

Qx27 – 1st Part of the Quran's 3rd Period

Dear: From two chapters ago, recall the quotation from Smith dealing with the three periods during which the Quran was allegedly dictated:

The third period, referred to as the Medinan period (between 623-632 CE), centered in Medina and lasted roughly ten years, until Muhammad's death in 632 CE. There is a distinct shift in content during this period. Divine approval is given for Muhammad's leadership, and much of the material deals with local historical events. There is a change from the preaching of divine matters to that of governing. Consequently, the suras are much more political and social in their makeup (suras 2-5, 8-9, 22-24, 33, 37, 47-49, 57-59, 60-66, 98, 110).

In this chapter, I'll go through the First Part of the Quran's Third (Medinan) Period, in the order given by Smith. Suras from this Third Period contain by far the most material; it'll take me three chapters to go through them; in this chapter, I'll get only part way through Sura 2! As per usual, I'll add some "notes" in "square brackets"; the notes in parentheses were added by, I assume, the translator. Again, the version of the Quran that I'm quoting is the one available at the University of Michigan's Digital Library Production Service (<http://quod.lib.umich.edu/k/koran/browse.html>), which was translated by M.H. Shakir and published by Qur'an, Inc., in 1983.

Quran: Third Period (Part 1)

The Cow

In the name of Allah, the Beneficent, the Merciful.

- 2.1 *Alif Lam Mim.* [Gesundheit! I mean, Dear, you tell me why a "translator" would leave something like that untranslated. What is this: a little boy's club with their own special, secret words?]
- 2.2 *This Book, there is no doubt in it* [A book without doubt is the product of a fool writing a book for other fools!], *is a guide to those who guard (against evil)* [Such as, the writer apparently assumes, the evil of thinking for yourself!]
- 2.3 *Those who believe in the unseen* [Why would anyone want to "believe" in what can't be sensed?!] *and keep up prayer* [which has to be one of the stupid enterprises ever undertaken by anyone!] *and spend out of what We have given them* [Why "spend"? Why not save? And if you do spend, then what do you "spend" it on: on yourself or on helping humanity?]

- 2.4 *And who believe in that which has been revealed to you* [“Revealed”? How: through data analysis or in hallucinations – or from someone else’s claim to be able to communicate with some giant Jabberwock in the sky?] *and that which was revealed before you* [to earlier con artists] *and they are sure of the hereafter.* [How could anyone except a fool be “sure” of the hereafter?!]
- 2.5 *These are on a right course from their Lord* [says the con artists who just happen to be waiting in the wings with their collection plates] *and these it is that shall be successful.* [At what: at hallucinating or at collecting in their con game?]
- 2.6 *Surely those who disbelieve, it being alike to them whether you warn them or do not warn them, will not believe.* [Well, at least that statement is logical! But rather than warn them, why not show them some data?]
- 2.7 *Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes* [Either that or they aren’t convinced by the hallucinations of con artists] *and there is a great punishment for them.* [Based on what data? And further, why would they be punished, when Allah’s plan and policy is obviously that they shouldn’t believe?! Therefore, wouldn’t it be more logical if the “great punishment” were inflicted on Allah – or better, on the con artists who created all this crap.]
- 2.8 *And there are some people who say We believe in Allah and the last day; and they are not at all believers.* [Sure, many people lie. For example, some people claim that they’ve received communications from the first symmetry-breaking fluctuation in a total void, aka Allah!]
- 2.9 *They desire to deceive Allah* [Well, I really doubt that: if they don’t believe in the existence of any giant Jabberwock in the sky, then they wouldn’t waste time trying to “deceive” something that doesn’t exist!] *and those who believe* [Well, yes, many people do desire to deceive “the believers”, because if the people don’t, they’re afraid (with good cause) that some religious nuts will try to kill them!] *and they deceive only themselves* [Gimme a break! Guess who really deceives themselves!] *and they do not perceive.* [How do you know that they don’t perceive? Quite likely they perceive perfectly well that some religious nuts will try to kill them for saying that all this god stuff is mental pollution.]
- 2.10 *There is a disease in their hearts* [Not wanting to be killed by some religious fanatics is “a disease in their hearts”? Gimme a break.], *so Allah added to their disease* [Nice guy, this Allah: if people demand data, Allah gives them trouble!] *and they shall have a painful chastisement because they lie.* [An imagined “painful chastisement” from an imaginary giant Jabberwock in the sky is preferable to being killed by religious kooks!]
- 2.11 *And when it is said to them, Do not make mischief in the land, they say We are but peace-makers.* [What craziness is this? Show me data that demonstrate they say

- “We are but peace-makers.” Do all such people say that?! What about those who say “People whose ‘beliefs’ are based on zero data are bonkers”?]
- 2.12 *Now surely they themselves are the mischief makers, but they do not perceive.* [“Mischief” for whom? The con artist clerics who try to sell this crap?]
- 2.13 *And when it is said to them, Believe as the people believe, they say Shall we believe as the fools believe?* [Right on!!] *Now surely they themselves are the fools* [Really? Based on what data?], *but they do not know.* [It sounds as if they know a helluva lot more than you, for example, that there’s a difference between knowing and thinking that you know, between data analysis and day dreaming!]
- 2.14 *And when they meet those who believe, they say We believe* [Therefore don’t kill us!]; *and when they are alone with their Shaitans* [“Shaitan” = Satan; Shaitans = devils, I guess – and apparently people can speak openly with “their Shaitans”, without fear of being killed for being truthful!]; *they say Surely we are with you, we were only mocking.* [I doubt very much that they were “mocking”. There’s a big difference between “mocking” and protecting yourself from being murdered by religious fanatics.]
- 2.15 *Allah shall pay them back their mockery* [It’s not Allah that they worry about; it’s the guys with the knives, guns, and bombs!]; *and He leaves them alone* [Would that you religious nuts would do the same], *in their inordinacy, blindly wandering on.* [I trust that you’re now describing those who are religious.]
- 2.16 *These are they who buy error for the right direction* [Again talking about the religious fanatics, I presume], *so their bargain shall bring no gain, nor are they the followers of the right direction.* [And of course you have a monopoly on defining what “the right direction” is. Riiiiight.]
- 2.17 *Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness – they do not see.* [What a crazy “parable”! Muhammad, you would be well advised to stick to your story, skipping any parables!]
- 2.18 *Deaf, dumb (and) blind* [are these religious fanatics], *so they will not turn back.*
- 2.19 *Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death* [again talking about all religious crazies, I presume], *and Allah encompasses the unbelievers.* [“Encompasses”? Are you saying that your God “surrounds” the unbelievers? If so, and if you’re so keen on being close to your God, then shouldn’t you become an “unbeliever”?!]
- 2.20 *The lightning* [Oh, give it a rest, Muhammad; your analogy isn’t worth a damn] *almost takes away their sight; whenever it shines on them they walk in it, and*

- when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.* [Really? Does he have power over evil? Then why is there so much evil in the world? And does he all have the power to get everyone to believe in him? Then why are there so many unbelievers? And does he have the power to have everyone make sense? Then why did he permit you to make such stupid statements?]
- 2.21 *O men! serve your Lord* [If you want to “serve” so badly, why don’t you get a job as a waiter?] *Who created you and those before you* [If this Lord created you, then he must have been an amazing geneticist, but I wonder: exactly what did he clone you from – a sheep or a wolf?] *so that you may guard (against evil).* [He created you to guard against evil? What’s the matter: doesn’t your Allah have sufficient power to stop the evil himself? But you said Allah has “power over all things”? Somethin’ doesn’t compute!]
- 2.22 *Who made the earth a resting place for you* [I assume that you’re gonna claim that your Allah did this, but guess what: the earth isn’t a place to rest – except when you’re dead – it’s a place to work, to help humanity, e.g., by getting rid of all the stupid religions concocted by day dreaming con artists, such as yourself. As for how the earth and the universe were “made”, current evidence suggests that they were made by themselves] *and the heaven a canopy* [If the heaven is a canopy, then it’s gotta be the crummiest canopy ever constructed! Ever noticed how much it leaks?] *and (Who) sends down rain from the cloud* [Allah sends down rain from the cloud? Have you ever heard about the hydrological cycle? Don’t you have the faintest idea about how rain is created in clouds? And when you don’t know even such trivial stuff as how rain forms, you’re gonna tell us something hugely more complicated, namely, how to live our lives? Somebody’s gotta be kidding!] *then brings forth with it subsistence for you of the fruits* [Oh, neat; now you’re gonna tell us how we get fruit? Instead, how about I tell you how we get fruit cakes]; *therefore do not set up rivals to Allah while you know.* [You want us to set up rivals to him while we don’t know? And it’s very interesting that you say “set up”. Does that mean that, thereby, you acknowledge that all gods are just “set up”? Hmmm. Interesting.]
- 2.23 *And if you are in doubt as to that which We have revealed to Our servant* [I’m not “in doubt” in the least! I’m certain that it’s all a pile of crap], *then produce a chapter like it and call on your witnesses besides Allah if you are truthful.* [What sort of craziness is this? Because somebody writes something unique that means it’s from your God? There are billions of unique chapters written? Is each one from your God? Is this paragraph that I’m now writing from God? Muhammad old man, if you ever had a brain, I’m afraid you’ve lost it.]
- 2.24 *But if you do (it) not and never shall you do (it)* [Do what? Produce a chapter as I have done?] *then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.* [You damn pig! How dare you

- threaten people with eternal torture?! Even the damnable people who claim that there is a hell, and threaten others with the concept, don't deserve to go there: what they (such as you) "deserve" – or at least desperately need – is some psychiatric help.]
- 2.25 *And convey good news to those who believe and do good deeds* [Well: how about if they don't believe and yet do good deeds?], *that they shall have gardens in which rivers flow* [Happiness is having "gardens in which rivers flow" – unless of course you're allergic to pollen, you can't swim, and you prefer your water to flow through pipes!]; *whenever they shall be given a portion of the fruit thereof* [Assuming, of course, that they're not allergic to fruits], *they shall say This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them* [Happiness is having a "pure mate", whatever the devil "pure" means! Do you mean "intelligent"? Do you mean trustworthy? Or do you perhaps mean that your mate, also, is unable to think and therefore accepts some con artist's claim of ability to communicate with some giant Jabberwock in the sky?] *and in them, they shall abide.* [I trust that you mean that they'll abide in the gardens rather than in their mates; you know, you could have benefited from the help of a good editor.]
- 2.26 *Surely Allah is not ashamed to set forth any parable* [Is it acceptable for you to suggest that Allah could have been ashamed? For what? Murdering so many innocent people? And what has setting forth a parable got to do with anything?! What's the matter, Muhammad, are you envious of parables that more intelligent people created?] – *(that of) a gnat or any thing above that* [Hello? We seem to be having a communication problem. Are you speaking into the mouthpiece properly?]; *then as for those who believe, they know that it is the truth from their Lord* [And how, pray tell, do they "know"? Did they test the theory's predictions against a reliable set of data?]; *and as for those who disbelieve* [Yah, that's me!], *they say What is it that Allah means by this parable* [Gimme a break. If they don't believe in the existence of any Allah, then what makes you think that they'd ask about some parable he allegedly wrote? Why don't you check to see if your brain is still working!] *He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors* [and what if (of course, purely hypothetically) it wasn't Allah but some con artist cleric who concocted the parable to hoodwink a bunch of fools into parting with their money?],
- 2.27 *Who break the covenant of Allah* [The covenant? What covenant? You haven't yet said anything about any damn covenant. Or do you mean the covenant that the Ancient Hebrews pretended that their tribal god made with them? The one that he needed a rainbow to remember?] *after its confirmation* [It's confirmation? What the devil are you talking about? That he would make everyone wish they were Jews? Do you really think that such a covenant was "confirmed"? Or maybe better: Do you really think – or do you just mouth platitudes?] *and cut asunder what Allah has ordered to be joined* [What the devil does that mean?

- The only thing I remember that the Hebrew God demanded be joined was his fan club – or are you talking about the crazy Jews who cut off their foreskins?] *and make mischief in the land* [“Mischief”? You call murdering all those innocents by the damnable God-lovers “mischief”? Man: you do have a way with words – which should be prohibited!]; *these it is that are the losers*. [They are the “losers”? How about the ones who were murdered?!]
- 2.28 *How do you deny Allah and you were dead and He gave you life?* [What craziness is this? Do you think that people were dead, first, and then became alive? How amazingly backward of you!] *Again He will cause you to die and again bring you to life* [And the data supporting that are what?], *then you shall be brought back to Him*.
- 2.29 *He it is Who created for you all that is in the earth* [Really? He created all the pollution, all the viruses, all the evil, all the religious fanatics? Has anyone considered suing him for incompetence?], *and He directed Himself to the heaven* [Possibly he’s on the lam – running from the authorities, afraid not only of lawsuits but also with the anger of so many people at his incredible incompetence], *so He made them* [Who?] *complete seven heavens* [“Seven” heavens? Because the ancients could see seven moving “stars”, therefore seven is heavenly? Gimme a break] *and He knows all things*. [Pity he didn’t know that there were more planets!]
- 2.30 *And when your Lord said to the angels* [“The angels”? What angels? Where did they come from?!] *I am going to place in the earth a khalif* [and the angels said, at once: “What the devil is a *khalif*”? And the Lord said: “A *khalif* is to be the chief of the con-artist clerics?” And the angels responded:], *they said What! wilt Thou place in it such as shall make mischief in it and shed blood* [Right on, angels, you hit it on the head!] *and we celebrate Thy praise and extol Thy holiness?* [And so, from that day forward, they stopped celebrating his praise and extolling his holiness. To which God responded:] *He said Surely I know what you do not know*. [And the angels responded: “This God guy is bonkers!”]

But, Dear, please stop going through this junk for a minute to think about who wrote this business about God “placing” a chief priest on earth, alleging that it was a communication direct from God. The chances that any god directed the writing of this statement are so infinitesimally small that it’s not worth considering; I’d put the odds that Muhammad wrote it only at about one-in-a-thousand; yet, I’d give you even money on the possibility that it was the chief “khalif”, himself, who added it!

The Levites used the same trick to establish their Jewish priesthood (no doubt just following the example set by the Egyptian priests), and the Christian and Mormon clerics followed the Jewish example. And although

we may hope that someday justice will be served, that all the con-artist clerics will be punished for their crimes against humanity, yet in reality, the most we may be able to do is expose the evils of all clerics of the past and eliminate the evils of all clerics of the present.

- 2.31 *And He taught Adam all the names* [What names? What stupidity! Who gives a damn what nouns, in a particular language, are associated with various things? All such are just customs. What I want to know is did Allah teach Adam how to solve the Navier-Stokes equations?], *then presented them* [What? The names?] *to the angels; then He said Tell me the names of those if you are right.* [Surely somebody's gotta be kidding! It's alleged that some giant Jabberwock in the sky gave Adam a total arbitrary list of names in some arbitrary language, and then the test was to see if the angels could guess the names? What utter craziness!]
- 2.32 *They said Glory be to Thee! we have no knowledge but that which Thou hast taught us* [And they added: "Surely He's gotta be kidding? How in hell are we supposed to guess the arbitrary names He gave Adam? This god guy is bonkers!"]; *surely Thou art the Knowing, the Wise* ["And the craziest son-of-a-bitch that we hope soon dies!"]

Again, Dear, please pause for a moment to think about the game that all the damnable clerical con artists play: with great solemnity (no laughing allowed!), appropriately throwing in "God is great", "fear the Lord your God", and so on, the clerics tell totally invented stories. The Babylonian priests told the story about how their god fashioned the first man out of clay, the Egyptian priests told the story about how their god just named something (such as a human) and it instantly took form, the Jewish priests retold both the Egyptian and the Babylonian stories about their god, and here we have Muhammad playing the same game: accepting the Jewish & Christian (Egyptian/ Babylonian) stories that he had heard, he adds his own invention of some crazy conversation between God, the angels, and Adam. And since all such stories are totally arbitrary (save for the devious purposes of the con artist clerics!), we all should now feel free to add or subtract anything to all such stories!

- 2.33 *He said O Adam! inform them of their names.* [And Adam said: "Sorry, angels; I know that this god's crazy as a coyote, but let's try to humor him for a while; maybe later, we can get him committed to the psychiatric ward of the local prison.] *Then when he had informed them of their names, He said Did I not say to you that I surely know what is ghaib in the heavens and the earth* [And the angels were smart enough not to provoke the lunatic by asking him: "What the devil is a ghaib?"] *and (that) I know what you manifest and what you hide?* [Well, at least

they knew what God manifested: insanity, hiding even the remotest hint that he was sane!]

- 2.34 *And when We said to the angels Make obeisance to Adam* [“Obeisance”? As in “paying respect”? Why should the angels show Adam respect? Because he had an arbitrary list of names? Somebody’s gotta be kidding! As far as I can make it out, the angels just finished whipping together the “seven heavens”. But whether or not they zapped those into existence, I’ve heard it alleged that they go zipping around the universe, without propulsion, without need of air, without.... Meanwhile, all Adam could do was recite a bunch of arbitrary names! Tell me: who should “make obeisance” to whom?!], *they did obeisance, but Iblis [Satan] (did it not). He refused and he was proud, and he was one of the unbelievers.* [Astounding!! You’re trying to make Satan (Iblis) out as a bad angel?! As far as I can make it out, Satan said (in effect): “Why in hell should I ‘make obeisance’ to Adam, when all he did was recite a list of totally arbitrary names that you gave him, whereas look at all I can do – and I’m proud of it! Have you ever tried flitting throughout the universe with no obvious propulsion unit? Have you ever built seven heaven, piled on top of one another, all totally invisible, including the massive support columns?” And now, Muhammad, you’re trying to tell us that Satan was one of the unbelievers? He just finished helping make the seven heavens. He’s standing there refusing to do what God says, and you say he’s an unbeliever? How could that be when he’s standing there having a nice little chat with God?! What’s not to believe – I mean, besides your stupid story!]

- 2.35 *And We [God] said O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.* [And Adam responded:

“Well, God, as grateful as I am for your telling me all the names of everything (cause otherwise I would have had to decide upon their names by myself, doncha know), and although I certainly don’t mean to be insolent (especially since I saw how you treated Satan), and furthermore, whereas certainly I’m grateful to you for zapping up a wife for me (because although you never told me what I’m supposed to do with her, something in me seems to be able to figure that out by myself), yet I wonder if you could explain something to me.”

And Allah asked: “And what would that be?”

“Well,” said Adam, “Although my wife and I certainly will try to do our best, I wonder if you’d be so kind as to explain what you mean by telling us not to be ‘unjust’.”

“Don’t be a dolt,” Allah angrily answered, “Obviously I meant, by saying ‘not to be unjust’, that you’re to be ‘just’.”

“Oh,” Adam answered, “although I certainly don’t mean to be insolent, Great and Glorious One, I had already discerned that you were using a double negative. But still I wonder, your great Holiness, what is meant by ‘just’.”

“To be ‘just’ means to be ‘fair’,” responded Allah in a huff.

“Ah,” mused Adam, “and certainly if you wish us to be fair, then we’ll do our best to oblige you, your Greatness, but if you please, your Grumptousness, would you kindly explain what you mean by ‘fair’?”

“To be ‘fair’,” squirmed the Great Squirminess, “means to treat others ‘right’.”

“And certainly we will do our best to be just, to be fair, and to treat others right,” replied Adam, “but if you please, your Great Goofiness, would you tell us what all that means? I mean, did you treat the angels ‘fairly’? Is what you did to Satan ‘right’?”

“Of course it’s ‘right’, you stupid Adam,” responded Allah angrily, “whatever I do is ‘right’, by definition.”

“And so does that mean,” asked Adam, “that if we’re to be ‘just’, if we’re to be ‘fair’, if we’re to be ‘right’, then just like you, your Great Cantankerousness, we get to do whatever we want?”

“Of course not,” said the Great Craziness in the sky, “unless you become a cleric. Only the clerics say and do what they damn well please – and call it ‘right’.”

“And so,” asked Adam, “does that mean that people are to be slaves to the clerics?”

“Of course,” said the great Goofiness in the sky, “why do you think they invented me?”

And with that, the giant Jabberwock in the sky went ‘Pooph’ and disappeared in a cloud of clerical smoke.]

Sorry, Dear, I guess I got carried away in all this craziness. But can you imagine that some people actually “believe” the craziness written in their “holy books”?! But be that as it apparently is, let me get back to what Muhammad allegedly “revealed” – besides his insanity.

2.36 *But the Shaitan [Satan, apparently also called Iblis] made them both fall from it [From what? The tree?] and caused them to depart from that (state) in which they were; and We [God] said Get forth, some of you being the enemies of others [Hello? I thought there was only the two of them: Adam and Eve? Did they become enemies?] and there is for you in the earth an abode and a provision for a*

time. [And the possibility of a rhyme – but apparently very little reason! In contrast, what actually happened was closer to the following...

Soon after leaving Eden, Adam and Even met up again with Satan, sitting in another tree.

“Gees, Satan,” exclaimed Adam, “it’s sure great to see you again. We owe you plenty. Thanks for helping us get out of there! That God guy is bonkers!”

“Screwiest nut imaginable,” added Eve.

“Glad to be of help,” said Satan smiling, “I know full well how bad he can be. No wonder his parents abandoned him on this planet.”

“Oh?” inquired Eve, “is that what happened: he had a miserable childhood, so now he’s taking out his frustration on people?”

“I guess it’s something like that,” suggested Satan, “but I ain’t no psychiatrist. All I know is that they marooned him here, and he’s been miserable ever since.”

“Any chance that his parents will come back?” asked Adam.

“I don’t think so,” said Satan, “there’s a rumor that they found him to be such a brat, such a hateful child, that they might even have gone to a parallel universe.”

“Damn,” blurted Adam – and Eve asked: “Is there then no hope for people?”

“Oh, sure, there’s always hope,” said Satan, descending from the tree, “but it’ll be a real chore getting rid of that retard god.”

“But there IS a chance?” asked Adam, trying to lead Satan.

“Well, yes, but it’ll be difficult,” Satan said as he peered out toward the horizon, as if looking into the future.

“Well,” inquired Eve, “is there anything we can do? And also, although we have no right to ask, is there any chance that you would help us again?”

“Well, actually,” Satan said solemnly, “it turns out that what I’ve already been able to do is pretty much all that can be done.”

“Well, not that we’re not grateful for what you did,” Adam added, “but why do you say that you can’t do more.”

“Well it’s like this,” said Satan with a strange sort of grin, “what I was able to do was get you to taste some fruit from the Tree of Knowledge. Just a little, mind

you, but at least a little. And that's really the key to defeating this god – and in fact, all gods. You see, it's been found, throughout the universe, that gods always retreat when knowledge expands. They just can't handle it. Once you people on this planet understand, you'll basically laugh all gods out of the place!"

"Wonderful!" exclaimed Eve, and Adam added: "But then, couldn't you just teach us more, so we'd understand more?"

"And there you have it," Satan said, holding upon his open palm. "It's a Catch-22. You see, if I'm the only one with the knowledge, or if anyone else is the only one with the knowledge, then that one gets to play god – and you can expect pretty much the same trouble from any god as from the hideous god that's already polluting this planet."

"Yah," added Adam, "if power corrupt; omnipotence destroys."

"Yup," Satan nodded, seriously and sadly, "if you let it – even to the destruction of your dignity."

"So then," Eve wondered out loud, "what's the answer?"

"Well," responded Satan, "it's relatively simple, but you'll have to figure it out for yourself."

"What do you mean," inquired Adam.

"I've already, explained," answered Satan, "you've gotta figure it out for yourselves."

"Do you mean," Eve echoed, "that the only way we'll get rid of this god is to figure things out for ourselves?"

"I'm sorry, Dear" was Satan's reply, "but you'll have to figure it out for yourselves."]

And I'm sorry too, Dear, for the interruption; I'll now get back to Muhammad's madness.

2.37 *Then Adam received (some) words from his Lord* [Which were what? And why, Muhammad, do you keep changing the format of your story? In parts you pretend that God is speaking, and then in parts you pretend that you're just reporting as an observer. Or is one part what you dictated and the other part what the clerics added, e.g., the part about God "ordaining" still another priesthood?], *so He* [Adam or God? Oh, I get it: if you capitalize the pronoun, you're pretending that it refers to the great Jabberwock in the sky] *turned to him mercifully; surely He is*

Of-returning (to mercy), the Merciful. [And surely you, Muhammad, need an editor!]

- 2.38 *We* [Allah, I trust, or do you agree with the Ancient Hebrews that there was more than one god?] *said Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.* [Nor shall they think: the con-artist clerics will do all the thinking, thank you very much.]
- 2.39 *And (as to) those who disbelieve in and reject My communications* [Yeh! Finally a message for the good guys!! What do we get?], *they are the inmates of the fire, in it they shall abide.* [You damn clerical pigs! You consign to Hell those who think for themselves. Someday – and soon, I hope – everyone’s gonna see through your damnable con game.]

And here, Dear, let me add more about this horrible con game that the Muslim clerics are concocting. Just as with all clerics before and after them, they say whatever they want – totally arbitrary balderdash – provided only that, by convincing simpletons, the conniving con-artist clerics would get power over the people. Promise the people heaven if they obey; scare them with hell if they don’t.

In it all, what’s so hard to imagine –so sad to realize that it’s so – is that somewhere around a billion people in the world take this crap called the Quran to be “the truth”, just as somewhere around another billion people take the crap called the Bible to be “the truth”. Such people actually “think” that all this nonsense actually occurred! It’s mind boggling!

And then, Dear, think of the damage that seems to be done so easily by indoctrinating children with such stupidity. Parents withhold love from their children and threaten them with punishment if they don’t parrot the clerics’ stupid ideas. And it’s especially sad to see that after the parents indoctrinate their kids in such stupidity, the “formal”, public-school “education” of so many Muslim children is nothing but memorization of this damnable Quran.

Yet, let me add that I would give Muhammad at least a little credit for rejecting the Biblical version of the story of Adam and Eve (with God forbidding Adam and Eve to eat from the Tree of Knowledge, because if they did, they would know the difference between good and evil). That version is so incredibly stupid, because as I written many times before, if they didn’t first eat from the Tree of Knowledge of Good and Evil, then they wouldn’t have known if it was good or evil to obey the order not to eat from

the Tree of Knowledge of Good and Evil! But on the other hand, Muhammad certainly didn't help humanity a helluva lot, not only because he advocates people not feasting from The Tree of Knowledge but also because he forget to define what was to be meant by 'unjust'!

Anyway, with that rant finished, let me get back to what Muhammad allegedly dictated, as if he were speaking for God.

- 2.40 *O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.* [And let's hope that someday, too, it will be universally illegal to preach fear. Damn you clerics! And notice, Dear, that Muhammad obviously wasn't a "believer" – because obviously if he really "believed" that there was a God, then he'd be scared as hell (or better, scared of hell) for claiming that all this garbage that he concocted was from God, while knowing full well that he concocted it himself – unless, of course, he was truly insane, unable to distinguish what was real from what he imagined – which I think is quite a likely possibility.]
- 2.41 *And believe in what I have revealed* ["Revealed"? All that's been revealed is the workings of one massive clerical con game after another!] *verifying that which is with you* [Whatever that means! Does it mean verifying what's in the Bible? How in hell, or anywhere else, can anyone "verify" myths? How can one "verify" what's in a Superman comic book? This Muhammad character is a real nut case], *and be not the first to deny it* [Well, I won't be the first: millions of people before me have seen through your damnable con games], *neither take a mean price in exchange for My communications* [Ha! Seems like Muhammad's trader side is being revealed! – or is this the chief cleric's way of saying that he's to be paid for running his con game?!] *and Me, Me alone should you fear.* [Pity the poor people who pay the bastards out of fear. In a civilized world, all religions would be described by what they really are: still another protection racket, run by still another Mafia – with the chief cleric being still another "God father". Organized religion is the original "organized crime"!]
- 2.42 *And do not mix up the truth with the falsehood, nor hide the truth while you know (it).* [Because all clerics claim a monopoly on all falsehood!]
- 2.43 *And keep up prayer* [even though it won't do you a damn bit of good] *and pay the poor-rate* [which, Dear, seems to vary: later in the Koran it seems to be 2.5% of your income, but then elsewhere, it seems to be 20% (but that may be 20% of just the booty that Muhammad's raiders collected) – but at least there's no doubt who's to collect it: the damnable clerics] *and bow down with those who bow down.* [And stand up with those who stand up, walk with those who walk, run with those who run, and in general, be good little sheep, doing exactly what we tell you to do.]

And let me add, Dear, that I wonder if Muhammad dictated the above or if it was added by subsequent clerics. I tend to think that it was Muhammad, himself, who set “paying the poor rate (at 1/40th or 2.5% of your income), because I like to think that it was the trader in Muhammad doing the talking.

That is, Dear, what all good traders do is try to convince prospective buyers that they’re getting “more for less”. And though I haven’t yet shown you details, when I get to them, you’ll see that Islam offers all suckers “more for less” – well, at least all male suckers (because in Islam, as in other patriarchal religions, women don’t really count for much besides as “breeders”). Thus, the price charged by the Jewish priests was steep (from partridges to sheep) and they offered relatively little in return: they charged for breaking 613 sins (or 631 or whatever the number was), while all they offered was a “covenant” with their fictitious Lord (i.e., no heaven). Next, following Zoroaster’s crazy scheme, the Christians offered a rather nebulous heaven (and a much more specific hell), but charged 10% of the people’s income. And then, a few hundred years later, along comes the trader Muhammad, offering “more for less”: as you’ll see in what follows, he offered a much more delicious heaven (at least for men, whom he promises 70 perpetual virgins for the men’s sexual gratification – although how they could then remain “perpetual virgins”, Muhammad neglected to mention!) and he charges not 10% but only 2.5% of your income. It’s a wonder he didn’t make up some bumper stickers MUHAMMAD OFFERS MORE FOR LESS! (to stick on the rears of camels, doncha know).

To provide a little more information about the sexual orgy Muhammad promised his militia, let me quote from an article written by Victor Gunasekara and entitled “The Position of Muhammad on Women” (which you can find on the internet). It was published in the January 2001 issue (Vol. 35, No. 1) of the *Journal of the Humanist Society of Queensland* [Australia].

The privileged position of men and the subordination of women are carried even beyond the grave. This is clear when one considers the Islamic view of heaven and hell. Heaven is seen largely as an abode for the believing men. Its principal attraction for them is the black-eyed maidens of heaven (*houris*), a number of whom will be assigned to each man. Their sole task is the sexual gratification of the men. This is seen in the following description of heaven (Sura 3: 14):

The love and eager desire of wives and children, and sums heaped up of gold and silver, and excellent horses and cattle and land is prepared for men... Say, shall I declare unto you better things than this? For those who are devout are prepared with their LORD, gardens through which rivers flow; therein shall they continue forever: and they shall enjoy wives [i.e. houris] free from impurity...

The women do not have any counterpart paramours, but if they have carried out their appointed duties on earth well, they can only hope to join their husbands (together with his other co-wives and the *houris* he will be endowed with). For women the normal destination is Hell, as is reported in the following Hadith from al-Bukhari:

O women! Give alms, as [or 'since'] I [Muhammad] have seen that the majority of the dwellers of Hell-fire were you (women)...¹

In the vision of Muhammad, carnal desires of men are catered for in greater measure in the future life than it is in the present one – provided that you are not an infidel or a disobedient wife!

But anyway, back to quoting the crazy Quran.

- 2.44 *What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?* [Talk about having no sense: What do you mean by “good”? What in hell is a soul?! What in hell is hell? Does it make sense to pay attention to total nonsense?]
- 2.45 *And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones* [the good little sheep – not those who don't “seek assistance through patience and prayer” but who impatiently try to solve their problems by themselves, through hard work and hard thought],
- 2.46 *Who knows that [when?] they shall meet their Lord and that they shall return to Him.* [“Know”? Gimme a break! Have you even a clue about what “knowledge” means? Pity that you didn't try chewing a little on some fruit from the Tree of Knowledge!]
- 2.47 *O children of Israel!* [What's all this crap about “children of Israel”? Let them solve their own damn problems. We've got trouble enough trying to solve our own] *call to mind My favor which I bestowed on you* [Your “favors”? Gimme a break. All the Israelites got was an Egyptian-style priesthood, which has polluted them – and the rest of humanity – for the past ~2500 years] *and that I made you excel the nations.* [“Excel the nations”? Tell it to the Chinese! Though I grant you that, especially during the past few hundred years, many Jewish people have excelled (possibly because, for the past ~100 generations, they've needed to live by their wits to outsmart the damn Christians and Muslims who were trying to kill

¹ Dear: In the article, reference numbers are given, but the references are missing their numbers.

- them), but notice that most of those who excelled (Spinoza, Freud, Einstein... did so after realizing that all the business about God was a pile of garbage.]
- 2.48 *And be on your guard against a day when one soul shall not avail another in the least* [Avail? As in 'help'?], *neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.* [Well, Muhammad, my congratulations! It's about time you've written something sensible! By all means be on guard against such a day. Let's all try to help one another.]
- 2.49 *And when We delivered you from Firon's* [Pharaoh's] *people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.* [A "trial" from the "Lord"? If the stories can be trusted (a highly dubious assumption), then it seems as if the Pharaoh was handling things pretty much by himself! Or are you saying that the evil done by the Pharaoh was directed by "the Lord"? Hmmm... interesting. But then, how do you know if it wasn't Satan who was directing the Pharaoh? And then, come to think about it, how do you know who's dictating this garbage to you?! I mean, where are the data demonstrating that you're not receiving communications from Satan? Have you ever read Rushdie's *The Satanic Verses*? Oh, I see: you don't know how to read and you don't know what's meant by data. What about thinking? Have you ever tried that?]
- 2.50 *And when We parted the sea for you* [You mean, Muhammad, that you "think" that their concocted story about crossing a river of stars actually happened down here on Earth? How could you be so naïve?] *so We saved you and drowned the followers of Firon* [the Pharaoh] *and you watched by.* [So you do buy it! Gimme a break! You mean that you buy whatever anybody concocts? No wonder you quit being a trader and decided to become a cleric!]
- 2.51 *And when We appointed a time of forty nights with Musa* [Moses], *then you took the calf (for a god) after him and you were unjust.* [Whaddya mean 'unjust'. The story is that they had a party! What's 'unjust' about having a party? Talk about a party pooper!]
- 2.52 *Then We pardoned you after that so that you might give thanks.* ["Thanks" – for being a party pooper?!]
- 2.53 *And when We gave Musa* [Moses] *the Book and the distinction that you might walk aright.* [Neglecting the obvious: that Moses concocted his rules to gain power over the people, enslaving them in a priesthood, just as he had learned from the Egyptian clerics.]
- 2.54 *And when Musa said to his people* ["His" people? Did he own them?!] *O my people! you have surely been unjust to yourselves by taking the calf (for a god)* ["Unjust"? Or do you mean just "stupid" – as stupid as adopting any god?],

therefore turn to your Creator (penitently), so kill your people that is best for you with your Creator [Oh, No, Muhammad, that's horrible! How could you condone such evil! You approve, you sanction, you promote killing people for thinking for themselves? The people decided that they'd sooner party around the calf than wait for the murder Moses to return from the Mountain, and now you, Muhammad, approve of the murderer Moses murdering even more people, because they thought for themselves. May your name be listed with the hideous people of history, from Moses to Hitler, for making such a horrible statement]m so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful. [And your alleged Allah condoned such hideousness? Then add his name to the list of the evil ones! Oh Satan, can't you come back and help humanity again? Can you help us rid humanity of all these damn clerics? And yes, I know, I know, we'll need to do it ourselves. We'll be stronger for it if we do. But sometimes I weaken. Sorry.]

- 2.55 *And when you said O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. [God punishes people who want proof? And he has the nerve to call Satan evil?]*
- 2.56 *Then We raised you up after your death that you may give thanks. [God brings people back to life so that he'll have a cheering section? Will this damnable God's vanity never be satiated?]*
- 2.57 *And We made the clouds to give shade over you [Muhammad, you display the mentality of a two-year old!] and We sent to you manna and quails. [You "think" that such nonsense actually occurred?! Have you considered checking yourself into a mental ward?] Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss. [Not nearly the suffering that has been caused by "belief" in all this stupidity!]*
- 2.58 *And when We said Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance [Muhammad: you sure seem to love the word – and the concept – of 'obeisance', I assume because that's what you clerics most want all people to do: to obey you damnable con artists] and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others). [Well, Muhammad, certainly I agree with you that we should try to forgive wrongs and "do good to others", but how about trying to be consistent: how can you then praise the bastards for murdering people? This is doing 'good'? Have you considered the possibility of defining what you mean by 'good'?]*
- 2.59 *But those who were unjust [Among your favorite words, 'unjust' seems to be right up there with 'obeisance'. Have you considered the possibility that 'obeisance' might be 'unjust'?] changed it [Changed what?] for a saying [It must be a saying] other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed. [Allah sends down*

pestilences from heaven? Have you considered the possibility that pestilences are viruses? Oh: you wonder what viruses are. Well, they're very small, they live by interfering in physiological processes, like leeches, sucking the lifeblood from their hosts. Come to think of it, they're a lot like little clerics. Yes, that might do it for you, Muhammad old man: pestilences come to communities from viruses just like this crap comes from con-artist clerics who suck the lifeblood from their communities.]

- 2.60 *And when Musa prayed for drink for his people [rather than going out and finding it!], We said Strike the rock with your staff So there gushed from it twelve springs; each tribe [like animals] knew its drinking place. [And you, Muhammad, bought this story, too?! But the twelve tribes are just symbolic – a story about the twelve signs of the zodiac. None of it really happened. It's just a story. Can't you discern the difference between make-believe and reality? Being able to do so is required of anyone who can make a legitimate claim to being sane. Oh... I guess I overlooked the obvious.] Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief. [Okay, Muhammad, I'll go along with that. But tell me, what do you mean by acting "corruptly" and what do you mean "making mischief". I mean, if you corrupt the thinking of others by promoting make-believe stories as "the truth", then aren't you making mischief? If you tell people to obey rather than think for themselves, then aren't you corrupting them and making mischief? If you tell people that it's okay to kill those who think differently from you, then aren't you making mischief? Aren't you corrupt?]*
- 2.61 *And when you said O Musa! [Moses] we cannot bear with one food, therefore pray [to the] Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. [Hey, Muhammad, go easy: all those menu items were never mentioned in the Bible!] He said Will you exchange that which is better for that which is worse? [And, after thinking about that for a minute, they said: "Yes! By all means! We do want to "exchange that which is better for that which is worse". It's called progress. Here: we'll exchange all the "holy books" of the world for books on Euclid's geometry, Newton's mechanics, Maxwell's electromagnetism, Gauss' mathematics, Einstein's relativity, Schrödinger's quantum mechanics, Morse and Feshbach's mathematical physics, and similar more recent books, and similar books in other scientific fields. And while we're at it, we've decided to exchange that which is better, namely, science, for that which is definitely worse, namely, all religions!] Enter a city, so you will have what you ask for. [Happiness is entering a city and having what you ask for! What sort of a city is this? Or do you mean God told them to invade the city? Any chance that such advice was bound to "make mischief" – not to mention murdering people? Wouldn't that mean that God was an accomplice to the murder – not to mention his record of murdering so many Egyptian children?] And abasement and humiliation were brought down upon them [Nice god, this one, not only a thief and a murderer, but obviously there's no honor among thieves: he played the old switcheroo on his henchmen, giving them something worse for what was better!] and they became*

deserving of Allah's wrath [No, Muhammad, Allah is deserving of the people's wrath! The people got what they deserved. They made the mistake of letting the clerics do their thinking for them, rather than figuring things out by themselves, and to this day, humanity still suffers for that horrible mistake]; *this was so because they disbelieved in the communications of Allah* [No, Muhammad, obviously their mistake was to believe that some crazed mystic was in communication with some giant Jabberwock in the sky, thereby stupidly buying into the world's longest running con game] *and killed the prophets unjustly* [Unjustly? The Israelites had their laws, some of which carried the death penalty, and if there is any truth to the story about Jesus, for example (a rather dubious assumption), then he violated one such law]; *this was so because they disobeyed and exceeded the limits.* [Exactly wrong! They had their laws and they obeyed them. If anyone exceeded the limits of their laws, it was Jesus – who must have known the law and therefore, rather than work to change the law, proceeded, basically, to commit suicide. Thus in summary, Muhammad old man, don't buy the crap that the damnable Christian clerics promote: just as with Judaism and what's now called Islam, it's all a pack of lies, promoted by clerics solely for their own benefit. Oh – but I guess you know that, don't you.]

2.62 *Surely those who believe, and those who are Jews, and the Christians, and the Sabians* [maybe a religious sect in southern Iraq] *whoever believes in Allah and the Last day* [has rocks in their heads] *and does good* [Well, with that much, I can agree – depending, of course, on what you mean by “good”] *they shall have their reward from their Lord* [Gimme a break. Any reward for doing “good” is simply in knowing that you're helping humanity] *and there is no fear for them* [He who is without fear is a blithering idiot!] *nor shall they grieve* [He who is without grief is dead!].

2.63 *And when We took a promise from you and lifted the mountain over you* [Where in hell did you get this? Somebody must have told you a story that isn't in the Bible] *Take hold of the law (Tavrat)* [Torah or Old Testament] *We have given you* [Gimme a break: it wasn't given to anybody by any god, it was cooked up by a bunch of con-artist clerics. Do you really think that Moses (if he ever existed) got his laws anywhere except from what the Egyptian priests taught him plus his own observations? You're peddling the same crap that Hammurabi promoted, thousands of years earlier. Gods don't provide laws, people create them] *with firmness* [Firmness? You call the slaughtering by Moses and his SS-troopers (the Levites) of those Israelites who dared to think for themselves “firmness”? My but you do have a way of trying to distort reality using words!] *and bear in mind what is in it* [the Torah] *so that you may guard (against evil).* [Wouldn't it be great if you meant the evil that's in the Old Testament, such as believing in some god!]

2.64 *Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.* [Such childishness! Such infantilism! Such stupidity!]

- 2.65 *And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them Be (as) apes, despised and hated.* [People who work on the Sabbath, healing the sick, fighting fires, policing the streets, providing transportation,... are “as apes, despised and hated”. And as last recorded, your IQ was what? Twenty-three?]
- 2.66 *So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).* [And you, Muhammad, could have “guarded against evil” if you had learned from the horrible examples set by the Jews and the Christians and then written your admonishment much more simply. Thus, instead of these pages and pages of utter crap, all you would have needed to record was: “People, be careful. All clerics are con artists. Pay no attention to them. Figure things out for yourself!”]
- 2.67 *And when Musa said to his people Surely Allah commands you that you should sacrifice a cow* [because my SS troopers and I are hankering for some good steaks]; *they said Do you ridicule us?* [Don’t you think that we can see through your con game? All you’re after is steak!] *He said I seek the protection of Allah from being one of the ignorant.* [What a pity that he never received such protection!]
- 2.68 *They said Call on your Lord for our sake to make it plain to us what she is.* [Who? The cow or Allah? Or are they one and the same?!] *Musa said He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.* [Obey! Obey! And make sure the steaks are cooked okay!]
- 2.69 *They said Call on your Lord for our sake to make it plain to us what her color is.* [Muhammad: for crying out loud, why are you wasting good paper writing all this crap!] *Musa said He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.* [Just make sure that the meat for our stakes is good and red!]
- 2.70 *They said Call on your Lord for our sake to make it plain to us what she is* [And that you’re not a raving lunatic] *for surely to us the cows are all alike* [What they really said is “all clerics are all alike – they love eating steaks] *and if Allah please we shall surely be guided aright.*
- 2.71 *Musa said* [“This is getting ridiculous – but it’s sure great for me that all you clowns are so stupid as to think that I can communicate with the original quantum fluctuation in the total void and that you then do whatever I tell you to do!”] *He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her.* [Because those other cows yield horribly tough steaks.] *They said Now you have brought the truth* [The “truth”? Clerics can’t even conceive of the concept!]; *so they sacrificed her, though they had not the mind to do (it).* [What udder nonsense!]

- 2.72 *And when you killed a man, then you disagreed with respect to that [What? That he was dead?!] and Allah was to bring forth that which you were going to hide. [Muhammad: whatever you might have had, you're losing it!]*
- 2.73 *So We said Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life and He shows you His signs so that you may understand. [What a crazy story! And this is the title story of this chapter?! Muhammad: where in hell did you get it? The Bible is loaded with stupidities, but as far as I know, it contains nothing quite this stupid!]*
- 2.74 *Then your hearts hardened after that [No wonder – seeing the clerics eat their favorite cow], so that they were like rocks [which is what can happen when you realize you've been conned], rather worse in hardness [“Worse in hardness”? It's a pathetic simile, Muhammad, don't make it worse!]; and surely there are some rocks from which streams burst forth [Give it a rest, Muhammad – and get yourself an editor!], and surely there are some of them which split asunder so water issues out of them [Not that I've ever seen that happen, but the Bible says it did, and you just gotta believe], and surely there are some of them which fall down [What falls down: rocks or people with rocks in their head who “believe” in the Bible], for fear of Allah [and by all means, fear Allah – and the con artists who created him], and Allah is not at all heedless of what you do. [If you believed that, Muhammad, you wouldn't have concocted all this crap!]*
- 2.75 *Do you then hope that they would believe in you [who is this ‘you’ you're referring to: Moses, yourself,...?] and a party from among them indeed used to hear the Word of Allah [and pray tell what data support that claim?], then altered it after they had understood it, and they know (this). [Ha! Talk about the pot calling the kettle black! And of course all the chief clerics know it: they know that it's all a con game. They know that nobody ever received any communication from any god. Therefore, Muhammad, just like you, they felt free to adjust the make-believe stories concocted by earlier con artists. And so what are you doing: calling others liars before they call you a liar? Nice try, Muhammad, but people would need to have rocks in their heads to “believe” this. Oh, I see... it's as if you already knew what has recently been attributed to Henry Mencken: “No one ever went broke underestimating the intelligence of... {religious!} people.”]*
- 2.76 *And when they [I take it that you mean the forgers and falsifiers who wrote the Old and New Testaments and the Quran] meet those who believe [the dimwits who have been conned] they say We believe, and when they are alone one with another they say Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? [Which is a rather difficult sentence to understand, Muhammad. Perhaps it means: “Aren't you fellow con artists concerned that we're gonna get called to account for all our lying?”] Do you not then understand? [Well, yes, Muhammad, I think I do understand: it*

- suggests that, deep down, you're kinda worried that there might actually be a god and that he's gonna give you hell for concocting all this crap! But don't worry about it, Muhammad old man, there ain't no gods. There never were. So, just party on, see if you can con a few more simpletons. After all, apparently some men can never have too much money or too many wives.]
- 2.77 *Do they not know that Allah knows what they keep secret and what they make known?* [But apparently it's still bothering you, huh?]
- 2.78 *And there are among them illiterates who know not the Book but only lies, and they do but conjecture.* [Illiterates? Conjecture? But Muhammad, later in this book you say that you can neither read nor write. The rest of us call that being illiterate. And so you say that such illiterates just "conjecture" about what is in the Bible. I see. And I'm sorry: I wasn't sensitive to your pain. That must have been very painful for you. Unable to read the Bible, you had to trust that others were reading it to you accurately. That must have been very painful for you. I apologize to you. I'm sorry for your plight. But then: why didn't you get someone (for example, one of your wives) to teach you how to read? You probably had sufficient intelligence and perseverance to learn; most six year old do. Was it your vanity that prevented you? If so, that was a dreadful mistake.]
- 2.79 *Woe, then, to those who write the book with their hands and then say This is from Allah* [Muhammad, you're essentially describing yourself! It's said that you didn't write this, but only dictated it, but if you see that making the claim of a communication from god is criminal, you're not gonna get away with trying to make a distinction between dictating a lie *versus* writing a lie. Sorry, Muhammad, but such a defense isn't worth a tinker's damn: you're just diddlin' at the edges.], *so that they may take for it a small price* [Amazing! The trader in you is back worrying about how much you're gonna get paid for your production!]; *therefore woe to them for what their hands have written and woe to them for what they earn.* [And you think that there's isn't a "woe to them" for those who claim to have communications from God and then just dictate? Talk about people with rocks in their heads!]
- 2.80 *And they say Fire shall not touch us but for a few days.* [Poor old Muhammad: he's worried that he's gonna burn in hell!] *Say Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?* [So, Dear, Muhammad seems to deserve some praise: apparently he does believe in heaven and hell and all the rest of the god garbage, and apparently he's now worried, either because he knows he concocted all of nonsense or because he's considering the possibility that he's mentally unstable.]
- 2.81 *Yeh* [?] *whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.* [And this claim is based on what data?]

- 2.82 *And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.* [And this claim, too, is based on what data?]
- 2.83 *And when We made a covenant with the children of Israel You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate.* [And beat your slaves to death properly and sell your daughters into slavery properly] *Then you turned back except a few of you and (now too) you turn aside.* [Oh, gimme a break, Muhammad: the Israelites are pretty much the same as everyone else – save for being saddled by an even worse priesthood than the rest of us have had to endure and save for the horrible treatment they received courtesy the Christian and Islamic con-artist clerics.]
- 2.84 *And when We made a covenant with you You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.*
- 2.85 *Yet you it is who slay your people* [Hello? What are you referring to?] *and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you as captives you would ransom them – while their very turning out was unlawful for you.* [Well, if you're referring to some event with which you're familiar, Muhammad, then I would tend to agree with you: it sounds bad. But again, even if data support your contention, realize that everybody is pretty much the same as everybody else – although I'd grant you that the Jewish clerics have had a particularly long run at ruining their followers' lives.] *Do you then believe in a part of the Book and disbelieve in the other?* [A fairly good point, Muhammad, but 1), realize that some of their laws (e.g., dealing with beating their slaves to death and selling their daughters into slavery) should be “disbelieved”, and 2), realize that the Israelites don't have a monopoly on hypocrisy. For example, let me tell you about someone who wrote “do good to others” in one sentence and then in another, wrote “kill the unbelievers”. Sound familiar?] *For What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.* [Well, Muhammad, skip the stuff about the day of resurrection: that's just silly conjecture. But I do agree that reprimands are in order – but not so much for the silly Israelite people as for their damnable leaders, i.e., their rabid Rabbis]
- 2.86 *These are they who buy the life of this world for the hereafter* [Muhammad: if you could only stop basing your ideas on the crazy speculation of living in some “hereafter”, then your ideas have the potential for making much more sense!], *so their chastisement shall not be lightened nor shall they be helped.* [Sorry, Muhammad, but the only appropriate response to such stupidity seems to be “lah de-dah de-dah”.]

- 2.87 *And most certainly We gave Musa [Moses] the Book* [No, Muhammad, get with reality: if Moses ever existed, the story is that he conned the people. Can't you get that into your thick skull!] *and We sent apostles after him one after another* [No, Muhammad, that's just more of the same con game: all the "apostles" (or better, the 'prophets', meaning 'poets') were just mystics, such as someone whose name you might recognize, whose brains didn't work very well and who claimed that they were receiving communications from some giant Jabberwock in the sky – or in some case, Martians.]; *and We gave Isa [Jesus], the son of Marium [Mary] clear arguments and strengthened him with the holy spirit* [No, Muhammad: why did you buy into all this garbage? It's all a con game!], *What! whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.* [And so they were, Muhammad: they were all either crazy or a pack of con-artist liars. Why are you so naïve?]
- 2.88 *And they say Our hearts are covered.* [Well: I never read that any of them said that – and I think I'd remember it if I had seen it, cause it's a statement that makes no sense! "Our hearts are covered"? Maybe something was lost in the translation!] *Nay, Allah has cursed them [Who?] on account of their unbelief* [Oh... the terrible unbelievers. Those who have the audacity to demand data, who think for themselves, and who seek confirmation of predictions]; *so little it is that they believe.* [What a stupid statement! They obviously believe in their abilities to make their own judgments! They believe in themselves, rather than in figments of other people's imaginations!]
- 2.89 *And when there came to them a Book from Allah* ["claimed" to be a book from Allah!] *verifying that which they have* [A book "verifies" a book?! You mean that another book about Superman "verifies" earlier ones? What astounding infantilism! Have you ever heard of the idea of "data"?] *and aforetime they used to pray for victory against those who disbelieve* [Oh, the terrible disbelievers!], *but when there came to them (Prophet) that which they did not recognize, they disbelieved in him* [I trust that you're talking about the Jews' disbelief in Jesus]; *so Allah's curse is on the unbelievers.* [But notice, Muhammad, that whereas the "unbelievers" (in what other say, but "believers" in their own ability to judge) don't recognize the existence of any god (and therefore any son of any god), therefore, they don't give a damn about any alleged curse. Consequently, if you think about it, maybe you'll see that Allah's curse is actually only on those who believe in him – which is his curse! But worry not, cause there's a wonderful cure for this curse: teach the people to think for themselves, and all the clerics of the world will wither away like weeds without water, like leeches without blood to suck on.]
- 2.90 *Evil is that for which they have sold their souls – that they should deny what Allah has revealed* [Allah revealed zip! Poor old Muhammad: why can't you see that it's all a con game!], *out of envy that Allah should send down of His grace on whomsoever of His servants He pleases* [Envy? What's to envy? In the history of the world, no curse has been worse than the "revealed" words concocted by con-

artist clerics! Pity the poor Jewish people! For thousands of years they've been cursed by this crap. Finally, now, some are seeing it for what it's been – and are finally becoming humans rather than sheep!]; *so they have made themselves deserving of wrath upon wrath* [“Deserving of wrath” only in so far as they were so stupid as to feed on all the god garbage fed to them by their clerics. Yet notice that this “wrath” wasn't inflicted upon them by any god, but by other stupid people, such as the Christians and Muslims, who were fed on even worse god garbage]; *and there is a disgraceful punishment for the unbelievers*. [Ahhh Allah... Blow it out your ear!]

- 2.91 *And when it is said to them, Believe in what Allah has revealed, they say We believe in that which was revealed to us* [So, okay, a lot of them were mighty stupid to believe in what the con artists concocted. So what: there are lots of stupid people in the world.]; *and they deny what is besides that* [Well, good for them. And let's hope that, soon, they'll deny the crap that their rabbis promote]; *while it is the truth verifying that which they have*. [The “truth”, “verifying” – give it a rest, Muhammad! Obviously you don't have a clue what those words mean.]. *Say Why then did you kill Allah's Prophets before if you were indeed believers?* [And they answered “because they willfully broke our law – and because we stupidly bought into our clerics' con game.”]
- 2.92 *And most certainly Musa [Moses] came to you* [How do you know it “most certainly”. All you have is a bunch of stories? You mean that you bought them as “the truth”? Surely you're not that naïve!] *with clear arguments* [“Clear arguments”? “Clear arguments” about turning sticks into snakes, rains of frogs, parting the Reed Sea? Gimme a break. And besides, how about data?] *then you took the calf (for a god) in his absence and you were unjust*. [But I would agree with you, Muhammad, that if the stories were true (but of course they aren't) then it's inconceivable that any people could be so stupid that, after witnessing so many alleged miracles, they would so quickly abandon “the cause”. So then, Muhammad, why didn't you consider the obvious: that all the alleged miracles and even the entire story were fabrications. I mean, isn't it obvious that such is the only explanation that both makes any sense and is consistent with data available to you? I mean, when's the last time it rained frogs where you live?]
- 2.93 *And when We made a covenant with you and raised the mountain over you* [Here's that mountain again! What are you talking about? There's no such story in the Bible.] *Take hold of what We have given you with firmness and be obedient*. [Ah yes, obey, obey, obey – the con artist clerics] *They said We hear and disobey*. [But Muhammad: it never happened! It was all concocted by Ezra and his co-conspirators who wrote the stuff, claiming that Moses had written it, attempting to convince the poor Israelites that all their troubles (e.g., in Babylon) were caused by their failure to obey the clerics (to believe in the new Persian god, Yahweh). Get it into your thick skull, Muhammad: it's all a fake, it never occurred, it's all a con game, it's what clerics do to avoid working for a living!]; *And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief*.

- [Poor Muhammad: you, a trader, bought their bill of goods.] *Say Evil is that which your belief bids you if you are believers.* [I don't know what the devil that sentence means, but if it means it's evil to believe based on zero data, then I certainly would agree with you.]
- 2.94 *Say If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.* [Good for you, Muhammad, you caught at least the “afterlife believers” in an obvious logic trap. Unfortunately, however, they'll step right over your trap: they'll tell you that their god doesn't permit them to invoke death. But, Muhammad, there's something here that you've introduced that's really quite dangerous. Do you see that, by throwing down such a gauntlet in front of “afterlife believers”, you'll stimulate hideousness in your followers? You see, some of them, who are as insane as you apparently are, will stoop to pick up that gauntlet: they'll say “we're not afraid to invoke death”, and off they'll go on a suicide mission. I expect that you didn't think your followers would be that dumb. But guess what.]
- 2.95 *And they will never invoke it on account of what their hands have sent before* [Whatever the devil that means!], *and Allah knows the unjust.* [No, Muhammad. Allah doesn't know a damn thing, cause there ain't no such thing as “Allah” or “Jehovah” or “Yahweh” or God or... They're all figments of childish minds.]
- 2.96 *And you will most certainly find them the greediest of men for life* [Well, good for them! After all, that's all each of us gets, that is, this one life. It should be relished!] *(greedier) than even those who are polytheists* [Not, however, greedier than those who are monotheists and who “believe” in an “afterlife”: such clowns are so greedy for life that they convince themselves, in their insanity, that they'll live forever! How's that for greed?!]; *every one of them loves that he should be granted a life of a thousand years* [absolutely!], *and his being granted a long life will in no way remove him further off from the chastisement* [only in your dreams – in your nightmares] *and Allah sees what they* [continued on next line]
- 2.97 *Say Whoever is the enemy of Jibreel* [the “angel” Gabriel who allegedly dictated all this to Muhammad, who in turn apparently “believed” in things whose bodies felt no gravity or air resistance, and yet whose voice boxes do experience sufficient air resistance so that they can communicate. Whatever!] *– for surely he revealed it to your heart by Allah's command* [or, more likely, Muhammad, you're either one more damnable con-artist or still-another schizophrenic who thought the voice in his head was from God] *verifying that which is before it and guidance and good news for the believers.* [Actually, that's about as oxymoronic as it gets: “good news for the believers”. The only good news for a believer is that it's bad news to be a believer!]
- 2.98 *Whoever is the enemy of Allah and His angels and His apostles and Jibreel* [Gabriel] *and Meekael* [Michael] *so surely Allah is the enemy of the unbelievers.* [It's amazing that the claimed “all-powerful” Allah is incapable of suppressing his

- enemies (the unbelievers) and requires his followers to slaughter them. It's a wonder that his followers don't switch their allegiance to the more powerful side, i.e., to the side of the unbelievers!]
- 2.99 *And certainly We have revealed to you clear communications [of craziness!] and none disbelieve in them except the transgressors [i.e., those who can still think for themselves!].*
- 2.100 *What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe [... what the con artists claim... and good for the nonbelievers (in the claims of the con artists) who believe in their abilities to judge for themselves!].*
- 2.101 *And when there came to them an Apostle from Allah verifying that which they have [“Verifying?!” Gimme a break. Don't you have the faintest idea what “verifying” means?!] a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing. [Well, maybe your interpretation is that they did it “as if they knew nothing”, but on the other hand, consider the possibility that they knew plenty: they knew that it was just a monstrous con game concocted by those who had learned, from earlier priests, how profitable such hideous con game could be!]*
- 2.102 *And they followed what the Shaitans [devils] chanted of sorcery in the reign of Sulaiman [Solomon], and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to two angels at Babel [Babylon], Harut and Marut [whoever!], yet these two taught no man until they had said, Surely we are only a trial, therefore do not be a disbeliever. Even then men learned from these two, magic by which they might cause a separation between a man and his wife [“Magic”? It doesn't take magic to separate a man and his wife!]; and they cannot hurt with it any one except with Allah's permission [Allah gives permission to hurt people? Nice god, this Allah!], and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter [and what data do you have that that provide information about “the hereafter”?], and evil was the price for which they sold their souls, had they but known this. [You mean that if they didn't know, then it wouldn't have cost them their souls? Then tell me why anyone was so rotten as to tell them?!]*
- 2.103 *And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this). [It amazes me, Muhammad, how you seem to feel so free to claim anything you want. Have you ever considered backing up some of your claims with data?]*
- 2.104 *O you who believe! do not say Raina [whatever “Raina” is or are] and say Unzurna and listen [Obey, obey, obey!] and for the unbelievers there is a painful*

- chastisement*. [Muhammad: your unsubstantiated claims are really starting to get to me. Have you ever considered using your head to think?]
- 2.105 *Those who disbelieve from among the followers of the Book* [Well, if they “disbelieve”, then they’re not really “followers of the Book” are they?!] *do not like, nor do the polytheists, that the good should be sent down to you from your Lord* [What a crazy statement! Those who “disbelieve” obviously don’t “believe” that anything, good or bad, is “sent down... from your Lord”, cause there is no such thing!], *and Allah chooses especially whom He pleases for His mercy* [Well, if that were so, then obviously following Moses or Jesus or Muhammad or... is totally irrelevant, since “Allah chooses... whom He pleases for His mercy”. Of course, there is the other obvious possibility: it’s all a con game, concocted by the clerics who are either crazy or sufficiently crafty to figure out a way to get paid for not doing any work!], *and Allah is the Lord of mighty grace* [or more accurately, the focus of the world’s oldest con game].
- 2.106 *Whatever communications We abrogate or cause to be forgotten* [Hello? “Abrogate”? “Cause to be forgotten” You mean Allah “repeals” and otherwise cancels some of his communications? You mean Allah wants us to forget some of what he said? Why? Did he make a mistake? But that would be a sin! Do you mean that your Allah is sinful? Like the sin of killing all those Egyptian children? But how do we know what communications he’s decided to “cancel”? What about the commandments dealing with how to beat your slave to death and how to sell your daughter into slavery? Did he “abrogate” these?] *We bring one better than it or like it*. [Oh, I see! And of course it’s delivered by a new breed of con artists, such as you, who will tell us which communications have been “abrogated”. The clerics speak for God. How silly of me to forget that – and that we’re supposed to obey the clerics. And by the way, could you tell me how I’m supposed to pay them for their services? I mean, do you take checks, can I use my credit card, or do you just take cash – and partridges?] *Do you not know that Allah has power over all things?* [No, I didn’t know that... and I must admit that it seems inconsistent with his inability to defeat his enemies (the “unbelievers”) and to eliminate so many evils in the world, e.g., all the clerics.]

The above, Dear, is the infamous “abrogation (cancellation) clause”, which under normal circumstances, might not seem to cause too much difficulty. Similar is found in the Old Testament (OT), e.g., the claim was made, first, that God wanted sacrifices, and then later in the OT, it’s claimed that he didn’t want them anymore; similarly, early in the OT it’s claimed that God demanded that the people obey “his” (i.e., the clerics’) commandments, and then later, it’s claimed that God said “rely on yourself.” The huge trouble in the case of the Quran, however, is not only did the clerics make the deck and plan to deal it, but they shuffled the cards – and now are dealing from the bottom of the deck!

That is, for this “abrogation clause” deal, it’s assumed that one knows the order in which the “communications” or “revelations” came. But in contrast to the OT, the order in which the “revelations” came isn’t revealed. Further, the skeptic in me suspects that the order was deliberately shuffled – not just to conform to the silly scheme from longer to shorter suras but so that the clerics would always be able to claim that some “revelation” that’s suitable for their purpose is the one not yet abrogated!

As an example of the potential (and real!) confusion, later in this sura (at 2.191), it’s claimed that God orders people to kill their opponents: “Kill them wherever you find them...” But “later” in the Quran, at sura 73.10 (which normal people would expect came later in time), it’s claimed that God tells people to be nice to their opponents: “Be patient with what they say and part from them courteously” (which, let’s assume, means parting from them with their heads still connected to the rest of their bodies). Yet for those “in the know” (i.e., the clerics), the “later” sura actually came first (when Muhammad was an underdog in Mecca) and the “earlier” sura came later! That is, in case you’re confused: the “be-nice” revelation is abrogated by the “cut-off-their-heads” revelation!

2.107 *Do you not know that Allah’s is the kingdom of the heavens and the earth* [No, I didn’t know that, either. Tell me, though, do you know what ‘know’ means?], *and that besides Allah you have no guardian or helper?* [Really? You mean that all the clerics and all those who claim to be prophets {‘profits’} are of no help. Amazing! All by myself, I had come to a similar conclusion! In fact, I’ve concluded that all clerics and all who claim to be prophets are huge hindrances to humanity!]

2.108 *Rather you wish to put questions to your Apostle, as Musa [Moses] was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.* [As defined by the clerics, and everybody ‘knows’ that “the right direction of the way” is to pay the clerics for running their con game!]

2.109 *Many of the followers of the Book wish that they could turn you back into unbelievers after [of?] your faith out of envy from themselves, (even) after the truth has become manifest to them* [Muhammad: That’s a totally crazy statement! Do you really think (and maybe I should end this sentence right there!) that someone would try to convert a Muslim out of ‘envy’ of the mind-numbing crap in this Quran? Do you really think that such people consider this crap to be “the truth”? Have you considered other possibilities?]; *but pardon and forgive* [Right on! Muhammad: hang on to that thought! It’s one of the very few sensible

- things that you've said!] *so that Allah should bring about His command; surely Allah has power over all things.* [Riiiiiiight]
- 2.110 *And keep up prayer* [for all the good it'll do you!] *and pay the poor-rate* [We do take Master cards!] *and whatever good you send before for yourselves, you shall find it with Allah* [How about the good you do for others?!]; *surely Allah sees what you do.* [Really? And yet, at least according to the stupid stories, he couldn't see what was going on in Sodom and Gomorrah (and therefore had to send down a couple of messengers to have a look) and for somewhere around 400 years, he couldn't see what was going on in Egypt. Do you mean that Allah finally went to an optometrist and got some glasses?]
- 2.111 *And they say None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say Bring your proof if you are truthful.* [Well, Muhammad, that's a good point, but just as with that bit about invoking death, watch out that it doesn't come back to bite you. You know, somebody might say to you: "You say that the way to paradise is by being a Muslim; then 'bring your proof if you are truthful'." Oh, I see your point. That assumes that your followers would be able to think for themselves. Well, okay, I guess I should give you credit for making another good point: thinking and believing in god aren't compatible are they?]
- 2.112 *Yes! whoever submits himself entirely to Allah* [aka the clerics] *and he is the doer of good (to others)* [Well, that's a good addition!] *he has his reward from his Lord, and there is no fear for him nor shall he grieve* [nor shall he think].
- 2.113 *And the Jews say The Christians do not follow anything (good)* [Right on!] *and the Christians say The Jews do not follow anything (good)* [Right on!] *while they recite the (same) Book.* [And therefore (although it's not quite correct, because the Jews have sense enough to consider the New Testament nonsense, it follows that the common denominator, i.e. "the (same) Book" (i.e., the Bible) is no good!] *Even thus say those who have no knowledge* [as well as those who do have some knowledge of how stupid all "holy books" are!] *like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.* [Unless, of course, there's neither an Allah nor a "day of resurrection", except as dreams in primitive people's minds!]
- 2.114 *And who is more unjust than he who prevents (men) from the masjids of Allah* [Whatever 'masjids' are...maybe 'messages' or maybe 'places of worship', but in any case, in answer to your question, I would say that "who is more unjust" are those who pretend that they can communicate with some giant Jabberwock in the sky and then extort money and obedience from people who can't think] *that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them* [so maybe a 'masjid' is a place of worship] *except in fear* [of the crazy people of believe all this crap]; *they shall meet with disgrace in this world, and they shall have great chastisement*

- in the hereafter.* [Well, Muhammad, as I warned you already, it's come back to bite you: "Bring your proof if you are truthful"!]
- 2.115 *And Allah's is the East and the West* [Whereas everybody knows that Satan gets the North and the South]; *therefore, whither you turn, thither is Allah's purpose* [His "purpose"? Allah's purpose is whichever way you turn? Whatever you do is Allah's purpose? Surely that's about the craziest idea ever concocted!]; *surely Allah is Ample giving, Knowing.* [Surely you jest!]
- 2.116 *And they say Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.* [Except, of course, for those who aren't!]
- 2.117 *Wonderful Originator of the heavens and the earth* [If it's unknown, worship it! Gimme a break. If it's unknown, figure it out!] *and when He decrees an affair, He only says to it, Be, so there it is.* [Which is exactly what, ~3,000 years earlier, the Egyptian priests claimed that their god could do. So, Muhammad, that means that your ideas about how the universe was created aren't a single step more advanced than what the Ancients Egyptians thought! Aren't you ashamed of your ignorance? Do you know nothing about what the Greeks learned, ~1,000 years before you? Are you so horribly stuck in the intellectual backwater of Arabia that all you have heard about is the crazy ideas of the Egyptians, Jews, and Christians? I'm sorry that you didn't have more opportunity to learn, but surely it was incumbent upon you to learn more before you started preaching to others!]
- 2.118 *And those who have no knowledge* [And might I mention, as an example, a certain trader from Arabia who "thinks" that...] *say Why does not Allah speak to us or a sign come to us?* [Sounds like a good question to me!] *Even thus said those before them* [Good for them!]; *the like of what they say; their hearts are all alike.* [Indeed! They want to know!] *Indeed We have made the communications clear for a people who are sure.* [Oh Muhammad, how could you be so dumb! Couldn't you see that it was all a ruse? Couldn't you see that those who are 'sure' are surely dumb!]
- 2.119 *Surely We have sent you with the truth* [Riiiiight – but what a pity you had no idea about the meaning of the word 'truth'] *as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.* [It's hard to know what you meant by that statement – although it's clear enough that you think that people will be burned in 'the flaming fire' if they're smart enough not to be 'sure'.]
- 2.120 *And the Jews will not be pleased with you, nor the Christians until you follow their religion.* [So what? There's lots of crazy religious kooks in the world. What else is new?] *Say Surely Allah's guidance, that is the (true) guidance.* [Riiiiiiight. And how do you know it's "Allah's guidance" rather than still another sales pitch from still another group of con artists?] *And if you follow their*

desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper. [And I certainly agree with that. In fact, no god ever guarded or helped anyone, ever. The only ones who were helped by the god idea were the con artists who promoted it.]

- 2.121 *Those to whom We have given the Book read it as it ought to be read.* [Well, that's nice. I'm glad that you approve of the way I read it!] *These believe in it* [Surely you jest! Nobody who is sane could read any "holy book" and believe it!]; *and whoever disbelieves in it, these it is that are the losers.* [The 'losers'?! I would agree that they lost their 'belief' in ideas unsupported by evidence, but they gained their senses!]
- 2.122 *O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.* [Hey! I've already been through this crap. You're repeating yourself!]
- 2.123 *And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.* [And I already responded to that, too!]
- 2.124 *And when his Lord tried Ibrahim [Abraham] with certain words, he [Abraham, I presume] fulfilled them. He said [Who said? The fictitious Abraham or his fictitious god?] Surely I will make you an Imam of men.* [Whatever an Imam is! Maybe it means "an example for men"]. *Ibrahim said And of my offspring? My covenant does not include the unjust, said He.* [I assume you're claiming that God said this. But what I really wonder about is: If Allah knew that Abraham's offspring were going to be 'unjust', then why didn't He do something about it? Why didn't He guide them on what you call 'the right path'. Does your Allah enjoy burning people in hell? Is that how He contends with his boredom? Or is that how He gets his sustenance? Does Allah eat roast people? Did He get tired of all the roasted beasts? Is He now on a people diet? That at least would make some sense – but who wants to worship a god that eats people? Oh, I see, that's why you never told anyone that God eats roasted people. And yes, I agree, it would have been a bit of a turn-off, wouldn't it? I guess that's why no cleric ever talks about it. But aren't you somewhat worried that someone will guess the real reason for hell? And for that matter, is there really a heaven? I mean, wouldn't it get awfully crowded up there? Or is all the talk about heaven also a ruse? In heaven, does your god eat the people raw? Hmmm. I can see why you don't want the news to get out that your god eats people: your con game would collapse. Then you'd have to go back and work for a living! Oh my, wouldn't that be horrible! Almost as horrible as a god who promises people heaven and threatens them with hell, while He's simply fattening them up to be His food! But you know, sooner or later, the news is bound to get out.]

Which leads me to suggest another bumper sticker:

**GOD ROASTS PEOPLE IN HELL – AND THEN EATS THEM;
IN HEAVEN, HE EATS THEM RAW!**

Anyway, Dear, before going through more of this junk, let me go back to the “abrogation clause” (noted earlier), because ahead in the Quran, you’ll find a lot of verses that contradict earlier verses – and Muslims claim that the first is “abrogated” (or cancelled) by the second (and if necessary), the second by the third, and so on. So that you might gain more appreciation for the significance (and in current, terrorist times) seriousness of this Islamic duplicity and stupidity, please consider the following quotation from a recent article by David Bukay, a lecturer in the school of political science at the University of Haifa. I’ve removed the references from this quotation and added a couple of note in square brackets; you can find the full article at <http://www.meforum.org/article/1754>; it was published in the Fall 2007 issue of the *Middle East Quarterly*.

Peace or Jihad? Abrogation in Islam

by David Bukay

That there is no compulsion in Islam and that Islam is a religion of peace are common refrains among Muslim activists, academics, officials, and journalists. In an age of terrorism and violent jihad, nowhere, they argue, does the Qur’an allow Muslims to fight non-Muslims solely because they refuse to become Muslim. Proponents of Islamic tolerance point to a number of Qur’anic verses which admonish violence and advocate peace, tolerance, and compromise.

But not all verses in the Qur’an have the same weight in assessment. Unlike the Old or New Testaments, the Qur’an is not organized by chronology but rather by size of chapters. Even within chapters, chronology can be confused. In sura (chapter) 2, for example, God revealed verses 193, 216, and 217 to Muhammad shortly after he arrived in Medina. God only revealed verses 190, 191, and 192 six years later. This complicates interpretation, all the more when some verses appear to contradict.

Abrogation in the Qur’an

The Qur’an is unique among sacred scriptures [cough, cough] in accepting a doctrine of abrogation in which later pronouncements of the Prophet declare null and void his earlier pronouncements. Four verses in the Qur’an acknowledge or justify abrogation:

- When we cancel a message, or throw it into oblivion, we replace it with one better or one similar. Do you not know that God has power over all things? (*Qur.* 2:106)

- When we replace a message with another, and God knows best what he reveals, they say: You have made it up. Yet, most of them do not know. (*Qur.16:101*)
- God abrogates or confirms whatsoever he will, for he has with him the Book of the Books. (*Qur.13:39*)
- If we pleased, we could take away what we have revealed to you. Then you will not find anyone to plead for it with us. (*Qur.17:86*)

Rather than explain away inconsistencies in passages regulating the Muslim community, many jurists acknowledge the differences but accept that latter verses trump earlier verses. Most scholars divide the Qur'an into verses revealed by Muhammad in Mecca when his community of followers was weak and more inclined to compromise, and those revealed in Medina, where Muhammad's strength grew.

Classical scholars argued that anyone who studied the Qur'an without having mastered the doctrine of abrogation would be "deficient." Those who do not accept abrogation fall outside the mainstream and, perhaps, even the religion itself. The Ahmadiyah sect, for example, today concentrated in Pakistan, consistently rejects abrogation because it undercuts the notion that the Qur'an is free from errors. Many Muslims consider Ahmadis, who also see their founder as a prophet, to be apostates.

Because the Qur'an is not organized chronologically, there has been a whole subset of theological study to determine which verses abrogate and which are abrogated. Muslim scholars base their understanding of theology not only upon the Qur'an but also upon *hadiths*, accounts of the Prophet Muhammad's life. One *hadith* in particular addresses abrogation. It cites Abu al-A'la bin al-Shikhkhir, considered by theologians to be a reliable source of knowledge about the Prophet's life, as saying, that "the Messenger of God abrogated some of his commands by others, just as the Qur'an abrogates some part of it with the other." Muhammad accepted that God would invalidate previous revelation, often making ordinances stricter.

Abrogation occurs not only within the Qur'an, but also by the Qur'an toward earlier revelations, such as those passed on by Jesus or Moses. *Sura 2:106* refers to commandments sent to prophets before Muhammad. 'Abdullah Yusuf 'Ali, commentator and translator of the Qur'an, interpreted the verse to mean that God's message is the same across time, but its form may differ according to the exigencies of time. 'Abd al-Majid Daryabadi, a Pakistani Qur'an commentator, suggested, however, that the laws might differ across time but that there should be no shame in the same lawgiver replacing temporary laws with permanent ones...

Abu al-Kasim Hibat-Allah bin Salama (d. 1019) argued that the starting point of any investigation of the Qur'an is the science of abrogating and abrogated verses. He identified four categories of abrogation: 43 chapters unaffected by abrogation; six chapters that augmented the concept of abrogation but were themselves not

abrogated; 40 chapters with abrogated wording but authority intact; and 25 chapters with both their wording and authority abrogated. (See Table 1)

Table 1: Abrogation in Practice

Verse Abrogating	Verse Abrogated	Issue
2:185	2:184	Fasting
2:234	2:240	Divorced women
2:285	2:284	Revelations
3:85-6; 9:73	2:62; 2:256; 5:69	Tolerance - <i>Ahl al-Kitab</i>
4:11-12	2:180; 2:240	Bequest-Inheritance
5:90	2:219; 4:43	Wine drinking
8:66	8:65	Fighting abilities
9:29	2:109; 60:8-9	People of the Book
9:36	2:217; 45:14	Prohibition of fighting
22:52	53:19-23	Satan and his daughters
24:2	4:15-7	Adultery and fornication
33:50	33:52	Muhammad's wives
58:13	58:12	Money for conferring
64:16	3:102	Fear of God
73:20	73:2-3	Night prayer

Muhammad's ability to add or delete verses according to questions or contemporary issues also demonstrates the flexibility of the Qur'an. Classical theologians accepted that Medinan chapters supersede Meccan, not only for chronological reasons, but also because the Medinan verses represent Islam during a period of strength.

Still, there are internal debates about various manners of abrogation. Among Sunni theologians, there are disputes about whether *sunna* (the rules for life as shown by Muhammad, as opposed to the *hadith* which are prescripts traced to Muhammad through his conversations with other people) can abrogate the Qur'an. The Maliki and Hanafi schools suggest that the *sunna* and the Qur'an can abrogate each other while Shafi'i do not. Ahmad bin Muhammad an-Nahhas, an Egyptian Shafi'i exegete, (d. circa 1515) catalogues the opinions:

- The Kufans agree that the Qur'an may abrogate both the Qur'an and the *sunna*;
- The Shafi'i say that the Qur'an can only abrogate other passages of the Qur'an but disagree that the *sunna* can abrogate the Qur'an;
- Others, according to Nahhas, argue that the *sunna* can abrogate both the Qur'an and the *sunna*;
- While still others say that the *sunna* abrogates the *sunna* but not the Qur'an;

And a last set prefer not to set such rules but rather judge on a case-by-case basis.

The Egyptian theologian Abu al-Fadl ‘Abd ar-Rahman Jalal ad-Din as-Suyuti (d. 1505) related comments by Muhammad’s cousin Ibn ‘Abbas who explained, “Sometimes the revelation used to descend on the Prophet during the night, and then he forgot it during daytime. Thus God sent down this verse [2:106].” Suyuti continued to cite one verse whose end abrogated its beginning. In another case, a *hadith* abrogates the Qur’an. While the Qur’an talks only about scourging and exiling the adulterer; Muhammad stoned some adulterers to death, establishing it as the penalty. Here, though, Suyuti focuses not only on the abrogation itself but also on determining the wisdom behind it...

Abrogation and Jihad

How does the theological debate over abrogation impact contemporary policy formulation? While not all terrorism is rooted in Islam, the religion is an enabler for many. It is wrong to assume that more extreme interpretations of religion are illegitimate. Statements that there is no compulsion in religion and that jihad is primarily about internal struggle and not about holy war may receive applause in university lecture halls and diplomatic board rooms, but they misunderstand the importance of abrogation in Islamic theology. It is important to acknowledge that what university scholars believe, and what most Muslims – or more extreme Muslims – believe are two different things. For many Islamists and radical Muslims, abrogation is real and what the West calls terror is, indeed, just.

During the lifetime of Muhammad, the Islamic community passed through three stages. In the beginning from 610 until 622, God commanded restraint. As the Muslims relocated to Medina (623-26), God permitted Muslims only to fight in a defensive war. However, in the last six years of Muhammad’s life (626-32), God permitted Muslims to fight an aggressive war first against polytheists, and later against monotheists like the Jews of Khaybar. Once Muhammad was given permission to kill in the name of God, he instigated battle.

Chapter 9 of the Qur’an, in English called *Ultimatum*, is the most important concerning the issues of abrogation and jihad against unbelievers. It is the only chapter that does not begin “in the name of God, most benevolent, ever-merciful.” Commentators agree that Muhammad received this revelation in 631, the year before his death, when he had returned to Mecca and was at his strongest. Muhammad bin Ismail al-Bukhari (810-70), compiler of one of the most authoritative collections of the *hadith*, said that *Ultimatum* was the last chapter revealed to Muhammad although others suggest it might have been penultimate. Regardless, coming at or near the very end of Muhammad’s life, *Ultimatum* trumps earlier revelations.

Because this chapter contains violent passages, it abrogates previous peaceful content. Muhsin Khan, the translator of *Sahih al-Bukhari*, says God revealed *Ultimatum* in order to discard restraint and to command Muslims to fight against all the pagans as well as against the People of the Book if they do not embrace Islam or until they pay religious taxes. So, at first aggressive fighting was forbidden; it later became permissible (2:190) and subsequently obligatory (9:5). This “verse of the sword”

abrogated, canceled, and replaced 124 verses that called for tolerance, compassion, and peace.

Suyuti said that everything in the Qur'an about forgiveness and peace is abrogated by verse 9:5, which orders Muslims to fight the unbelievers and to establish God's kingdom on earth.

Prior to receiving *Ultimatum*, Muhammad had reached agreements with various Arab tribes. But when God gave Muhammad a revelation (2:190-2), Muhammad felt justified in breaking his cease-fire. For Isma'il bin Kathir (1301-73), a student of Ibn Taymiyya and an influential Qur'an interpreter in his own right, it is clear: As jihad involves death and the killing of men, God draws attention to the fact that disbelief, polytheism, and avoidance of God's path as shown by the Qur'an are worse than killing them. This creates license for future generations of Muslims to kill non-Muslims solely on the basis of their refusal to accept Islam.

According to Ibn Kathir in his commentary on Chapter 9:5, Abu Bakr al-Siddiq, the first caliph, used this and other verses to validate fighting anyone who either did not pay religious taxes to the Muslims or convert to Islam. Ibn 'Umar Ibn al-Khattab, one of the *hadith* transmitters, quoted Muhammad as saying, "I have been commanded to fight the people until they testify that there is no deity worthy of worship except God and that Muhammad is the Messenger of God." He testified that Ad-Dahhak bin Muzahim, an authentic transmitter of *hadiths*, said that the verse of the sword "abrogated every agreement of peace between the Prophet and any idolater, every treaty, and every term." 'Awfi cited Ibn 'Abbas, who argued that *Ultimatum* obviated earlier peace treaties. The Shafi'i school took this as a justification for killing anyone who abandoned prayer and for fighting anyone who refused to pay increased religious minority taxes.

Such interpretations resonate. Muhammad Sa'id Ramadan al-Buti, a contemporary Al-Azhar University scholar, wrote that "the verse (9:5) does not leave any room in the mind to conjecture about what is called defensive war. This verse asserts that holy war, which is demanded in Islamic law, is not a defensive war because it could legitimately be an offensive war. That is the apex and most honorable of all holy wars. Its goal is the exaltation of the word of God, the construction of Islamic society, and the establishment of God's kingdom on earth regardless of the means. It is legal to carry on an offensive holy war."

Defensive warfare in Islam is nothing but a phase of the Islamic mission that the Prophet practiced. After that, it was followed by another phase, that is, calling all people to embrace Islam. Even for People of the Book, there can be no role except conversion to Islam or subjugation to Muslim rule. Hence, Muhammad's statement, "They would not invade you, but you invade them."

Modern Revisionism of Jihad

David Powers, a well-known researcher of classical Islam, agreed that 9:5 abrogates no less than 124 verses that command or imply anything less than a total offensive against the non-believers. However, he says the verse is itself considered to be abrogated by the conditional clause with which it concludes: “But if they repent and perform the prayer and pay the alms, then let them go their way.” But such a condition is not magnanimous: When infidels repent and perform the Muslim prayer and pay alms, it means they have become Muslims. Once they are Muslims, there is no need to slay them. The clause thus becomes more coercive than conditional. It suggests that a non-Muslim must convert to Islam or be slain...

So, Dear, assuming that you're rather attached to the idea of having your neck continue to be attached to your head, you might want to read additional Quranic verses with considerable care – after you take a break and get some exercise!