

Qx26 – First- & Second-Period Quran

Dear: This is the first of four chapters in which I plan to go through the Quran (or Qur'an or Koran) line by line. For this chapter, my goal is to go through Muhammad's religious ideas during his early years (the First and Second Periods). Then, the other three of these four chapters (these other three from his Third Period) deal with Muhammad's ideas about politics and conquest. And I want to repeat, Dear, that I didn't put any purposeful "spin" on that distribution; it's essentially the same as in the Quran, i.e., one quarter religion and three quarters politics (including warfare and conquest).

Thereby, Dear, notice that Islam is – by no means – "just" a religion. It's primarily a political movement, and in the U.S. (and Europe), it's a political movement primarily funded by foreign nations (especially, Saudi Arabia). Therefore, as I'll go into detail in the X-chapters, according to our laws (and similar laws exist in essentially all nations), Islam should be excluded from the U.S., because our laws specifically prohibit foreign funding of political groups within our country (e.g., the Soviet Union's funding of the American Communist Party) – especially in the case when the political groups are entirely of foreign origin (e.g., Saudi Arabia's funding of the Wahhabi branch of Islam in America).

But setting that topic aside until the X-chapter, I'll now get started on the part of Quran "concocted" during the First and Second Periods. For a definition of those "periods", recall from the previous chapter the quotation from Smith:¹

According to Muslim Tradition the "revelations" of the suras (or books) were received by the prophet Muhammad, *via* the angel Jibril (Gabriel) within three periods. The first is referred to as the 1st Meccan period, and lasted between 611–615 CE. During this time the suras contain many of the warnings, and much of the leading ideas concerning who Allah is, and what He expected of His creation (i.e., suras 1, 51-53, 55-56, 68-70, 73-75, 77-97, 99-104, 111-114).

The 2nd period, referred to as the 2nd Meccan period (between 616–622 CE) had longer suras, dealing with doctrines, many of which echoed Biblical material. It was during this time that Islam makes the claim of being the one true religion (i.e. suras 6-7, 10-21, 23, 25-32, 34-46, 50, 54, 67, 71-72, 76).

¹ Available at <http://debate.org.uk/topics/history/quran.htm#H>.

In this chapter, I'll go through the suras from the 1st and 2nd Meccan periods that Smith listed in the above quotation, and I'll go through them in the order he indicated. In what follows and as per usual, I've added some notes in brackets, [...]; the notes, explanations, and extensions in parentheses, (...), were added by the translator. I'll start with Sura 1, entitled:

The Opening

In the name of Allah the Beneficent, the Merciful.

- 1.1 All praise is due to Allah [aka “The God”, Yahweh, Jehovah...], the Lord of the Worlds. [“Worlds”?]
- 1.2 The Beneficent, the Merciful. [Tell it to the Egyptians! And what about all the tribes that God allegedly helped the Israelites exterminate?!]
- 1.3 Master of the Day of Judgment. [What “Day of Judgment”? What data support Zarathustra’s wild speculation about a “Day of Judgment”?]
- 1.4 Thee do we serve [Who wants to “serve”?] and Thee do we beseech for help. [For all the good that beseeching for help from any god ever did anyone!]
- 1.5 Keep us on the right path. [What “right path” – and why not stay on it yourself?]
- 1.6 The path of those upon whom Thou hast bestowed favors. [You’re on the “right path” if you receive favors? Wouldn’t you be on a better path if you distributed favors?!] Not (the path) of those upon whom Thy wrath is brought down [Such as the poor Egyptian slave girl, Hagar, who was raped by Abraham and then beaten by his wife Sarah?!] nor of those who go astray. [Such as those who don’t think for themselves?!]

The Scatterers

In this sura, Muhammad apparently tried to write some poetry, starting at 51.1 with:

I swear by the wind that scatters far and wide,
 Then those clouds bearing the load (of minute things in space).
 Then those (ships) that glide easily,
 Then those (angels who) distribute blessings by Our command;
 What you are threatened with is most surely true,
 And the judgment must most surely come about.

[Muhammad: I take it that your plan is to try to threaten people with hell.]

I swear by the heaven full of ways.
 Most surely you are at variance with each other in what you say,
 He is turned away from it who would be turned away.
 Cursed be the liars,
 Who are in a gulf (of ignorance) neglectful;
 They ask When is the day of judgment?
 (It is) the day on which they shall be tried at the fire.
 Taste your persecution! this is what you would hasten on.

[So, Muhammad, you DO plan to threaten the people with hell fire. You wouldn't happen to have some data to support Zarathustra's wild speculation would you?]

Surely those who guard (against evil) shall be in gardens and fountains.
 Taking what their Lord gives them;
 surely they were before that, the doers of good.
 They used to sleep but little in the night.
 And in the morning they asked forgiveness.
 And in their property was a portion due to him who begs
 and to him who is denied (good).

[And so now, Muhammad, you've added the carrot of heaven to Zarathustra's carrot-and-stick routine. Any chance that you could create some new confidence scheme. This one was promoted by Zarathustra more than a thousand years earlier, and was promoted by Egyptian priests more than a thousand years still earlier – and never once has there been even a single shred of data to support such wild speculations.]

And in the earth there are signs for those who are sure,
 And in your own souls (too); will you not then see?
 And in the heaven is your sustenance
 and what you are threatened with.
 And by the Lord of the heavens and the earth!
 it is most surely the truth, just as you do speak.

[But unfortunately you don't have a clue about what "truth" means, do you?]

The Mountain

More attempts at poetry, starting with

52.1 I swear by the Mountain,

[and continuing with the same themes as before – save that Muhammad added his opinion about the beauty of women, promising believing men that in heaven:]

52.20 Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.

[And somehow Muhammad managed to say, with a straight face, that for believing men in heaven:]

52.24 And round them shall go boys of theirs as if they were hidden pearls.

[I mean: if they're in heaven, how come the kids never grew up?! No wonder Muhammad kept reminding himself:]

52.29 Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.

[So, people who knew Muhammad apparently considered him a “madman”.]

52.30 Or do they say A poet, we wait for him the evil accidents of time.

52.33 Or do they say He has forged it. Nay! they do not believe.

52.45 Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror).

[So, like a little child, Muhammad responded to those who considered him a “madman”: “If you don't believe me, you'll be sorry. Just wait.”]

The Star

Still more poetry, starting at 53.1:

I swear by the star when it goes down.
Your companion does not err, nor does he go astray;
Nor does he speak out of desire.
It is naught but revelation that is revealed...

[Which, ya gotta admit, contains a certain amount of logic (cf. “naught but revelation that is revealed”). And apparently Muhammad was really bothered that some people suggested that angels could be female:]

53.27 Most surely they who do not believe in the hereafter name the angels with female names. And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.
[Careful with that one, Muhammad: it can easily turn and bite you! But Muhammad added some good advice for terrorists:]

53.29 Therefore turn aside from him who turns his back upon Our reminder [i.e., the Quran] and does not desire anything but this world's life [i.e., terrorists, don't kill people, 'turn aside'! And by the way, Dear, apparently “The Star” being

referred to (in the title of this sura) is the sacred star of the Ancient Egyptian priests, which “announced” the annual flooding of the Nile, i.e., Sirius:]

53.49 And that He is the Lord of the Sirius...

The Beneficent

And still more attempts at poetry, starting at 55.1:

The Beneficent God,
 Taught the Quran.
 He created man,
 Taught him the mode of expression.
 The sun and the moon follow a reckoning.
 And the herbs and the trees do adore (Him).

[Hello? Herbs and trees are capable of adoration?!]

And the heaven, He raised it high, and He made the balance
 That you may not be inordinate in respect of the measure.
 And keep up the balance with equity
 and do not make the measure deficient.

[Well, with that I can agree. It's what the Greeks taught more than 1,000 years earlier: moderation in all things – even moderation!]

And the earth, He has set it for living creatures;
 Therein is fruit and palms having sheathed clusters,
 And the grain with (its) husk and fragrance.
 Which then of the bounties of your Lord will you deny?

[The last being a line that Muhammad repeats over and over again – and of course I don't “deny” any of it – what I deny (since no data support the idea) is that any of it has anything to do with any god!]

The Event

And still more of the same, starting at 56.1, which is getting very boring!

When the great event comes to pass,
 There is no belying its coming to pass –

[How's that for logic?!]

Abasing (one party), exalting (the other),
 When the earth shall be shaken with a (severe) shaking...
 And the mountains shall be made to crumble with (an awful) crumbling

[More brilliant logic: shaken it will be shaking; crumbled it will be crumbling!]

So that they shall be as scattered dust
And you shall be three sorts.

Then (as to) the companions of the right hand;
how happy are the companions of the right hand!
And (as to) the companions of the left hand;
how wretched are the companions of the left hand!

[Which then continued the horrible policy, which persisted for at least a thousand more years, that left-handed people were Satan's helpers. But then, Muhammad at least gives us a little 'comic relief' (at 56.10):]

And the foremost are the foremost...

[And maybe I should thank Muhammad, because whereas he said (at 56.77):]

Most surely it is an honored Quran,
In a book that is protected
None shall touch it save the purified ones.

[That means that he considers me one of "the purified ones"! There is, however, a major problem, here: for Muhammad, there was no "book" called "the Quran". He just claimed to receive messages from Gabriel. Some cleric must have added that line, when the Quran was created, a century or more after Muhammad died.]

The Pen

Quite a poem, starting at 68.1 – suggesting that, by now, Muhammad had learned to write (and that he was really worried about his sanity):

Noon. I swear by the pen and what the angels write,
By the grace of your Lord you are not mad.
And most surely you shall have a reward never to be cut off.
And most surely you conform (yourself) to sublime morality.
So you shall see, and they (too) shall see,
Which of you is afflicted with madness...

The Inevitable

Still more attempted poetry, e.g., at 69.40

Most surely, it is the Word brought by an honored Apostle,
And it is not the word of a poet;
little is it that you believe;

Nor the word of a soothsayer;
 little is it that you mind.
 It is a revelation from the Lord of the worlds.
 And if he [Muhammad] had fabricated against Us [Allah] some of the sayings,
 We would certainly have seized him by the right hand,
 Then We would certainly have cut off his aorta.
 And not one of you could have withheld Us from him.
 And most surely it is a reminder for those who guard (against evil).
 And most surely We know that some of you are rejecters.
 And most surely it is a great grief to the unbelievers.
 And most surely it is the true certainty...

Poor Muhammad! In his mad search for certainty (possibly caused by the early deaths of his mother, father, and wife, as I'll detail in a Yx-chapter), Muhammad overlooked the only obvious certainty in this uncertain world: death! As the Persian poet Omar Khayyam wrote in 1120 in what we call *The Rubaiyat* (in Edward Fitzgerald's "translation"):

Oh, threats of Hell and Hopes of Paradise!
 One thing at least is certain – this Life flies;
 One thing is certain and the rest is Lies;
 The Flower that once has blown forever dies.

The Ways of Ascent

This seems to be more attempts at poetry by Muhammad – and actually, Dear, I want to dispel any hints that I might be leaving that I'm criticizing Muhammad's poetry. I repeated his criticism of his ability as a poet, but of course no one can criticize poetry written in a language that the critic can't read! It's a pity that, as far as I know, no one (or better, no poet) hasn't just translated but "transformed" Muhammad's poetry into English, as Fitzgerald did for Omar Khayyam. On the other hand, I do have a tendency to criticize the ideas Muhammad conveys in his "poetry" – as you might have noticed! For example, it's really quite unacceptable (to all but clerics) to permit words to have arbitrary meanings, e.g.,

70.3 From Allah, the Lord of the ways of Ascent. To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.

Riiiiight. Humpty Dumpty would undoubtedly be pleased!

The Wrapped Up

Apparently a call for people to wrap themselves in prayer, starting at 73.1:

O you who have wrapped up in your garments!
 Rise to pray in the night except a little,
 Half of it, or lessen it a little,
 Or add to it, and recite the Quran as it ought to be recited.

Which, however, seems to be strange, since again, during Muhammad's life, there was no Quran! Perhaps the above was added by some later cleric or perhaps Muhammad basically meant "recite my poetry". In any event, Muhammad continues at 73.20 with:

Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it...

It's a pity that Muhammad didn't realize that people can go mad if they don't get enough sleep!

The Covered One

With these verses, Muhammad is apparently on a "clothing kick", building an analogy between his religion and clothing. No wonder (as you'll see) he seemed to like Noah so much, who considered nakedness a sin! Thus, starting at 74.1, Muhammad urges:

O you who are clothed! Arise and warn, And your Lord do magnify,
 And your garments do purify, And uncleanness do shun...

The rest is "the same old, same old" about heaven and hell.

The Resurrection

According to Muhammad, after people are dead and their remains are dispersed throughout the environment, Allah re-assembles them. Thus, at 75.3, Muhammad has God saying:

Does man think that We shall not gather his bones?
 Yea! We are able to make complete his very fingertips...

Which, if you think about it, Dear, is a rather neat trick, given that your own fingertips, for example, contain atoms from the fingertips of a lot of dead people – including Muhammad's!

At 75.36, Muhammad asks: Does man think that he is to be left to wander without an aim? What a pity some little kid didn't respond to Muhammad:

“Obviously we all have our trio of survival goals: of ourselves, our extended families, and our values. Shucks, you’re so hung up on your own survival that you pretend that you’re gonna live forever!”

The Sent Forth

In this chapter (or “sura”) Muhammad relays, once again, that he’s Allah’s messenger. To support that claim, he makes it again – and swears by it!

77.1 I swear by the emissary winds, sent one after another (for men’s benefit), By the raging hurricanes, Which scatter clouds to their destined places, Then separate them one from another, Then I swear by the angels who bring down the revelation, To clear or to warn. Most surely what you are threatened with must come to pass...

The Great Event

78.1 Of what do they ask one another? About the great event, About which they differ? Nay! they shall soon come to know. Nay! Nay! they shall soon know.

But apparently “soon” is just as meaningless to the Muslims as it was to the Christians and Zoroastrians. And it certainly doesn’t help that Muhammad tells us (at 78.17): “**Surely the day of decision is (a day) appointed.**” I’d have a tendency to trust the instincts of the unbelievers, i.e., (78.27), “**Surely they feared not the account, And called Our communications a lie...**” even though Muhammad apparently considered it significant that (78.29), “**We have recorded everything in a book...**” Didn’t he realize that even weird old grandfathers could create books?!

The Draggers

Poor old Muhammad, repeating his message, once again, to fear his Lord. I wonder why he was so full of fear.

He Frowned

What a silly theme (80.17): “**Cursed be man! how ungrateful is he!**” Instead, how about: **How lucky people are! They got a chance to live!**

The Cleaving

When the heaven becomes cleft asunder,
And when the stars become dispersed,
And when the seas are made to flow forth,
And when the graves are laid open...

Then that'll be the end of it all – unless someone (maybe one of my grandchildren!) figures out how to travel through a Black Hole into another universe!

The Deceivers in Measuring

Woe to the defrauders, Who, when they take the measure (of their dues) from men take it fully, But when they measure out to others or weigh out for them, they are deficient.

I totally agree, Muhammad: let's try to rid the world of all con artists, especially the crazy con-artists who claim they're in communication with the first symmetry-breaking quantum-like fluctuation in the void that led to this universe!

The Rending Asunder

When the heaven bursts asunder,
And obeys its Lord and it must.
And when the earth is stretched,
And casts forth what is in it and becomes empty,
And obeys its Lord and it must.

If transformed into English well, that has the potential to be a good poem. Meaningless, mind you, but meaninglessness with a pleasant lilt!

The Celestial Stations

It is a glorious Quran, In a guarded tablet.

Says the author, unabashed!

The Nightly Visitant

I get the impression that Muhammad didn't sleep much at night, writing poetry instead

I swear by the heaven and the comer by night;
And what will make you know what the comer by night is?
The star of piercing brightness;
There is not a soul but over it is a keeper.

And then, during the days, he walked around in a daze!

The Most High

Muhammad's message in a nutshell (at 87.10): “He who fears will mind...”
But if you don't mind, Muhammad, not only would I prefer not to fear, but I consider anyone to be evil who (similar to your god and you) proposes to rule by fear.

The Daybreak

And now, Muhammad is swearing at the daybreak (89.1): “I swear by the daybreak...” What a pity he couldn't get a good night's sleep! No wonder he cried (89.27): “O soul that art at rest!”

The City

Maybe the problem was all the city noise (90.10): “I swear by this city.”
But then, Muhammad's compassion for humanity shows through:

90.13 (It is) the setting free of a slave, Or the giving of food, in a day of hunger, to an orphan... or to the poor man lying in the dust.

Good job, Muhammad! May you rest in peace, finally.

The Sun

But then there were the days, the very hot days (91.1): “I swear by the sun and its brilliance”, followed once again by

The Night

92.1 I swear by the night when it draws a veil,
92.4 Your striving is most surely (directed to) various (ends).

And what a pity for humanity that Muhammad so miserably misconceived those ‘ends’!

The Brightness

Meanwhile, after another sleepless night, Muhammad is back cursing the next dawn (93.1): “I swear by the early hours of the day...” Yet, at least he recognized that people seek pleasure (93.5): “And soon will your Lord give you so that you shall be well pleased.” What a pity that Muhammad, who seems to be describing himself at 93.6 with

Did He not find you an orphan and give you shelter? And find you lost (i.e. unrecognized by men) and guide (them to you)? And find you in want and make you to be free from want?

didn't recognize that his own benefactors (when he was orphaned and alone) were other humans (e.g., his uncle and his first wife) rather than his imaginary god.

The Expansion

Sura 94 has the potential to be a good poem – and to reveal Muhammad's true feelings:

Have We not expanded for you your breast,
And taken off from you your burden,
Which pressed heavily upon your back,
And exalted for you your esteem?
Surely with difficulty is ease.
With difficulty is surely ease.
So when you are free, nominate.

But the task of transforming that into a good poem I'll leave to competent poets – and psychologists!

The Fig

So, moving on to fruits at 95.1: “I swear by the fig and the olive...”

The Clot

What a shock it would be for Muhammad if he attended a modern elementary school and learned about how animals such as humans reproduce, how (and why) writing was invented, and what it means “to know”. I can imagine him running home after school and then furiously ripping pages out of what he wrote, e.g.,

96.2 He [Allah] created man from a clot.
96.4 Who taught (to write) with the pen
96.5 Taught man what he knew not.

The Grandeur

...of finally getting some sleep (97.5): “Peace! it is till the break of the morning.”

The Quaking

When the earth is shaken with her (violent) shaking,
And the earth brings forth her burdens,

Let's hope that all the houses and buildings were built to code!

The Chargers

Having run out of astronomical bodies and fruits to swear on, 100.1:

I swear by the runners breathing pantingly,
Then those that produce fire striking,
Then those that make raids at morn,
Then thereby raise dust,
Then rush thereby upon an assembly
Most surely man is ungrateful to his Lord.

Either that or somebody's mistaken that some imagined giant Jabberwock in the sky is anybody's "Lord"!

The Calamity

101.1 The terrible calamity!
101.2 What is the terrible calamity?

Answer: The consequences when humans don't control their imaginations!

Vying in Abundance

102.1 Abundance diverts you...

Well, sure... so can a lot of things – but probably nothing so much as an unconstrained imagination! The questions are: Should you be diverted? From what are you being diverted? From sleeping? Have you considered having fewer wives? I mean, talk about an abundance of diversion!

The Age

Ha! And you thought Muhammad had run out of things to swear by!

103.1 I swear by the time...

But this time, at least, most of the rest of his messages makes sense:

Most surely man is in loss, Except those who... do good, and enjoin on each other truth, and enjoin on each other patience.

Would that some of the terrorists would pay attention!

The Slanderer

If only Muhammad had held off from all the nonsense about Heaven and Hell, he might have developed a reasonable philosophy:

104.1 Woe to every slanderer, defamer, Who amasses wealth and considers it a provision (against mishap)...

The Flame

This sura seems to be a “flameout” about Abu Lahab, whose cheeks were so red he was called “the flame”. According to Wikipedia,² Abu Lahab was Muhammad’s uncle (whose two sons married two of Muhammad’s daughters) and he rejected Muhammad’s new religion, reportedly saying “May this religion perish in which I and all other people should be equal and alike.” At (111.1), Muhammad states: “Perdition overtakes both hands of Abu Lahab, and he will perish”, and sure enough, apparently Abu Lahab did perish – apparently because his sister-in-law, a convert to Islam, hit him over the head with a tent pole! Some people suggest that this is one of Muhammad’s prophecies, but then, Muhammad perished too. Now, if only we could do something about getting all the damn “holy books” to perish!

The Unity

- 112.1 Say He, Allah, is One.
- 112.2 Allah is He on Whom all depend.
- 112.3 He begets not, nor is He begotten.
- 112.4 And none is like Him.

And now, with Sura 112 complete, let’s all say “Riiiiiiiiight”!

The Dawn

- 113.1 Say I seek refuge in the Lord of the dawn,
- 113.2 From the evil of what He has created,
[Muhammad: did you really want to say that?! Rumor has it that Satan creates the evil stuff. Or do you mean that your god is... Wow!]
- 113.3 And from the evil of the utterly dark night when it comes,

² See http://en.wikipedia.org/wiki/Abu_Lahab.

113.4 And from the evil of those who blow on knots,
 [Good heavens! Some people are so evil that they blow on knots?! I've got a feeling that something was lost in the translation!]

113.5 And from the evil of the envious when he envies.

The People

114.1 Say I seek refuge in the Lord of men,

114.2 The King of men,

114.3 The God of men,

114.4 From the evil of the whisperings of the slinking (Shaitan) [Satan],

114.5 Who whispers into the hearts of men,

114.6 From among the jinn and the men [Jinn were imagined to be like genies, sort of lower-class angels, doncha know, or spirits, such as those that the clerics' Jesus claimed he could drive out of people (or pigs).]

And thus, Dear, so ends the “First Period” of the Quran, which I'd briefly and crudely summarize as follows. Probably from hearing so many stories from Christians, Jews, and others whom he met when he was a merchant and trader, Muhammad bought into Zarathustra's data-less speculations about the existence of a single all-powerful creator god, his arch-enemy (Satan), heaven and hell, and similar supernatural silliness. Muhammad then adopted the mission to convert his acquaintances to his “new” religion, but he met with stiff opposition: his uncle rejected it (and him) and apparently most people who knew him considered him “mad”. But he did gain some converts, including his wife and some slaves.

That Muhammad was able to convince some people is not surprising, in that this “new” religion is so astoundingly simple, it can be understood by a child: if you're good, you'll be rewarded; if not; then not. The trouble, of course, is: Who gets to decide what's “good” vs. “bad”? In Muhammad's statements, “good” people help the poor and “bad” don't, but then one must ask: How does one help vs. hurt other people? For example, is it better to try to convince people to be “good”, so they'll get into heaven (i.e., to stimulate a motive based on pure greed) and not to be “bad” for fear of hell (scaring children and childish adults), or is it better to remind people that “what goes around come around”?

More so, is it “good” to try to get people to focus on their imagined “next life” rather than encourage them to try to do better in the life that they already have?

Further, what's "better"? Is it "better" to concoct some religious scheme that doesn't have a shred of data to support it, or is it "better" to help people try to solve the real-world problems that they have (e.g., poverty, disease, crime, injustice, environmental degradation, etc.)?

In this first period, Muhammad chose the mystics approach: dream, talk, wish-away the problems, etc. It's a pity that, instead, he didn't try to develop a new method for drilling for water, pumping it to houses, constructing sewer systems, insulating the houses against the desert heat, cleaning camel-dung from the streets, and similar. But then, it's always been easier to dream away one's problems than to solve them – as all religious kooks have demonstrated, time and time again.

In any event, moving onto the "Second Period", recall the quotation from Joseph Smith:

The 2nd period, referred to as the 2nd Meccan period (between 616-622 CE) had longer suras, dealing with doctrines, many of which echoed Biblical material. It was during this time that Islam makes the claim of being the one true religion (i.e. suras 6-7, 10-21, 23, 25-32, 34-46, 50, 54, 67, 71-72, 76).

I'll now go through those suras in Smith's order and again adding notes.

The Cattle

- 6.1 All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord. [That's an interesting twist: I can't think of another religion in which its con-artist clerics claim that their god made the darkness!]
- 6.2 He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt. [Well, yes, I do rather doubt what you just wrote, Muhammad, not only because clay is mostly aluminum, silicon, hydrogen and oxygen (i.e., essentially no carbon) but especially because your statement "there is a term named with Him" makes no sense. Do you mean that your god has already decided when we're to die? Really nice god, that one!]
- 6.3 And He is Allah in the heavens and in the earth; He knows your secret (thoughts) [Well, if someone knows your "secret thoughts", then they wouldn't really be 'secret', would they?] and your open (words), and He knows what you earn [Which was added, I presume, just in case when people calculate the percentage of their income that they're to pay you, they won't...!].

- 6.4 And there does not come to them any communication [or report?] of the communications of their Lord but they turn aside from it. [So, many people who knew Muhammad apparently ignored him (just as many people who knew Jesus ignored him, and many people who allegedly knew Moses ignored him). One would hope that such reports would cause followers to pause to think!]
- 6.5 So they have indeed rejected the truth when it came to them [presumably because they doubted that it was “the truth”!]; therefore the truth of what they mocked at will shine upon them. [As Thomas Jefferson said: “He is less remote from the truth who believes nothing, than he who believes what is wrong... Reason and experiment have been indulged and error has fled before them. It is error alone which needs the support of government {or religion}. Truth can stand by itself.”]
- 6.6 Do they not consider how many a generation We [Allah] have destroyed before them [Your god destroys generations of people? Isn’t that rather evil? Do you really want to be affiliated with such a god?!]... We destroyed them on account of their faults... [Wouldn’t it have been rather better if your god learned to ignore people’s faults – or tried to correct them?]
- 6.12 Say To whom belongs what is in the heavens and the earth? Say To Allah; He has ordained mercy on Himself... [“Ordained mercy on Himself”? And no mercy for people? A real nice god, this one!]
- 6.25 We have cast veils over their hearts [i.e., the hearts of the ‘unbelievers’] lest they understand it and a heaviness into their ears [Well, if that were true, Muhammad, if Allah has arranged for them not to believe you, then shouldn’t you butt out?!]; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say This is naught but the stories of the ancients. [Right on!]
- 6.29 And they say There is nothing but our life of this world, and we shall not be raised. [Right on!]
- 6.32 And this world’s life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand? [Well, Muhammad, I understand that, in the sense that I described in an earlier chapter, this life is a game (with a trio of survival goals), but I don’t understand your claim that this life is “play and idle sport” – save, of course, for the con artists who leech off the lives of productive people.]
- 6.33 We [aka Allah] know indeed that what they say certainly grieves you [Muhammad], but surely they do not call you a liar [just in need of psychiatric help!]; but the unjust deny the communications of Allah. [The ‘unjust’? People who demand data, who want more than the ravings of someone who hears voices, are “unjust”? It’s a pity that you didn’t have (and couldn’t read) a dictionary!]

- 6.34 And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers. [Whatever!]
- 6.35 And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth [presumably to Hell] or a ladder (to ascend up) to heaven, so that you should bring them a sign [or some lava or some moon rocks, or similar], and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant. [Obviously because it's your Allah's desire that some people don't believe!]
- 6.39 And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way. [So, again, Muhammad – and all his followers – butt out! We 'unbelievers' are doing Allah's will!]
- 6.42 And certainly We sent (apostles) to nations before you; then We seized them with distress and affliction in order that they might humble themselves. [So you see, Muhammad, Allah wants you to be humble – which is his way of saying: “Stop butting into other people's business! Stop trying to get people to believe! Obviously it's My will that they disbelieve! Stop going against my will! Don't be so damn arrogant! Do you know what I do to arrogant busybodies like you?”]
- 6.93 And who is more unjust than he who forges a lie against Allah, or says It has been revealed to me; while nothing has been revealed to him... [Who, indeed, Muhammad!]
- 6.101 Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort... [Watch out, Muhammad: Allah's not keen on your saying what He could or could not do – and what He can and cannot have!]
- 6.108 And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did. [Very good, Muhammad! Statements such as that spread some tolerance. Keep it up! Maybe the Islamic terrorists might pay some attention to your warning about “exceeding the limits” and to “not abuse” others!]
- 6.110 And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on. [So, if you haven't yet understood, Muhammad, Allah is again telling you: “Butt out! Let the unbelievers be! They're doing what I (Allah) want!”]

- 6.111 And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant. [Or still waiting for the data!]
- 6.112 And thus did We make for every prophet an enemy, the Shaitans from among men and jinn [i.e., genies], some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge. [Clear enough, Muhammad? Butt out!]

But poor old Muhammad, with his crazy, fatalistic philosophy coming back to bite him, he once again is the pot calling the kettle black:

- 6.148 Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything... [i.e., the polytheists can use Muhammad's fatalism to argue that they're following Allah's will. And poor old Muhammad just buries himself deeper in his silliness, arguing:] Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies. [And you can bet that this nonsense, the pot calling the kettle black, will yet come back to bite him again!]
- 6.151 Say Come I will recite what your Lord has forbidden to you – (remember) that you do not associate anything with Him [such as mercy, justice, kindness, whatever!] and show kindness to your parents, and do not slay your children for (fear of) poverty – We provide for you and for them – and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand. [That's a new twist: that people have the ability to kill souls! Maybe it's a translation error.]
- 6.158 They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before... [People will be punished for wanting proof? That's horrible!]

But at least Muhammad rejected the stupid idea in Christianity (or better, in 'Paulism') that we're all sinners because Adam ate the apple:

- 6.164 Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

The Elevated Places

- 7.11 And certainly We created you, then We fashioned you, then We said to the angels Make obeisance to Adam. So they did obeisance except Iblis [Satan]; he was not of those who did obeisance. [Notice, Dear, the mind set of Muhammad: apparently he was immersed in a culture in which ‘obeisance’ was common, probably from so much ‘obeisance’ being shown to so many war lords. It’s only in relatively modern times, and almost solely in the West, that ‘obeisance’ {“1. a gesture of respect or deference, for example, a bow of the head, 2. the attitude or behavior of somebody who pays respect or homage to somebody or something”} became a ‘dirty word’ and people began shaking hands (instead of bowing their heads), renouncing such tyranny.]
- 7.12 He [Allah] said What hindered you so that you did not make obeisance when I commanded you? He [Satan] said I am better than he; Thou hast created me of fire, while him Thou didst create of dust. [And thus, Dear, in case you ever wondered, now you know “the truth”: God made the Devil out of fire. And should you wonder, How?, the answer is: He just did. Or maybe you wonder How Muhammad knows? Well, the answer is: He just does. Any more questions? Oh – but don’t waste your time asking about data. You see, Muhammad doesn’t know what ‘data’ means. ‘Obeisance’ he understand; ‘data’ isn’t in his vocabulary – and he doesn’t have access to a dictionary!]
- 7.13 He [Allah] said Then get forth from this (state), for it does not befit you to behave proudly therein... [There’s room, here, for only one with pride!]
- 7.16 He [Satan] said As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path. [This Satan fellow obviously isn’t afraid of Allah!]
- 7.17 Then I [Satan] will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful. [And Allah said: “Damn but I wish I had power over you, Satan! It ain’t fair that mommy and daddy gave you so much power!”]
- 7.18 He [Allah] said Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all. [And Satan said: “And I’ll fill heaven with the likes of you: those with little power, those who can’t think for themselves, and those who are into all the bowing, scraping, and similar tyrannical crap, doing obeisance.”]
- 7.27 O children of Adam! let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing [Hello? Satan did the expelling? Rumor has it that your Allah did it! And Satan pulled off their clothing? Which they got from where? Wall-Mart? Rumor has it that they started out stark naked – and enjoyed it!] that he might show them their

- evil inclinations... [Their “evil inclinations”? Sex is evil? But, Muhammad: why do you have so many wives? For conversation?]
- 7.28 And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know? [Careful, Muhammad, that’s another statement that’ll be waiting to come back to bite you!]
- 7.44 And the dwellers of the garden [Heaven] will call out to the inmates of the fire [Hell] Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say Yes. [“It’s great down here; we don’t need to show obeisance to anyone! How’s it up there? Still bowing and scraping? And by the way, next time you want to communicate, you can skip all the yelling. Use your internet connection, send e-mail, or use your cell-phone. What? You don’t know what the internet is? You don’t have cell-phones! Good hell! Why don’t you petition the old man? Oh, he’s not keen on petitions, huh? Still more of that obeisance crap, huh? Oh well, as was said, you get what you earned.”]
- 7.46 And between the two there shall be a veil [? Will it be a fire retardant?!], and on the most elevated places there shall be men who know all by their marks [?], and they shall call out to the dwellers of the garden Peace be on you; they shall not have yet entered it, though they hope. [Whatever that gobbledygook was supposed to have meant.]
- 7.47 And when their eyes shall be turned towards the inmates of the fire, they shall say Our Lord! place us not with the unjust. [“Instead, permit us to go down there, with those who have cell-phones and can connect to the internet.”]
- 7.80 And (We sent) Lut [Lot] when he said to his people What! do you commit an indecency which any one in the world has not done before you? [And they said: “Hell no! Animals have been engaging in homosexuality ever since dominant males claimed more than one female for themselves and demanded obeisance from us! You know about those kind of dominant male animals, don’t you?”]
- 7.87 And if there is a party of you who believe in that with which [I?] am sent, and another party who do not believe, then wait patiently until Allah judges between us. [Don’t engage in another one of your damnable terrorist acts!]
- 7.94 And We did not send a prophet in a town but We overtook its people with distress and affliction... [Well then, for cyin’ out loud you stupid god, stop sending your god-damn prophets!]
- 7.143 And when Musa [Moses] came at Our appointed time and his Lord spoke to him, he said My Lord! show me (Thyself), so that I may look upon Thee. He said You cannot (bear to) see Me but look at the mountain, if it remains firm in its place,

then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said Glory be to Thee, I turn to Thee, and I am the first of the believers. [But not the first who demanded some reliable data – although, as far as I recall, there’s no such story in the Bible – which, of course, doesn’t contain any reliable data.]

- 7.178 Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers. [But then: if it’s Allah who causes people “to err”, then it’s not they but Allah who’s to blame!]
- 7.180 And Allah’s are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did. [And so, once again, terrorists: Leave people alone!]
- 7.186 Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on. [So, terrorist, if Allah “leaves them alone”, then stop going against Allah’s will!]

Allah, according to Muhammad, will eventually get around to punishing the bad people – but exactly when he’ll get around to it, Muhammad doesn’t know:

- 7.187 They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.
- 7.188 Say: I [Muhammad] do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.

And if you still have questions, then:

- 7.204 ...when the Quran is recited, then listen to it and remain silent... [Don’t question it. Don’t doubt it. Be good little sheep. Do as Muhammad says!]

Jonah

More “revelations” that Muhammad had troubles being believed:

- 10.2 What! is it a wonder to the people that We revealed to a man from among themselves, saying Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say This is most surely a manifest enchanter.

It's also clear that, fundamentally, Muhammad couldn't understand how the universe could have come into existence without there being a "creator". It's a pity that Allah didn't reveal to Muhammad a little quantum mechanics!

10.34 Say Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say Allah brings the creation into existence, then He reproduces it; how are you then turned away?

And Muhammad expects people to believe that the Quran could not have been written by a human:

10.37 And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.

10.38 Or do they say He has forged it? Say Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.

Which is very strange, because when Muhammad allegedly said this, there was no "book". I wouldn't be surprised if some later cleric added the above.

10.39 Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.

But apparently that "proof" didn't convince a lot of people:

10.41 And if they call you a liar, say My work is for me and your work for you; you are clear of what I do and I am clear of what you do.

Muhammad was obviously having major problems: apparently some people called him mad and others called him a liar – and apparently he saw some of the faulty logic in what he preached, but he didn't resolve the issue:

10.99 And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?

10.100 And it is not for a soul to believe except by Allah's permission...

Thus, the unbelievers do not have Allah's permission to believe in him – so why, terrorist, do you work against Allah's will?!

The Holy Prophet

- 11.36 And it was revealed to Nuh [Noah] That none of your people will believe except those who have already believed, therefore do not grieve at what they do.
[Therefore once again, terrorists: butt out!]
- 11.40 Until when Our command came and water came forth from the valley [A river-valley flood! Not rain!] We said Carry in it two of all things, a pair, and your own family – except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.
- 11.69 And certainly Our messengers came to Ibrahim [Abraham] with good news. They said Peace. Peace, said he, and he made no delay in bringing a roasted calf.
- 11.70 But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said Fear not, surely we are sent to Lut's [Lot's] people.
- 11.77 And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said This is a hard day.
- 11.78 And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said O my people! these are my daughters – they are purer for you [So, Muhammad didn't criticize Lot for sending his daughters out to be raped by the mob!], so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?
- 11.79 They said Certainly you know that we have no claim on your daughters [So, according to Muhammad, the mob had more sense of decency than Lot!], and most surely you know what we desire.
- 11.80 He said Ah! that I had power to suppress you, rather I shall have recourse to a strong support.
- 11.81 They said O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night – and let none of you turn back – except your wife [The “messengers” permitted Lot's wife to look back?!], for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?
- 11.118 And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.

And so, once again: Terrorist butt out! You go against Allah's will!

Yusuf

A retelling of the story of Joseph (who allegedly became second-in-command in Egypt), with Muhammad's version ending as follows:

12.111 In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged [Riiiiiight – even though some of it has been found to be a retelling of the Egyptian story about the wife of a land owner sexually enticing a slave!] but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe. [Riiiiiiight.]

In fact, Dear, an amazing amount of the Quran is just a retelling of stories from the Bible, edited as Muhammad saw fit – or as he heard from Jews and Christians he encountered.

The Thunder

13.2 Allah is He Who raised the heavens without any pillars that you see [The 'heavens' are held up by unseen 'pillars'?! How perceptive of you!], and He is firm in power and He made the sun and the moon subservient (to you) ['Subservient'?! We'll see how subservient the Sun is when it flares out and takes the world with it!]; each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord. [You "may be certain of meeting your Lord" because the sky and stars don't fall and because the sun and moon pursue their courses?! Riiiiiiight.]

13.11 ...surely Allah does not change the condition of a people until they change their own condition ["God helps those who help themselves"!]; and when Allah intends evil to a people, there is no averting it... [So Allah is responsible for all the evil in the world!]

13.13 And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases... [Allah controls lightning storms? I thought that was Zeus' job!]

13.31 ...Have not yet those who believe known that if Allah please He would certainly guide all the people? [Apparently not, since there are still terrorists!]

Abraham

14.4 And We did not send any apostle but with the language of his people, so that he might explain to them clearly; [or is there the slight possibility that all maniac mystics (such as Ezra, Paul, and yourself) just happened to know the language

where they lived?!] **then Allah makes whom He pleases err...** [Including whichever “apostle” that He chooses! Kinda scary, huh, Muhammad?!]

The Rock

Still another message for the Islamic terrorists – if only they would not only read the Quran but be able to think:

15.3 Leave them [the unbelievers] **that they may eat and enjoy themselves...** [Actually, Muhammad, not that many unbelievers eat themselves!]

And still more revelations about what Muhammad’s contemporaries thought about him:

15.6 And they say, O you to whom the Reminder has been revealed! you are most surely insane.

The Bee

16.68 And your Lord revealed to the bee saying Make hives in the mountains and in the trees and in what they build. [Boy, this god of yours sure was a busy little bee, telling all the bees – and ants and termites and elephants... I suppose, Muhammad, the word ‘evolution’ isn’t in your vocabulary is it?]

16.69 Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colors, in which there is healing for men; most surely there is a sign in this for a people who reflect. [Definitely there is: a sign that God had nothing to do with it!]

16.71 And Allah has made some of you excel others in the means of subsistence... [Not that the people deserve credit for their accomplishments!]

16.79 Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe [in aerodynamics!].

16.90 Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful. [But the terrorists aren’t mindful – for example, of the following exemplary way to dispute issues:]

16.125 Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

The Children of Israel

Some good advice, both for Jews and Christians (and everyone!), although sometimes the wording is (understandably) archaic:

- 17.14 Read your book; your own self is sufficient as a reckoner...
- 17.15 Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray nor can the bearer of a burden bear the burden of another...
- 17.26 And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.
- 17.27 Surely the squanderers are the fellows of the Shaitans...
- 17.31 And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.
- 17.34 And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.
- 17.35 And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.
- 17.36 And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

The Cave

Warning Christians:

- 18.4 And warn those who say Allah has taken a son.
- 18.5 They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.

Yet, Muhammad did add some words of tolerance:

- 18.29 And say The truth is from your Lord, so let him who please believe, and let him who please disbelieve...

But watch out, Dear: don't forget that some of these suras will be "abrogated" (cancelled) by later suras!!

Marium

- 19.16 And mention Marium [the “virgin” Mary] in the Book when she drew aside from her family to an eastern place;
- 19.17 So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.
- 19.18 She said Surely I fly for refuge from you to the Beneficent God, if you are one guarding (against evil).
- 19.19 He said I am only a messenger of your Lord That I will give you a pure boy.
- 19.20 She said When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?
- 19.21 He said Even so; your Lord says It is easy to Me and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.
- 19.22 So she conceived him; then withdrew herself with him to a remote place.

And so Muhammad apparently bought into the silliness that Mary conceived while still a virgin, even though this silliness was derived from a translation error in the Old Testament! Next, Muhammad even added some “local color” to the story, complete with the alleged ability of Jesus to speak within a few minutes of his birth – no doubt in Arabic!

- 19.23 And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said Oh, would that I had died before this, and had been a thing quite forgotten!
- 19.24 Then (the child) called out to her from beneath her “Grieve not, surely your Lord has made a stream to flow beneath you;
- 19.25 And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates
- 19.26 So eat and drink and refresh the eye. Then if you see any mortal, say ‘Surely I have vowed a fast to the Beneficent God, so I shall not speak to any man today’.”

But Muhammad certainly didn’t accept that Jesus was the son of God:

- 19.35 It beseems not Allah that He should take to Himself a son, glory to be Him; when He has decreed a matter He only says to it Be, and it is.

19.88 And they say The Beneficent God has taken (to Himself) a son.

19.89 Certainly you have made an abominable assertion...

Ta Ha

Muhammad also bought into the story about Moses, as a baby, being set adrift in a basket and retrieved by an Egyptian princess; Muhammad was apparently unaware the story was just copied by the Hebrews from a ~1500 year earlier story about the Mesopotamian ruler Sargon the Great:

20.39 Saying [to the mother of Moses] Put him [Moses] into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes...

The Prophets

Another description of troubles Muhammad was having convincing people:

21.1 Their reckoning has drawn near to men, and in heedlessness are they turning aside.

21.2 There comes not to them a new reminder from their Lord but they hear it while they sport,

21.3 Their hearts trifling; and those who are unjust counsel together in secret He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?

21.4 He said My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.

21.5 Nay! say they Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).

And perhaps in some rewrite, some cleric seems to have slipped in a line (which otherwise doesn't fit in context), claiming that they (the Imams) had authority direct from God:

21.73 And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve...

The Believers

One can easily imagine Muhammad squirming under similar criticism, when he says that the people said to Noah and later “prophets”:

- 23.25 He is only a madman, so bear with him for a time.
- 23.26 He said O my Lord! help me against their calling me a liar.
- 23.32 So We sent among them an apostle from among them, saying Serve Allah, you have no god other than Him; will you not then guard (against evil)?
- 23.33 And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world’s life, said This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.
- 23.37 There is naught but our life in this world; we die and we live and we shall not be raised again.
- 23.38 He is naught but a man who has forged a lie against Allah [their Moon god], and we are not going to believe in him.
- 23.39 He said O my Lord! help me against their calling me a liar.
- 23.44 Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!
- 23.45 Then We sent Musa [Moses] and his brother Haroun [Aaron], with Our communications and a clear authority,
- 23.46 To Firon [the Pharaoh] and his chiefs, but they behaved haughtily and they were an insolent people.
- 23.47 And they said What! shall we believe in two mortals like ourselves while their people serve us?
- 23.50 And We made the son [Jesus] of Marium [Mary] and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.
- 23.67 In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.
- 23.68 Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

- 23.69 Or is it that they have not recognized their Apostle, so that they deny him?
- 23.70 Or do they say There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth. [Poor old Muhammad: he didn't have a clue what 'truth' means.]
- 23.71 And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.
- 23.72 Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.
- 23.81 Nay, they say the like of what the ancients said
- 23.82 They say What! When we are dead and become dust and bones, shall we then be raised?
- 23.83 Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.

The Distinction

Muhammad seems to be still smarting from criticism:

- 25.4 And those who disbelieve say This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.
- 25.5 And they say The stories of the ancients – he has got them written – so these are read out to him morning and evening. [Suggesting that, at this time, Muhammad couldn't read.]
- 25.7 And they say What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?
- 25.8 Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say You do not follow any but a man deprived of reason. [The critics really tore into him!]
- 25.20 And We have not sent before you any messengers but they most surely ate food [But, Allah, why?! Obviously your "messengers" would have been more impressive if they didn't eat! Why is it that they "surely ate"? Rumor has it that you can pull off a variety of miracles; surely that one wouldn't have been too tough for you!] and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.

- 25.32 And those who disbelieve say Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging. [So, now that it's available "all at once", it would seem to follow that it'll no longer "strengthen your heart" – save, of course, if you lift it over your head 1,000 times per day!]
- 25.41 And when they see you, they do not take you for aught but a mockery Is this he whom Allah has raised to be an apostle? [They even mocked Muhammad!]
- 25.60 And when it is said to them Make obeisance to the Beneficent God, they say And what is the God of beneficence? Shall we make obeisance to what you bid us? And it adds to their aversion.

The Poets

Still more of Muhammad's personal woes:

- 26.3 Perhaps you will kill yourself with grief because they do not believe.

And then, more make-believe stories about Noah, Lot, Abraham, Moses, et al., ending with the admonition not to follow poets:

- 26.224 And as to the poets, those who go astray follow them. [?]
- 26.225 Do you not see that they wander about bewildered in every valley?
- 26.226 And that they say that which they do not do,
- 26.227 Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back.

The Ant

Seems to be mostly about a story about the Queen of Sheba.

The Narratives

A repeat, for the umpteenth time, of stories about Moses.

The Spider

- 29.41 The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house did they but know. [Actually, Muhammad apparently didn't

know that most spiders live in very sturdy houses and use their relatively fragile webs only to capture food. Thus:³ “Many kinds of spiders build silk nests as their homes. Some spiders line a folded leaf with silk to make a nest. Others dig burrows in the ground and line them with silk. Still other spiders build nests in the centre of their webs.”]

But that relatively minor matter aside, Muhammad does proceed to advise his followers (advice that is obviously ignored by terrorists) to not even dispute with Christians and Jews (let alone murder them!) – although, remember the “abrogation clause”!

29.46 And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him do we submit.

The Romans

30.2 The Romans are vanquished, in a near land, and they, after being vanquished, shall overcome, within a few years. [Maybe Muhammad thought that the Roman Empire would be re-established, or maybe he was referring to a particular military expedition.]

It seems clear that Muhammad, who possessed essentially zero knowledge derived from the scientific method, could make no sense of this world except by assuming that it was created by some giant Jabberwock in the sky – whose creation he couldn’t figure out, so he decided to worship it!

30.19 He brings forth the living from the dead and brings forth the dead from the living [whatever that’s supposed to mean!], and gives life to the earth after its death, and thus shall you be brought forth.

30.20 And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter.

30.21 And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.

30.22 And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

³ From <http://www.rochedalss.eq.edu.au/spider/spider1.htm>.

- 30.23 And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.
- 30.24 And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand.
- 30.25 And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.

And certainly I wouldn't criticize Muhammad much for this simplistic worldview (because he probably had little-to-no exposure to Greek science), but that people in the modern world should persist in such silliness is astounding. If only internet access would become more widely available!

Luqman⁴

- 31.2 These are verses of the Book of Wisdom, A guidance and a mercy for the doers of goodness...
- 31.12 And certainly We [Allah] gave wisdom to Luqman, saying Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul [Glad to be alive – and desiring to live forever!]
- 31.13 And when Luqman said to his son while he admonished him O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity – And We have enjoined man in respect of his parents – his mother bears him with faintings upon faintings and his weaning takes two years – saying Be grateful to Me and to both your parents; to Me is the eventual coming.
- 31.15 And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly [Terrorists take notes!]
- 31.18 And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

⁴ From Wikipedia (http://en.wikipedia.org/wiki/Luqman_%28person%29): “According to the most wide-spread Shiite belief [one Islam sect], Luqman was a wise man, but not a prophet... The reported news hold that Luqman had a dream, and in that dream he was asked to choose between being a King and a wise man, and he chose the second. According to [the another major Islam sect] Sunni belief, Luqman was once asked: ‘What has brought you to what we see?’ meaning his high rank. Luqman said, ‘Truthful speech, fulfilling the trust, and leaving what does not concern me’.”

- 31.19 And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.
- 31.22 And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold...
- 31.23 And whoever disbelieves, let not his disbelief grieve you...

The Adoration

Muhammad apparently feels the need to respond to more criticism:

- 32.3 Or do they say He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.
- 32.15 Only they believe in Our communications who, when they are reminded of them, fall down making obeisance and celebrate the praise of their Lord, and they are not proud.
- 32.16 Their sides draw away from (their) beds, they call upon their Lord in fear and in hope [or better, greed!], and they spend (benevolently) out of what We have given them.

The Saba

He's still responding to critics:

- 34.8 He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.
- 34.15 Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him a good land and a Forgiving Lord!
- 34.16 But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.
- 34.17 This We requited them with because they disbelieved; and We do not punish any but the ungrateful.
- 34.46 Say I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.

The Originator

- 35.4 And if they call you a liar, truly apostles before you were called liars... [which proves what!]
- 35.8 What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them... [That statement contains an amazing amount of fatalism!]
- 35.18 And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. [That would be very sad if it were so!]

Yasin

- 36.1 Ya Seen. I swear by the Quran full of wisdom Most surely you are one of the apostles On a right way. A revelation of the Mighty, the Merciful. That you may warn a people whose fathers were not warned, so they are heedless... And it is alike to them whether you warn them or warn them not they do not believe. [So, give it a rest!]
- 36.15 They said You are naught but mortals like ourselves, nor has the Beneficent God revealed anything; you only lie.
- 36.30 Alas for the servants! there comes not to them an apostle but they mock at him.

Maybe there is hint in the next verse that Muhammad heard of (but rejected) the idea that the earth was spherical:

- 36.40 Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

And apparently the men's wives also get to go to heaven:

- 36.55 Surely the dwellers of the garden shall on that day be in an occupation quite happy. They and their wives shall be in shades, reclining on raised couches. They shall have fruits therein, and they shall have whatever they desire. [Who said consumerism isn't heavenly?!]

And maybe, similar to a certain old grandfather, Muhammad wished he could write better poetry:

- 36.69 And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran...

Qaf

- 50.1 Qaf. [I guess it means ‘oath’] I swear by the glorious Quran (that Muhammad is the Apostle of Allah.)
- 50.45 We [Allah] know best what they say, and you [Muhammad] are not one to compel them; therefore remind him by means of the Quran who fears My threat. [So, all you damnable Islamic clerics and terrorists, whereas even Muhammad wasn’t to force his stupid worldview on others, how about butting out!]

The Moon

- 54.1 The hour drew nigh and the moon did rend asunder... And if they see a miracle they turn aside and say Transient magic... And they call (it) a lie...

The Kingdom

- 67.1 Blessed is He in Whose hand is the kingdom, and He has power over all things,
- 67.2 Who created death and life that He may try you – which of you is best in deeds; and He is the Mighty, the Forgiving,
- 67.3 Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent God; then look again, can you see any disorder? [Well, actually, yes: consider all the stupid religions in the world!]
- 67.5 And certainly We have adorned this lower heaven with (lamps [stars] and We have made these missiles for the Shaitans... [Comets are missiles for the devils?! Wow! I didn’t know that. Thank you Muhammad for showing me your knowledge and your wisdom!]
- 67.19 Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent God? [Well, about the increased air pressure under their wings, caused by their shape? Just wondering.]
- 67.22 What! is he who goes prone upon his face better guided or he who walks upright upon a straight path? [So then you agree that it’s unwise to go prone upon your face? But then, what about during prayer?]

Nuh

Muhammad apparently was fond of comparing his mission to Noah’s, warning people of the dangers of not believing:

71.1 Surely We sent Nuh [Noah] to his people, saying Warn your people before there come upon them a painful chastisement.

And Muhammad apparently wasn't inhibited by the little the Bible describes about Noah's mission (besides that he was a drunken lout who cursed his grandchild for his son's alleged 'sin'), since Muhammad concocted the following (hateful) dialogue between his Noah and his Allah:

71.26 And Nuh said My Lord! leave not upon the land any dweller from among the unbelievers

71.27 For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)...

What a pity that Muhammad never knew that the Ancient Hebrews just "borrowed" the story of Noah from the Sumerians!

The Jinn

In Muhammad's mythology, a jinn (or genie) was (according to the dictionary in this word processor): "a spirit that can take on various human and animal forms and makes mischievous use of its supernatural powers." I suppose Muhammad's jinn is similar to my Irish mother's "leprechauns" and to what we jokingly call "gremlins". Thus, when Muhammad imagined he was listening to some gremlins speaking, he heard them say:

72.11 ... some of us are good and others of us are below... that we are sects following different ways. And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight...

But as capable as these gremlins might be at manipulating "supernatural powers", they don't know "Allah's way", because according to Muhammad:

72.26 ... so He [Allah] does not reveal His secrets to any... Except to him whom He chooses as an apostle...

And therefore, in case you had any doubt, Dear, rest assured that the apostle Muhammad speaks for God – at least according to Muhammad.

Time

Muhammad relays:

76.1 There surely came over man a period of time when he was a thing not worth mentioning.

You can read the rest, Dear, but as Muhammad mentioned, it's not worth mentioning – and besides, it's just a repeat of what he already mentioned, over and over again!

In summary, Dear, perhaps you agree that, although all the above from the Quran is as silly as all other speculations about the supernatural and might be accepted as a religion by a child (or by an adult with the mental abilities of a child), there are no horribly evil policies promoted by Muhammad in the First & Second Periods of his “revelations”. It all leaves me with the impression that Islam is just Christianity for children, or Judaism for juveniles (or even Zoroastrianism for zombies!): this part of the Quran retells, in even simpler terms, some of the already childish stories about Adam, Noah, Lot, Moses, et al. (including Jesus); it contains none of the literary finesse of the Bible's *Ecclesiastics* or *Book of Jobs* and none of “Saint” Paul's insane rationalizations about why Jesus died. For me, the above parts of the Quran (from the First & Second Periods) mostly reveal just one more mind-warped mystic's attempt to avoid reality, and I gain some respect for the Arab's of Muhammad's time for the way they rejected Muhammad's message as the ravings of a “mad poet”.

But then, there's the rest of the Quran, which makes up approximately three quarters of the total. In it, Muhammad's “dark side” appears, perhaps arising in part because Arabs in Mecca rejected his message. In the rest of the Quran, one sees, once again, that “power corrupts”. I'll begin to show you what I mean in the next chapter – which will be waiting for you after you get some exercise!