

Muhammad
in World Scriptures

NEW EDITION, VOLUME 2:

*Buddha foretells advent of
Prophet Muhammad*

by

Maulana Abdul Haq Vidyarthi

Revised and edited by

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Ahmadiyya Anjuman Lahore Publications, U.K.

2020

A LAHORE AHMADIYYA PUBLICATION

First published in Urdu within Mīsaq-un-Nabiyyīn Part 2, 1950

First published in English as a booklet, 1954

Published as part of 'Muhammad in World Scriptures', volume 3, 1975

New Edition, 2020

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This book is available on the Internet at the above websites.

ISBN: 978-1-906109-69-1

Preface

The contents of this book were first published in English as a booklet in 1954. It was a translation from an Urdu version which had appeared in 1950 within Part 2 of Maulana Abdul Haq Vidyarthi's famous book *Mīthāq-un-Nabiyyīn* ('Covenant of the Prophets'). Later, the Maulana incorporated that English booklet, with a few additions, into volume 3 of the second edition of his book *Muhammad in World Scriptures*. That volume was published in 1975, and this section occupied 98 pages in it.

The second edition of *Muhammad in World Scriptures* mentioned above, published between 1966 and 1975 in three volumes, was much in need of revision, including the re-checking of references and quotations, correction of misprints, and better formatting and printing. To meet this need, its part dealing with prophecies about the advent of the Holy Prophet Muhammad in the Bible (its volume 2) was thoroughly revised by me and Selim Ahmed and published in 1999 by the Ahmadiyya Anjuman Isha'at Islam Lahore Inc., Columbus, Ohio, USA. Consisting of more than 400 pages, we designated it as volume 1 of the New Edition of *Muhammad in World Scriptures*.

Here I present a thoroughly revised, edited and enlarged version of that 98-page section *Buddha foretells advent of Prophet Muhammad* from the second edition of *Muhammad in World Scriptures*. It is published here as volume 2 of the New Edition of *Muhammad in World Scriptures*.

The major and most essential aspect of my revision was to confirm the quotations given from other sources, of which there was a vast number. I was able to look up the necessary sources in all but

perhaps two or three cases. In this revised version, every quotation has been verified by me by looking up the cited source, and fuller details of the source have been provided than in the original book.

During this process I realized that, when this material was first published in Urdu, the author had, in a great many cases, rendered into Urdu the quotations he cited from English sources, without giving the English text, and subsequently, when his book was translated into English these quotations were translated back into English. Naturally, these re-translations differed in words, though not in substance, from the original English texts in the cited sources. I have now presented every quotation in its original text.

While reading through the sources mentioned above, sometimes I found, or was led to, other material of relevance which had not been referred to by the author. I have inserted such corroborating material, either in the main text or in the end-notes of chapters. In case of minor additions, I have not indicated these as additions, but in cases of lengthier additions this is indicated in an Editor's Note. I have also made some small additions based on the original Urdu version of this book, which were not in its English translation, and also from a separate Urdu article by the author.

Other additions in this publication are: the sketch of Buddha's life as chapter 2, Appendix 1, Appendix 2, the Bibliography and the Index.

The author has, of course, often quoted from the Quran or mentioned some aspect of the life of the Holy Prophet Muhammad. In many such places I have provided additional quotations and information, and have also added precise references to Hadith books.

It is important to add here what Maulana Abdul Haq Vidyarthi wrote about his travels to collect material for his book in general. Referring to a period during the 1950s and early 1960s, he wrote:

“...during this period the running stream of time drifted me towards the farthest corners of the world. I had the occasion to

explore the British Museum Library in London, the Buddhist libraries of Madras and Colombo in Ceylon, and the libraries of Hyderabad Deccan, San Francisco, Philadelphia and New York. I also studied minutely the original scriptures.”*

The author was not satisfied until he had, in person, seen and gone through the sources that he quoted in his book. He had to visit libraries in several countries and undertake arduous journeys, but during my revision I found the same sources conveniently online! In this connection, apart from websites of Buddhist organizations, the website www.archive.org proved most valuable.

It is essential to mention here that large sections from the earlier editions of *Muhammad in World Scriptures* have been reproduced by Muslim writers, first in print and more recently online. Very rarely have they acknowledged the original author; it is quite likely most of them do not know who it is, because they are copying from an already copied version which did not acknowledge the source.

Be that as it may, the most distressing aspect of this copying is that the material is presented for a purpose far from what was intended by Maulana Abdul Haq Vidyarthi. Their aim seems to be to gloat and boast over other religions. The Maulana’s purpose, on the contrary, in researching and writing on this topic, was to promote harmony between Muslims and followers of religions. His book made as its basis the teaching of the Quran that prophets and messengers were sent by God among all nations on earth. Moreover, as the Quran also tells us, some of them are named in the Quran while there were others too who are not named in the Quran. Sages such as Buddha and the sacred figures of Hinduism can thus be treated as prophets according to Islam. Muslims are required, as part of their creed, to believe in all prophets equally without distinction, and to respect and honour them. When followers of other religions find that their sacred figures are believed in by Muslims, even though it is not as gods or partners of God, they too will no doubt feel a connection with

* *Muhammad in World Scriptures*, Preface to the Second Edition, v. 1, 1966.

Muslims. This will be all the more, Maulana Abdul Haq Vidyarthi held, if they see their own scriptures looking forward to the appearance of a world saviour like the Holy Prophet Muhammad.

It is obvious that these prophecies about the Holy Prophet Muhammad, by great men such as Buddha, can only have been made if they were true prophets of God. This was the belief of Maulana Abdul Haq Vidyarthi and of the Movement to which he belonged. However, when those who have copied prophecies from his book, and put them before the world, are asked whether the makers of those prophecies were true prophets of God, they give ambivalent replies.

Maulana Abdul Haq Vidyarthi described Islam's relation with other religions as follows: "Islam is an inter-religious anthology, a hyphen connecting religions, a long bridge to meet all the Sages of the world, a thesaurus of all sacred scriptures, an ample junction where trains come from all directions and passengers from the four quarters of the earth meet together. It is a great restaurant hall with heavenly food meeting the needs of all. All are cordially invited and pleasantly served, and given a greeting of peace."*

I may add here that Maulana Abdul Haq Vidyarthi was my maternal grandfather and when I was a child I lived in his house in Muslim Town, Lahore, during the 1950s. I recall him leaving for his long journeys to distant countries, as mentioned by him above. My heart is filled with gratitude to Almighty God that I have been enabled to re-pay some of the enormous debt I owe to the Maulana for arousing my interest in doing some work for the literary service of Islam.

Zahid Aziz, Dr
March 2020

* *Muhammad in World Scriptures*, Second Edition, v. 1, p. 439–440.

Life of the Author

Maulana Abdul Haq Vidyarthi (1888–1977), who bore the title *vidyarthi* due to his extensive knowledge of the Hindu Vedas, was a scholar of the major religions of the world and their languages, and a missionary of Islam of the Lahore Ahmadiyya Movement. The environment of multi-faith debate, polemic and discussion, prevailing in the Indian subcontinent in the early 20th century, greatly influenced and interested him. This was one reason why, in 1907, he joined the Ahmadiyya Movement at the hands of its Founder, Hazrat Mirza Ghulam Ahmad, as this Movement had a broad, universalistic outlook towards other religions, regarding all of them as originally revealed, a fact first disclosed by Islam.

In 1914, when the Ahmadiyya Anjuman Isha‘at Islam was founded in Lahore by Maulana Muhammad Ali and his associates, Maulana Abdul Haq Vidyarthi joined this Muslim missionary society, in which he worked for the rest of his life as missionary, journalist, lecturer, writer and scholar. First he mastered the Hindu scriptures and studied the Sanskrit language. Later on, he studied Hebrew and other ancient languages of world scriptures. His purpose was two-fold: (1) to be better equipped to refute the storm of criticism and vituperative allegations against Islam and the Prophet Muhammad by the Hindu Arya Samaj sect as well as Christian proselytisers; (2) to unearth prophecies about the coming of the Holy Prophet Muhammad which, according to Islam, are to be found in previously-revealed scriptures.

In the period 1918 to the 1940s, the Maulana was frequently called upon, by various Muslim bodies throughout India, to represent

Islam in public debates against Arya Samaj Hindus and Christian missionaries. He achieved supreme triumph in these debates, and his name became renowned and legendary. He also wrote several Urdu books in response to the Arya and Christian objections against Islam. On a purely scholarly front, he published an Urdu translation of part of a Hindu scripture, the Yajur Veda.

After the founding of Pakistan and the ending of the multi-faith environment, the Maulana toured the countries of Trinidad, Guyana, Suriname, and Fiji during the 1950s at the invitation of the local Muslim communities, and gave lectures to large multi-faith audiences, achieving fame and renown for his knowledge and noble character in those countries as well. During the same period, he also visited England and spent time in the U.S.A., collecting further material for the second edition of his book *Muhammad in World Scriptures* from reference works in libraries.

He originally wrote *Muhammad in World Scriptures* in Urdu as *Mīthāq-un-Nabiyyīn*, published in 1936. Then he had it translated into English and it appeared under the present title in 1940. A little later he published a second part in Urdu. He then went on to expand the English version considerably, and this second edition was published in 3 volumes between 1966 and 1975.

Maulana Abdul Haq Vidyarthi was renowned and respected not only as a man of the highest learning and scholarship, but also as one who was thoroughly upright and saintly, and a recipient of extensive spiritual experiences. Having a humble and unassuming nature, and well-known for his good humour, Maulana Vidyarthi served the cause of Islam by pen, speech and personal example for more than sixty years in a unique and rare way which will have its own place in the history of religion.

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1. Introduction

Buddhism has more adherents than any other religion of the world. The number of its followers is one third of the whole population of the globe. It would, therefore, be sheer injustice on the part of the God if He left such a large community without a guide. If it was true of the Jews, that they believed in God and in the messengers of God, why should not the Hindus and Buddhists have prophets amongst them so that they might believe in God and His messengers and follow the right course? The Holy Quran says:

“And there is not a people but a warner has gone among them.”
— 35:24

“And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil.” — 16:36

Some Muslim theologians think that the Holy Quran mentions only the prophets of the Israel. This is a sheer misunderstanding. Assuredly there are prophets who do not belong to the House of Israel. It is stated in clear words in the Quran:

“And We sent messengers We have mentioned to you (O Prophet) before and messengers We have not mentioned to you.” — 4:164

After this verse, God Himself emphasizes:

“(We sent) messengers as bearers of good news and as warners, so that people should not have a plea against God after the coming of the messengers. And God is ever Mighty, Wise.” — 4:165

This manifestation of the wisdom of God is as essential in the case of other nations as it is in the case of Jews. It is in the Holy Quran that Hūd was sent to the tribe of ‘Ād. This tribe lived in the desert of

Al-Ahqāf extending from Oman to Hadramaut, in the south of Arabia. The prophet Sālih was sent to the tribe of Thamūd. These are not the only prophets mentioned in the Holy Quran about whom the Bible is silent. It also speaks of a non-Israelite prophet who was contemporaneous with Moses and to whom Moses went in search of knowledge. He lived at the junction of the two Niles, i.e., at Khartoum.¹ Again it speaks of Darius, a king of Persia, who is called *Dhul-Qarnain*,² or the two-horned one, on the basis of Daniel's vision in the Bible.³ There is a chapter in the Holy Quran, ch. 31, which bears the name *Luqmān*. Luqmān was an Ethiopian prophet, though commentators differ as to his identity; some say that he was a Greek, others think that he belonged to the tribe of 'Ād, and still others are of the view that he was an Ethiopian.

In addition to this, in the chapter entitled *The Prophets* of the Quran, it is stated:

“And Ishmael⁴ and Idris and Dhul-Kifl; all were from among the patient ones. And We admitted them to Our mercy; surely they were from among the good ones.” — 21 : 85–86

In 21:83, referring to the afflictions, trials and troubles which came upon Job from God, it is said that he turned to God. A baby, when beaten by its mother, weeps and yet runs towards the mother for protection. So do the prophets of God run to God for protection even when it is from God that a certain calamity to them comes. Ishmael and his mother, for example, lived in absolute loneliness in a strange land under the order of God given to Abraham, yet they never complained against God and remained patient and faithful to Him as ever before. What is more, Ishmael in obedience to the Lord offered his very life in sacrifice. And Idris, another prophet of God, submitted his whole life, with patience and resolution, in learning the ways of God and acquiring knowledge.⁵

Dhul-Kifl

After these, God mentions a prophet who bears the name *Dhul-Kifl*⁶ who evidently was not of the Israelite race. It is a distortion of the

history of the prophets to say that he was an Israelite prophet. The story of Dhul-Kifl as given by Ibn Abbas in Quranic commentaries finds no mention in the Bible or Jewish traditions. On the other hand, Mujahid thinks that Dhul-Kifl is another name of Elias, and Abu Musa al-Ashari says that Dhul-Kifl was not a prophet. But Hasan al-Basri tells us that he was a prophet because he has been mentioned in the chapter *The Prophets*.

As he has been grouped with Ishmael and Idris, and they were admittedly prophets, this shows that he was also a prophet. It is said above that God admitted them to His mercy. This mercy is another name for prophethood. And Dhul-Kifl was a model of patience along with Ishmael and Idris. This endurance was that of prophets.

In the Quran the name Dhul-Kifl occurs twice, first in 21:85 quoted above and then in 38:48 as follows: "And remember Ishmael and Elisha (*al-Yasa'a*) and Dhu-I-Kifl; and they were all of the best." In both places he is mentioned with two other prophets. In the first mention, he is counted among "the good ones" (*ṣāliḥīn*) in 21:86, and in the second he is counted among "the best" (*akhyār*).

Concept of *ṣabr* or patience

None of us is without troubles. We have to taste sorrow and suffering and submit to misfortunes. But it is only when the loss is suffered with total resignation to God that it becomes a spiritual quality. What is more, venerable is he whose sorrows are not for his own sake but for the sufferings of others and who gives his life for the welfare of others, never caring for his own interests. Honourable is he who loves mankind and shows his love by acts of help and charity. No doubt, he expresses his sorrows but he never complains. The Arabic word *ṣabr*, meaning 'patience', which gives different meanings according to its use, in the terminology of Islamic theology means:

1. abstinence from doing a thing contrary to wisdom and law;
2. not to scream and cry at the time of trouble;
3. courage and bravery in the battlefield, or on aggression.

As the Holy Quran says, the truly brave are those who stand firm and behave patiently under ills and hardships, “the patient in distress and affliction and in the time of conflict” (2: 177); their patience is only for God, “those who are steadfast, seeking the pleasure of their Lord” (13: 22), and not to display bravery. True courage lies in patience and steadfastness in resisting one’s base passions, and standing fearlessly to support good and avert evil. To be content in mind at a time of distress and grief is patience of the heart. To refrain from returning abuse with abuse, and remaining silent under provocation, is patience of the tongue. The month of fasting is known as the month of patience, that is, to obey the Divine commandment patiently. To pray and serve God constantly and untiringly is to show patience in the obedience of God. Not to be frustrated in dealing with the enemy and to wait for the judgment of Allah is also patience which was enjoined upon the Holy Prophet:

“So have patience, as men of resolution, the messengers, had patience, and do not seek to hasten on for them (i.e., the doom to come upon the opponents).” — 46: 35

“So wait patiently for the judgment of your Lord...” — 68: 48

If a man, who is a reformer and leader of a large community, has the above quality of patience, and if he is seen toiling not for his own problems and his own daily bread but for the welfare of others, surely he is an inspired son of heaven.

Buddha’s example

Buddha forsook the crown and palace and all the comforts of life for the sake of destitute and troubled men, to bring them out of afflictions and miseries. Though he was a prince, he never mourned over his own ills and troubles but remained patient in face of them. He restrained his anger against his adversaries and showed the highest example of teaching his followers to adhere patiently to the truth. He stuck to truth when honour and even life was in danger. People believed in his truthfulness. He certainly fulfilled the description of

21:85–86 in being “from among the patient ones”, whom God admitted to His mercy, i.e., granted him prophethood.

There is a story narrated by Ibn Abbas about Dhul-Kifl, that there was a prophet whom God gave kingship. After a while, He revealed to him: “I will cause you to die soon, so hand over the kingdom to another person, who will be heir to you; he must worship God at night and practise fasting all the day long. He should not be furious while judging the people.” On the advertisement of the prophet, a man offered himself, claiming the said qualities. The devil came to try him hard but he proved perfect and thankful to God. Accordingly, God favoured him by the name of Dhul-Kifl.⁷ The other narrator, Mujahid, connects this story with Elijah. In this narration, if we omit the names, it is evident that this story, with a slight difference, is the story of the Buddha, who forsook his kingdom and observed hard ascetic practices. Mara (the devil) tried him, but he remained steadfast in resisting the evil whisperings of the devil. He shunned envy and wrath, although his enemies hated him bitterly. Those who have studied the biography of the Buddha know that he had all these high moral virtues.

Arguments that Buddha was Dhul-Kifl

1. The Holy Quran repeatedly says that messengers of God appeared in every nation.⁸ The people of the Far East, China, Japan and Tibet constitute a large majority of the world’s population. How can it be reasonable to think that such a large number of people had no warner or messenger sent to them, and yet they established a religion which claims more adherents than any other?

2. On the Day of Judgment when the Divine law of requital will judge between the people according to the revealed books, if no book or law has ever been revealed to a certain nation through its messenger, on what ground will it be judged? It is to be noted that the Buddhist people are not primitive but a nation of ancient civilization and culture.

3. The reason given by the Quran as to why prophets were raised among all nations is: “so that people should not have a plea against God after the coming of the messengers” (4:165). If no warner had ever come among the Indians, their plea on the day of judgment against God would be that He had not sent any messenger to them that they might believe in His messenger and might believe in Him.

4. It is stated in the Holy Quran: “And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good” (29:69). And who will deny that the Buddha strove hard to know the right path and agonised himself in search for inner light?

5. His followers bore patiently their persecution by the Hindu kings, priests and the public, and left India, carrying their religion into other countries, such as China, travelling over mountains.

6. The first revolutionary thing in the life of Gautama is that he got the title of Buddha meaning ‘The enlightened one.’ He sat under a certain tree (afterwards called the Tree of Knowledge) and made up his mind that he would never get up until he received illumination. He had an iron will; so he was favoured with the title of Buddha from heaven. He went straight back to the hermits who had denounced him and they now rushed out to meet him calling him “Friend.” Thereupon, he answered: “O monks, address not the Perfect One by his name and call him not ‘Friend’. The Perfect One is the holy, supreme Buddha.”⁹ And it is written in the Quran:

“Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in darkness which he cannot come forth?” — 6:122

The Buddha was raised from the dead and came to life; he now had with him the light by which he showed the way to others.

7. One day, after six years of rigid self-mortification, when he had reduced himself to a faltering skeleton, he was attacked by violent pains and fell in a swoon. He came to know that he must adopt a

‘middle way’ (*majjhima patipada*) between ascetic self-denial and sensual indulgence, and this is the right path, the path of those on whom favours are bestowed, as the Quran says in 1 : 6.

8. Is it reasonable to think that such a large community was kept away from the “Mercy to all nations”, i.e. the Holy Prophet Muhammad, as he is so described in the Quran (21 : 107), that neither did he verify the Buddha, the “Light of Asia”, nor did Buddha prophesy for “the desire of all the nations”.¹⁰

9. In the verses 21 : 85–86 quoted above, there is mention of three great prophets — Ishmael, Idris and Dhul-Kifl — in one and the same category, and it is stated that they were patient (*ṣābirīn*) under all circumstances. Ishmael gave up his very life in obedience to God. Idris or Enoch dedicated his whole life in learning God’s attributes and walked with Him three hundred years.¹¹

The third is Dhul-Kifl: *kifl* in Arabic means twice, two-fold portion or reward. Therefore, *Dhul-Kifl* signifies “One who was given a two-fold reward”. There is another verse which throws light on the meaning of this epithet, to the effect that if the “People of the Book”, i.e. followers of earlier revealed religions, believe in the Prophet Muhammad, God will grant their reward twice:

“And when it is recited to them they say: ‘We believe in it; surely it is the Truth from our Lord; we were indeed, before this, submitting ones.’ These will be granted their reward twice, because they are steadfast (*ṣabarū*), and they repel evil with good and spend (on doing good) out of what We have given them.” — 28 : 53–54

The words “granted their reward twice, because they are steadfast (*ṣabarū*)” are on a par with “...Dhul-Kifl; all were from among the patient ones (*ṣābirīn*)” of 21 : 85. The reason for granting a double reward is given in the words: “because they are steadfast (in great trials) and they repel evil with good”. The people mentioned in these verses are the “People of the Book”, who believe in their sacred books as well as in the Holy Prophet Muhammad. It is evident that

the Buddha or Dhu-l-Kifl was one of them: he believed in his own book and prophesied the coming of the Maitreya Buddha in likeness to him. Therefore, God granted to him a double reward in accordance with the title of Dhu-l-Kifl.

The word *Dhul-kifl* can also mean ‘one who devotes or gives himself up to another’. In this sense all the three prophets mentioned here gave themselves up to ‘another’, i.e. to God, or to the creatures of God for whose welfare they devoted their lives and comforts.

10. It appears from Buddhist literature that before the Buddha, whose name was Shakyamuni Gautama, there had been several other buddhas. The well-known Buddha was from Kapilvastu. This name consists of kapil and vastu, meaning city or town of kapil. The word *kapil* in Sanskrit is the same as the word *kifl* in Arabic, which in European languages is *couple*. In these languages also, this word includes the significance of giving up individuality and joining with another in love. The aim of Buddha’s life and religion was *nirvava*, or to become one with the Truth.¹²

The three prophets

The three prophets named in 21:85 were great signs of the coming of the Holy Prophet Muhammad. Ishmael was the promised son of Abraham, from whose progeny the Prophet Muhammad was meant to arise. Idris is Enoch of the Bible and was a great prophet in the seventh generation from Adam. Therefore, among the prophecies of the prophets of the world about the coming of the Holy Prophet Muhammad, Enoch’s prophecy occupies the first place. In the New Testament of the Bible, it is stated:

“Now Enoch, the seventh from Adam, prophesied about these men also, saying, ‘Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him’.”¹³

This reference is to the book of Enoch. That book used to be considered forged and apocryphal, but has now been published.¹⁴ This is the same prophecy as that made by Moses in Deuteronomy:

“The Lord came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and He came with ten thousands of saints; from His right hand came a fiery law for them.”

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This shows that the prophecy of the Promised Once coming with ten thousands of holy men was revealed to several prophets. It is a historical fact that the Holy Prophet Muhammad had with him ten thousand companions at the time of the conquest of Makkah, and thus this prophecy was, in word and substance, fulfilled in his person. The same prophecy was made by Buddha:

“He will be the leader of a brotherhood several thousands in number as I am now the leader of a brotherhood several hundreds in number.”¹⁶

The name of Ishmael is also in 21 : 85 because his father Abraham and mother Hagar saw in dreams, and prophesied, that a glorious prophet would arise from their progeny who would create a great nation. That is why he was named *Ismā'īl*, meaning one who is accepted by God. In reality this referred to the Holy Prophet Muhammad.

If it can be shown that Buddha prophesied the appearance our Prophet Muhammad, it would be no surprise that he is Dhul-Kifl of the Holy Quran. It would link Islam with the Buddhist religion, just as Islam bears a relationship with the Jewish and Christian religions, and bring their nation under the shadow of mercy of the one who was “a mercy to all the nations”. Many years ago, when I was a student, I came across a magazine called *Orient* in Amritsar which reproduced a very clear prophecy of Buddha. I was very happy to see it and it inspired love in my heart for Buddha. I kept that magazine for a long time, but eventually it was lost. The effect it had on my mind led me to study the books of Buddhism. The language of these books is quite similar to Sanskrit but it is written in an old script making it difficult

to understand. Their English translations have made their study much easier.

In conclusion, I may say that Islam laid down the foundation of universalism. It proved to be not only the greatest force but a force unifying the discordant elements of humanity. For the first time it was proclaimed that every nation was given a messenger, and our Holy Prophet is the verifier of all those prophets. And my book, *Muhammad in World Scriptures*, is a documentary evidence, produced for the first time in the history of Islam, of the great scriptural fact affirmed in the Holy Quran that all the prophets, who appeared before our Holy Prophet Muhammad (may peace and the blessings of God be upon him), prophesied about his advent.

Notes to Chapter I:

1. The Quran, 18:60–82.
2. The Quran, 18:83–98.
3. “Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns...” (Daniel, 8:3), “The ram which you saw, having the two horns are the kings of Media and Persia” (*ibid.*, 8:20).
4. Ishmael is the Biblical form, the Arabic form being *Ismā’īl*.
5. Idrīs is identified with the Biblical Enoch. See Genesis, 5:18–24. According to the Book of Jubilees, which forms part of the Greek Bible, “he was the first among men who learned writing and knowledge and wisdom” (T. K. Cheyne, *Encyclopaedia Biblica*, art. ‘Enoch’: 2. Later belief).
6. Its proper transliteration from Arabic is: *Dhu al-Kifl*. The prefix *dhu* in Arabic is added before some property or quality, meaning one who possesses that quality.
7. *Tafsīr Kabīr*, classical commentary on the Quran by Imam Razi, v. 6, p. 136.
8. The Quran, 10:47, 16:36, 35:24.
9. Oldenberg, *Buddha: His Life, His Doctrine, His Order*, p. 126.
10. See Genesis, 49:10; the closing words of this verse, “to him shall be the obedience of the people” are also translated as “he shall be the *expectation* of nations” (Douay-Rheims translation, American edition, 1899). In Isaiah,

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- 11 : 10, the expected one is described as: “a banner for the peoples. The nations will *seek* him” (Holman Christian Standard Bible). In the closing words of Isaiah 42 : 4 it is said: “Distant lands *eagerly* wait for his teaching” (Good News Translation) or “people in foreign nations *long* for his teaching” (Contemporary English Version). Thus the Promised One was the *desire* of all nations.
11. Genesis, 5 : 23. *Enoch* in Hebrew means “dedicated one”.
 12. If *Kifl* is taken as a proper noun, then it can be considered as the Arabic representation of Kāpil, since the letter *p* of other languages is represented in Arabic by *f*. By this argument, *Dhul-Kifl* would mean “the one from Kāpil”, i.e. Kāpilvastu. Thus, whether taking *kifl* as a name or as the word meaning ‘double’, *Dhul-Kifl* can be applied to Buddha.
 13. Jude, 1:14–15.
 14. The earliest English translation is *The Book of Enoch, The Prophet*, translated by Richard Laurence (one of its later editions published London, 1883); this prophecy from it, as quoted in Jude, is at the start of ch. 2. Another translation is *The Book of Enoch*, translated by R.H. Charles, London, SPCK, 1917; in this the prophecy is in the last verse of ch. 1.
 15. Deuteronomy, 33 : 2.
 16. Translation of *Milindapanha* by T.W. Rhys Davids in *Sacred Books of the East*, v. 35, p. 225.

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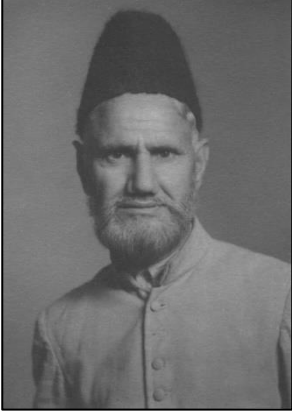
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