

on a unique and transcendent mission from the court of heaven—to *show us the Father*. Instead of arriving at his theology through the mind of Christ, as revealed in the gospels and developed through the Holy Spirit's teaching in the epistles, Mohammed went back to natural theology. He did not use, or would not use, the channel of knowledge opened by the Incarnation. Instead of learning from Him who *descended* from heaven, Mohammed asserted that he himself *ascended* to heaven and there had intercourse with God. (Surah 17:2 and the Commentaries.) Whether this "night journey" of the prophet be considered a dream, a vision, or, as most Moslems hold, a physical reality, is of minor importance. The Koran and orthodox Tradition leave no doubt that Mohammed gave out this idea himself, and often stated that he had conversation with the angels and the prophets, as well as with God Himself in Paradise.¹

The account of this "night journey," as given in the Tradition and widely believed, is both puerile and blasphemous. Nor does the story add anything to the sum total of theological ideas as given in the Koran. Mohammed's account of heaven is borrowed from the Talmud. We conclude, therefore, that Mohammedan monotheism, granting all that can be said in its favor, lacks four elements which are present

¹See Muir's *Mahomet*, Vol. II., p. 221. Sprenger calls the story "an unblushing forgery" on the part of Mohammed.