

Qx28 – 2nd Part of the Quran’s 3rd Period

Dear: Again, recall (from three chapters ago) 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).

As I mentioned in the previous chapter, these suras contain by far the most material; it’ll take me three chapters to go through them; this is the second of three parts of the Third (Medinan) Period; in this chapter, I’ll only (finally) get through Sura 2. Once again, the version of the Quran being quoted is the one available at (<http://quod.lib.umich.edu/k/koran/browse.html>), which was translated by M.H. Shakir and published by Qur’an, Inc., in 1983. Now, let me continue where I left off in the previous chapter, namely, at

2.125 *And when We made the House a pilgrimage for men and a (place of) security, and Appoint for yourselves a place of prayer on the standing-place of Ibrahim [Abraham]. And We enjoined Ibrahim and Ismail [Ishmael] saying Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.*

[Then Abraham said: “Hey Ishmael, where’s the Lysol?”

To which Ishmael answered: “The what?”

Abraham rejoined: “The Lysol; the stuff to purify the place with; ya nut.”

“I dunno,” responded Ishmael, “did you remember to order it?”

“Of course I ordered it,” Abraham barked back, “did it come in the mail?”

“How should I know?” Ishmael asked angrily.

“Well,” Abraham answered arrogantly, “Find out if the mail’s here!”

Whereupon, Ishmael stumbled out to the mailbox, mumbling to himself: “How come I gotta do all the gofer work? If he wants to know if the Lysol is in the mail, why in hell doesn’t he find out for himself? Is mail, here, be damned!”

Meanwhile, Muhammad, who just happened to wander by, met Ishmael on his way to the mailbox, and Ishmael, hoping to save himself the trip to the mailbox, blurted out to Muhammad: “Is mail here.”

Muhammad, a trader by trade, always trying to find new customers, trying to be friendly, trying to fit in, extended his hand to Ishmael and responded: “Hello, Ismail; Muhammad here.”

Unfortunately, however, Ishmael misunderstood (just as Muhammad had misunderstood) and responded: “I see that your hand there, you crazy coot, but is mail here?”

Muhammad, already stung by criticism from his own relatives (who called him crazy because he concocted the Quran), crumpled his outstretched hand into a fist and punched Ishmael in the face. Momentarily stunned, Ishmael swung back, getting Muhammad in his gut.

And to this day, because of those misunderstandings during a single encounter between Ishmael and Muhammad, the Muslims have called Ishmael ‘Ismail’ and there have been continuous misunderstandings and animosities between Muslims and Jews.

(Sorry, Dear; I do it to try to keep my sanity. And no: I already admitted that I’m not sure if it works.)]

- 2.126 *And when Ibrahim said My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. [Hey, wait a minute Muhammad! For one, do you really want to suggest that Abraham ordered God to do stuff? And second, you seem not to have noticed that Abraham didn’t believe in any “last day”. The Hebrews didn’t adopt that crazy idea until the Persians rammed it into their heads, more than a thousand years later!] He said And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. [But not nearly so evil as the evil of promoting such a hideous idea!]*
- 2.127 *And when Ibrahim and Ismail raised the foundations of the House Our Lord! accept from us; surely Thou art the Hearing, the Knowing [and the Refusing to be Sensible!]*
- 2.128 *Our Lord! and make us both submissive to Thee [happiness is being a slave!] and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy),*

the Merciful [and the Percyful – which we can say, cause our words don't need to make any sense.]

- 2.129 *Our Lord! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom* [Cough, cough] *and purify them* [and nurify, dullify, and mollify them – and actually, that “dullify” and “mollify” are meaningful!]; *surely Thou art the Mighty, the Wise* [even though you wisdom comes in incredible disguise! Gees – I could get a poem out of that one – or at least a limerick!]

Mohammad claimed Allah was wise,
But surely it's not a surprise:
That only the prophet
Could make any profit –
Cause he could hide “truth” in disguise.

- 2.130 *And who forsakes the religion of Ibrahim but he who makes himself a fool* [Well: better to make yourself a fool that to let others do it for you!] *and most certainly We chose him in this world* [to be a dupe!] *and in the hereafter he is most surely among the righteous.* [And whereas the right thing to do, to help humanity to go on, is to die and to return to the environment the elements that you temporarily used, then surely the only ‘hereafter’ is the one the clerics invented to con people out of their money – in the here-and-now.]
- 2.131 *When his Lord said to him, Be a Muslim, he said I submit myself to the Lord of the worlds.* [Abraham's family god, even before he was called Yahweh, told Abraham to be a Muslim? And I presume that Abraham responded: “What the hell is a Muslim?”]
- 2.132 *And the same did Ibrahim enjoin on his sons and (so did) Yaqoub [Jacob]. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.* [So I guess it follows: if you don't become a Muslim, you won't die!]

Which brings to mind, Dear, a more penetrating comment by Gerald Massey that I'll reference in the summary chapter of this **Qx**:

The burden of religion in the past has been: “Prepare to die”... But the first duty of men who have to die is to learn how to live, so as to leave the world, or something in it, a little better than we found it. Our future life must be the natural outcome of this; the root of the whole matter is in this life.

What a pity that Muhammad didn't conceive of such an idea! And what a pity that Muslims (and all religious people) still don't get it.

- 2.133 *Nay! were you witnesses when death visited Yaqoub [Jacob] when he said to his sons What will you serve after me? They said We will serve your God and the God of your fathers, Ibrahim and Ismail and Ishaq, one God only, and to Him do we submit. [And Jacob answered: “No! You stupid kids! Haven’t you learned anything! Don’t serve any stupid gods; serve humanity! Try to help intelligence continue and to expand. Don’t get involved in all the stupid god garbage, which serves only to fatten the parasite priests of the world.” And the children said: “Okay, Dad”, and that was the end of all the stupid religions of the world; no parasite clerics ever concocted Judaism, Christianity, Islam, and Mormonism to contaminate the world, and people throughout the Earth worked to make it a place for all.]*
- 2.134 *This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did. [Good job, Muhammad! The Christian crap about “original sin” has got to be one of the stupidest ideas – and therefore one of the vilest ideas – that ever contaminated the world!]*
- 2.135 *And they say Be Jews or Christians, you will be on the right course. Say Nay! (we follow) the religion of Ibrahim, the Hanif [whatever a Hanif is!] and he was not one of the polytheists. [Or better still, say “Nah! (we follow) no stupid religion: we’ve decided not to be beasts but to be humans – to use our brains as best we can!]*
- 2.136 *Say We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa [Jesus] and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit. [Or, for those of you who are still able to think for yourself, say... Well, I guess you can figure it out for yourselves!]*
- 2.137 *If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice [suffice?] you against them, and He is the Hearing, the Knowing [the fearing, the towing, the searing, the blowing, and the subject of a great number of totally meaningless adjectives!]*
- 2.138 *(Receive) the baptism of Allah, and who is better than Allah in baptizing? [Well, okay, I’ll grant you that. Whereas baptizing is totally useless, no one is better at it than Allah!], and Him do we serve [Cause it’s a helluva lot easier to serve Allah than to serve fellow humans.]*
- 2.139 *Say Do you dispute with us about Allah [Oh yes, I definitely do!] and He is our Lord and your Lord [and the clerics’ room and board], and we shall have our deeds and you shall have your deeds, and we are sincere to Him [and insincere to humanity].*

- 2.140 *Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians?* [Well, actually, they were a bunch of dumb, sheep-herding ‘Hebrews’, which seems to be the Egyptian word for ‘wanderer’? Any more questions?] *Say Are you better knowing or Allah?* [Well, since Allah doesn’t exist, it seems that the answer to that question is rather obvious.] *And who is more unjust than he who conceals a testimony that he has from Allah?* [Well, although I’m not keen on your use of the word ‘unjust’, let me say that the more ‘unjust’ (or better, the one who is more in need of psychiatric help) is the one who claims that he has received a communication from some giant Jabberwock in the sky) *And Allah is not at all heedless of what you do.* [And where, I wonder, might you have some data to support that crazy speculation?]
- 2.141 *This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.* [Hey: you already said that!]
- 2.142 *The fools among the people will say What has turned them from their qiblah which they had?* [Well, I had hoped that ‘qiblah’ meant something similar to ‘message’, cause then the word ‘qiblah’ is deliciously close to the English word ‘gibberish’, but apparently it’s a variant spelling of ‘kiblah’ or ‘qibla’, meaning “the direction of the Kaaba (the ‘sacred’ building at Mecca), to which Muslims turn at prayer.”] *Say The East and the West belong only to Allah* [on the North and the South, however, he makes no claim!]; *He guides whom He likes to the right path.* [Well then, why don’t you damn clerics put a sock in it! Let Allah do the guiding!]
- 2.143 *And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you; and We did not make that which you would have to be the qiblah* [gibberish!] *but that We might distinguish him who follows the Apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright* [So, again, how about putting a sock in it? If it’s all up to your Allah, we don’t need you!]; *and Allah was not going to make your faith to be fruitless* [but then later, he changed his mind (the sticky “abrogation clause”, doncha know]; *most surely Allah is Affectionate, Merciful to the people.* [Cause he likes to eat people who are tender, doncha know.]
- 2.144 *Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like* [Which means what?]; *turn then your face towards the Sacred Mosque* [Happiness is having a “sacred mosque” – which means that it’s a mosque that’s sacred. Any more questions?], *and wherever you are, turn your face towards it* [because then, doncha know, you’ll be sacred, too – which means...], *and those who have been given the Book most surely know that it is the truth from their Lord* [Riiiiiiight]; *and Allah is not at all heedless of what they do* [nor heedful of what they do – since he doesn’t exist!].

- 2.145 *And even if you bring to those who have been given the Book every sign they would not follow your qiblah [i.e., your gibberish], nor can you be a follower of their qiblah [gibberish], neither are they the followers of each other's qiblah [still more gibberish], and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust. [Or among those who can still think.]*
- 2.146 *Those whom We have given the Book recognize him [who is this him? Do you mean Muhammad?] as they recognize their sons [There's a scary thought if I've ever heard one!], and a party of them most surely conceal the truth while they know (it). [But they're afraid to tell the truth (that it's all the silly imaginations of primitive people), cause they know that there are so many primitive people who want so much to believe in gods, angels, fairy god mothers and delicious virgins waiting for them in heaven that, if you tell them the truth, they'll kill you!]*
- 2.147 *The truth is from your Lord, therefore you should not be of the doubters. [Otherwise, how am I gonna collect in this con game?]*
- 2.148 *And every one has a direction to which he should turn, therefore hasten to (do) good works [Well, okay, I'll buy into that one. But how about defining "good works". I mean, don't you agree that spreading crazy stories about gods and angels is hellishly "awful works"?]; wherever you are, Allah will bring you all together [Happiness is being brought together – unless of course you prefer to avoid crowds]; surely Allah has power over all things. [With the exceptions already noted.]*
- 2.149 *And from whatsoever place you come forth, turn your face towards the Sacred Mosque [Oh, Muhammad, get off the pot. Why come back to this nonsense? Can't you see that "sacred" is meaningless?]; and surely it is the very truth from your Lord [Riiiiiiight], and Allah is not at all heedless of what you do. [Not again!]*
- 2.150 *And from whatsoever place you come forth, turn your face towards the Sacred Mosque [Give it a rest, Muhammad – and get yourself an editor!]; and wherever you are turn your faces towards it, so that people shall have no accusation against you [Hello? An accusation? You're accused of not recognizing "the sacred". Well, no problem. Have them define "sacred"!] except such of them as are unjust [Define 'unjust', you idiot!]; so do not fear them, and fear Me [Oh, yah, be afraid – and, of course, obey!] that I may complete My favor on you and that you may walk on the right course. [“And of course the 'right course' is to “pray, pay, and obey”, while the wrong course is to dig into data, think for yourselves, and to test all hypotheses. I mean, whaddya wanna be: a good little sheep or one of those damnable scientific humanists?”]*

- 2.151 *Even as We have sent among you an Apostle from among you who recites to you Our communications* [Not, of course, that he hallucinated all this crap by himself] *and purifies you* [“Purifies”? Gimme a break – and pass the Lysol!] *and teaches you the Book and the wisdom* [The “wisdom”? Man, Muhammad, you’ve got a way of warping words!] *and teaches you that which you did not know.* [Well, ya know, it’s rather hard to teach somebody something that they already know!]
- 2.152 *Therefore remember Me, I will remember you* [Hey, that has potential for a good country song!] *and be thankful to Me* [Oh, no, skip that; it’ll never sell] *and do not be ungrateful to Me.* [No, no, I’m afraid that’s definitely out, too. Look, just go with the “Remember me, I’ll remember you”. Maybe: “Think of us, don’t be blue. Think of me, I’ll be true. Remember me, I’ll remember you.” In fact, if you work on it, maybe you’d even be able to move out into mainstream music. Maybe: “Remember me, I’ll remember you. Though we get old, our love is new. And when our days are just a few. Remember me, I’ll remember you.” Course those are just suggestions. You’re the one with the imagination. Go with it!]
- 2.153 *O you who believe!* [You have been deceived – sorry, Dear, I guess my mind is on a song kick] *seek assistance through patience and prayer* [layer upon layer]; *surely Allah is with the patient* [and with the mentally deficient.].
- 2.154 *And do not speak of those who are slain in Allah’s way as dead; nay, (they are) alive, but you do not perceive.* [And you wouldn’t happen to have some data that support your claim that dead people are still alive, would you? I mean, the fact that they just lie there, staring into the sky, with no heartbeat, no response – and the smell – well, it all just seems to suggest that...]
- 2.155 *And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient* [“Well, actually, there’s good news and bad news: the good news is that we’ve found the cause of your illness; the bad news is that the only cure is death. Yet, I can give you the good news that there’s life after death, in heaven or hell, but the bad new is that in hell, you get roasted before Allah eats you, whereas in heaven, he eats you raw.]
- 2.156 *Who, when a misfortune befalls them, say Surely we are Allah’s and to Him we shall surely return* [...and be eaten – not that any of this is true, of course, but if you’ll believe that, then you’ll believe anything].
- 2.157 *Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.* [Blah, blah, blah. Boy but I’m gettin’ tired of this junk. How about:]

Muhammad claimed up in the sky
The angels and Allah do fly,
And when you are dead
And charges are read,

Allah eats you then raw or you fry!

- 2.158 *Surely the Safa and the Marwa are among the signs appointed by Allah* [The only trouble is, nobody knows what the Safa and the Marwa are, so that makes these “signs” totally useless]; *so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both* [Well, I should hope not – since the signs were totally useless! And I’d add that, I’m really glad to hear that there’s no blame in going around them. Who knows how many times I’ve done that! Just like I’m goin’ round and round this stupid junk that you’ve dictated]; *and whoever does good spontaneously, then surely Allah is Grateful, Knowing.* [Good, Muhammad! But define “good” you idiot!]
- 2.159 *Surely those who conceal the clear proofs* [“Clear proofs”. Gimme a break! Have you ever considered using only those words for which you have some inkling of what they mean?] *and the guidance that We revealed* [Like being “just” and being “good” and following the “right” path – without defining what those words mean?! You call that guidance? If you’re the guide, I strongly recommend that no one take the tour!] *after We made it clear in the Book for men, these it is whom Allah shall curse* [You know, I wouldn’t mind if Allah did some cursing – cause for a change, it would provide some evidence for his existence!], *and those who curse shall curse them (too).* [Whatever the hell that means!]
- 2.160 *Except those who repent and amend and make manifest (the truth)* [Riiiiight. The “truth”!]; *these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.* [And the fanciful.]
- 2.161 *Surely those who disbelieve* [Oh, great, finally something to which I can relate!] *and die while they are disbelievers* [Right on! Tell me more about us?], *these it is on whom is the curse of Allah and the angels and men all* [Well, the curses of Allah and the angels aren’t worth a tinker’s damn; but as for the curses from men, that’s different. But maybe I should back-off even from that, because it seems to be a stretch of the word ‘men’ to use it to refer to those who don’t think for themselves, who follow their clerics like sheep. What is the difference between such sheep and the rest of the animals? So then, Muhammad, is it reasonable to talk about those “men” who curse others for not behaving similar to the sheep that they have become? Just wondering.];
- 2.162 *Abiding in it* [their disbelief, I assume]; *their chastisement shall not be lightened nor shall they be given respite.* [Oh, back to the old threats of hell, are we? What’s the matter: can’t you convince enough people with reasoning from data, with demonstrating that your hypotheses yield validated predictions; so, you’re back to trying to scare them?]
- 2.163 *And your God is one God!* [And my god is another god! So what else is new?] *there is no god but He* [at least, so He told the other gods!]; *He is the Beneficent, the Merciful.* [And you’re bonkers!]

- 2.164 *Most surely in the creation of the heavens and the earth and the alternation of the night and the day [You don't know even what causes night and day, do you?!] and the ships that run in the sea with that which profits men [Ah ha, the thoughts of old trader Muhammad are back!] and the water that Allah sends down from the cloud [Really? Allah sends down water from the clouds. Oh my, isn't that nice of him], then gives life with it to the earth after its death [What death? You mean from "dead" seeds? You've been listening too much to what Paul said! I hope it wouldn't bother you too much to learn that seeds aren't "dead"] and spreads in it all (kinds of) animals [Oh my, isn't it nice of the dear godie to have put life in all the animals] and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand. [Yes, indeed there are signs for people who understand. But apparently you, Muhammad, don't have a clue what they mean!]*
- 2.165 *And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). [Which demonstrates that you know even less about Allah then you do about day and night, rains and winds, and seeds and animals, all the rest!]*
- 2.166 *When those who were followed shall renounce those who followed (them), [Whatever that means! But okay, let's pretend that you're making some sense. I'll pretend that I have some followers. Then, herewith, I renounce all my followers. Then what?] and they [such as I] see the chastisement [of what?] and their ties are cut asunder [What ties? With my followers?]*
- 2.167 *And those who followed shall say Had there been for us a return, then we would renounce them as they have renounced us. [What do you mean? Had there been a return? Do you mean that all this following and renouncing is done after death? Gimme a break!] Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire. [Oh, I see. So once again you're saying that those who follow anyone but you are headed for hell. Well, guess what...]*
- 2.168 *O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan [Satan]; surely he is your open enemy. [Well, I doubt that very much – given that neither Allah nor Satan exist. In contrast, I'm convinced that the really "open enemy" of humanity is all the mystics and clerics of the world who claim that they are in communication with a nonexistent God!]*
- 2.169 *He [Satan] only enjoins you evil [Oh? Rumor has it that he "enjoined" Adam and Eve to eat from the Tree of Knowledge, i.e., to learn] and indecency [So you mean that learning is indecent. Hmmm... I guess I see why you'd say that] and*

that you may speak against Allah what you do not know. [No, not really: enough can easily be said against Allah based on what we do know.]

- 2.170 *And when it is said to them, Follow what Allah has revealed, they say Nay!* [Good for them!] *we follow what we found our fathers upon.* [Whatever that means.] *What! and though their fathers had no sense at all, nor did they follow the right way.* [What's the matter, Muhammad, you can't get enough people to buy into your con game?]
- 2.171 *And the parable of those who disbelieve* [Oh, no, Muhammad! Not another one of your stupid parables! Give it a rest!] *is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.* [And so do you see, Muhammad, that people gain understanding via data from their senses? And yet you would have the people 'believe' in something that can't be sensed? Tell me: does that really make sense?]
- 2.172 *O you who believe! eat of the good things that We have provided you with* [all that Allah has provided, courtesy the clerics, is a bunch of meaningless platitudes!] *and give thanks to Allah if Him it is that you serve.* [So people should be thankful for serving their master? My, wouldn't that make them good little slaves!]
- 2.173 *He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked* [My but it sure was kind of Allah to specify the menu items from which we could select? Isn't there at least a little chance that these were decision made by people and not by Allah? Just wondering.]; *but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him* [Happiness is not having any sins – but that's sure not what the clerics want! If people didn't sin, the clerics would be out of business!]; *surely Allah is Forgiving, Merciful.* [And a great meal ticket for the clerics.]
- 2.174 *Surely those who conceal any part of the Book that Allah has revealed* [Are you quite sure that the Book was from Allah? Rumor has it that Ezra wrote it!] *and take for it a small price* [What? They get penalized unless they charge plenty for it? There wouldn't be any chance, would there, that you're trying to manipulate the market price?!] *they eat nothing but fire into their bellies* [You mean like really hot Mexican peppers?], *and Allah will not speak to them on the day of resurrection* [Petulant child that he is!] *nor will He purify them* [Oh my goodness, will he not even 'purify' these dead people. That's shocking! Maybe you could have him ask Ishmael to check to see if the Lysol is in the mail.] *and they shall have a painful chastisement.* [When they're dead they'll be chastised. That should be interesting. I can almost see the petulant Allah saying "Oh you nasty dead people. For shame. For shame. I chastise you!]
- 2.175 *These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.* [Well thank you, Muhammad.]

It's kind of you to notice that it takes courage to stand up against you damnable mystics.]

- 2.176 *This is because Allah has revealed the Book with the truth* [I assume you mean Morse and Feshbach's *Method of Theoretical Physics*. And of course I agree that this book does seem to contain a lot of "truth" – but then, notice that (basically) it does nothing but apply a few simple rules of logic, which in turn are based on fundamental observations about this universe, e.g., that things exist and are distinct – which of course is also why it contains absolutely zilch about any gods, since no data support clerical claims that they exist]; *and surely those who go against the Book are in a great opposition*. [Well, that at least that's logical: those who "go against" something or usually in "opposition" to it! Do you have any more brilliant observations, or can I go back to sleep now?]
- 2.177 *It is not righteousness that you turn your faces towards the East and the West* [Whatever the devil that means! What are we supposed to do: always face North and South?!], *but righteousness is this, that one should believe in Allah and the last day and the angels and the Book and the prophets* [Ahh, gimme a break. That's not "righteousness" – it's pure, unadulterated stupidity!] *and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives*, [Well, now, Muhammad, that's fairly good. You're starting to make some sense. But you should caution your followers that some discretion is needed. It might not be appropriate to give some of your wealth to some of your "near of kin"; some might be better helped if they learn to fend for themselves. For "orphans", however, I would tend to agree with you. And as for the "wayfarer and the beggars", be careful: they might be as listless and lazy as clerics. Also, as for "the emancipation of the captives", it depends on why they were interned: are they criminals, like clerics? Are they in prison for killing people who didn't believe in some clerics' fairy tales? Ya gotta be careful, Muhammad: there's an awful lot of crazy people out there! But then, I guess I don't need to tell you that, do I?] *and keep up prayer* [Oh Muhammad, I'm afraid you're slipping backwards again!] *and pay the poor-rate* [You mean pay the clerics for peddling their crap!]; *and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts – these are they who are true (to themselves) and these are they who guard (against evil)*. [But in general, Muhammad, all of that wasn't too bad, especially good was the part about being "true to themselves." You're starting to get the hang of it. But lay off all the clerical crap about gods and angels.]
- 2.178 *O you who believe! retaliation is prescribed for you in the matter of the slain* [whatever that means!], *the free for the free, and the slave for the slave, and the female for the female*, [and the partridge for the partridge,... What the devil are you talking about? Some old eye-for-an-eye type of primitive justice?]; *but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit)* [Hello? "Bloodwit" Is that similar to dimwit?] *should be made*

- according to usage, and payment should be made to him in a good manner* [Whatever your primitive law is trying to say!]; *this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.* [Riiiiight. Don't you get tired of dictating the same old stuff? I sure get tired of reading it!]
- 2.179 *And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.* [The "law of retaliation" sure sounds similar to the "eye-for-an-eye" type of justice that more than 2,000 years earlier, Hammurabi saw was woefully inadequate.]
- 2.180 *Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).* [So this "message" of yours, allegedly from the Lord, is now degenerating into an extremely elementary law text? Are you soon gonna tell us how to beat our slaves to death and how to sell our daughters into slavery? Get with the program, fellow! A thousand years earlier the Greeks and Romans saw that it wasn't any gods but the people who make the laws. What are you trying to do: drag the people backwards?]
- 2.181 *Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.* [And surely you, Muhammad, are becoming a bloody bore!]
- 2.182 *But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator* [The "testator"? Somebody ate the test! Kids usually claim that the dog did it.], *and effects an agreement between the parties, there is no blame on him.* [Happiness is not being to blame! But have you thought about the desirability not only of not being blamed but also of doing something that's praiseworthy?] *Surely Allah is Forgiving, Merciful.* [Unless of course Allah is nothing but a figment of deranged minds!]
- 2.183 *O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).* [And how, pray tell, does fasting help you guard against evil – unless of course you're too fat!]
- 2.184 *For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man* [Well, now, that's not a bad idea: fast to feed the poor. So then, Muhammad, why don't you fast to feed the poor people in India? Because they're not Muslims? I see.]; *so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.* [If you know what: that you're too fat?]
- 2.185 *The month of Ramazan* [I though it was called Ramadan] *is that in which the Quran was revealed* ["revealed"? Don't you mean 'concocted'?]; *a guidance to*

men [Riiiiight] and clear proofs [Riiiiiiiight] of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein [and what, pray tell, has the Quran got to do with going on a diet?! And what do you mean “whoever of you is present in the month”. Isn’t rather obvious that if the people are hearing your message, they’re “present”. Or are some of them so crazy that they’re not “present”?], and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days [You already said that!]; Allah desires ease for you [Oh, isn’t that sweet of him. But then why did he allegedly convey so many conflicting messages. Oh, I see. He didn’t convey any.], and He does not desire for you difficulty [Oh what a very nice godie you concocted – except of course for the part about burning people in Hell], and (He desires) that you should complete the number [“Complete the number”? What in hell does that mean? You mean he’s set up some algebra problems and we’re supposed to find the number? That’s as stupid as trying to guess the names he allegedly gave Adam] and that you should exalt the greatness of Allah [“Exalt the greatness” of an imaginary being? Somebody’s gotta be kidding! I can hear it now: “Blessed art thou Superman, for your superhuman strengths. Save us from evil as we save you from kryptonite. And may your glorious cape always flow behind you and serve you, just as we serve you”] for His having guided you and that you may give thanks. [Thanks to you almighty Superman, and may Lois Lane never learn of your limitations!]

- 2.186 *And when My servants ask you concerning Me, then surely I am very near [Oh cute, really cute, clerics. Don’t quite claim that you speak for God, just that he’s near. And the data available to support that claim are what?]; I answer the prayer of the suppliant when he calls on Me [Oh really? And you wouldn’t happen to have any data... No, I didn’t really expect that you would], so they should answer My call and believe in Me that they may walk in the right way. [And isn’t it amazing that those who don’t believe in you, who don’t buy into the clerics’ con game, walk in the wrong way – according to the clerics! Isn’t that an amazing coincidence? What crap!]*
- 2.187 *It is made lawful to you to go into your wives [Wives? Plural? Isn’t it great that your god approves of your customs, but not the customs of others? But doesn’t that make you wonder that maybe, just maybe, all talk about all gods is just make believe? Just wondering.] on the night of the fast; they are an apparel for you and you are an apparel for them [‘Apparel’? Maybe something was lost in the translation!]; Allah knew that you acted unfaithfully to yourselves [How so? By believing in you. Okay, I could buy that], so He has turned to you (mercifully) and removed from you (this burden) [What the devil are you talking about? Did somebody have sex with one of their wives when you said they shouldn’t?]; so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn [Why not tell them to wait until sunrise? Sunrise is rather easier to identify than when whiteness becomes distinct from blackness – unless of course you’re incapable of recognizing shades of gray, which seems to be a very*

- common affliction of all clerics.] *then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them.* [Well I'll be! All this time that you've been talking about not "exceeding the limits", all you meant is don't have sex with your wives during the days (only during the nights) of Ramadan? My goodness but you don't demand much, do you – except, of course, that the people believe all this crap.] *Thus does Allah make clear His communications for men that they may guard (against evil).* [Having sex with your wives during daylight hours of Ramadan is your idea of evil? How about threatening people with eternal torture? How but constructing another huge con game to rob the people of their money and turn them into sheep? In my book, we're now beginning to talk about real evil. As for having sex during daylight hours of Ramadan – whatever!]
- 2.188 *And do not swallow up your property among yourselves by false means* [‘Swallow up your property’: what the devil does that mean? And then, how does one swallow up one's property ‘by false means’? Do you mean: don't eat dirt that you're spoon-fed? But then how can you expect people to swallow all this dirt that you're feeding them? Oh, I see, that's your property. Whatever.]; *neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.* [Well, okay: I can go along with that one: by all means don't try to bribe the judges.]
- 2.189 *They ask you concerning the new moon.* [Hello? Who asked whom about the new moon? Do you mean that you, Muhammad, were asked, and now you're gonna give us God's answer. Oh great! And what did your almighty god say?] *Say They are times appointed for (the benefit of) men and (for) the pilgrimage* [The moon's phases dictate ‘appointed times’? Oh what a cute little tippy-toe into astrology!]; *and it is not righteousness that you should enter the houses at their backs* [‘Righteousness’ is defined by how you enter a house during a new moon? Gosh, what incredibly revealing messages the Lord of the universe has conveyed to you!], *but righteousness is this that one should guard (against evil)* [If only you would get real and start working on what's meant by evil!]; *and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.* [At what? Breaking into houses?]
- 2.190 *And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.* [Great! But, if you don't mind, your gracious Gallopishness: what pray tell do you mean by “the limits”?]
- 2.191 *And kill them wherever you find them* [Kill what wherever you find them: ants, cockroaches, spiders, scorpions, what?], *and drive them out from whence they drove you out* [What happened: did some scorpions drive you out of your tent?], *and persecution is severer than slaughter* [Ah come on, fellow, just kill the damn scorpions: don't torture them! There's no point in persecuting them!], *and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do*

fight you, then slay them; such is the recompense of the unbelievers. [Oh! You mean that you've been talking about killing, about torturing, the unbelievers? Surely you jest. Surely you're not that insane!]

- 2.192 *But if they desist* [who, scorpions or unbelievers?], *then surely Allah is Forgiving, Merciful.* [To hell with Allah: I want to know who you're talking about torturing!]
- 2.193 *And fight with them until there is no persecution, and religion should be only for Allah* [For crying out loud, Muhammad: you've lost your marbles. You're telling your followers to kill everyone who doesn't believe in your stupid religion? And you define "exceeding the limits" as having sex during Ramadan days? You're totally bonkers. Not only do you need psychiatric help, you should be confined in a mental ward for the criminally insane], *but if they desist* [You mean: if they become believers in your damnable con game] *then there should be no hostility except against the oppressors.*
- 2.194 *The Sacred month for the sacred month and all sacred things are (under the law of) retaliation* [Whatever that means!]; *whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you* [What incredible naivety! This is the basis of your idea of justice? You moron! What you'll end up with are people in endless feuds, trying to settle old scores! Have you ever thought about the possibility of seeking justice through decrees of a competent, disinterested third party, responsible to the people? Even Moses' father-in-law saw that was the way to do it, ~2,000 years earlier – no doubt having learned it from the amazing Egyptian legal system, that had been up and running for at least a thousand years. And now you, Muhammad, are telling people to return to the days of tribal feuds from tens of thousands earlier. What backwardness! What an insult to humanity! What astounding stupidity!] *and be careful (of your duty) to Allah* [To hell with your stupid Allah: be careful of your duty to your fellow humans!] *and know that Allah is with those who guard (against evil).* [Well then, Muhammad, he sure as hell ain't with you!]
- 2.195 *And spend in the way of Allah* [Whatever that means!] *and cast not yourselves to perdition with your own hands* [Whatever!], *and do good (to others)* [Now, that one may be worth keeping – if only you'd define 'good' in a sensible manner!]; *surely Allah loves the doers of good.* [Well if so, Muhammad old boy, I'm afraid that she doesn't love you.]
- 2.196 *And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination* [Muhammad: you're nuttier than a fruitcake! The "important" messages that you want to convey to people are 1) don't have sex during the days of Ramadan, 2) don't eat dirt, 3) torture and kill all the unbelievers, 4) keep on feuding with your enemies, and 5) don't shave your head until your offering reaches its destination. Have you absolutely zero sense of

priorities for your messages?]; *but whoever among you is sick or has an ailment of the head* [Ah, boy, do I ever have a nomination for that one! Talk about “an ailment of the head”!], *he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete* [Oh thank you most enlightened one! Who would have thought that three plus seven equals ten? Do you have any more of your stirring revelations that you received from the great mathematician in the sky?]; *this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).* [Boy, Muhammad, if you believed that, I bet you’re sweating!]

- 2.197 *The pilgrimage is (performed in) the well-known months* [What’s the matter? You learned that three plus seven equals ten but you haven’t yet learned the names of the months?]; *so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another* [Otherwise, on other months, fornicate and quarrel as much as you want!]; *and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself* [Oh my, thank you for providing the meaning for the word ‘provision’. Is there any chance that you could provide, also, the meaning for the words ‘perversion’ and ‘insanity’?], *and be careful (of your duty) to Me, O men of understanding.* [Ah, thank you very much. And I agree, that’s about as perverted and insane idea as have ever been conveyed: men of understanding who do duty to some giant Jabberwocky in the sky!]
- 2.198 *There is no blame on you in seeking bounty from your Lord* [“Bounty from your Lord”: gimme a break? The only people (and that’s stretching the use of the word ‘people’) who gain a ‘bounty’ from the Lord are the con artists who peddle this snake-oil medicine], *so when you hasten on from Arafat [Mt. Arafat, I presume], then remember Allah near the Holy Monument* [Oh, wonderful: a ‘Holy Monument’! Right up there with a ‘Sacred Shrine’, I presume. I bet that you’re really happy to be able to use words as you please, not giving a damn if they convey any meaning.], *and remember Him as He has guided you, though before that, you were certainly of the erring ones* [Whatever].
- 2.199 *Then hasten on from the Place from which the people hasten on* [And slow down at the places where people slow down. Unless of course you take a different trail and can move at your own pace!] *and ask the forgiveness of Allah* [Forgiveness for what? For thinking for ourselves? How about advising Allah to seek forgiveness from humans?]; *surely Allah is Forgiving, Merciful.* [But I’m afraid that he, and all the damnable clerics of the world, will never be forgiven for the harm they’ve done to humanity.]

- 2.200 *So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding.* [For what? Kicking Adam and Eve out of the Garden for wanting to learn? Or for providing the clerics with an imaginary being from which they could leech off productive people?] *But there are some people who say, Our Lord! give us in the world* [There are? What crazy people say that – when it doesn't make any sense?] *and they shall have no resting place* [because they can't seem to get away from religious fanatics!].
- 2.201 *And there are some among them who say Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.* [We promise not to think for ourselves; we promise to do exactly as the clerics tell us, including paying them whatever they want.]
- 2.202 *They shall have (their) portion of what they have earned* [Good! Let's hope all people, including all the damnable clerics, get what they deserve], *and Allah is swift in reckoning.* [Oh, really? When rumor has it that it took generations for him to hear the cries of the Israelites living in Egypt. Just exactly what do you mean by 'swift'?!]
- 2.203 *And laud Allah during the numbered days* [The numbered days? You mean that some days aren't numbered?! Let's all work to see that the days of all clerics are numbered!]; *then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him* [And what happens to those who hasten off after three days? Oh, sorry, Muhammad, I see. Look, it goes: one, two, three, four, ... See, it's not that hard. But then, how did you know that three plus seven equals ten? Oh, I see: somebody just told you. Another one of those 'revelations', huh? But Muhammad: how could you ever have been a trader if you couldn't count? Oh, that's right: you quit the trading business, didn't you? I see.] *(this is) for him who guards (against evil), and be careful (of your duty) to Allah* [To hell with the concocted duty to your imaginary being! What's important is your duty to yourself and to fellow humans, to try to help human intelligence go on!], *and know that you shall be gathered together to Him.* [You know, Muhammad, after you learn how to count, maybe what you should try to do is to understand what 'know' means.]
- 2.204 *And among men is he whose speech about the life of this world causes you to wonder* [Well, I sure don't know who you're talking about, but whoever it is, then good: all 'knowledge' is uncertain; continuing to 'wonder' is good – even 'wonderful'!], *and he calls on Allah to witness as to what is in his heart* [Well, it's a waste of time to call on Allah! Instead, try to collect some more data and then wonder about what the data mean!], *yet he is the most violent of adversaries.* [Again: who are you talking about?]
- 2.205 *And when he turns back* [Who?! This fellow who causes you to wonder?], *he runs along in the land that he may cause mischief in it and destroy the tilth and*

- the stock, and Allah does not love mischief-making.* [Of course, Allah also doesn't love those who don't make mischief – cause Allah doesn't exist!]
- 2.206 *And when it is said to him* [I assume you're still talking about this unknown person who makes people wonder], *guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.* [Somebody who makes you wonder is headed for hell? That's sick!]
- 2.207 *And among men is he who sells himself to seek the pleasure of Allah* [What the devil is 'the pleasure' of Allah?]; *and Allah is Affectionate to the servants.* [Are you suggesting that being a servant is pleasurable? Surely you jest! Or are you just trying to con the people into being your servants, telling them it will be pleasurable?]
- 2.208 *O you who believe! enter into submission one and all* [So you are trying to con the people into being servants! A pox on you!], *and do not follow the footsteps of Shaitan* [Who urges you to learn, to stand on your own, and to be free!]; *surely he is your open enemy.* [No, Muhammad, he's the enemy of all clerics – who seek to keep people in 'submission', serving all you damn con artists.]
- 2.209 *But if you slip after clear arguments have come to you* [Clear arguments from clerics? Surely you jest!], *then know that Allah is Mighty, Wise* [Almost as mighty and wise as Superman – provided, of course, there's no kryptonite around.]
- 2.210 *They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels* [Whatever that means!], *and the matter has (already) been decided* [What matter?]; *and (all) matters are returned to Allah.* [But unfortunately he has a policy of 'No-Return', so UPS just has to pick them up again. Therefore, in the future, you'd be well advised just to handle all matters by yourselves.]
- 2.211 *Ask the Israelites how many a clear sign have We given them* [And those who have an IQ of at least 100 will say: "Hell, there were no signs, clear or otherwise; there're all a bunch of stories concocted by some crazy clerics."]; *and whoever changes the favor of Allah after it has come to him* ['Changes the favor'? You mean that people get to undo what Allah did? Hmmm... So that means that people are more powerful than God. Yah, that makes sense to me. After all, God didn't make humans, humans made all gods!], *then surely Allah is severe in requiting (evil).* [Does your 'surely' means that you wish it were so? Sorry, Muhammad old boy, it takes more than wishes to get something done.]
- 2.212 *The life of this world is made to seem fair to those who disbelieve* [No, not really. We recognize that there's a lot of randomness in this world, and we realize that the best is just to do our best to cause favorable outcomes. We recognize that

there are lots of problems in the world, and we realize that if they're to be solved, we humans will need to solve them ourselves. And we recognize that there's a lot of evil in the world, and we recognize how horribly much of it has been derived from crazy mystics and con-artist clerics promoting their stupidity], *and they mock those who believe* [Well, I don't know if 'mock' is an adequate description. I'd say that there's more sadness in it than in mocking – and in many cases, more anger, too. We're sad to see so many people wasting their lives in make believe about some giant Jabberwock in the sky – and angry at the damn clerics for promoting this nonsense to gain a free ride on the producers of the world], *and those who guard (against evil) shall be above them on the day of resurrection* [You crazy bastard, Muhammad: can't you get it through your thick skull that all the talk about 'the day of resurrection' is gibberish? Can't you see that the real evil is in continuing to promote this garbage?]; *and Allah* [a total imaginary being] *gives means of subsistence to whom he pleases without measure.* [Only in your dreams!]

- 2.213 *(All) people are a single nation* [Yes! Finally you're beginning to say something sensible!]; *so Allah raised prophets* [No! Again: Allah is all make believe!] *as bearers of good news and as warners* [to be sure to 'properly' beat your slaves to death and sell your daughters into slavery!], *and He revealed with [to?] them the Book with truth* [Riiiiiiight!], *that it might judge between people in that in which they differed* [A book judges? Gimme a break.]; *and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves* [And so, Muhammad, have you thought about the possibility that the Book wasn't 'revealed' by an god but was a human creation? Wouldn't that hypothesis provide a better interpretation of the data? Oh, sorry: there I go again, assuming that you know how to think and that you knew the meaning of the word 'data'. Sorry, I forgot]; *so Allah has guided by His will those who believe to the truth about which they differed, and Allah guides whom He pleases to the right path.* [Muhammad! How could you be so stupid? 'Truth' isn't ascertained through 'belief'; bigotry is! The only way to approach 'truth' is through testing hypothesis, i.e., via the scientific method. All 'beliefs' should be held only as strongly as relevant evidence warrants. Can't you see that your 'beliefs' – based on zero data – are just uniformed opinions? Another word for such opinions is ignorance. As Socrates (~469–399 BCE) said: “There is one good, knowledge, and one evil, ignorance.” Thus, the 'beliefs' that you promote, unsupported by evidence, are not good, but evil – because, in your ignorance, you've equated “unsupported belief” with “truth”! This same sickness is at the heart of all religions – and the cause of so many horrors throughout history, and continuing today. And it's all so sad. You could have helped humanity so much. You started out this “paragraph” with a good thought “(All) people are a single nation” (similar to Socrates' statement: “I am not an Athenian, or a Greek, but a citizen of the world”), but then look at the stupidity, the ignorance, the evil in your final sentence: “Allah has guided by His will those who believe to the truth...” If there were a god, if there were a Hell, then consistent with your

scheme, I'm afraid that He'd consign you to Hell for eternity for making such a stupid statement.]

- 2.214 *Or do you think that you would enter the garden [Heaven] while yet the state of those who have passed away before you has not come upon you [Whatever that means!]; distress and affliction befell them and they were shaken violently [Hello? What in hell are you talking about?], so that the Apostle [What apostle? Do you mean you?] and those who believed with him said When will the help of Allah come? Now surely the help of Allah is nigh! [No, again: stop with the 'surely', meaning 'wish'. Allah ain't coming; he never came; he can't, cause he doesn't exist and never did; he's only a figment of primitive people's imagination.]*
- 2.215 *They ask you as to what they should spend. Say Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it. [Get real, Muhammad: people should also spend on themselves! If you're gonna help others, then first you've gotta be alive!]*
- 2.216 *Fighting is enjoined on you, and is an object of dislike to you [Good!]; and it may be that you dislike a thing while it is good for you [Okay, I can buy that.], and it may be that you love a thing while it is evil for you [Agreed], and Allah knows, while you do not know. [Ahhhh, why did you have to blow it with crap about Allah! The punch line should have been something similar to: "As you grow older, then to become wiser, you must learn to make the distinctions for yourselves."]*
- 2.217 *They ask you concerning the sacred month about fighting in it. [I take it, Muhammad, that the people dumped a bunch of questions on you.] Say Fighting in it is a grave matter [Agreed], and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah [Ahhh, give it a rest. That's stupid], and persecution is graver than slaughter [Well, it depends on what you mean by 'persecution'. Do you mean torture?]; and they will not cease fighting with you until they turn you back from your religion, if they can [Oh yes, the fighting between religious fanatics seems to never end]; and whoever of you turns back from his religion, then he dies while an unbeliever [Well, at least that's logical!] – these it is whose works shall go for nothing in this world [What a stupid statement! If a "unbeliever" (in ideas unsupported by data) develops a vaccine for polio, stops an asteroid from hitting the earth, or similar (as a "believer" in the wisdom of holding beliefs only as strongly as relevant evidence warrants), then such saying that "works shall go for nothing in this world" is asinine!] and [in] the hereafter [Well, with that much, at least, I can agree: "go for nothing... in the hereafter"] and they are the inmates of the fire; therein they shall abide. [You know, it's a good thing that I'm writing this for my grandchildren, because otherwise, in response to such stupidity, such evil, I'm afraid that the words that I'd use here would be quite "colorful".]*

- 2.218 *Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.* [Ah, yes, I'd grant you that they had "hope for the mercy of Allah", but that people hope for something to occur doesn't make it so or that they want something to be true doesn't make it so. In case you haven't heard, such errors are called the "proof-by-pleasure fallacy". It's what all con-artists (including all clerics and all casino owners) rely on to get suckers to carry their useless carcasses – but I guess I don't need to tell you, that, do I?]
- 2.219 *They ask you about intoxicants and games of chance. Say In both of them there is a great sin and means of profit for men, and their sin is greater than their profit.* [Okay, I can accept that as a statement of your community's standards. Even though I don't normally take intoxicants or play games of chance (playing video poker is not playing a 'game of chance'; it's a game of applying the theory of probability!), yet I wouldn't want to live in such a community (especially one that drugs its members on the intoxicants of religion, with its games of chance about an imaginary 'hereafter'); instead, I'd much prefer to live in a community in which I have the freedom to make my own choices. And let me further add that I agree with you that in selling intoxicants and games of chance "there is a great sin and means of profit for men, and their sin is greater than their profit", but then, apparently the clerics want to profit and aren't worried about their sins – cause they know it's all a ruse.] *And they ask you as to what they should spend. Say What you can spare.* [Well, okay. At least that makes sense!] *Thus does Allah make clear to you the communications, that you may ponder*
- 2.220 *On this world and the hereafter. And they ask you concerning the orphans Say To set right for them (their affairs) is good [Agreed!], and if you become co-partners with them, they are your brethren [Sounds like a definition]; and Allah knows the mischief-maker and the peacemaker [Nope! Allah "knows" zip! All imaginary beings "know" zip!] and if Allah had pleased [Nope! Allah doesn't get "pleased". No imaginary being gets "pleased"!]* *He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise [Allah is a fool's prize – the delight of clerics' eyes – which is enough to get me started again:]*

Though Muhammad said Allah was wise
 He relayed it while winking his eyes:
 He saw at a glance
 Without any chance
 It was surely a con artist's prize!

- 2.221 *And do not marry the idolatresses until they believe [in what? That the sun will come up tomorrow? How about: do not marry anyone until he or she holds beliefs only as strongly as relevant evidence warrants – because otherwise, you're dealing with a stupid person] certainly a believing maid is better than an*

idolatress woman [unless, of course, you prefer woman who can think!], *even though she should please you* [Of course, for her ability to think!]; *and do not give (believing women) in marriage to idolaters until they believe* [Well, it seems rather obvious that they do ‘believe’ – in idolatry!], *and certainly a believing servant is better than an idolater* [I take it that you don’t want your servants to think, either], *even though he should please you* [Yes, there are some advantages if they can think, aren’t there?!]; *these invite to the fire* [Which of course is good when it’s cold!], *and Allah invites to the garden* [You want me to go out into all that garden, in the cold, with all the snow? You’ve got rocks in your head. I’m staying here, by the fire!] *and to forgiveness by His will* [Forgiveness for what? For thinking? I wonder if he has any idea what he can do with his “forgiveness”], *and makes clear His communications to men* [“Clear”? About as clear as your ability to think!], *that they may be mindful* [Yah: a mind full of gobbledygook!]

2.222 *And they ask you about menstruation* [Oh great? The Lord of the universe is gonna take a break from trying to squelch all the quantum fluctuations within Black Holes (for otherwise, doncha know, new universes would be created within Black Holes) to tell us about menstruation!]. *Say It is a discomfort* [Huh? Is that all Allah knows about it? It’s a discomfort? Has he considered enrolling in some elementary-school classes on the female reproduction system? And you, Muhammad, given that this is all that you know about menstruation, you’re now gonna give billions of people ‘guidance’ for how to live? No wonder the Muslims so frequently say “Peace be upon him”! They’re thankful that he’s dead. Now, if only his memory could be erased – and all copies of this stupid Quran disappear, save for a few, to be studied by historians who seek to know how stupid some humans were]; *therefore keep aloof from the women during the menstrual discharge* [Well, at least that’s considerate of you, given that you stated that it was a time of ‘discomfort’ for women] *and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you* [Allah ‘commanded’ men to have sex with women? Boy, I’m sure glad of that. Cause otherwise, doncha know, humanity would never have survived. And I guess he similarly “commanded” all the birds and bees and bunnies. But doncha kinda wonder how he did that? I mean, those little critters never even learned their names. I mean, can’t you just see Allah saying “Okay, all you little male bunny rabbits, here’s what you’re to do with the females.” And can’t you just see the little male bunnies sniffin’ the air, in effect saying “Say, what’s that giant Jabberwock in the sky doin’ down here on our territory? And why’s he blowing all that hot air out of his mouth? But I guess he ain’t gonna kill us, roast us, and eat us, so let’s get on with eatin’ clover and making little bunnies.” And of course the little bunnies were right: the giant Jabberwock much prefers to eat people – either roasted (in hell) or raw (as he does in heaven)!]; *surely Allah loves those who turn much (to Him), and He loves those who purify themselves.* [Cause, doncha know, he likes roast meat that’s well turned and hates to eat meat that ain’t purified.]

- 2.223 *Your wives are a tilth for you* [your wives (plural, no less) are plowed fields?], *so go into your tilth when you like* [any chance that you should consider what they want?], *and do good beforehand for yourselves* [whatever that means], *and be careful (of your duty) to Allah, and know* [cough, cough] *that you will meet Him* [Riiiiight], *and give good news to the believers.* [You mean the good news that God is dead?]
- 2.224 *And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men* [Right on! If only you'd promote that, Muhammad, then maybe there'd be some hope for you yet!] *and Allah is Hearing, Knowing.* [But already, there you go again, falling back into your stupidity.]
- 2.225 *Allah does not call you to account for what is vain in your oaths* [Hello? Did you really mean to encourage people to be deceitful?], *but He will call you to account for what your hearts have earned* [Okay, there's some wisdom in that: do tell your mother it was a wonderful dinner when it wasn't.], *and Allah is Forgiving, Forbearing.* [And apparently For Lying! Muhammad: ya gotta go easy here! I agree that intentions are important, but a distinction must be made: telling the truth under oath and not under duress is necessary for the smooth functioning of any society. The obvious implication of what you just wrote is that no one should ever trust what any Muslim ever says!]
- 2.226 *Those who swear that they will not go in to their wives should wait four months, so if they go back, then Allah is surely Forgiving, Merciful.* [Whatever that means!]
- 2.227 *And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.* [What's Allah got to do with it!]
- 2.228 *And the divorced women should keep themselves in waiting for three courses* [well actually, Muhammad, believe it or not, it takes only one month to make sure she's not pregnant – but then, you already revealed that you didn't have a clue about conception]; *and it is not lawful for them that they should conceal what Allah has created in their wombs if they believe in Allah and the last day* [Allah created what's in their wombs? Your stupidity reminds me of a limerick that someone else wrote: "There once was a lady from Cape God, Who thought that all babies came from God; But it wasn't the Almighty who lifted her nightie – 'Twas Rodger the lodger, the sod!"]; *and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation* [What the devil does that mean? Their husbands have "a better right" than who? And "better" compared to what?]; *and they have rights similar to those against them in a just manner* [And what is that?], *and the men are a degree above them* [Hello? Wouldn't that be just a smidgen of male chauvinism?], *and Allah is Mighty, Wise* [with male chauvinism bright is his eyes – amazingly similar to a certain group of clerics who come to mind.].

- 2.229 *Divorce may be (pronounced) twice [or, for that matter, umpteen times], then keep (them) in good fellowship or let (them) go with kindness [That's good, Muhammad; keep it up – and soon, I trust, you're gonna tell the women how to divorce their husbands]; and it is not lawful for you to take any part of what you have given them [Right on!], unless both fear that they cannot keep within the limits of Allah [Well, okay, provided that both agree – but never mind the garbage about Allah. You were doin' fine without him.]; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. [Again, not too bad.] These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust. [It's a real pity that you (and Moses and Hammurabi and...) didn't specify the rules without bringing in all this crap about your imaginary gods.]*
- 2.230 *So if he divorces her she shall not be lawful to him afterwards until she marries another husband [Hello? After she marries someone else, then she's "lawful" to him? As in it being lawful for him to have sex with her? Did you really mean to say that? Isn't there a slight possibility that her new husband might object?!]; then if he divorces her there is no blame on them both if they return to each other (by marriage), [Sounds good!] if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know. [Again: cut out all the Allah crap; you're doing fairly well without him.]*
- 2.231 *And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul [See: you don't need all the B.S. about Allah; you can do it on your own!]; and do not take Allah's communications for a mockery [Yuk – you're stuck again in the Allah muck], and remember the favor of Allah upon you [Riiiiiiight], and that which He has revealed to you of the Book and the Wisdom [Gimme a break], admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things. [Riiiiiiight]*
- 2.232 *And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner [Again, you're doing fine – until you bring in the crap about Allah]; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know. [Muhammad: it's sooooo stupid that you do this!]*
- 2.233 *And the mothers should suckle their children for two whole years for him [her?] who desires to make complete the time of suckling [Wait a minute now, Muhammad, you're buttin' in, here, where you don't belong and where you obviously have no knowledge. Generally, mothers know better – they especially know when their children's teeth come in! How about just minding your own business.]; and their maintenance and their clothing must be – borne by the father*

- according to usage* [That's much better]; *no soul shall have imposed upon it a duty but to the extent of its capacity* [Well wouldn't that be great if it were so! But it ain't! Unfortunately, some people are expected to carry more than they can bear. Then, it's common that such people have physical or mental break-downs, some hearing voices in their heads and deciding that they can communicate with some giant Jabberwock in the sky, doncha' know]; *neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child* [Whoa, slow down, go easy here. If you mean that parents don't suffer because of what their children do, then that, of course, is stupid. If you mean parents aren't responsible for what their children do, then be careful: if the parents tell their children to go out and kill somebody, for example, then obviously the parents are culpable], *and a similar duty (devolves)* [i.e., I presume, a similar responsibility falls] *on the (father's) heir, but if both desire weaning* [Gees: how come you're back to 'weaning'?] *by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage* [Okay. Sounds good enough] *and be careful of (your duty to) Allah and know that Allah sees what you do.* [Except, of course, if you wear one shoe!]
- 2.234 *And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days* [Well, that time is totally arbitrary, but whatever: I suppose people could live with it]; *then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.* [Oh Muhammad, how I wish you had employed a competent editor! If all the reference to Allah had been removed, then you might have had something here!]
- 2.235 *And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you win mention them* [Maybe the electronic version had a glitch, there, cause that sure doesn't make sense], *but do not give them a promise in secret unless you speak in a lawful manner* [Sounds good], *and do not confirm the marriage tie until the writing is fulfilled* [Well, that, of course, is a rather-quaint custom, but okay], *and know that Allah knows what is in your minds* [but unfortunately, Muhammad, you still don't know what 'know' means], *therefore beware of Him* [Muhammad: Stop preaching fear! It's horrible!] *and know that Allah is Forgiving, Forbearing.* [And, like you, a major pain in the butt.]
- 2.236 *There is no blame on you if you divorce women when you have not touched them or appointed for them a portion* [Whatever that means], *and make provision for them, the wealthy according to his means and the straightened in circumstances* [That's quite a long-winded way of saying 'poor'!] *according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).* [Sounds good. But, by the way, when are you going to get to the part about women divorcing men?]

- 2.237 *And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed* [Well, that's a bit of a weasel, isn't it?], *unless they relinquish* [Who is this 'they' that you're talking about? The parents?] *or he should relinquish in whose hand is the marriage tie* [Whatever]; *and it is nearer to righteousness that you should relinquish* [Well, I think that you're saying that it's better that you go ahead and pay what you promised. That's what I was trying to tell you, a few lines ago]; *and do not neglect the giving of free gifts between you* [Sounds good]; *surely Allah sees what you do* [But of course that sounds bad – and is bad.]
- 2.238 *Attend constantly to prayers* [Oh no! Enough with the stupidity of praying] *and to the middle prayer* [Whatever] *and stand up truly obedient to Allah.* [Obey, obey; pray, pray; pay pay; nay, nay, nay!]
- 2.239 *But if you are in danger, then (say your prayers) on foot or on horseback* [But not if you're riding in a car, airplane, or rocket – cause prayers are only for those stuck in the Dark Ages]; *and when you are secure, then remember Allah, as He has taught you what you did not know.* [Allah taught you? But the story has it that Allah doesn't want people to eat from the Tree of Knowledge! Aren't you giving your followers mixed messages? Oh, I see, you're not worried about their thinking. Sorry, I forgot.]
- 2.240 *And those of you who die* [Oh? Do you know somebody who doesn't?!] *and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out* [Hey, now, wait a minute! A year's 'maintenance' and then 'turn them out'?! And pray tell who gets the dead guy's fortune: you damn clerics? Have you ever heard of 'community property'? The widow gets it all!], *then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.* [Ah, never mind all the crap about your stupid Allah! How could you be so stupid as to propose that a widow gets only a year's maintenance? That's a horrible policy!]
- 2.241 *And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).* [And what, pray tell, is this 'usage'?! Are you saying that whatever is in the custom in Arabia in 600 CE, then that's the best policy for all time? Either you jest or you're crazy!]
- 2.242 *Allah thus makes clear to you His communications that you may understand.* [What's clear is that you, Muhammad, are trying to hide under obscurities!]
- 2.243 *Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.* [Allah tells them to die and they're not grateful? Gosh, the ungratefulness of some people.]

- 2.244 *And fight in the way of Allah, and know that Allah is Hearing, Knowing.* [You know, Muhammad, you had a chance, here, of describing something useful – you know, something similar to the Geneva Convention on Warfare. Instead, you tell people to “fight in the way of Allah”, and the only description of that policy is the alleged atrocities committed by the Hebrews, as described in their hideous Bible, raping and murdering civilians. It’s such a pity that once again, Muhammad, you let a golden opportunity pass you by.]
- 2.245 *Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straightens and amplifies, and you shall be returned to Him.* [And it wouldn’t just happen to be the clerics, would it, who’ll collect these gifts on Allah’s behalf?]
- 2.246 *Have you not considered the chiefs of the children of Israel after Musa [Moses], when they said to a prophet of theirs Raise up for us a king, (that) we may fight in the way of Allah.* [Well, yes, actually, I haven’t considered it – cause it’s all a bunch of fairy tales, concocted by another group of parasite priests.] *He said May it not be that you would not fight if fighting is ordained for you?* [Which, I suppose, is a long-winded way, complete with double negatives, for another group of damnable clerics to say: “Get out there and fight! Defend our turf!”] *They said And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.* [Oh Muhammad, don’t be such a blithering idiot! Don’t urge people to fight so that the clerics can keep their con games going! Tell the people to rid themselves of their parasite priests and then, to seek peace with people who are able to similarly rid themselves of theirs!]
- 2.247 *And their prophet [aka, chief con-artist] said to them Surely Allah has raised Talut to be a king over you.* [Sorry, Dear: I’m sure that if I invested a little time, I could figure out which of the Old Testament characters ‘Talut’ is, but it doesn’t seem to me to be worth the effort.] *They said How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample giving, Knowing.*

[“And besides,” said the ‘profit’, “we prophets are the ones who get to decide what it is that God decides.”

“But,” asked the people, “isn’t that inviting corruption? Isn’t that just asking to be taken in a con game?”

“Well of course,” responded the profit, “do you thing we give a damn about you stupid people?”]

- 2.248 *And the prophet said to them Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquility from your Lord and residue of the relics of what the children of Musa and the children of Haroun [Aaron?] have left, the angels bearing it; most surely there is a sign in this for those who believe. [Hell, those who 'believe', those who can't think, those who don't demand data... find sufficient 'signs' to 'justify' their 'beliefs' in anything – so long as the con artists offer them enough!]*
- 2.249 *So when Talut departed with the forces, he said Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. [Oh, what an amazingly edifying scientific test!] So when he had crossed it, he and those who believed with him, they said We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient. [Unless, of course, he receives appropriate medication for his schizophrenia.]*
- 2.250 *And when they went out against Jalut and his forces they said Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people. [And the Lord said: "Sorry – I apparently violated FTC Order #6845, and therefore, I'm no longer permitted to communicate with anyone except my lawyer." Thereupon, the communication ended – and the people were left on their own.]*
- 2.251 *So they put them to flight by Allah's permission. And Dawood [David?] slew Jalut [Goliath?] and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures. [And you, Muhammad, are trying to tell us that the world is no longer in a state of disorder?! Have another look! And then, consider a huge cause of the disorder: first, some crazy kooks who thought that they could communicate with some giant Jabberwock in the sky, and then a bunch of con artists who keep pushing this poison as medicine.]*
- 2.252 *These are the communications of Allah We recite them to you with truth ['Truth'! You poor simpleton! You really don't have a clue, do you!]; and most surely you are (one) of the apostles. [You mean, Muhammad, that thereby, Allah is appointing you as one of the apostles. Ah, isn't that sweet of him. By any chance did you forget to take your medication today?]*
- 2.253 *We have made some of these apostles to excel the others [Oh yes, of course he did. And there isn't any chance, is there, that he appointed you as... Ah, never mind. It was just an idle thought] among them are they to whom Allah spoke*

- [Funny: I thought that they all claimed that!] *and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa [Jesus] son of Marium [Mary] and strengthened him with the holy spirit.* [Muhammad: Do you mean that you bought all that crap about the ‘miracles’ and the ‘holy spirit’? But those were just make-believe stories!] *And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them* [Do you mean Allah wanted them to fight? What an interesting speculation!], *but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.* [Unless, of course, there is no Allah, and it all played out pretty much as one would have expected, with one group of con artists defending their turf against another group of con artists!]
- 2.254 *O you who believe! [Why don't you use your heads, instead!] spend out of what We have given you before the day comes in which there is no bargaining* [Muhammad: it sound as if you're going back to your old trader talk!], *neither any friendship nor intercession, and the unbelievers – they are the unjust.* [From which it then obviously follows that the believers are the just – just crazy, that is!]
- 2.255 *Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.* [Except, of course, if some son-of-a-bitch brings some kryptonite near. Then he goes all weak-kneed and starts blithering like an idiot, saying meaningless crap similar to the above few sentences.]
- 2.256 *There is no compulsion in religion* [Wonderful! So that means that you're abandoning the policy of murdering all the nonbelievers! Good job, Muhammad. There's hope for you yet!]; *truly the right way has become clearly distinct from error* [I agree! I'm sure glad that you're abandoning all these crazy claims of revelations and have decided to learn as much as you can using the scientific method. It's truly great to see you evolving into a human, at last!]; *therefore, whoever disbelieves in the Shaitan* [That's right, Muhammad: there never was any Satan! It was all a bunch of stupid myths concocted by savages!] *and believes in Allah* [Huh?] *he indeed has laid hold on the firmest handle* [What?!], *which shall not break off* [Oh no!] *and Allah is Hearing, Knowing.* [Muhammad, you're back to the same old crap – and you came so close to becoming human!]
- 2.257 *Allah is the guardian of those who believe.* [‘Guardian’? How about crutch? How about addiction? How about delusion?] *He brings them out of the darkness into the light* [then, when the light blinds them, he runs over them in his BMW. And following him, the clerics come along in their pickups, to pick the pockets of

the road kill!]; *and (as to) those who disbelieve, their guardians are Shaitans [devils] who take them out of the light into the darkness [and then he turns on the light slowly, so that their eyes can adjust, and so that they can see the evils of the clerics]; they [the clerics, of course] are the inmates of the fire, in it they shall abide.* [Muhammad: how can you be so stupid?! Your distinction between ‘believers’ and ‘disbelievers’ is asinine: granted that your ‘believers’ believe and your ‘disbelievers’ disbelieve in fairy tales (e.g., in the existence of some giant Jabberwock in the sky), but meanwhile, your ‘believers’ disbelieve and your ‘disbelievers’ believe in the scientific method, that is (in brief) in the wisdom of “guess, test, and reassess”. So, your distinction between ‘believers’ and ‘disbelievers’ is not only meaningless, it’s stupid – as are your silly ideas of heaven and hell. Again: how can you be so stupid?!]

- 2.258 *Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said My Lord is He who gives life and causes to die, he said I give life and cause death. Ibrahim said So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded [You gotta be kidding! Your “proof” that God exists is that, if anyone says otherwise, then that person should make the Sun rise in the West? Surely, Muhammad, you’re not that stupid! That’s your proposed test of the God “hypothesis”? Is there any chance that there’s an elementary school – or even a kindergarten – in which you could enroll?] and Allah does not guide aright the unjust people.* [You mean that Allah purposefully guides some people to do wrong? So then you agree that your Allah is guilty of all the evil in the world! Aren’t you kinda worried that your Allah is gonna get you for that thought?!]
- 2.259 *Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs [Perhaps something was lost in the translation, there! Just exactly how does a town fall down on its roofs? Maybe it means that the town’s walls fell down on the roofs. It’s rather hard to imagine how houses fall down on their roofs!]; he said When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life.* [Oh neat. And then did you interview the fellow to find out if his story was reliable – or do you just buy whatever crazy story you’re told?] *He said How long have you tarried? He said I have tarried a day, or a part of a day. Said He, Nay! you have tarried a hundred years; then look at your food and drink – years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said I know that Allah has power over all things.* [Except, of course, power over the thoughts of people who can still think.]
- 2.260 *And when Ibrahim said My Lord! show me how Thou givest life to the dead, He said What! and do you not believe? He said Yes, but that my heart may be at ease.* [Good for you Abraham! Thousands of years later, the people of Missouri adopted it as their motto! In honor of you, they could say: “Not only are we from

- Missouri, we're with Abraham: Show me!] *He said Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.*
 [Well, okay, Muhammad, that sounds like a pretty dramatic experimental test of your god "hypothesis", but there are a few things that you neglected to mention: Did Abraham perform the test? What were the results of his test? How did he determine that the birds that returned were those that he had killed, rather than just four birds that happened to be passing by? Did he compare the DNA of all birds? And oh, by the way, how come this little story isn't in the Bible? Did you just make it up?]
- 2.261 *The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing* [Well no, Muhammad, that's not the way of Allah but the way of Mother Nature: she's amazingly abundant; these DNA molecules go to amazing extremes to try to continue living. Why some of them even pretend that they will live forever – as crazy as that might seem to you. Oh. Well, maybe you otta think about it some more. Think about the data. Oh. Data? Well, yah, that's something else that you really should think about. DNA? Ah, forget it. Dream on – although I'd advise you, for you own sake, not to tell people about your dreams, because they'll almost certainly conclude that you've lost your marbles.]
- 2.262 *(As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.* [And you know, Muhammad, it really wouldn't have hurt too much if you had defined what you mean by "spend in the way of Allah". I mean, someone might conclude that you mean paying the clerics for running their con game! I know that sounds crazy, but...]
- 2.263 *Kind speech and forgiveness is better than charity followed by injury* [Well, there you go! That's pretty good!] *and Allah is Self-sufficient, Forbearing.* [But that's the same old useless crap!]
- 2.264 *O you who believe! do not make your charity worthless by reproach and injury* [Good!], *like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.* [And you, Muhammad, sure in hell don't gain anything by adding your stupid parables!]
- 2.265 *And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy*

- rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do. [But let's hope, for your sake Muhammad, that he doesn't notice your stupid parables.]*
- 2.266 *Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect. [If that was an example of one of Allah's clear communications, then I'm sure glad that his FTC license was revoked!]*
- 2.267 *O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy. [And apparently spent part of his life as a trader, trying to get the price lowered!]*
- 2.268 *Shaitan threatens you with poverty and enjoins you to be niggardly [Really? And you wouldn't happen to be just making all this up, would you?], and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing. [So, if you're rich, then Allah's with you, but if you're poor, then you're in cahoots with Shaitan. Are you quite sure, Muhammad, that you want to promote that message? Think, man, think!]*
- 2.269 *He grants wisdom to whom He pleases [So what did he do, pass you by?], and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind. [Whatever that means! But I rather 'mind' that you promote the idea that wisdom is 'granted' by some giant Jabberwock in the sky, rather than recognize that people gain wisdom by themselves, through experience and difficult deliberations about those experiences.]*
- 2.270 *And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers. [Would that it were so! Think of all those clerics who help the chief cleric pull off his con game!]*
- 2.271 *If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do. [Well, Muhammad, it doesn't "do away with some of your evil deeds", but I grant you that it helps if you try to make restitution for your wrongs.]*
- 2.272 *To make them walk in the right way is not incumbent on you [I agree – it's not 'incumbent', but you should try!], but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good [Whatever that means!]; and you do not spend but to seek Allah's pleasure [Hello? That's rather stupid,*

- isn't it?]; *and whatever good things you spend shall be paid back to you in full* [That sure cheapens any act of charity! Think of all the humanists who give in charity not expecting anything in return, save to help humanity!] *and you shall not be wronged.* [Would that it were so!]
- 2.273 *(Alms are) for the poor who are confined in the way of Allah – they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark* [what does that mean?]; *they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.*
- 2.274 *(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.* [What are you trying to say: spend, spend, and spend more?! Consumerism gone crazy, as in much of America?]
- 2.275 *Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise.* [If you're opposed to high lending rates, then define 'high' and then say so!] *That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury.* [Said the trader who was never a banker!] *To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it) – these are the inmates of the fire; they shall abide in it.* [Muhammad: give it up! Admit that it's beyond your comprehension. Commerce is far too complicated to be governed by speculations about heaven and hell.]
- 2.276 *Allah does not bless usury* [That much is for sure, especially given that he doesn't exist], *and He causes charitable deeds to prosper* [No, Muhammad: people cause charitable deeds to prosper], *and Allah does not love any ungrateful sinner.* [And that, too, is for sure – given that imaginary beings have a tendency not to do much of anything – save pollute people's minds.]
- 2.277 *Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.* [Except, of course, for their grief when they realize that they've been had by a bunch of con-artist clerics.]
- 2.278 *O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.* [Provided, of course, that Muhammad gets around to define what he means by 'usury'! So tell us, Muhammad, what interests rates are exorbitant? 1% per year? 10%? 100%? Come on, get with the program!]
- 2.279 *But if you do (it) not, then be apprised of war from Allah and His Apostle* [War? Over interest rates? Get real!]; *and if you repent, then you shall have your*

- capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.*
- 2.280 *And if (the debtor) is in straitness [I guess that 'in straitness' means 'broke'] then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew. [Muhammad: this is getting awfully boring!]*
- 2.281 *And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly. [Wouldn't that be great if it were so! Then all the con-artist clerics of the world would...!]*
- 2.282 *O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him [Allah teaches people how to write? You, Muhammad, don't know how to write? Go figure.], so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses [cause, doncha know, a woman's word is worth only a half of a man's – cause otherwise, think of how many rape convictions there would be!], so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things. [Well, Muhammad, except for the male chauvinism and that crap at the end about Allah, that really wasn't too bad – as an elementary lecture on legal transactions, concocted for kids in elementary school.]*
- 2.283 *And if you are upon a journey and you do not find a scribe [Muhammad, this is getting awfully boring. And yet, I guess I'd better pay strict attention, cause no doubt this is another communication from the first symmetry-breaking fluctuation in a total void – or, perchance, is it a communication from a different void?!], then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do. [But you know, Muhammad,*

if you're gonna try to specify all the laws that help make a society function, this is gonna go on forever. I hope that you're gonna give it up soon!]

- 2.284 *Whatever is in the heavens and whatever is in the earth is Allah's* [You already said that, multiple times, but just saying something, no matter how many times you repeat it, doesn't make it so!]; *and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.* [Even though he's obviously unreliable as hell!]
- 2.285 *The apostle* [I take it that you mean you] *believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles* [except, as you mentioned before, you apparently do recognize their different 'ranks']; *and they say We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.* [To oblivion, rest assured!]
- 2.286 *Allah does not impose upon any soul a duty but to the extent of its ability* [As I said before: would that it were so!]; *for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear* [Hey, wait a minute: you just finished saying that he didn't do that!]; *and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.* [Well, actually, you don't really need help against the unbelievers so much as you do against the con artists who got you hooked on this junk!]

HOT ZIGGIDY ZIG-ZAG ZOO:
 I FINALLY FINISHED CHAPTER TWO!
 ONE MORE STUPID SET TO GET THROUGH!
 BUT NOW, INSTEAD, GUESS WHAT I'LL DO;
 MAY I SUGGEST SIMILAR FOR YOU?!

[Cause this crazy Quran could drive you cuckoo!]