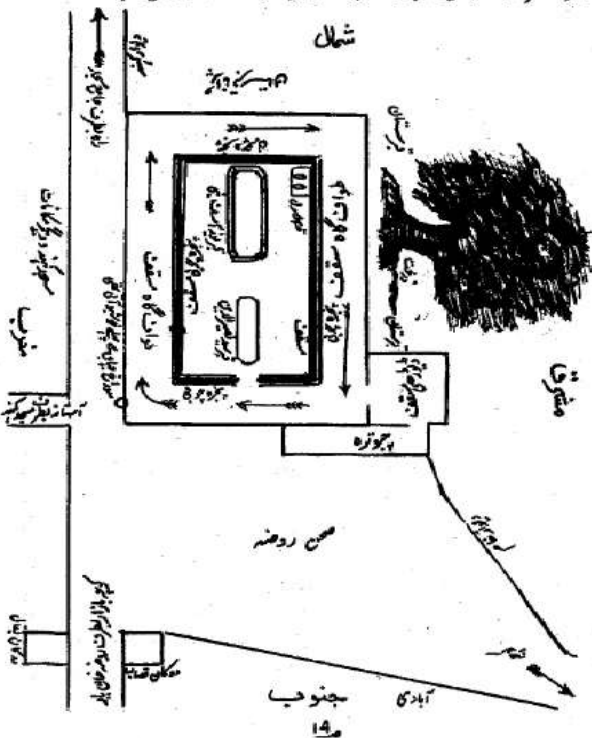
۱۸ ایک مستقل سرائے رکھیں گے۔ مندرجہ بالا

ما

کی طرف ملامت کہ شریعہ پر تری نسبت بداد سے رکھتے ہیں۔ اور فرمایا کہ ایسا کرو جن ملکوں سے
دور نکل جانا تھا کہ شاخت کر کے یہ لوگ دکھ سڑوں۔ اب دیکھو۔ اس حدیث اور ہم میں عینی کا
نسخہ اور کثیر کے قبر کے واقعہ کو یا ہم ملا کر کسی صاف اہلیت اس مقولہ کی ظاہر ہو جاتی ہے۔
کتاب صراح پر یوزوسف جس کی تالیف کو ہزار سال سے زیادہ ہو گیا ہے اس میں صاف لکھا
ہے کہ ایک بنی یوزوسف کے نام سے مشہور تھا اور اس کی کتاب کا نام انجیل تھا۔ اور یہی وہی
کتاب میں اس بنی کی تعلیم لکھی ہے۔ اور وہ تعلیم مسلا نہایت کو لگ رکھ کر نصیحتیں انجیل کی
تعلیم ہے۔ انجیل کی شاہیں اور میرت سی عبادتیں اس میں نصیحتیں درج ہیں۔ چنانچہ پڑھنے والے کو
کچھ بھی اس میں شک نہیں رہ سکتا کہ انجیل اور اس کتاب کا مولف ایک ہی ہے اور طرف تر
یہ کہ اس کتاب کا نام بھی انجیل ہی ہے۔ اور استعارہ کے رنگ میں یہودیوں کو ایک ظالم
پاپ قرار دے کر ایک لطیف قصہ بیان کیا ہے جو عمدہ فصاحت سے پڑھے۔ اور مدت ہوئی کہ
یہ کتاب یورپ کی تمام زبانوں میں ترجمہ ہو چکی ہے اور یورپ کے ایک حصہ میں یوزوسف کے
نام پر ایک گرجا بھی بنایا گیا ہے۔ جو جب میں نے اس قصہ کی تصدیق کے لئے ایک محترم
وینا جو خلیفہ اور الدین کے نام سے مشہور ہیں کثیر سری لکریں بھیجا تو انہوں نے کئی پینے رہ کر
بڑی اہستگی اور تندرستہ تحقیقات کی۔ آخر ثابت ہو گیا کہ ان واقعہ صاحب قبر حضرت عیسیٰ
علیہ السلام ہیں بنی یوزوسف کے نام سے مشہور ہوئے۔ یوز کا لفظ یسوع کا بگڑا ہوا
یا اس کا مخفف ہے اور آصف حضرت یحیٰ کا نام تھا جیسا کہ انجیل سے ظاہر ہے جس کے
میں بنی یہودیوں کے تفرق قرون کو تلاش کرنے والا اٹھے کرنے والا۔ اور یہ بھی معلوم ہوا کہ کثیر
کے بعض باشندے اس قبر کا نام عیسیٰ صاحب کی قبر بھی کہتے ہیں۔ اور انکی پورانی تاریخوں میں
لکھا ہے کہ ایک نبی شہزادہ ہے جو بلاؤ شام کی طرف سے آیا تھا جس کو قریباً انیس سو برس
آنے ہوئے گذرے اور ساتھ اس کے بعض شاگرد تھے۔ اور وہ گو یہ سیدنا بنی عبادت کرنا یا اس
اس کی عبادت گاہ پر ایک کتبہ تھا جس کے یہ لفظ تھے کہ یہ ایک شہزادہ نبی سے جو بلاؤ شام

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حضرت مولانا محمد رفیع الرحمن صاحب دہلی نے فرمایا کہ میں نے اپنے والدین کے نام سے بھی شہادت دی ہے۔ یہ ان کا مزار ہے اور جو صاحب شہادت کشمیر کے معتز لوگوں کے مزار میں ہے وہ میری منگولہ خاتون یا دیہی ہے۔



تحفہ گودادہ

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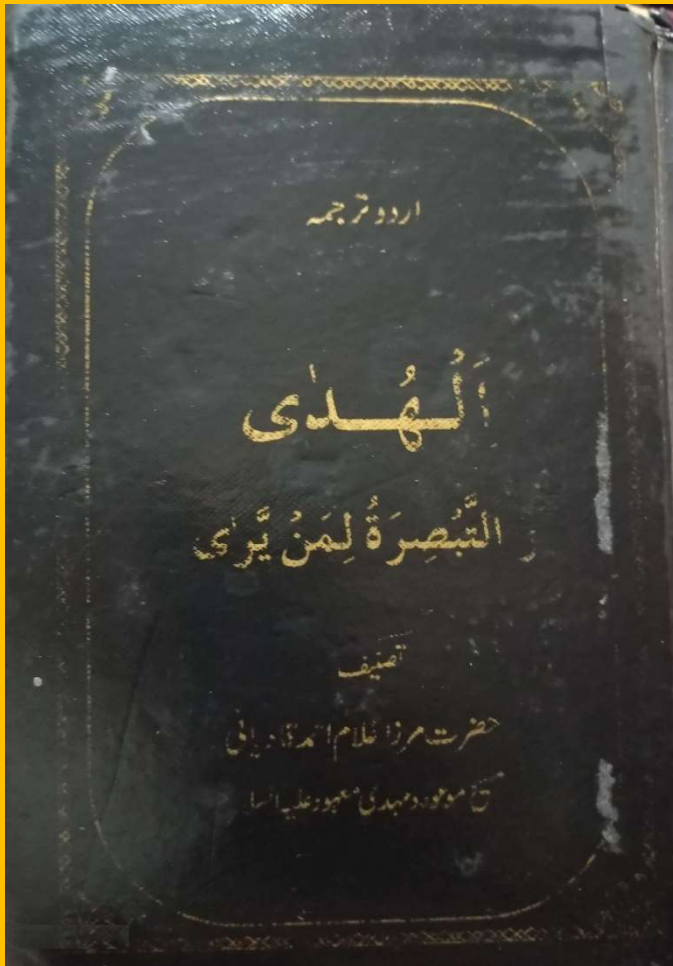
کی طرف سے آیا تھا۔ ہم اس کا پتہ ہے۔ پھر وہ کتبہ سکھوں کے حرم میں محض قصبہ اور عبادت سے
ٹھایا گیا۔ اب وہ الفاظ اچھی طرح پڑھے نہیں جاتے۔ اور وہ قبر بنی اسرائیل کی قبروں کی طرح ہے۔
اور بیت المقدس کی طرف مندر ہے اور قریب سرنگ کے پاس آدھی نے اس محضر نامہ پر دیں مضمون
اور ہر بنی گائیں کہ کشمیر کی پوڈانی تاریخ سے ثابت ہے کہ صاحب قریب ایک اسرائیلی نبی تھا اور شہزادہ
کہلاتا تھا کسی بادشاہ کے حکم کی وجہ سے کشمیر میں آگیا تھا۔ اور بہت بڑھا ہو کر فوت ہوا اور اس کو
حیی صاحب بھی کہتے ہیں اور شہزادہ نبی بھی اور یوز آسف بھی۔ اب تھلاؤ کو اہل حدیث تحقیقات کے
بعد حضرت عیسیٰ علیہ السلام کے مرنے میں سرگرا رہ گئی۔ اور اگر یا وجود اس بات کے کوئی شہادتی
قرآن اور حدیث اور جامع اور تاریخ اور تفسیر میں ملے اور جو قبر سری نگر میں اور محل ج میں
بزمہ اموات دیکھے جانا۔ اور عریک تھوئیں سال مقرر ہونا اور حدیث سے ثابت ہونا کہ وہ قصبہ
صلیب کے بعد وہ کسی اور ملک کی طرف چلے گئے تھے اور اسی سبب کی وجہ سے ان کا نام
نبی سیاح شہزادہ تھا۔ یہ تمام شہادتیں اگر ان کے مرنے کو ثابت نہیں کرتیں تو پھر یہ کہہ سکتے ہیں کہ
کوئی نبی بھی فوت نہیں ہوا۔ سب بچہ عصری آسان پر جانیٹے ہیں۔ کیونکہ اس قدر شہادتیں آئی
موت پر عبادے پاس موجود نہیں۔ بلکہ حضرت موسیٰ کی موت خود شہید معلوم ہوتی ہے کیونکہ
ان کی زندگی پر یہ آیت قرآنی گواہ ہے یعنی یہ کہ فلا تک فی مریۃ من لقائہ۔ اور ایک حدیث
بھی گواہ ہے کہ موسیٰ ہر سال دس ہزار قدوسیوں کے ساتھ خانہ کعبہ کے حج کرنے کو آتا ہے۔
اسے بزرگو! اب اس نام سے کچھ فائدہ نہیں۔ اب تو حضرت مسیح پر آٹھ سو پچھوہ وہ تو بیشک
فوت ہو گئے۔ وہ حدیث مسیح بنی کر مسیح کی عمر ایک سو تیس برس ہوگی نہ ہزاروں بلکہ اب خدا سے
ڈرنے کا وقت ہے کچھ بچتی کا وقت نہیں کیونکہ موت آتھا تک پہنچ گیا ہے۔ اور یہ خیال کہ
قرآن شریف میں ان کی نسبت بل وقعه اللہ اللہ آیا ہے اور بل ولات کرسمہ کہ وہ مسیح
جسم آسان پر اٹھائے گئے۔ یہ خیال نہایت ذلیل و ناتواں کا سا خیال ہے۔ اس قسم کا دفع تو
بطور کی نسبت بھی مذکور ہے۔ یعنی نکلا ہے کہ ہم نے ارادہ کیا تھا کہ ہم کا رنج کریں مگر وہ

۱۵ سجدہ ۲۴۴ گاہ النساء: ۱۵۹

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ان عیسیٰ ہاجر الی ملک کشمیر۔ بعد ما تجاہد اللہ من الصلیب بفضل
کبیر۔ ولبت فیہ الی مدۃ طویلۃ حتی مات۔ ولحق الاموات۔
وقبرہ موجود الی الان فی بلدۃ سیرینی نکر الی من اعظم امصار
ہذہ الخطة۔ وانعقد علیہ اجتماع سكان تلك الناحیة۔ وتواثر علی
لسان اهلہا انه قبر نبی کان ابن ملک وكان من بنی اسرائیل۔ و
کان اسمہ یوز آسف فلیس لہم من یطلب الدلیل۔ واشتہر
بین عامتہم ان اسمہ الاصلی عیسیٰ صاحب وكان من الانبیاء۔ و
ہاجر الی کشمیر فی زمان مضی علیہ من نحو ۱۹۰۰ سنة واتفقوا
علی ہذہ الانبیاء بل عندہم کتب قدیمۃ توجد فیہا ہذہ القصص
فی العربیۃ والفارسیۃ۔ ومنها کتاب سُمی اکمال الدین وکتب اُخری
کثیرۃ الشہرۃ۔ وقد ریت فی کتب المسیحیین انہم یزعمون ان
یوز آسف کان تلمیذاً من تلامذۃ المسیح۔ وقد کتبوا ہذا الامر
بالنصریح۔ ولا یوجد قوم من اقوامہم الا وہم ترجموا ہذہ القصة
فی لسانہم وعمر وایبۃ علی اسمہ فی بعض بلدانہم۔ ولا شک ان
نزعہ کو نہ تلمیذاً باطل بالبداهۃ۔ فان احداً من تلامذۃ عیسیٰ ما کان
قد ریت انہ من العت مجلدات من الکتب الطبیۃ فوجدنا فیہا نسخۃ
مبارکۃ یُسَمی مرہم عیسیٰ عند ہذہ الفرقة۔ وثبت بشہادات اطباء
الرومیین والیونانیین والیہود والصاری وغیرہم من المآخذ قین ان
ہذہ النسخۃ من ترکیب المواریین۔ وکتب کلہم فی کتبہم انہا منمنہ
لجراحات عیسیٰ۔ وکذا الکتب فی قانون الشیخ ابی علی سینا۔ فانظر وا
یا اولی النہی۔ ہذا هو الذی رفع الی السموات العلی۔ منہ

۱۱۴



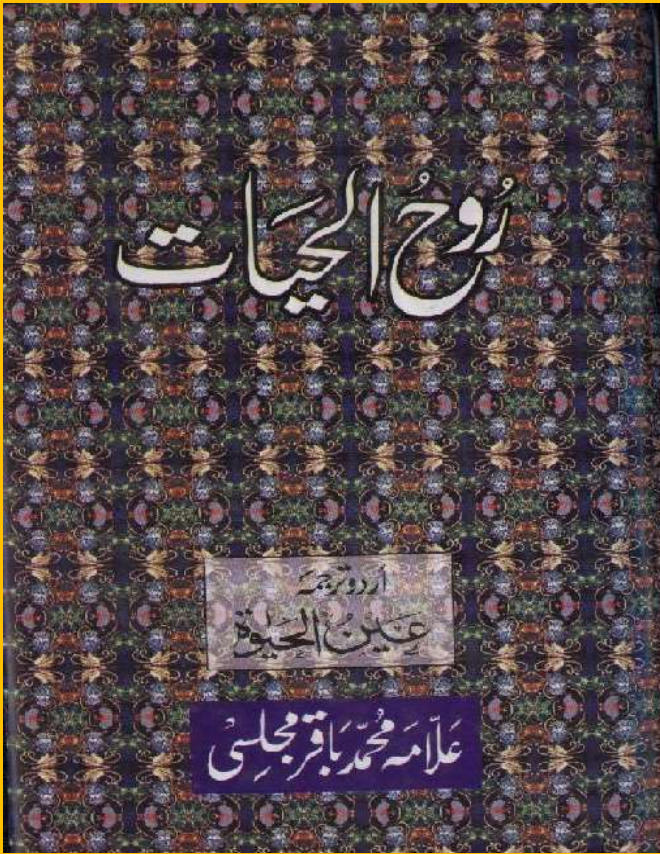
اردو ترجمہ

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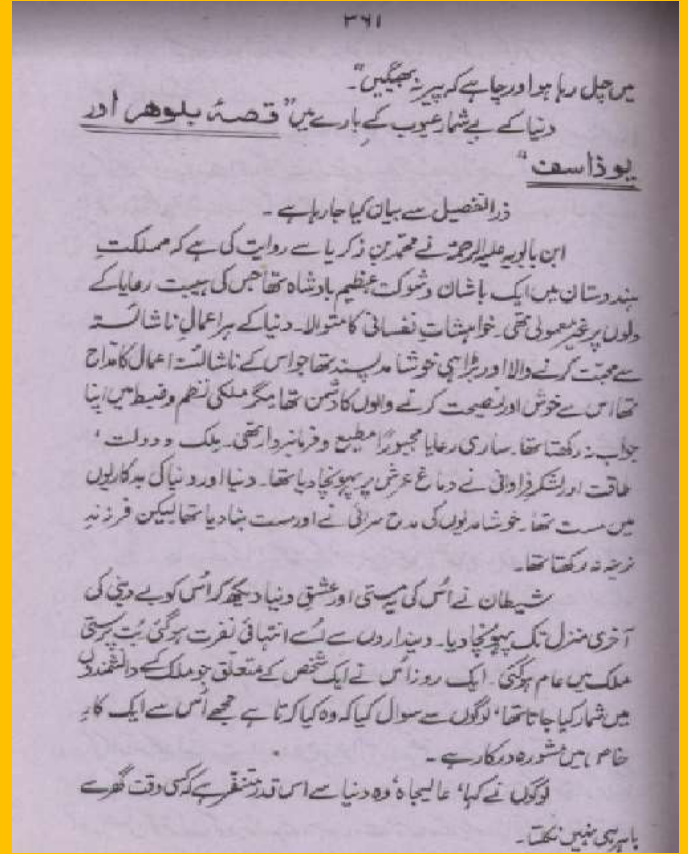
الہدی و التبصرة لمن يرى

والفارسیۃ۔ ومنها کتاب سُمی
"إکمال الدین" وکتب اُخری
کثیرۃ الشہرۃ۔ وقد رأیت فی
کتب المسیحیین انہم یزعمون
ان یوز آسف کان تلمیذاً من
تلامذۃ المسیح۔ وقد کتبوا ہذا
الامر بالنصریح۔ ولا یوجد قوم
من اقوامہم الا وہم ترجموا ہذہ
القصة فی لسانہم وعمر وایبۃ
علی اسمہ فی بعض بلدانہم۔ ولا
شک ان نزعہ کو نہ تلمیذاً باطل
بالبداهۃ۔ فان احداً من تلامذۃ
عیسیٰ ما کان ابن ملک وما
سمع منہم دعوی النبوة۔ ثم مع
ذالت کان یوز آسف سُمی
کتابہ الإنجیل۔ وما کان صاحب
الإنجیل الا عیسیٰ۔ فخذ ما
حصص من الحق واترک
الأقوال۔ وان کنت تطلب
التفصیل۔ فاقرا کتابا سُمی
بإکمال الدین تجد فیہ کل ما
تسکن الغلیل۔ ثم من مؤیدات

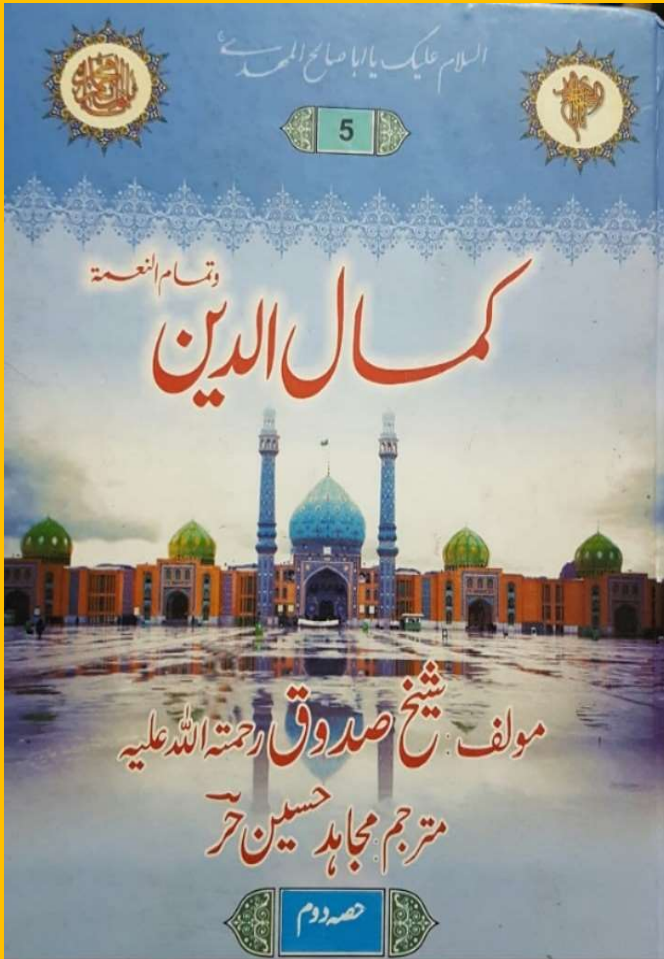
موجود ہیں۔ ان میں سے ایک کتاب کا نام
اکمال الدین ہے اور دیگر بہت مشہور کتابیں
ہیں۔ اور میں نے عیسائیوں کی کتابوں میں
دیکھا ہے کہ یہ لوگ یوز آسف کو مسیح کے
شاگردوں میں سے ایک شاگرد خیال کرتے
ہیں اور انہوں نے یہ بات صراحت کے ساتھ
لکھی ہے اور یہاں کی قوموں میں سے ہر قوم
نے اپنی اپنی زبانوں میں اس واقعہ کا ترجمہ کیا
ہے اور انہوں نے اپنے بعض علاقوں میں اس
کے نام پر گر جا بھی تعمیر کیا ہے۔ اور اس میں
کوئی شک نہیں کہ ان کا یہ خیال کرنا کہ وہ شخص
مسیح کا شاگرد تھا بالبداهت باطل ہے کیونکہ
عیسیٰ کے شاگردوں میں سے کوئی ایک بھی
شہزادہ نہ تھا اور ان سے نبوت کا دعویٰ بھی
نہیں سنا گیا۔ مزید برآں یوز آسف نے اپنی
کتاب کا نام انجیل رکھا تھا اور صاحب انجیل
صرف عیسیٰ ہی تھے۔ پس جو سچ ظاہر ہو گیا ہے
اسے پکڑ لے اور خود ساختہ باتوں کو چھوڑ
دے۔ اگر تجھے تفصیل چاہیے تو اکمال الدین
نامی کتاب کو پڑھ۔ اس میں تو وہ سب کچھ
پائے گا جس سے پیاسی روح کو تسکین مل
جائے۔ پھر اس بات کی تائید اس سے بھی



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Shaykh as-Saduq

**Translated by
Sayyid Athar Husayn S.H. Rizvi**

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his holy father from his holy ancestors that Holy Prophet (S) said:

"Whatever has happened in previous Ummahs will happen exactly in the same way in this Ummah also, in the same order."

Narrated to us Ahmad bin Hasan Qattan from Hasan bin Ali Askari from Muhammad bin Zakariya from Ja'far bin Muhammad bin Imarah from Imam Ja'far Sadiq from his father from his holy ancestors that Holy Prophet (S) said;

"I swear by Him, Who made me rightful Prophet and harbinger of good news that all those things are going to occur in my Ummah in the same order, which had occurred during previous Ummahs. So much so that if a snake entered a hole in Banu Israel, it would happen in my Ummah also."

Narrated to us Shareef Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah from Abu Ali Hasan bin Rakaam from Ahmad bin Muhammad Naufli from Ahmad bin Hilal from Uthman bin Isa Kilaabi from Khalid bin Najeem from Hamza bin Hamraan from his father from Saeed bin Jabeer that he heard Syed al-Aabideen Ali bin Husain bin Ali bin Abi Talib (a.s.) saying:

"Our Qaim (a.t.f.s.) has Sunnah of prophets. The Sunnah of Prophet Nuh, Prophet Ibrahim, Prophet Musa, Prophet Isa, Prophet Ayyub and Prophet Muhammad (S) is included in it." The Sunnah of Prophet Nuh is a long life, secret birth and remaining hidden from people is the Sunnah of Prophet Ibrahim.

The Sunnah of Prophet Musa is fear and occultation. The Sunnah of Prophet Isa is that people have difference of opinion about him. The Sunnah of Prophet Ayyub is happiness after bearing calamities and Sunnah of Prophet Muhammad is that he will come out carrying a sword.

Thus, if it is correct that the incidents of long life were prevalent during previous ages, it is appropriate that this Sunnah is true for Imam Qaim (a.t.f.s.) also, who is the twelfth Imam. It is not possible that nothing will be left in the occultation of Imam (a.t.f.s.) and as Holy Prophet (S) said, "Even if one day is left before this world perishes then Allah will prolong that day enough so that Imam Qaim (a.t.f.s.) will reappear and fill the world with justice as much as it would have been filled with injustice and oppression and we would get Islam only when we bow in front of the commandments of Holy Prophet (S) and holy Imams (a.s.). There is no power and might except by Allah, the High and the Mighty."

During the previous ages, the people who were religious, worshippers and abstinent used to hide such a person and their matters and this custom is followed from the beginning of the world till our time. Then how is it possible to deny the occultation of Imam Qaim (a.t.f.s.)? Only those people will reject this, whose hearts are filled with infidelity and misguidance and hatred of Prophet (S) and Imams (a.s.).

Incident of Bilohar and Yuzasif

Narrated to me Ahmad bin Hasan Qattaan from Hasan bin Ali Askari from Muhammad bin Zakariya that:

Listen with all your attention; not like you listen to other things. Thus the king did not do any injustice upon him except that he told him: You have lied and nothing that you have said is correct. You have remained successful in evil and hatred. Thus you get out of here and do not stay in any part of my kingdom as you are of those who create mischief.

During that time a son was born to the king while he had lost hope of having a male issue. This newborn child was so beautiful and attractive that no one had ever seen such a handsome boy. The king was so much enjoyed that he almost died of happiness. In his view this was a gift from the idols that he worshipped.

Thus the people donated all the wealth they had to the temples that housed the idols. People were ordered to continue the celebrations for a year. The king named his son as Yuzasif and he summoned all the scholars and astrologists of the country to prepare the child's horoscope. After much contemplation the astrologers informed that the boy shall have the highest position among all his contemporaries in India.

But one of them said: Not only the highest position in the world; what I see is that this child will also have an exalted status in the hereafter and that he would be a leader of religion and the religious people. He shall have an honorable position in the hereafter because the greatness I see in him does not resemble any worldly greatness; rather it is akin to the greatness of the hereafter.

These words killed all the joy that the king had experienced with regard to the newborn child. It was so because the person who had given this prophecy was the most reliable astrologer and the most learned and truthful in the king's view.

So the king arranged a house for the child and appointed the most trusted nurses and servants there commanding them that death, hereafter, sorrow, disease and annihilation should not be mentioned in the presence of the child.

So much so that they become accustomed to that and their hearts forget the reality. They were told that when the child grows up nothing should be mentioned in his presence that may create fear in him and lead him to religion. And that they must take care of him and protect him and become so much absorbed in it that they should forget each other.

Due to the fear that his son will adopt the right way, the king was extremely angry at the dervishes.

He had a minister who neither misappropriated his wealth, nor lied or concealed anything from him. He neither tried to influence his decisions and there was no one who shared his actions and the king didn't want to lose him.

In addition to this the minister was kind hearted and well known for his charitable deeds. The common people loved him and he was pleased with them. However the king's aides and relatives were jealous of