

BANNED FROM THE BIBLE

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President George W. Bush made statements on ABC's Nightline in December, 2008 about the Bible, Faith, Evolution and Creation. Bush said, when asked about the Bible's literal truth, "Probably not. No, I'm not a literalist, but I think you can learn a lot from it." But, if it is not literally true what can you trust and what you cannot. To learn from Bible one needs to have proper concept of what it really is or one can be misguided. How did Bible come about? Year is 325 years AD, it has been three centuries since Jesus Christ walked among the believers in Jerusalem; Emperor Constantine I has convened an International Conference in modern day Turkey and invitees are all the Bishops; there is no revelation or inspiration, only voting and negotiation! Constantine I convened the First Council of Nicaea and decreed that only one creed should emerge from the council. Once settled, the Nicene Creed banned Arias and his fellow Arians as heretics and the need for a common scripture became more pronounced.



Icon depicting the First Council of Nicaea where need for a unified Bible was felt

If you would rather watch a documentary, on this subject, then a good choice is a two part documentary by History Channel titled *Banned from the Bible* and *Banned from the Bible II*. The movie is also available in different parts on Youtube.com

<http://www.youtube.com/watch?v=J3D28Ys-dp4> (Banned from the Bible Part 1/12)

<http://www.youtube.com/watch?v=-i57BB0IGWE> (Banned from the Bible II Part 1/12)

President George W. Bush has shocked some evangelical Christians by suggesting that the Bible is not 'literally true.'



President George W Bush

If you would rather read then Read on, and in the words of Sir Francis Bacon's advice, "Read not to contradict ... but to weigh and consider."

"Christian Evangelicals," according to Encyclopedia Britannica, "represent roughly 25 percent of the U.S. population at the start of the 21st century; do not uniformly share all the views of fundamentalists or the Christian Right. (Although all Christian fundamentalists are Evangelicals, many Evangelicals are not fundamentalists.) All Evangelicals believe that the Bible is in some sense the inerrant word of God and that one has to accept Jesus Christ as one's Lord and Savior in order to be 'saved.'"

At one time in history majority of the Christians were literalist and took the Bible to be 'word of God' in a concrete and literal sense. There was the common expression 'the gospel truth,' implying a very high level of certainty. In light of new research one may need new idioms and metaphors. Over the decades and centuries reality has prevailed and now the majority has something very real to say to the 25% literalists. Study of the present day Bible and taking it as literal gives us a very limited view of the Bible. A broader study of the books that did not make into the official Bible gives us insight into the rich tradition of the early Christians. *Banned from the Bible* tells the stories of the ancient books that have

been prohibited from becoming part of Bible canon. The scholarly term for this is Apocrypha.

THE NEED FOR A CHRISTIAN LIBRARY

Bart D Ehrman grew up as an Evangelist Christian. He had his initial education in Moody Bible Institute, in Chicago, a fundamentalist Bible college. He says, "As a committed Bible-believing Christian I was certain that the Bible, down to its very words, had been inspired by God." But after his education in the Princeton Seminary he began to see the reality differently. He discusses his findings and experiences in his book, *Jesus Interrupted: Revealing the hidden contradictions in the Bible and why we do not know about them*. He is now James A. Gray Distinguished Professor and Chair of the Department of Religious Studies at the University of North Carolina at Chapel Hill and author of numerous books on the related topics. He writes:

"Some of my students tend to think that the Bible just kind of descended from heaven one day in July, a short time after Jesus died. The New Testament is the New Testament. Always has been and always will be. You can go into any store in any part of the country, or any part of the Western world, and buy a New Testament, and it is always the same collection of twenty-seven books, the four Gospels followed by Acts followed by the epistles and ending with the Apocalypse. Surely it has always been that way.

But it has not always been that way. Quite the contrary, the debate over which books to include in the Bible was long and hard fought. As difficult as this is to believe, there never was a final decision accepted by every church in the world; historically there have always been some churches in some countries (Syria, Armenia, Ethiopia) that have slightly different canons of Scripture from the one we have. Even the twenty-seven-book canon with which all of us are familiar did not ever get ratified by a church council of any kind--until the anti-Reformation Catholic Council of Trent in the sixteenth century, which also ratified the Old Testament Apocrypha, in response to the widespread Protestant rejection of these books as non-canonical. In a strange way, the canon, far from being definitively decided upon at some point of time, emerged without anyone taking a vote.

Not that it happened by accident. The canon was formed through a process of a long series of debates and conflicts over which books ought to be included. These debates were fueled not only by a general sense that it would be a good thing to know which books are authoritative, but even more by a very real and threatening situation that early Christians confronted. In the first few centuries of the church, lots of different Christian groups espoused a wide range of theological and ecclesiastical views. These different groups were completely at odds with each other over some of the most fundamental issues: How many Gods are there? Was Jesus human? Was he divine? Is the material world inherently good or evil? Does salvation come to the human body, or

does it come by escaping the body? Does Jesus' death have anything to do with salvation? The problem in the development of the canon of Scripture was that each and every one of the competitive groups of Christians--each of them insisting they were right, each trying to win converts--had sacred books that authorized their points of view. And most of these books claimed to be written by apostles. Who was right? **The canon that emerged from these debates represented the books favored by the group that ended up winning. It did not happen overnight. In fact, it took centuries.**"¹

The attempts of the early Church at forming some sort of library of holy writing can be found as early as the 2nd century with Marcion of Sinope (in present day Turkey). A wealthy merchant, Marcion (who later was known for being the initiator of the Marcionite Heresy) was a Christian. Influenced by dualism, he imagined that the loving God Jesus talked about was vastly different from the vindictive God of Jewish scripture. He strongly advocated a Christian canon that excluded all Jewish writings. As such, of the four gospels, he felt that only the Gospel of Luke should be included as the other three made references to Jewish texts. Other early church leaders opposed him and some even called him the Son of Satan. Nevertheless, his idea of specific books to be compiled into official church scripture was a beginning point for compiling a holy library (or bible) of Christian writings.

By 150 A.D., there were hundreds of texts in existence, some of which were in contradiction with each other. By the 4th century, Constantine I, in an attempt to re-establish one empire with a unifying religion to back it up, felt that there should be a consensus as to what books should be the basis for this religion. At the time, there were two opposing camps of Christian thought, both centered in Alexandria. Arius felt that Jesus was a supreme human, but not God. Opposing him was Athanasius, who felt that Jesus was both man and God. In 325, Constantine I convened the First Council of Nicaea and decreed that only one creed should emerge from the council. Once settled, the Nicene Creed banned Arias and his fellow Arians as heretics and the need for a common scripture became more pronounced.

Bishop Eusebius, a scholar of early Christian writings found at Caesarea and Jerusalem and attendee of the First Council of Nicaea, published a comprehensive history of the Christian Church. In this history, he also critiqued many books and writings circulating in the Christian communities at the time in an attempt to form some sort of common library. The books he reviewed were broken down into three categories: a) accepted (the four gospels, the Book of Acts, and the Pauline epistles), b) highly likely (First John, First Peter), and c) questionable (Second John, Third John, Second Peter, Gospel of James, Epistle

of Jude, the Book of Revelation, and others) He was all too aware of other church leaders views concerning Revelations with its imagery of war being at variance with Christ's message of love and peace. He finally came down to 18 books that he believed should become official Christian scripture.

Six years after Nicaea (331), Constantine commissioned Eusebius to create an official Christian Bible. Fifty copies were made at state expense to be put in churches Constantine had planned to build throughout his capital at Constantinople. Eusebius included all 18 books he had referred to in his earlier work. As opposed to Marcion, he felt that the Jewish writings should also be included and lumped them together into the Old Testament. Unfortunately, none of those 50 copies are in existence today. The closest we have are two 4th century codices: Codex Vaticanus (found in the Vatican Library) and Codex Sinaiticus (taken from Saint Catherine's Monastery, Mount Sinai and placed in the British Museum). Both codices differ from what is on Eusebius's list (ie. Sinaiticus has included the Shepherd of Hermas and the Epistle of Barnabas).

Forty years later, a final list of 27 New Testament books was canonized by the Christian Church. This official list excluded many popular books either because they were written too late or they weren't felt to have been orthodox.

In the words of Dr. Maurice Bucaille, a French Surgeon in his book, *The Bible, the Quran and Science*:

"In the early days of Christianity, many writings on Jesus were in circulation. They were not subsequently retained as being worthy of authenticity and the Church ordered them to be hidden, hence their name 'Apocrypha'. Some of the texts of these works have been well preserved because they 'benefited from the fact that they were generally valued,' to quote the Ecumenical Translation. The same was true for the Letter of Barnabas, but unfortunately others were 'more brutally thrust aside' and only fragments of them remain. They were considered to be the messengers of error and were removed from the sight of the faithful. Works such as the Gospels of the Nazarenes, the Gospels of the Hebrews and the Gospels of the Egyptians, known through quotations taken from the Fathers of the Church, were nevertheless fairly closely related to the canonic Gospels. The same holds good for Thomas's Gospel and Barnabas's Gospel.

Some of these apocryphal writings contain imaginary details, the product of popular fantasy. Authors of works on the Apocrypha also quote with obvious satisfaction passages which are literally ridiculous. Passages such as these are however to be found in all the Gospels. One has only to think of the imaginary description of events that Matthew claims took place at Jesus' death. It is possible to find passages lacking seriousness in all the early writings of Christianity: One must be honest enough to admit this.

The abundance of literature concerning Jesus led the Church to make certain excisions while the later was in the process of becoming organized. **Perhaps a hundred Gospels were**

suppressed. Only four were retained and put on the official list of neo-Testament writings making up what is called the 'Canon.'"²

To summarize in the words of Encyclopedia Britannica, under the heading Biblical literature:

"The process of canonization was relatively long and remarkably flexible and detached; various books in use were recognized as inspired, but the Church Fathers noted, without embarrassment or criticism, how some held certain books to be canonical and others did not. Emerging Christianity assumed that through the Spirit the selection of canonical books was "certain" enough for the needs of the church. Inspiration, it is to be stressed, was neither a divisive nor a decisive criterion. Only when the canon had become self-evident was it argued that inspiration and canonicity coincided, and this coincidence became the presupposition of Protestant orthodoxy (e.g., the authority of the Bible through the inspiration of the Holy Spirit)."^{3 4}

Now we will examine a few books that did not make into the official canon.

The readers who are not interested in non-canonical books can skip to the Epilogue section of the article.

THE BOOK OF ADAM AND EVE

This book is a background story of Genesis 3 (Adam and Eve). It was left out because it duplicated Genesis and was written at a much later time (3rd or 4th century). In this book, Satan is an angel in human form that accompanies the serpent when tempting Eve. Not only that, but Eve is tempted twice in this book. The first is the familiar one found in Genesis. The other takes place much later after the banishment from Eden when Adam feels that the two must do penance for their sin by standing in separate rivers (Jordan for Adam, Tigris for Eve) for 40 days. After 18 days, Satan approaches Eve in the deceptive form of a divine angel, tells her she is forgiven, and successfully tempts her for a second time to disobey a command by leaving the river.

THE BOOK OF JUBILEES

In Genesis, there's a question about Adam and Eve having three sons and no daughters. How did humanity flourish under such circumstances? It is also written that after Cain is ostracized, he leaves with a pregnant wife. Where did she come from? The Book of Jubilees (or Little Genesis), which was written 150 BC, tries to explain. In this book, Adam and Eve have 9 sons and daughters. Awan, their third child, ends up being Cain's wife. But this creates a new problem, incest. Because of that, it's felt that the Book of Jubilees was probably omitted from official western Christian scripture. But, this particular book was found among the Dead Sea Scrolls and it is also official canon in the Ethiopian Orthodox Church.

According to Encyclopedia Britannica, “Jubilees, in its final form, was likely written about 100 BC, though it incorporates much older mythological traditions. Its isolationist religious spirit and its strictness led the Essene sect of Jews at Qumrān in Palestine to quote extensively from it in the Damascus Document, one of their major works. Jubilees is also closely connected with the Genesis Apocryphon, which also parallels Genesis and was favoured by the Qumrān community. Several fragments of the original Hebrew edition of Jubilees were found in the Qumrān library.

Jubilees is preserved in its entirety only in an Ethiopic translation, which was derived from a Greek translation made from the Hebrew. Fragments of the Greek and Hebrew texts are also extant.”⁵

THE BOOK OF ENOCH

This book fleshes out the story of Enoch, ancestor of Noah, a man who walked with God that gets only one sentence in the Bible (Genesis 5:22) Enoch is mentioned in Genesis 5:21-24, Hebrews 11: 5-6 and even quoted in Jude 1:14-16. It also elaborates on Genesis 6:2-7 and Deuteronomy 2:20-21 the story of 200 angels mating with the “Daughters of the Earth” to create giants in the land. According to this book, not only did these angels lust after earthly women, they also taught mankind certain dark arts including that of weapon making. Ultimately, the head angel Azazel (or Azael) and all his followers are bound in Hell for their misdeeds.

Azazel approaches Enoch in a dream and pleads that he intercede for him and his followers with God for clemency. While in Heaven, Enoch is given a grand tour by the angel Uriel and is given extensive knowledge about the positions of stars and planets in the sky--astrology.

This book was somewhat similar to Revelation, but was considered too severe and strange to be included in the Bible. However, James Bruce discovered it in the late 18th century at Axum, Ethiopia to be amongst Ethiopian Orthodox Christian scripture. The hypothesis is that this book made its way there with the Queen of Sheba as the book contains a story about her visit with Solomon and the fact that she bore one of his children, Menelik I the first Ethiopian king. When Christians arrived in the 4th century, they stumbled across the book and immediately blended it in with their official holy scriptures. Like Jubilees, this book was also found among the Dead Sea Scrolls.

According to Encyclopedia Britannica, “I Enoch was at first accepted in the Christian Church but later excluded from the biblical canon.”⁶

Encyclopedia Britannica has the following to say about the Second Book of Enoch:

“It is a pseudepigraphal work whose only extant version is a Slavonic translation of the Greek original. The Slavonic edition is a Christian work, probably of the 7th century Ad, but it rests upon an older Jewish work written sometime in the 1st century ad (but before the destruction of the Temple of Jerusalem in ad 70, because there are references to pilgrimages and cultic rituals connected with temple worship). In its apocalyptic and cosmological emphases, the book is similar to First Book of Enoch and may be dependent on it, although II Enoch is recognized as a separate part of the literary tradition surrounding the patriarch Enoch.

The first part of the book (chapters 1–21) deals with Enoch’s journey through the seven tiers of heaven; it thus invites comparisons with descriptions of the heavenly spheres and their inhabitants in the I Enoch and the “Testament of Levi” in Testaments of the Twelve Patriarchs. The second section (chapters 22–38) is an explication of the tradition of Enoch’s reception of secret wisdom from God. The final section (chapters 39–68) includes Enoch’s advice to his sons and an account of his life, including his final ascension.

A product of the Greek-speaking Jewish Diaspora centered in Alexandria, Egypt, II Enoch includes many of the motifs characteristic of Hellenistic religious literature: visionary journeys, astrological calculations, a highly developed angelology, personal confrontations with divine beings, and a structural view of heaven.”⁷

THE INFANCY GOSPEL OF THOMAS

The New Testament leaves a complete void about Jesus’ youth. The Infancy Gospel of Thomas, which deals extensively with Jesus’ youth, was written too late to be considered as official scripture. The earliest copy was written in the 6th century, but one clue suggests that it was in circulation in 150 A.D. as a church leader made comments about its stories being spurious.

One of the stories in this book tells of Jesus making some clay birds and then bringing them to life on the Sabbath. The book also claims that Jesus had a malevolent side. In one story, he pushed a playmate off a roof then brought him back to life; in another, he blinded one of his father Joseph’s customers for being critical of his work.

In another story, he helped his father Joseph out after he had cut some wood to the wrong length by miraculously lengthening a number of boards to the correct dimension.

THE PROTO-GOSPEL OF JAMES

The document presents itself as written by James: "I, James, wrote this history in Jerusalem." Thus the purported author is James the Just, whom the text claims is a son of Joseph from a prior marriage, and thus a stepbrother of Jesus.

Written a century before the Bible was canonized, the Gospel of James delves into the life of Mary, mother of Jesus. The book begins with Mary's parents, Joachim and Anna. After having given up on having a child due to Anna being barren, Anna suddenly conceives. This virginal conception is a proof that Mary herself was born without the stain of original sin.

By the 4th century, the Catholic Church insisted that Mary was a virgin her entire life, yet Mark 6:3 mentions four additional sons and a number of daughters. James solves this riddle by saying those children were Joseph's from a previous marriage.

James wasn't included in the Bible because it probably should have been at the beginning of the New Testament to fit in chronologically. The early church fathers felt that doing so would detract too much from the main character Jesus.

THE Gnostic SCRIPTURES OF NAG HAMMADI

Found in a jar in a cave by a peasant while searching the hills near Nag Hammadi, Egypt in 1945, the Nag Hammadi library contains 52 texts written by a group of early Christians that were considered heretics by the early church fathers. The Gnostics believed that the physical world was a cosmic mistake created by an evil or lesser god. Salvation comes from an inner knowledge (gnosis) not of the evil creator god but of the transcendent realm of light and truth. People had to wake up the god within.

Whereas formerly Gnosticism was considered mostly a corruption of Christianity, it now seems clear that traces of Gnostic systems can be discerned some centuries before the Christian era. Gnosticism may have been suppressed as early as the First Century, thus predating Jesus Christ. Along with Gnosticism in the Mediterranean and Middle East before and during the Second and Third Centuries. Gnosticism became a dualistic heresy to Judaism, Christianity and Hellenic philosophy in areas controlled by the Roman Empire and the Persian Empire. Conversion to Islam and the Albigensian Crusade (1209–1229) greatly reduced the remaining number of Gnostics throughout the Middle Ages, though a few isolated communities continue to exist to the present. Gnostic ideas became influential in the philosophies of various esoteric mystical movements of the late 19th and 20th Centuries in Europe and North America, including some that

explicitly identify themselves as revivals or even continuations of earlier Gnostic groups.

The church fathers said that the Gnostics were heretics. The majority decides what is orthodox and what is heretical. The majority is orthodox and the minority is heretical. Majority goes to heaven and the minority goes to hell for their heresies.

This brings us to the topic of hell is the punishment going to be ever lasting or temporary. The Islamic concept is that hell is a terrible aboard even for a short stay. (Al Quran 25:67) The Holy Quran also indirectly stresses the philosophy that the punishment for finite crimes cannot be infinite. What did the Church have to say about the duration of hell? This brings us to our next book, *The Apocalypse of Peter*.

THE APOCALYPSE OF PETER

The recovered *Apocalypse of Peter* or *Revelation of Peter* is an example of a simple, popular early Christian text of the second century; it is an example of Apocalyptic literature with Hellenistic overtones. The text is extant in two incomplete versions of a lost Greek original, one Koine Greek, and an Ethiopic version, which diverge considerably. The Greek manuscript was unknown at first hand until it was discovered during excavations directed by Sylvain Grébaud during the 1886-87 season in a desert necropolis at Akhmim in Upper Egypt. The fragment consisted of parchment leaves of the Greek version that had been carefully deposited in the grave of a Christian monk of the eighth or ninth century. The manuscript is in the Egyptian Museum in Cairo. The Ethiopic version was discovered in 1910.

A contender with the Revelation of John, it was almost included in the Bible. Bishop Eusebius who was officially commissioned by Constantine I to compile the books of Bible put it in 'highly likely' category but it did not make to the 'final cut.'

This work fell out of favor with the early leaders as they doubted its authorship and the fact that it spoke of hell being temporary. Peter asks Jesus why are so many people suffering in the hell? He is very worried about it, why are so many people suffering an eternal punishment for finite crimes. How can it be? A merciful God and these people for all eternity in hell! And Jesus said, well it is a secret. I will share it with you, but you are not to share with others. The answer is that they will all get out but do not tell every one; because they will commit

more sins. So, this is the forbidden idea if shared will lead to greater sin. But what about the 'atonement;' does that lead to more sin. That is for another day. Perhaps it was this idea of hell being temporary that led to the exclusion of this book from the early canon. Had it been included the Bible and the Quran would have been the same on this issue.

According to Encyclopedia Britannica:

"It is pseudepigraphal (noncanonical and unauthentic) Christian writing dating from the first half of the 2nd century ad. The unknown author, who claimed to be Peter the Apostle, relied on the canonical Gospels and on Revelation to John to construct a conversation between himself and Jesus regarding events at the end of the world. Unlike Revelation to John, however, the Apocalypse of Peter dwells on eternal rewards and punishments. The graphic account of the torments to be borne by sinful men was apparently borrowed from Orphic and Pythagorean religious texts, thereby introducing pagan ideas of heaven and hell into Christian literature. The most complete extant version (in Ethiopic) was discovered in 1910."⁸

Apocalypse of Peter suggested a way out of Hell for evildoers. If a consensus of heavenly angels decide to beseech the Lord to forgive their sins, they can escape. Church leaders were opposed to such a concept because that would mean that anyone can sin all they wanted because ultimately all will be saved.

STILL MORE TO BE FOUND

The books mentioned in the documentary series *Banned from the Bible* and *Banned from the Bible II* that are not discussed in this eGazette include:

- The Gnostic Scriptures of Nag Hammadi
- The Gospel of Mary
- The Gospel of Nicodemus
- The Testament of Solomon
- The Zohar (The Book of Splendor)
- The Alphabet of Ben-Sira
- Joseph and Aseneth
- The Septuagint
- Bel and the Dragon
- The Acts of Peter
- The Acts of Paul and Thecla
- Mar Saba letter and The Secret Gospel of Mark
- The Gospel of Judas

Early church fathers had very little tolerance for diversity. In the formative years there was a pressing need for uniformity. There were very fertile discussions in

the first and the second centuries but the victorious point of view became orthodoxy and rewrote history and claimed their point of view to be the only point of view. But now we know it was not true. When we go back and look at these lost texts that have been discovered now, they give us fresh and new perspectives. The books that have been discovered are random discoveries and there may be dozens more that are yet to be discovered and possibly a larger number that have gone extinct over the centuries.

EPILOGUE

Catholics consider the Pope to be infallible and the Evangelists have traditionally considered the Bible to be infallible. But, Bible is not infallible after all, as President George W Bush has had the wisdom to confess. He also said that he prays to the same God as those with different religious beliefs. "I do believe there is an almighty that is broad and big enough and loving enough that can encompass a lot of people," Bush said. He also suggested that Christians, Jews, and Muslims pray to the same God.

The fact that the Bible is not literal word of God is an open secret but some have not been let in on this! It is time to replace the idiom 'the gospel truth' with 'the Quranic truth.' We invite you to a Holy Book that is 'The Truth, the Whole Truth, and Nothing but the Truth.' It was revealed piece meal to the Holy Prophet Muhammad may peace be upon him over a period of 23 years. Its gradual revelation is mentioned in the Holy Quran in 25:33-34 and 76:24. Interestingly, the gradual revelation was also in keeping with the Biblical prophecy, "For it is precept upon precept, line upon line, here a little and there a little: for with strange lips and another tongue will he speak to this people." (Isaiah 28:11)

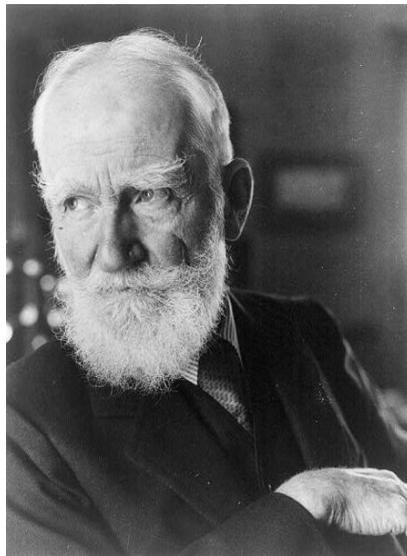
The Holy Quran enjoys the Divine guarantee of preservation. For details see the February 2008, eGazette.⁹

The Holy Quran is a book about which the famous German philosopher, Johann Wolfgang von Goethe had the following confession to make: "As often as we approach the Quran, it always proves repulsive anew; gradually, however, it attracts, it astonishes, and, in the end forces admiration."¹⁰

The Holy Quran not only enlightens in the spiritual and personal domain but also in the social domain without disturbing the required flexibility in this area. Here we present a brief quote from the General Introduction section of the five volume commentary of the Holy Quran published under the auspices of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV. It is under the heading, *Quran – the Perfect Scripture*: "It has already been stated that God through His Prophets provided

for the progress and perfection of man by means of the Law of Shari'at (spiritual law), the moral law and the social law. Since the Quran is the most perfect Scripture, it deals with all these three laws. It sets out the Law of Shari'at and the moral law in full and states the fundamental principles of the social law leaving the rest of the field of social law to be developed and filled in by man himself." For details please review the page cclxix of the General Introduction section.¹¹

As the Non-Muslim readers give up their preconceived notions and begin to understand the Quran better, they may certainly relive Goethe's experience. A French surgeon Maurice Bucaille certainly did. After an extensive review of what the Quran had to say about the issues pertaining to science, he concluded, "In view of the state of knowledge in Muhammad's day, it is inconceivable that many of the statements in the Quran which are connected with science could have been the work of a man. It is, moreover, perfectly legitimate, not only to regard the Quran as the expression of a Revelation, but also to award it a very special place on account of the guarantee of authenticity it provides." The text of Dr. Maurice Bucaille's book *The Bible the Quran and Science* can be reviewed at: <http://www.islam-guide.com/bqs/>



Sir George Bernard Shaw

In the words of Sir George Bernard Shaw, who was awarded the Nobel Prize for Literature in 1925, "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful

man and in my opinion for from being an anti-Christ, he must be called the Savior of Humanity.” At another occasion he said, “I have prophesied about the faith of Muhammad, that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”¹²

To review details on limitations of Torah and Gospel and understand the pressing need of humanity for the Holy Quran, see the General Introduction section of the five volume commentary of the Holy Quran prepared under the auspices of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV at the following link:

<http://www.alislam.org/quran/tafseer/?page=-275®ion=E1>

¹ Professor Bart D Ehrman. Jesus Interrupted: Revealing the hidden contradictions in the Bible and why we do not know about them. Harper Collins Publishers, 2009. Pages 190-191.

² <http://home.swipnet.se/islam/quran-bible.htm>

³ "biblical literature." Encyclopædia Britannica. 2009. Encyclopædia Britannica Online. 21 Apr. 2009 <<http://www.britannica.com/EBchecked/topic/64496/biblical-literature>>.

⁴ <http://www.britannica.com/EBchecked/topic/64496/biblical-literature/73387/The-process-of-canonization#ref=ref597960>

⁵ "Book of Jubilees." Encyclopædia Britannica. 2008. Encyclopædia Britannica Online. 14 Dec. 2008 <<http://www.britannica.com/EBchecked/topic/307075/Book-of-Jubilees>>.

⁶ <http://www.britannica.com/EBchecked/topic/188588/First-Book-of-Enoch>

⁷ "Second Book of Enoch." Encyclopædia Britannica. 2009. Encyclopædia Britannica Online. 08 Apr. 2009 <<http://www.britannica.com/EBchecked/topic/188593/Second-Book-of-Enoch>>.

⁸ "Apocalypse of Peter." Encyclopædia Britannica. 2008. Encyclopædia Britannica Online. 15 Dec. 2008 <<http://www.britannica.com/EBchecked/topic/453614/Apocalypse-of-Peter>>.

⁹ <http://www.alislam.org/egazette/>
¹⁰

http://books.google.com/books?id=S2VCVgl_TCsC&pg=PA343&dq=it+astonishes,+and,+in+the+end+forces+admiration

¹¹ <http://www.alislam.org/quran/tafseer/?page=-7®ion=E1>

¹² Sir George Bernard Shaw in 'The Genuine Islam,' Vol. 1, No. 8, 1936.