

## THE MUSLIMS IN THE PHILIPPINES: A BIBLIOGRAPHIC ESSAY

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A review of literature pertinent to the study of Muslims in the Philippines indicates the availability of a fairly good number of studies on the subject consisting of books, monographs, newspaper and magazine articles, speeches, researches, theses, dissertations and position papers. Most of these materials, however, were written by authors who merely echoed the Spanish chroniclers' account of the unimportant or villainous role that the Muslims played in Philippine history. Other works on the topic constitute studies and surveys which the government through its various agencies undertook for the principal purpose of discovering what the so-called "Moro Problem" is all about. There are, of course, a few fairly recent materials which deal with current efforts to know and understand the Muslims in the Philippines.

Another important source of related literature about the Muslims in the Philippines may be found in their own *tarsilas* or *salsilas*. They are genealogical accounts, some of which are written in Arabicized script and kept securely by trusted members of a Muslim clan. However, these genealogical accounts are mostly undated and fairly interspersed with myth and folklore. Nevertheless, they are useful sources of information in tracing one's ancestry as far back as the Prophet Mohammed.

One of the earliest and comparatively more reliable books written about the Muslims in the Philippines is *The History of Sulu*<sup>1</sup> by Dr. Najeeb M. Saleeby, a christian Arab from Souk el Gharb, Lebanon, who came to the Philippines in 1900 as an American Volunteer and who, in later years, became an active participant in the American administration of the Philippines in various important positions. In describing Saleeby's book Dr. Cesar Adib Majul, himself an eminent scholar on Islam, said:

... The *History of Sulu* is the first and, so far, the only attempt to present in a historical narrative the origins of the Sulu

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<sup>1</sup> Najeeb M. Saleeby, *The History of Sulu* (Manila: Filipiniana Book Guild, Inc., 1963), pp. 264.

sultanate, its days of glory and vicissitudes up to the eve of its decline during the Spanish regime in the Philippines.

. . . Since he was intimately connected with the American government in the Philippines especially at a time when the political integration of the country under the United States was being vigorously pursued, a colony politically distinct from the other colonies in Malaysia that were under either Dutch or British rule. Possibly, too, the data and resources available to him were limited.<sup>2</sup>

Dr. Saleeby's work attempts to explain the history of Sulu, particularly its Islamization, with the use of tarsilas or genealogical accounts which became available to him. He cross-checked and compared the data in the tarsilas with information, i.e., events and personages in the *Sejarah Melayu* in order to formulate a chronology relating to the introduction of Islam and the reign of the first Sulu sultan. Although the recent availability of additional historical sources necessitate the revision of certain facts and data in *The History of Sulu*, its importance to the student of the Muslims in the Philippines cannot be minimized. In fact the latter portion of the said book which were based on Blair and Robertson's definitive work, *The Philippine Islands*, continues to be accurate history. But most important of all, Dr. Saleeby has succeeded in documenting the historical role which the Sulu sultanates played in Philippine history.

Actually, Dr. Saleeby wrote an earlier book on the Muslims entitled *Studies in Moro History, Law and Religion*<sup>3</sup> which was published in 1905 and which contains a short history of the Maguindanaon sultanate as well as a few tarsilas of the sultans and the leading datu. Like the later book, *The History of Sulu*, the *Studies in Moro History, Land and Religion* is a pioneering effort, an attempt of an Arab scholar to conceptualize Moro history, law and society as a basis for government policies.

Another early book on the Muslims is Dr. Sixto Orosa's *The Sulu Archipelago and Its People*<sup>4</sup> which was first published in 1923. In this book, Dr. Orosa described the history of Sulu and its people as he saw it from his long association with them. He also described the Sulu sultanate, its rise and fall and later political developments in the province as a consequence of westernization. Indeed the book is rich with historical data and first-hand information on the inhabitants of Sulu.

<sup>2</sup> *Ibid.*, p. ix.

<sup>3</sup> Najeeb M. Saleeby, *Studies in Moro History, Law and Religion* (Manila: Bureau of Printing, 1905).

<sup>4</sup> Sixto Y. Orosa, *The Sulu Archipelago and Its People* (Manila: New Mercury Printing Press, 1970), pp. 190.

The 1970 edition of Dr. Orosa's book has been further updated. Essentially, however, Dr. Orosa's observations remain as relevant and accurate as when he first made them in the early 1900's. As a historical work, Dr. Orosa's book may be considered as valuable as those of Dr. Najeeb Saleeby. Both writers worked in Sulu and they have had ample opportunity to know, understand, and observe the Suluano at close range.

An important material on the problems of the Muslims in the Philippines is the report of the House Special Committee to investigate the so-called Moro Problem in 1954.<sup>5</sup> Briefly, the Report found that there is indeed truth to the existence of the so-called Moro Problem consisting of socio-cultural, economic, political, educational, and religious factors. Consequently, the Report recommended a number of solutions to the problems of the Muslims including the creation of a Commission (the Commission on National Integration) which would work eventually toward the integration of the Muslims into the national body politic.

The Report of the House Special Committee contains important first-hand information on the problems of the Muslims *circa* 1954 and should prove valuable to scholars, policy-makers, and planners.

Another important document on the Muslims is the *Report on the Problems of Philippine Cultural Minorities*<sup>6</sup> which was undertaken by the Senate Committee on National Minorities from October 15, 1962 to January 15, 1963. According to the Report, there are five broad classes of problems confronting the members of the Cultural Minorities, namely, (1) land problems, (2) education, (3) livelihood, (4) health, and (5) transportation. On the basis of the Committee's findings, recommendations were presented which called either for legislation or for administrative action. Like the earlier Report of the House Special Committee to Investigate the Moro Problem, the Senate Report is rich in data and information on the problems of the Muslims in the Philippines.

One of the recommendations presented by the Congress Reports was the establishment of the Mindanao State University. Soon after its creation, its first president, Dr. Antonio Isidro came up with three

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<sup>5</sup> *Report of the House Special Committee to Investigate the Moro Problem* especially with regard to peace and order in Mindanao and Sulu, 3rd Congress, 2nd Session, 1954.

<sup>6</sup> Congress of the Philippines, Senate, *Report on the Problems of Philippine Cultural Minorities*, 1963, pp. 36.

definitive studies on the Muslims in the Philippines. The first of these studies was *Muslim-Christian Integration at the Mindanao State University*.<sup>7</sup> Although the book contains data on the so-called Moro Problem, its emphasis is on the objectives and conditions which brought about the establishment of the Mindanao State University, to serve "as a government instrument for social change". Aside from a narration of the different courses which Mindanao State University offers, the book also highlights certain programs, both academic and non-academic, which were intended primarily for the purpose of achieving integration among the Muslim and Christian populace of the Minsupala region. In brief, the book *Muslim-Christian Integration at the Mindanao State University*, is a valuable piece of literature on the different strategies which an educational institution or a government entity may use in its attempts at integration and, ultimately in achieving unity in diversity.

Another book, *Muslim Philippines*,<sup>8</sup> which actually is a reprint of the first chapter of the book *Muslim-Christian Integration at the Mindanao State University*, emphasizes the importance of understanding the so-called Muslim Problem. In this book, the editors, Dr. Antonio Isidro and Dr. Mamitua Saber tried to trace the historical development of the Muslims in the Philippines, their society and culture, government and politics, economy, health and medical problems and education. It is the contention of the editors that understanding and assisting the Muslim Filipinos is important in the context of developments in Southeast Asia where the Muslims are a majority. They also believe that it is possible to achieve unity in diversity *vis-a-vis* the Muslim-Christian relationship.

A third important book from the Mindanao State University staff is *The Moro Problem: An Approach Through Education*.<sup>9</sup> The book describes the sad state of public education in the Minsupala region, particularly in the Muslim areas as compared with education in Luzon and the Visayas. As a consequence of the unhappy educational situation in the Muslim region, the people continue to lag behind their Christian brothers. Dr. Isidro comes up with convincing sta-

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<sup>7</sup> Antonio Isidro, *Muslim-Christian Integration at the Mindanao State University* (Marawi City: MSU University Research Senter, 1968), pp. 455.

<sup>8</sup> Antonio Isidro and Mamitua Saber, (eds.) *Muslim Philippines*, (Marawi City: MSU Research Center, 1968), pp. 108.

<sup>9</sup> Antonio Isidro, *The Moro Problem: An Approach Through Education* (Manila: Rangel and Sons, 1968), pp. 141.



tistics on the percentage of drop-outs, the retention rate, quality of teachers, and other factors to prove his point. A highlight of the book is his proposal for a system of education which would not only improve the present system of education in the Muslim areas but also assure its relevance to Muslim needs, goals, and aspirations. This proposal also contains the scope and cost of the project which amounts to one million pesos. It is the opinion of Dr. Isidro that the solution to the so-called Moro Problem lies in education.

A highly provocative book on the Muslims is Alunan Glang's *Muslim Secession or Integration?*<sup>10</sup> which came out at a time when certain segments of the Muslim population in Mindanao had started talking of an Independence Movement. In the words of the author,

Here, in the Philippines, the Muslim Filipino was born — and here, will he die. It is this country which has witnessed the pain and glory of his struggles — as he wrote down with his blood the meaning of his existence, and nurtured it to life with his tears. His story echoes through the centuries with the cry of an unvanquished spirit seeking to root down his identity in the beautiful land that gave him birth — and if here he saw the nights, it is here, just as well, where he knows the brightness of the day.<sup>11</sup>

It is the thesis of this book that under the present conditions in the Philippines (pre-martial law days) the Muslim Filipino is faced with the choice of either seceding from the country or being integrated into the mainstream of Philippine life. He proposes, therefore the institution of a "Federal Republic which allows the development of the cultures of the Muslims and harmonizes and coordinates with the rest of the nation for the formation of a truly Filipino image and identity."<sup>12</sup>

Jainal D. Rasul, a Muslim-Filipino lawyer from Sulu and a scion of the local ruling families, has written a book entitled *The Philippine Muslims: Struggle for Identity*.<sup>13</sup> Starting with the introduction of Islam, the book traces in great detail the history of Muslims in the Philippines. A genealogical enumeration of the different Sulu and Maguindanao rulers presumably on the basis of tarsilas which have come to the author's attention, was made. As a narration and description of the Muslim situation from the point of view

<sup>10</sup> Alunan C. Galang, *Muslim Secession or Integration?* (Quezon City; R. P. Garcia Publishing Co., 1969), pp. 122.

<sup>11</sup> *Ibid.*, p. iii.

<sup>12</sup> *Ibid.*, p. 90.

<sup>13</sup> Jainal D. Rasul, *The Philippine Muslims: Struggle for Identity* (Manila: Nueva Era Press, Inc., 1970), pp. 149.

of a Muslim, the book is quite interesting and worthy of a scholar's serious perusal. Unintentionally, however, the author has made the book a sort of an apologia for his people.

The book of Rasul is a brave attempt of a Muslim scholar to interpret his people's history and culture in the light of his being an active participant and member of that history and culture. It is also an important chronicle of historical events in which the Muslims were significant participants and it is in this context that Rasul's book should be viewed.

A more recent and significant book is Cesar Adib Majul's *Muslims in the Philippines*.<sup>14</sup> In the Preface, the author wrote:

A better understanding of the Muslim peoples in the Philippines requires a knowledge not only of the nature of the impact of Islam on their social transformation and early political development but also of the circumstances and manner by which their early history became a part of that wider entity, the Malaysian world which was progressively becoming Islamized. xxx The history of the Muslims in the Philippine Archipelago shows how the arrival of the Spaniards hereabouts and that of other European powers in nearby areas so isolated them from other Muslims that they were forced to fully mobilize and depend more, at times almost solely, on their own resources to preserve their way of life.<sup>15</sup>

Majul's book fulfills a long felt need for a basis for further inquiry and subsequent elucidation on a vital aspect of Philippine history. A greater appreciation of the concept and implications of a pluralistic society is a must for future generations of Filipinos, who will have to view the historical and cultural forces that were at play in the Muslim South as part and parcel of the nation's heritage.

The book also displaces much of the vacuum in the scholar's cylinder of organized historical data on the Muslims, of whose past Najeeb Saleeby's accounts on Maguindanao and Sulu had practically been the sole authoritative source. It is part of Majul's thesis that the Islamization of Sulu and Maguindanao went through the same process, only in miniature, as that which prevailed in all parts of the world regarding expansion and subsequent colonialism and imperialism: commerce followed by religion, then politicalization. Thus is the foothold gained, developed and strengthened.

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<sup>14</sup> Cesar Adib Majul, *Muslims in the Philippines* (Quezon City; University of the Philippines Press, 1973), pp. 392.

<sup>15</sup> *Ibid.*, p. vii.

Because the book is basically a historical work, Majul leaves the question of the future of the Muslims in the Philippines unanswered. It is clear, however, that the Majul's book has uncovered for many, the dominant features of Muslim history and culture that must be taken into account by programs of development and integration in Muslim Mindanao.

A basic study on the interplay between traditional government among the Muslims and Western-type constitutional government may be gleaned from a monograph written by Teresita V. Benitez entitled *The Politics of Marawi*<sup>16</sup> which was based on a master's thesis. The monograph constitutes a pioneering study on modern political institutions and traditional governments. In the words of Dr. Ruben Santos-Cuyugan,

Proceeding along the "community power approach" it (the monograph) scrutinizes the record of the city's political process and examines the nature and structure of power in Marawi. However, it also focusses attention on the interplay of modern and traditional political norms and institutions. It presents findings which support two conclusions: x x x that those who hold power and make decisions for the government of Marawi do so by virtue of legally constituted authority x x x and that the people who elect them, cast their votes on considerations other than their own interests.<sup>17</sup>

The author contends that there is a monolithic power structure in Marawi which brings about the subordinate role the population plays in government management and decision-making. Under this situation, therefore, there exist no significant and effective groups. Ultimately, the power of the political elite is reinforced.

An important work on the transition from a traditional to a legal authority system is Dr. Mamitua Saber's doctoral dissertation.<sup>18</sup> This dissertation examines the passing of tradition through a focus upon change in the authority system, which is an important part of the network of social relations. It is also concerned with the replacement of traditional system by governmental forms imposed or impressed by larger, controlling, and essentially outside agents which is the situation in many small societies and tribal groups today. Saber's work is important in the sense that by analyzing the various factors

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<sup>16</sup> Teresita V. Benitez, *The Politics of Marawi* (Quezon City: University of the Philippines Press, 1969), pp. 67.

<sup>17</sup> *Ibid.*, p. v.

<sup>18</sup> Mamitua Saber, *The Transition From A Traditional To a Legal Authority System: A Philippine Case* (Kansas; University of Kansas, 1967), pp. 212.

which interact as a result of the transition from a traditional to a legal system it becomes possible to draw the appropriate development plans and programs necessary for planned change.

Nooh H. Indin, a Tausug educator, did a study on the Tausugs for his master's degree entitled *The Tausugs: A Study of Their Religious Heritage*.<sup>19</sup> In this study, the author attempted to provide background information on the Tausugs of Sulu particularly their customs, traditions and practices, to clarify misconceptions about the Muslims, and to offer possible solutions to the problems of education of the Muslims in the Philippines. The author also intended his study as an instrument for better understanding and cooperation between and among Muslims and Christians in the Philippines.

Juanito A. Bruno, another Tausug educator, undertook a study of the Tausug for his doctoral dissertation entitled *The Social World of the Tausug*.<sup>20</sup> The study is intended to show how to improve the quality of Tausug life through education. It includes an exhaustive analysis of the problems of the Tausug and pertinent proposals for preventive and remedial measures seldom found in critical documents of public interest. The author believes that "now, not tomorrow, is the time to articulate and press for desirable educational improvements because the educational system is in the process of reorganization and reorientation."<sup>21</sup>

Another academic study of the Suluanos was undertaken by Anne Lindsey Reber for her Master's degree at Cornell University entitled *The Sulu World in the Eighteenth and Early Nineteenth Centuries: A Historiographical Problem in British Writings on Malay Piracy*.<sup>22</sup> Briefly, this study explains and analyzes the so-called Raffles' theories of the origins of piracy as these are related to the Sulu sultanate during the eighteenth and early nineteenth centuries. It also describes Sulu's policy, commerce, and neighborhood relations. Its value lies in its description of the state of affairs in the Sulu sultanate during the

<sup>19</sup> Nooh H. Indin, *The Tausugs: A Study Of Their Religious Heritage*, Unpublished Master's Thesis, (National Teachers College, Manila, 1960), pp. 120.

<sup>20</sup> Juanito A. Bruno, *The Social World of the Tausug* (Manila: Centro Escolar University Research and Development Center, 1973), pp. 189.

<sup>21</sup> *Ibid.*, p. xiii.

<sup>22</sup> Anne Lindsey Reber, *The Sulu World in the Eighteenth and Early Nineteenth Centuries: A Historiographical Problem in British Writings on Malay Piracy*, Unpublished Master's Thesis, Cornell University, 1966, pp. 316.

eighteenth and early nineteenth centuries. It is a critical analysis of how the foreigners' particular biases show in their chronicle of events, especially historical accounts.

*The Muslim Armed Struggle in the Philippines*<sup>23</sup> is the title of a study undertaken by Samuel Kong Tan for his doctoral degree at the Syracuse University. The paper explores the historical factors and forces which have brought about continued armed Muslim struggle against the Spaniards, against the Americans, and more recently against the Philippine government itself. The author also attempts to describe and analyze the various armed struggles the Muslims put up over a period of several years including the Kamlon Uprising in Sulu and related events in Cotabato and Lanao. This study is a valuable guide to the problem of armed struggles put up by the Muslims against their "enemies".

Dauday Ayo Tago, a Muslim from Lanao del Sur, undertook a study entitled *Problems of Muslim and Chinese Minorities in the Philippines*,<sup>24</sup> for his master's degree in political science at the Cairo University, Arab Republic of Egypt. Tago believes that the "Muslim and Chinese minorities in the Philippines . . . like other minorities everywhere . . . are entitled to and should demand safeguards for their protection and development."<sup>25</sup> Tago's study focuses on the need for the government to come up with substantial and workable reforms for its Muslim and Chinese minorities so that the sense of belongingness may be developed among them.

Another study on the educational problems of the Muslims in the Philippines was done by Abdullah T. Madale for his doctoral dissertation at the Al Azhar University, Cairo, Arab Republic of Egypt. The study entitled *Proposal for a System of Education for the Muslims in the Philippines*<sup>26</sup> attempts to discover the reasons behind the failure of the Philippine educational system in the Muslim areas by examining the curriculum, teacher-training, administrative and supervisory program and physical facilities of existing schools in selected Mindanao and Sulu communities.

<sup>23</sup> Samuel Kong Tan, *The Muslim Armed Struggle in the Philippines*, Unpublished Doctoral Dissertation, Syracuse University, 1973.

<sup>24</sup> Dauday A. Tago, *Problems of Muslim and Chinese Minorities in the Philippines*, Unpublished Master's Thesis, Cairo University, 1970, pp. 138.

<sup>25</sup> *Ibid.*, p. 133.

<sup>26</sup> Abdullah T. Madale, *Proposal for a System of Education for the Muslims in the Philippines*, Unpublished dissertation, Al Azhar University, Cairo, Arab Republic of Egypt, 1974, pp. 203

The study of Madale is particularly significant in that it proposes a new solution to the perennial problems of Muslims in the Philippines. He contends that it is only through education that permanent frontiers in Mindanao and Sulu can be established. Madale's proposal, however, does not imply establishment of a separate system of education for the Muslims but rather a complementary and supplementary educational program which would be relevant to the needs, problems, and aspirations of the Muslims in the Philippines.

A study on the Muslims conducted by a team of experts under the auspices of the Filipinas Foundation, a private, non-profit, non-religious organization, is *An Anatomy of Philippine Muslim Affairs*.<sup>27</sup> The study traces the history of the various Muslim groups in the Philippines, the development of their traditional government, Muslim-Christian relationship, agents of change and barriers to integration, and prospects of their participation in the economic development of Mindanao.

Another study on ethnic relations which has relevance to the problems of the Muslims was conducted under the auspices of the Boy Scouts of the Philippines, Committee on National Solidarity on the occasion of the Golden Jubilee of Philippine Scouting. Entitled *Two Minority Groups in Philippine Society*,<sup>28</sup> the study is intended as a response to the awareness of the growing need for the Filipino to understand himself and his social environment. It has four principal goals, namely (1) to examine the attitudes of the different ethnic groups toward one another and identify problems relevant to majority-minority ethnic relations, (2) to provide a better understanding of the ethnic Chinese, (3) to lay the groundwork for a general and intensive in-depth study on ethnic relations and attitudes, and (4) to recommend some lines of action that may be undertaken to promote national unity. This study is very rich in data and information on ethnic relations particularly between Muslims and non-Muslims. Its findings on ethnic relations and attitudes are highly interesting and revealing because they show how the Muslims look at their Christian brothers and vice versa. Although the study suffers from certain

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<sup>27</sup> *An Anatomy of Philippine Muslim Affairs: A Study in Depth on Muslim Affairs in the Philippines* (Rizal: Filipinas Foundation, Inc., 1971).

<sup>28</sup> *Two Minority Groups in Philippine Society: A Study on Ethnic Relations*, Boy Scouts of the Philippines, Committee on National Solidarity, Manila, 1973, pp. 345.

biases it is indeed useful in the understanding of Muslim and Christian relations.

Other important documentary materials on the Muslims are the numerous reports, mostly annually, of various government entities or commissions whose sphere of responsibility include the Muslims in Mindanao and Sulu. The following is a listing of these reports and a brief description of what each contains:

1. *Report of the United States Philippine Commission to the Secretary of War*, December, 1901. This report deals with the Bureau of Non-Christian Tribes created to conduct a systematic investigation of the non-Christian tribes, define the limits of their territories, their number and social organization, their languages, beliefs, manners, customs and traditions in order to bring about their advancement in civilization and material progress for their ultimate integration into the body politic.

2. *Report of the United States Philippine Commission to the Secretary of War*, 1903. This report contains data and information on the creation of the Moro province composed of Sulu, Cotabato, Lanao, Davao and Zamboanga and the creation of the Council composed of the Governor, the Secretary, the Treasurer, the Superintendent of Schools and the provincial engineer who were all appointed by the Governor-General.

3. *Report of the Philippine Commission to the Secretary of War*, July 1, 1913 to December 31, 1914. This report contains information on the abolition of the Moro Province and the subsequent creation of the Department of Mindanao and Sulu comprising the provinces of Sulu, Lanao, Cotabato, Zamboanga, Davao, Agusan and Bukidnon, with its headquarters at Dansalan (now Marawi City). The administrative body was composed of the governor, treasurer, secretary, attorney and one delegate who were all appointed by the Governor-General with the approval of the Philippine Commission.

4. *Revised Administrative Code of the Philippines*<sup>29</sup> with amendments up to September 10, 1955. Sections 701-705 of this Code which was approved on March 10, 1917 constitutes the organic law of the Bureau of Non-Christian Tribes.

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<sup>29</sup> *Revised Administrative Code of the Philippines* with amendments up to September 10, 1955 (Bureau of Printing, Manila, 1958). For data on the Muslims, please see Chapter 28, Bureau of Non-Christian Tribes, pp. 340-341.

5. *Report of the Governor General of the Philippine Islands to the Secretary of War*,<sup>30</sup> January 1, 1917 to December 31, 1917. This Report contains information on the special duties and purposes of the Bureau of Non-Christian Tribes.

The reports of the Philippine Commission are also excellent sources of materials about the Muslims in the Philippines. A particular report<sup>31</sup> contains information on the Moro Province, specifically its peace and order situation and administration. Other reports of the said Commission, when available, are rich sources of first-hand information on Muslim affairs during the American regime and up to the establishment of the Philippine Commonwealth.

A significant monograph on possible constitutional reforms for the solution of the problems of the Muslims is that of Atty. Michael Mastura, a delegate to the 1971 constitutional convention from Cotabato. Entitled *The Moro Problem: An Approach Through Constitutional Reforms*,<sup>32</sup> the monograph tackles four important aspects of the so-called Moro Problem, namely, political structure, economic security, Muslim institutions, and the economic development of Mindanao. Atty. Mastura holds that while the problems of the Muslims are many and complicated, it is still possible to solve them through constitutional reforms. He concludes:

Hopefully, the Muslims look forward to a definition of their role in the new constitution. Political representation is looked upon as a matter of right. Partial demonstration of their share in the sovereign power is to guarantee them seats in the government. A schedule of national minorities and their corresponding seats according to their population is in order.<sup>33</sup>

In the mind of Atty. Mastura, the Commission of National Integration should be replaced by a representative agency through which all the demands for the collective needs of the Muslims may be submitted to the national government. He also desires changes in the educational system, an array of guarantees in the constitution for minority right, and finally increased economic power for the Muslims.

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<sup>30</sup> This Report and others submitted by the Philippine Commission contain first-hand information about the Muslims. Usually each Report covers most if not all the Departments in the government.

<sup>31</sup> For more detail, please see *Philippine Commission Report, 1910; Philippine Commission Report, 1911, Philippine Commission Report, 1900-1903*.

<sup>32</sup> Michael Mastura, *The Moro Problem: An Approach Through Constitutional Reforms* (Manila: 1971 Constitutional Convention Press, 1971), pp. 80.

<sup>33</sup> *Ibid.*, p. 87.



Another worthwhile monograph is Mamintal A. Tamano's *Needed: A Total Commitment*<sup>34</sup> which contains the author's compilation of his writings particularly on the problem of national integration. According to Tamano, the problem of integrating the Muslims into the mainstream of Philippine national life requires not a partial but a total commitment as well as a conscious and deliberate effort from all sectors of Philippine society and all branches of our government. The book also attempts to thresh out the *raison de etre* of the present crisis in Mindanao.

A historical study on the Islamization of the Philippines, the coming of the Spaniards and the Americans and the century-old battle which the Muslim Filipinos waged in order to reassert their sovereignty and preserve their religion, culture, and society was written by D.J.M. Tate. Entitled *The Making of Modern Asia*,<sup>35</sup> the book is a rich introduction to the history of modern Southeast Asia for students at the pre-University level and beyond, as well as for the general reader. It is also a valuable source of information on the history of Islamization in Southeast Asia including Indonesia, Malaysia, Singapore, and the Philippines.

The first volume tells the story of the coming of the Western powers and how they asserted their presence in Southeast Asia which resulted in their virtual control of the said region. It is a political story dating back to the arrival of the Portuguese pioneers and culminating with the last struggles of the old states of Southeast Asia for their independence.

What makes the said book different from other history books in the Philippines is that the historical events and their implications to the Islamization of the Philippines are treated as objective historical happenings which need to be understood in the context of the meeting of two opposing forces, each one intent on subjugating the other. The book views Islamization in the Philippines as an integral part of the Islamization of Southeast Asia and not as an isolated historical phenomenon. It also considers the struggles of the sultanates of Sulu and Maguindanao against the Spaniards as a conscious and integral part of the regional struggles of the traditional rulers of the various

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<sup>34</sup> Mamintal A. Tamano, *Needed: A Total Commitment* (Manila: CNI, 1968), pp. 53.

<sup>35</sup> D. J. M. Tate, *The Making of Modern Southeast Asia* (New York: Oxford University Press, 1971), Vol. 1, the European Conquest, pp. 582.

Asian countries against Western colonizers. It is the contention of the book that the spread of Islam in Southeast Asia was partly be attributed to the role it played in the politics of the area. This role was significantly increased at the beginning of the sixteenth century and thereafter with the appearance of the Europeans on the scene.<sup>36</sup>

A book on the influence of Spanish culture on Philippine indigenous culture may be found in John L. Phelan's book *The Hispanization of the Philippines*.<sup>37</sup> In his book, Phelan traces the contact between indigenous Philippine society and Spanish culture which he terms "hispanization". He also touches briefly on what he calls the Philippinization of Spanish Catholicism or the influence of indigenous Philippine society and culture on Catholicism.

According to Phelan's views, the Spanish government envisaged a radical transformation of native Philippine society in the religious, political and economic aspects. The importances of Phelan's book lies in its attempts to determine the nature of the Spanish programs and projects in the Philippines and their effects on the country and its people.

A valuable guide to the history of the Philippines, *vis-a-vis* its developments is found in the book *The Philippines*<sup>38</sup> by Joseph Halston Hayden. The book traces the historical development of the Filipino people including the development of their governmental institutions from pre-Spanish days up to independence. It also touches on the educational programs for the Filipinos, problems of the commonwealth government and external relations with countries like China, Japan, and the United States.

Recently, a number of definitive work on the question of majority-minority relations in Southeast Asia have surfaced as a result probably of current developments in the area. One of these books is Virginia Thompson and Richard Adloff's *Minority Problems in Southeast Asia*.<sup>39</sup> This book deals with the various minorities in Southeast Asia like the Chinese, the Indians, indigenous minorities, Buddhists,

<sup>36</sup> *Ibid.*, p. 34.

<sup>37</sup> John L. Phelan, *The Hispanization of the Philippines: Spanish Aims and Filipino Responses* (Madison: University of Wisconsin, 1959).

<sup>38</sup> Joseph R. Hayden, *The Philippines* (New York: MacMillan Co., 1955), pp. 984.

<sup>39</sup> Virginia Thompson and Richard Adloff, *Minority Problems in Southeast Asia* (California: Stanford University Press, 1955), pp. 385.

and Christian minorities, their impact on the present and future of these said countries. The authors, in undertaking this pioneering study, focus on the Chinese and the Indians in Southeast Asia because of the important role that they are playing at present. Other minority groups have also been included. The authors look at their study as an eye-opener to the problem of minorities in Southeast Asia which is now fast becoming serious.

The book is a very timely contribution to the limited literature available on the minorities in Southeast Asia. Aside from being a guide to the student of political science in understanding the minority phenomenon in the area, it may also help policy-makers draw up programs for these people.

*Philippine Nationalism*<sup>40</sup> is another book worth reading because of its lengthy and scholarly treatment of the historical development of nationalism. Mahajani traces the development of Philippine nationalism from the Spanish period up to the Japanese period. She says that "Filipino nationalism leaders who helped shape the history of one period were themselves largely the products of the history of the previous period."<sup>41</sup> This, to her, constitutes what she calls one of the elements of continuity which has not been explored in the study of Filipino nationalism.

The book is a valuable contribution to the understanding of Philippine history, of Asian nationalism as a whole, and of the colonial policies of the three ruling powers. The author argues that perhaps Philippine nationalism which has now started to attack "colonialism" is beginning to mature. She says, however, that although the chronological pattern of Philippine nationalism differs from that of other Asian nationalism movements, it has all along possessed most, if not all, of the common characteristics of Asian nationalism.

*The Filipino in the Seventies: An Ecumenical Perspective*<sup>42</sup> is an inter-denominational effort to picture the Filipino in the current decade from the point of view of theologians, social scientists as well as laymen. Containing a number of essays, the book considers such topics

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<sup>40</sup> Usha Mahajani, *Philippine Nationalism: External Challenge and Filipino Response* (Queensland: University of Queensland Press, 1971), pp. 530.

<sup>41</sup> *Ibid.*, p. 58.

<sup>42</sup> Vitaliano Gorospe and Richard Deats, (eds.) *The Filipino in the Seventies: An Ecumenical Perspective* (Quezon City: New Day Publishers, 1973), pp. 425.

as the search for national and individual self-identity; the major social issues of the seventies, including urbanization, the population problem, physical environment, and the overwhelming problems of economic development; the situation of the minorities in the Philippines, and the mission of the Christian churches in promoting social justice.

The book is highly interesting and affords the reader an insight into what the Filipino in the current decade looks like, i.e., what he thinks, what he believes in, what he does, etc. An important section of the book considers the minorities in the Philippines such as the Chinese, the Muslims and others. Although the book is largely influenced by Catholic and Protestant writers, it, nevertheless, is informative, challenging, and beneficial because it deals with issues and subjects which are contemporary to the present Philippine scene.

*A Short History of the Philippines*,<sup>43</sup> is a historian's account of the "turbulent past and the uneasy present of an emerging nation". The author describes his subject, the Filipino as

. . . a mixture of races, of East and West, although he is descended from the Malay. Centuries of contact with the countries of Asia and almost four hundred years of domination of Western Powers have made the Filipino an Asian in Western garb. Outwardly, he is the most Westernized Asian but at heart he is still an Asian. He has traits that show curious contradictions which foreigners are apt to misunderstand. His basic philosophy is the folkloric *bahala na* which, loosely translated, is equivalent to the English "come what may". It is a way of life that is animated by a sense of fatalism . . . Thus he faces disaster or tragedy with equanimity. He appears indifferent in the face of graft and corruption. He appears impassive in the face of personal misfortune.<sup>44</sup>

The book as a historical account is very comprehensive. It begins with the pre-colonial period and ends with postwar nationalism. Fortunately, this history book has deviated from the usual run of Philippine historical accounts which usually echo the chronicle of Philippine events as seen by Spanish writers. If only for this, the book deserves a place in Philippine history and literature.

There are special reports related to the understanding of the problems of the Muslims in the Philippines which the writer believes should be included in this review of related literature. One of this is

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<sup>43</sup> Teodoro A. Agoncillo, *A Short History of the Philippines* (New York: The New American Library, 1969), pp. 319.

<sup>44</sup> *Ibid.*, foreword.

*The Muslim Referendum Vote: A Mandate with the New Society*<sup>45</sup> which was prepared and submitted by Lininding P. Pangandaman, first Philippine Muslim ambassador to the Royal Kingdom of Saudi Arabia. The study is in the form of a report on the analysis and evaluation of the 1973 referendum votes and remarks sheets covering the provinces of Lanao del Sur, Lanao del Norte, Cotabato, South Cotabato, Sulu, Zamboanga del Sur and Zamboanga del Norte; and the cities of Marawi, Iligan, Cotabato, General Santos, Basilan, Zamboanga, Pagadian, Dipolog, and Dapitan. "The report on the Muslim vote in the last referendum," to quote the writer, is "a mandate that unites the Muslim Filipinos with the New Society."<sup>46</sup> It also briefly describes the Muslim vote, thus crystallizing the aspiration of Muslim Filipinos.

Another report entitled *Project Report on the UP-MSU Executive Development Program for Mindanao-Sulu-Palawan*<sup>47</sup> deals with the plan to institutionalize an executive development program for the Minsupala area. The report consists of two major topics: the results of the survey of the executive development "market" and a formulation of the executive development program which is proposed for implementation. The report contains valuable data and information on the proposed executive development program, particularly how it will affect the development of the Minsupala area.

The author also consulted books written about Southeast Asia and neighboring countries which contain materials about the Philippines particularly the Muslims in the Philippines. A listing of these books follows:

1. Dick Wilson, *Asia Awakes*.<sup>48</sup> This book includes materials on the problems in Jolo between Christians and Muslims. It is also a major new examination of the vast turmoil and changes affecting the peoples of Southeast Asia, sometimes referred to as the cradle of emerging nations. This book, in the words of its author,

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<sup>45</sup> Lininding P. Pangandaman, *The Muslim Referendum Vote: A Mandate with the New Society* (Manila: Commission on Elections, 1973), p. 105.

<sup>46</sup> *Ibid.*, p. i.

<sup>47</sup> Project Report on the *UP-MSU Executive Development Program 1971-1972*. Prepared jointly by a staff from the Mindanao State University and the University of the Philippines and submitted to President Salvador P. Lopez, UP president, and President Mauyag M. Tamano, MSU President, August, 1972.

<sup>48</sup> (New York: The New American Library, 1971).

vividly depicts the huge changes now occurring, the leaders directing them, the political and economic systems being used to carry them out, their successes and failures, and their future prospects. It is essential reading for anyone seeking to understand the world of today — and tomorrow.<sup>49</sup>

2. K. J. Ratnam, *Communalism and the Political Process in Malaya*<sup>50</sup> is an attempt to present, discuss, and analyze the political consequences of communal divisions in the Federation of Malaya. It concentrates on the post-war period when the bulk of the non-Malay population in the country ceased to be transient and became a part of the settled population demanding widely increased political rights and thereby threatening the privileged position of the Malays. The relevance of the book with the subject under study lies in its accurate description and analysis of the problem of communalism as it refers to the relations between majority and minority groups such as in the Philippines. In this regard, therefore, this book will be of benefit to the student of integration in the Philippines.

3. Fred R. von der Mehden, in *Politics of the Developing Nations*,<sup>51</sup> studies and compares politics and political development in emerging nations in Asia. The author believes that the two major problems of these new nations are maintenance of a stable government and the establishment of a unified state. His findings show that of the 84 countries studied, 40 have been victims of successful coups or serious attempts to overthrow the established governments. Fourteen former colonies achieved independence in the period 1945-55; in 11 of these, the government have been either attacked or overthrown by extra-legal forces. The book analyzes some of the problems of political instability and disunity in the new nations. It also contains information on the economic, social, and political heritage of colonialism; the basic problem of national identity as well as forms of alienation and efforts to counter their impact on the developing countries; the present status of political parties, elites and national ideologies and the question of unity and stability.

4. Charles W. Anderson, *et. al.*, *Issues of Political Development*<sup>52</sup> is about three political aspirations that seem to be common to all emerging nations and the problems that the leaders of those states must resolve such as nationalism, cultural pluralism; stability; and

<sup>49</sup> *Ibid.*, p. 1.

<sup>50</sup> (Kuala Lumpur: University of Singapore, 1965).

<sup>51</sup> (New Jersey: Prentice-Hall, Inc., 1964).

<sup>52</sup> (New Jersey: Prentice Hall, Inc., 1967).

development. The authors are of the opinion that the three issues involved are "fundamental ones, for they deal with the establishment, maintenance, and purpose of political life itself".

5. Robert N. Bellah (ed.) *Religion and Progress in Asia*<sup>53</sup> is based on papers presented at a conference on cultural motivations to progress in South and Southeast Asia held in Manila from June 3-8, 1963. The book contains essays which explore the role religions play in the modernization process taking place in the said area. It explores the "modernization of the soul". According to the writers,

Religion, whatever its ultimate orientation, is very much bound up with the totality of the social process and the concreteness of individual existence, especially in Asia where religion still largely shapes the traditional forms of culture.<sup>54</sup>

6. Fred R. von der Mehden's *Religion and Nationalism in Southeast Asia*<sup>55</sup> deals with the interrelation of religion and nationalism. According to the author the birth of nationalism in Asia had a number of causes, including color discrimination, economic oppression and disruption, Western education, Japanese expansion, religion and the development of communications. Three states form the nucleus of this monograph, namely, Burma, Indonesia and the Philippines. The author thinks that Burma and Indonesia are examples of the relationship between religion and nationalism while the Philippines is considered only when its peculiar situation illustrates a specific point.

A good number of scholarly publications including magazine articles have also been consulted. Some of them are the following:

1. *Sulu Studies 1*, Coordinated Investigation of Sulu culture, edited by Gerard Rixhon.<sup>56</sup> This publication, which comes out regularly, is undertaken by the research staff of the Notre Dame of Jolo College. This particular issue contains studies made on Sulu in a span of ten years, and includes descriptions of Tausug policy and the Sulu sultanate, the setting of vocal music, housebuilding, reciprocity in Samal marriage. It has also a selected list of recent works on Sulu, folk literature collection, and an article on Mullung, a Tausug storyteller.

The Coordinated Investigation of Sulu Culture is the research arm of the Notre Dame of Jolo College.

It conducts research on the culture and history of the people living in the area formerly covered by the sultanate of Sulu

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<sup>53</sup> (New York: The Free Press, 1965).

<sup>54</sup> *Ibid.*, p. ix.

<sup>55</sup> (Wisconsin: The University of Wisconsin Press, 1963).

<sup>56</sup> (Jolo: Notre Dame of Sulu).

and coordinate with visiting scholars doing fieldwork in the Province of Sulu.

It makes available to researchers a small library of books, articles, microfilms and microcards on Sulu and adjacent areas along with a collection of recent reference books in the various social sciences.<sup>57</sup>

2. *Sulu Studies 2*. This is the second issue of the above stated publication from the research arm of the Notre Dame of Jolo College. This issue contains reports of researches made on Sulu art, classification of Tausug verbs, Tausug orthography, an archaeological approach to ethnic diversity in Zamboanga and Sulu, folk tales, the Parang Sabil of Abdulla and Putli Isara in Spanish times (a Tausug ballad), Abunnawas, a Samal trickster, and a selection of Tausug riddles and proverbs.

3. Samuel K. Tan's "Sulu Under American Military Rule: 1899-1913,"<sup>58</sup> is intended to recreate a new perspective in Muslim history. It deals with Sulu under American military administration from 1899-1913. The study gives a background on the American rule, the Bates Treaty, armed disturbances, political and educational reforms and development, socio-economic reforms and progress and other related matters. In the writing of this research work the author used available American materials as well as other information gleaned from newspapers like the *Manila Times* and the *Mindanao Herald*.

4. Aprodicio A. Laquian's "The Political Integration of Muslim Filipinos,"<sup>59</sup> explores the problem of political integration as it affects national development. It looks at the problem both at the level of the local community and at the national level. The article is very interesting reading because of the materials it provides on the Muslims *vis-a-vis* their integration and the insight it gives on the political development of these people.

5. *Journal on National Integration*, edited by Alice H. Reyes<sup>60</sup> contains interesting articles written by leading Muslim scholars and writers on such topics as Muslim higher education in medieval times, the Muslim social organization, Palawan social organization, Muslim Filipinos in unity within diversity, and national integration as an antidote to separatism.

<sup>57</sup> *Ibid.*, p. 1.

<sup>58</sup> *Philippine Social Sciences and Humanities Review*, Vol. XXXII, No. 1, (March, 1967).

<sup>59</sup> *Philippine Journal of Public Administration*, Vol. XIII, No. 4, (October, 1969), pp. 357-380.

<sup>60</sup> Vol. II, No. 1, (1969).



6. Cesar Adib Majul's "Theories of the Introduction and Expansion of Islam in Malaysia,"<sup>61</sup> deals with the nature of the introduction and expansion of Islam in the Philippines, especially in the southern islands, namely, the Sulu archipelago and Mindanao. Majul, in this article, discusses several theories on the spread of Islam in Malaysia such as the trade theory, the missionary theory, the Sufi influence, the political theory, and the crusader's theory.

7. Robert B. Fox's "A Consideration of Theories Concerning Possible Affiliations of Mindanao Cultures with Borneo, the Celebes, and other Regions of the Philippines,"<sup>62</sup> is another important article on the possible affiliations of the cultures in Mindanao with those in neighboring countries like Borneo, the Celebes, and other regions in the Philippines. The theories presented are backed up by historical documents and archaeological findings.

8. Alice H. Reyes and Artemio S. Rodriguez, (eds.) *Journal on National Integration*.<sup>63</sup> This first publication of the Commission on National Integration contains interesting articles on integration and how it affects other aspects of Philippine society such as planned change, mass media, education, and related topics. There is also an article on the oral literature of Philippine minority groups.

9. Cesar Adib Majul's "Cultural and Religious Responses to Development and Social Change,"<sup>64</sup> deals with the changes which take place in a society, particularly with Muslim society, as a result of development and social change. The author describes how Islam as a religion and a way of life responds to change and development using Muslim students in Manila as example of the manifestations of these changes.

10. *Solidarity*,<sup>65</sup> contains two important articles dealing with the problems of the Muslims in the Philippines. One of these articles is Robert D. McAmis' "Muslim Filipinos in the 1970's." According to McAmis, the prospects for the Muslims at the beginning of the

<sup>61</sup> *Silliman Journal*, Vol. XI, No. 4 (October-December, 1964).

<sup>62</sup> *Philippine Sociological Review*, Vol. V, No. 1 (January, 1957), pp. 2-11.

<sup>63</sup> (Manila: Bureau of Printing, 1968).

<sup>64</sup> *The Diliman Review*, Vol. XVIII, No. 1, (January, 1970).

<sup>65</sup> Vol. VIII, No. 6, (December, 1973). Other articles of the *Solidarity* which contains materials on the Muslims in the Philippines may be found in the following issues: Vol. 4, No. 3 (March, 1969) pp. 1-34; Vol. VII, No. 4 (April, 1972), pp. 6-42; and Vol. VII, No. 1 (January, 1972), pp. 3-6.

1970's were good although these were shattered by the uprising in Marawi City. In a sense, the article is a Christian's way of looking at the Muslim problem. The other article written by Mamintal A. Tamano is entitled "How to Solve the Muslim Problem Without Bullets." Tamano is of the belief that the Muslim Problem can be solved by determined and well-planned government programs and projects which the author enumerates in great detail.

11. *Philippines Quarterly*.<sup>66</sup> is a special issue devoted to the Muslims in the Philippines. It contains articles written by a number of Muslim scholars on such topics as the story of the Filipino Muslims, the Muslim Problem, response to challenge, encounter of two cultures, reconstruction and development program, Muslim art, and other relevant articles. Briefly, the issue presents the government's views on the problems of the Muslims in the Philippines and what it is doing to solve these problems. There are articles by Cesar Adib Majul, Dr. Carlos P. Romulo, Secretary of Defense Juan Ponce Enrile, and Ambassador Leon Ma. Guerrero. The issue is valuable to the researcher because it gives him an insight into what leading government policy-makers think of the problems of the Muslims. Another significant article is Executive Secretary Alejandro Melchor's "Reconstruction and Development Program for Southern Philippines".

Other magazines which the author has had a chance to read are:

1. *Archipelago, The International Magazine of the Philippines*.<sup>67</sup> (This publication of the Bureau of National and Foreign Information, Department of Public Information, contains two articles of interest to Muslim scholars or scholars on Muslims. These are: Cesar Adib Majul's "The Sultan of Sulu: Some Prerogatives of Allah's Shadow on Earth," and Julian E. Dacanay's "What is the Sari-Manok?")

2. *New Philippines*.<sup>68</sup> This fortnightly publication of the National Media Production Center contains news items on Minister's Sahkaf's visit to the Philippines, Philippine-Libyan relations, and an interesting article by Secretary Alejandro Melchor on "It's not a jihad, but RAD that is going full-blast in Mindanao." The issue will be of interest to students of Muslim problems in the Philippines because of the government programs discussed therein.

<sup>66</sup> Vol. 5, No. 3, (September, 1973).

<sup>67</sup> Vol. 1, No. 2, (February, 1974).

<sup>68</sup> Vol. V, (January, 1974).

3. *Salam*.<sup>69</sup> This is the first issue of this bi-lingual magazine (English and Arabic) published monthly by the Philippine Muslim Information Center. In this issue there are articles on Islam's arrival in the Philippines ahead of Christianity, Philippine-Arab Relations, and Philippine foreign policy reorientation, as well as policy statements on Mindanao. There are also newsworthy articles on President Marcos, Mrs. Imelda Romualdez Marcos, the Mindanao State University's King Faisal Institute of Islamic and Arabic Studies, and the establishment of the Philippine Amanah Bank.

4. *Salam*, Vol. 1, No. 2.<sup>70</sup> This second issue contains significant articles on the royal sultanate of Sulu, the majority-minority situation in Southeast Asia, codification of Philippine Muslim laws, a special report from the Middle East and the vision of a New Society by Sultan Kudarat. The issue also contains the approval of Muslim holidays by President Ferdinand E. Marcos.

5. *Far Eastern Economic Review*, May 14, 1973 contains an article "Spectre of Jihad" written by Brian Phelan which describes in detail the Cotabato encounters between Muslim and government forces.

6. *Far Eastern Economic Review*, January 14, 1974 contains an article "Love Goes Down With the Sun," by Bernard Wideman. It again describes the Cotabato situation as seen by the writer based on interviews with the people of the troubled community.

7. *Impact*, international fortnightly, Vol. 3, No. 1,<sup>71</sup> contains an article entitled "Marcos' Little Known Holy War". Briefly the article tries to shed more light on the problems of the Muslims in the Philippines.

Certain government reports which have been made in the last two years are also relevant to this study. They are:

1. *Report on the Reconstruction and Development Program for Mindanao* prepared by the Presidential Task Force for the Reconstruction and Development of Mindanao. This report contains proposed programs, on-going projects, and completed programs for the development of Muslim Mindanao and includes types of development projects envisioned by the government. Special attention is

<sup>69</sup> Vol. 1, No. 1, (March, 1974).

<sup>70</sup> (June, 1974).

<sup>71</sup> (May 25 - June 7, 1973).

focused on the need for the development of the human individual and along this line, projects such as the codification of Muslim laws in the Philippines, cultural and information program, cultural community centers, the Maharlika housing project have been launched. The special projects discussed are the Sama-Sama and the Philippine Amanah Bank. Special mention is also made of government projects for the reconstruction and development of Jolo which was recently burned.

2. *Proposed Draft of the Administration of Muslim Law Code of 1974* prepared by the Research staff for the codification of Philippine Muslim Laws, Presidential Task Force for the Reconstruction and Development of Mindanao and Sulu and submitted on April 4, 1974. This Report is an exhaustive study on the proposed code of Muslim laws in the Philippines.

A few publications in Arabic which have a bearing on the subject of this study are:

1. Shaik Ahmed Basher, *Taarikh al Islam fi al Philippine* (History of Islam in the Philippines).<sup>72</sup> This is a historical treatment of Islamization in the Philippines.

2. *Al Islam Fi Al Shark el Akea* (Islam in the Far East), *Wusuluh, wa Intisharuh wa Wakioh* (Arrival, Spread and Foundation) is a translation by Dr. Nabil Sobby el Tawil<sup>73</sup> of Majul's article on the theories of the introduction and expansion of Islam in Malaysia which appeared earlier in the *Silliman Journal* (Vol. XI, No. 4 (October-December, 1964).

3. Mohammed Tewfil Oweida's *Al Ilawat al Islamia al Masihia* (Islamic Christian Relationship),<sup>74</sup> is a speech delivered by His Excellency Dr. Mohammed Tewfil Oweida before students, faculty and staff of the Mindanao State University and Muslims of the Lanao and neighboring provinces during his visit to the Philippines in 1970 to inaugurate the organization of the Supreme Council for Islamic Affairs in the Philippines. The same speech has been translated into Maranaw and English and published both in Cairo and in Manila. This paper is a timely treatise on the need for understanding between and among Muslims and Christians in the Philippines.

<sup>72</sup> Cairo: Medanni Publication, 1384 H. (1964) A.D.

<sup>73</sup> (Lebanon, Betalarabia, 1966).

<sup>74</sup> (Manila: U.A.R. Embassy, 1970).

4. Mustapha Momen's *Azrae Malysia al Philippine* (The Islamization of the Philippines),<sup>75</sup> is an attempt to describe and analyze important events leading to the Islamization of the Philippines, the "deflowering" of the Muslims as a result of centuries of war with foreign colonial powers, and current Muslim-Christian confrontations in Mindanao. This paper is supposedly largely based on interviews with Muslim Filipinos who have the opportunity to visit the Middle East countries.

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<sup>75</sup> (Libya: Dar al Fath, 1392 (A.H.), 1972 (A.D.).