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The Call of the Minaret, by Cragg

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closed within the complex of houses on the sea connected by catwalks, with very little to do with the world immediately outside, much less with the national or international scenes.

The writer reacts to this, usually with curiosity, sometimes with sympathy or delight, occasionally with dismay. The social scientist's distance is dispensed with because of the narrative style, and the researcher intrudes into the data. This method humanizes the factual, but because it stops short of analysis or comment of any depth, does not always make the reader comprehend the experience as fiction could, by using character delineation, description of atmosphere, image and symbol. Neither does it focus on or highlight salient points, as a journalistic feature story might. All are presented with almost equal emphasis, and with much interlayering, but without texture. Still, the lifeways of the Simunul Bajaus are made perceptible and interesting to the general reader, and not only to the fellow sociologist or anthropologist.

The writing style of *On the Sulu Sea* suggests itself as an alternative for the popularization of the findings of social science research. The substance of the account suggests as well the possibility of employing fictional methods to convey information that could enrich the general reader as well as the social scientist.

On the Sulu Sea should be of interest to the Filipino, who may find profit in comparing the life of the Mindanao Bajaus to that of their brothers and cousins of Malaysian citizenship, and witnessing on the micro-level and "in the flesh," so to speak, the Sabah of history and controversy.

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THE CALL OF THE MINARET. By Kenneth Cragg. Second edition, revised and enlarged. Maryknoll, New York: Orbis Books/Ibadan, Nigeria: Daystar Press, 1985. x, 358 pages.

This book is a revised edition of a work first published in the mid-fifties. The "Call" referred to in the title is the Muslim crier's brief formula of Islamic faith and an invitation to prayer proclaimed five times daily from the mosque tower. The author, Dr. Kenneth Cragg, is an Anglican bishop of long experience in the Middle East and a recognized leader in the field of Christian-Muslim relations.

After a brief introductory section, "Islam at the New Century" (the Islamic century 1400 which began in November 1979), the author takes up two main themes, "Minaret and Muslim" and "Minaret and Christian." Under these two headings he brings out the meaning of their faith for Muslims and

invites Christians to see Islam in the light of the faith by which they themselves live. "Minaret and Christian" has the special merit of showing Christians how far they have departed from Christ's teachings in their relations with Muslims.

In Chapter Five the crier's invitation, *Hayya 'alā l-falāh*, is translated "Come unto the good." The first meaning of *falāh* is success, which the author earlier on explained as "spiritual prosperity" (p. 27). But in the mind of the average Muslim it would seem to mean also, and especially, material success and prosperity in this present life. The manuals used for religious instruction in Egyptian secondary schools in the sixties emphasize this point: "The Islamic religion is the religion of honor and glory." "The Islamic religion wishes for its children glory and honor." The Qur'ān itself (e.g., 2: 189; 23: 1; and 28: 67) in referring to Muslims used the radical *f l h* in the sense of "those who are successful."

This may seem a small point, but the notion of success and prosperity in the present life is important in Islam. The ordinary Muslim cannot understand lack of success except in terms of having been unfaithful, either as an individual or as a group, to genuine Islam—so closely are "success" and "Islam" identified in his mind. Dr. Cragg implies this when he cites Khālid Gouba's remark that "Muhammad was practical and successful." Islam as such cannot tolerate suffering or adversity. It denies the Crucifixion because it cannot conceive how God could allow a prophet like Jesus to suffer ignominy and failure as this-worldly standards estimate these.

The book is an honest evaluation made by a man of deep Christian faith of the hopes and difficulties in making Christ and His Church understandable and attractive to Muslims.

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HOW LONG? PRISON REFLECTIONS FROM THE PHILIPPINES. By Karl Gaspar, Maryknoll, N.Y.: Orbis Books, 1986. (Original Edition, Quezon City: Claretian Publications, 1984.) xx + 171 pages.

Karl (Carlito) Gaspar was one of the better-known figures in the religious opposition to the dictatorship of Ferdinand Marcos in the Philippines. After graduating from the Ateneo de Davao University in 1967 at the age of twenty, he earned an M.S. in economics from the Asian Social Institute in 1970. In the next twelve years, he employed his considerable talents — in socioeconomics, in the theater, and progressively as a lay theologian — in the work of social justice and liberation. While his base of operations was Davao City and its environs, he became more and more an international figure — travelling to and speaking in, among others, Ireland (1976), Sri Lanka (1979), Holland