

THE REBUKE OF ISLAM

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The rebuke of Islam by W. H. T. Gairdner

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W. H. T. GAIRDNER

**THE REBUKE OF
ISLAM**



THE GREAT MOSQUE AT DAMASCUS

THE REBUKE OF ISLAM

BEING THE
FIFTH EDITION, REWRITTEN AND REVISED,
OF
THE REPROACH OF ISLAM

BY

W. H. T. GAIRDNER

B.A.(OXON), SOMETIME EXHIBITOR OF TRINITY COLLEGE, OXFORD
AUTHOR OF
"D. M. THORNTON: A STUDY IN MISSIONARY IDEALS AND METHODS"
"EDINBURGH, 1910," ETC.

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M. V. B. U.
MAYORILLAS

PREFACE TO FIFTH EDITION

TEN years have gone since this book was first brought out¹ and studied. The present edition is not merely a reprint, it is a thorough revision. Chapter IV has been revised and largely added to (the *mystical* aspect of Mohammedanism has in particular been given greater prominence), and Chapter VII has been entirely rewritten. Nevertheless, it remains the same work. A few blunders have been corrected, but in general, the author has modified his positions by additions not by subtractions.

The title has been changed. It was with pain that the author found, when too late, that an undesigned double entente lurked in the original title. Nothing more was meant than that Islam was a perpetual reminder to Christendom of the latter's failure truly to represent her Lord. For if she had done so, Mohammed would have been a Christian. And the world by this time had been won for Christ. The Biblical sense of the word "reproach" escaped him—namely a thing so unspeakably vile that its very existence is a shame.

The book is the fruit of twenty years spent in the East in one of the great centres of Islam, and of some sincere hard thinking, which has been unsparingly given both to the object itself, as studied

¹ Under the title, *The Reproach of Islam*, August 1909.

in experience, and to the Arabic reading with which that experience has been supplemented.

It is one of the galling necessities of such a task as this, that the author seems to be forced into playing either the advocate—which he feels is partial, or the judge—which he feels is unfair. He hovers painfully between each position, content with neither. It must suffice him if he can humbly claim that he has tried to burke no fact and to blink no truth; to weigh as scrupulously as he can words and judgments; to give to all the facts that are known to him their full weight before embarking on that most perilous of all things—a generalization. No writer of a book like this can pretend that he writes it without what friends call strong convictions—enemies, strong prejudices. But he can at least see to it that all his views have a rationale; and that his fundamental position is not made void by facts which he refuses to face.

There is one word of explanation which the author would like to make, to avoid the chance of misunderstandings which would be especially regrettable. Throughout the book a very special emphasis has been placed on the Person and work of the *Spirit of Jesus*. If the whole book, in its entire scope and significance, does not explicate these words, the writer will account it to have failed. But this much may be said here. The expression is pregnant to the very highest degree. It means all that God in Christ is; all that the heart of Him who was and is Jesus contained and contains; His whole

PREFACE TO FIFTH EDITION v

character, His whole view of the world and God and religion and man and man's healing—His *Spirit*:—all *this*, clothing itself in the lives of those who confess His name, taking flesh in the life of His Church. . . . For the rest, let the book itself speak; it being well understood, that this insistence on the utter and fundamental necessity for a *spiritual* Christianity is not for one moment intended to disparage or throw doubt on the necessity of order and form, and all that goes with them. But the vital thing is that they be informed by the Spirit from within. If not, they abide indeed, but only like the dried husks and pods that litter the roads after the life that once informed them and quickened them from within has fled. How are the pages of history, how are the countries of Orient and Occident, thus littered and strewn with the husks of churches, systems, theologies, organizations, rituals, forms, creeds, orders, canons . . . which the Spirit of Jesus may once have caused to grow, true organisms once, but now, alas, to all appearance little more than outsides!

But, ever and always "abideth hope." It was said of that Spirit . . . "that He may *abide with you for ever*." . . .

"Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O Spirit, and breathe on these slain, that they may live."

W. H. T. G.

CAIRO,
Whitsunday, 1919.

NOTE ON THE PRONUNCIATION OF ARABIC WORDS AND NAMES

No attempt has been made to distinguish the various *consonants* which are peculiar to Arabic. Such an attempt would have involved the use of tiresome diacritic marks, which disfigure the page and are equally useless to the reader who knows, and who does not know, Arabic. The only consonant that calls for remark is *kh* (e.g. in *Khâlid*), which is pronounced something like the Scottish *ch* in *loch*. *Gh* has also been written:—it is pronounced rather like a continental *r*, *grasseyé*. But in difficulties let it be *g*.

Very different is it with the vowels, which can and should be pronounced approximately correctly. And if the simple indications given below are observed, the reader will find that he avoids the painful hash made by the non-Arabic scholar when he pronounces Arabic names without guidance, and he may have peace in the thought that his rendering is quite respectably near the mark, even when the consonants are pronounced as in English.

(1) A circumflex has been used to denote a long vowel.¹ And that vowel practically always has the accent. Other vowels in the same word are (practically) short.

(2) In words without circumflex it may be assumed that all the vowels are short. The accent is generally self-evident, but is occasionally noted (see next page).

(3) The values given to the long vowels must be the continental, not the English ones. That is to say, *â* like the *a* in *ah* or *spa*, e.g. *Khâlid* (Khahlid, not Khaylid); *î* like the second *i* in *quinine*, e.g. *Khadijah* (Khadeeja, not Khadaija); and *û* like the *oo* in *soon*, e.g. *Mahmûd*.

¹ The circumflex has not been marked in every case, e.g. *Islâm* has been written *Islam* throughout. [Ed.]