

bles, but is the quick avenger of all infidels and idolaters. He reveals truth to His prophets, but also abrogates it, changes the message, or makes them forget it. (Surah 2:105.) The whole teaching of Moslem exegetes on the subject of *Nasikh* and *Man-sookh*, or the Abrogated verses of the Koran, is utterly opposed to the idea of God's immutability and truth. There are twenty cases given in which one revelation superseded, contradicted or abrogated a previous revelation to Mohammed.<sup>1</sup> Allah's moral law changes, like His ceremonial law, according to times and circumstances. He is the Clement. Moslem teachers have in my presence utterly denied that Allah is subject to an absolute standard of moral rectitude. He can do what He pleases. The Koran often asserts this. Not only physically, but morally, He is *almighty*, in the Moslem sense of the word. Allah, the Koran says, is the best plotter. Allah mocks and deceives. Allah "makes it easy" for those who accept the prophet's message. (Surahs 8:29; 3:53; 27:51; 86:15; 16:4; 14:15; 9:51.)

Al-Ghazzali says: "Allah's justice is not to be compared with the justice of men. For a man may be supposed to act unjustly by invading the possession of another, but no injustice can be conceived on the part of God. It is in His power to pour down upon men torments, and if He were to do it, His jus-

<sup>1</sup>See Hughes' *Dict. of Islam*, p. 520. Jalalu-Din in his *Itkan* gives the list of passages.