

ISLAMIC RESURGENCE ON MINDANAO: AN OVERVIEW

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This paper is an attempt to dissect the contemporary Islamic resurgence on Mindanao, examining its Islamic foundations and historical roots and exploring its observable manifestations. While the title of this paper suggests that the presentation is limited to Mindanao, I wish to emphasize two significant points. First, that the reaffirmation of Islam on Mindanao, not only as a political force to reckon with but also a source of solutions to socio-economic ills, carries with it a concomitant Islamic revitalization and reassertion in all Muslim communities in the Philippines. Second, that this Islamic reawakening is part and parcel of the global Islamic movement.

We have to note that Islam is a comprehensive ideology and a dynamic system encompassing all spheres of human existence. It connotes a constant and unceasing striving for the discovery of the truth and the attainment of justice, righteousness and peace. Given this dynamic spirit of Islam, resurgence, revitalization, reassertion, reawakening and struggle are normative and necessary in Muslim society.

This dynamism of Islam rests in the fountainhead of the Islamic creed. This is known as *tawhid* which is the attestation that there is not deity worthy of servitude, surrender and worship except Allah (swt). This attestation of faith consists of a negation and an affirmation: negation of serving no other deity and affirmation that Allah (swt) alone is the only object of submission and obedience. Thus, in Islam, *tawhid*, as the

cornerstone of faith, is not only a concept but also a process of liberation from enslavement to any other master, real or imagined.

As the term suggests, *tawhid* signifies the importance of striving in the way of Allah (swt) so that a community of believers committed and dedicated to the establishment of Allah's kingdom on earth may be formed. This community (*ummah*) is not limited by race and nationality and not bounded by language and culture. When an individual accepts the oneness of Allah (swt) as the foundation of his faith and belief and joins the community of believers in its struggle in the way of Allah (swt), enjoining what is right and forbidding what is wrong, he becomes a member of the *ummah*.

In the Holy Qur'an, Allah addresses the Islamic community (*ummah islamiyah*) to the effect:

You are indeed the best community that has ever been brought forth for (the good of) mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allah!¹

And thus have We willed you to be a community of the middle way, so that (with your lives) you might bear witness before all mankind, and that the Messenger might bear witness to it before you.²

Hence, it appears from the foregoing statements that Islamic resurgence is a natural phenomenon and that it is a normal-outcome of the process of *tawhid*. For it is through this process that man endeavors to attune his words, acts, ways and lifestyle with the will of Allah, recognizing no authority except Allah's authority and accepting no guidance except Allah's guidance.³

Islamic Resurgence: Its Meaning and Characteristics

If the process of *tawhid* implies struggle in the way of Allah (*jihad fi sabilillah*) for the total liberation of man then, as earlier stated, resurgence is a natural resultant effect of that struggle. In vogue today are terms which all pinpoint to the recent trend in the Muslim world such as *resurgence*, *revivalism*, *reassertion*, *renaissance*, *renewal*, *revitalization*, *reaffirmation*, *fundamentalism* and *militancy*. All these terms suggest one thing and that is: a movement towards accepting Islam as the vital remedy and necessary solution to man's multifarious problems. They all convey and present two connotations, one negative and another positive. The first represents the feeling of dejection and dissatisfaction with which secularism and secular ideologies of nationalism, capitalism and socialism have entangled, lured and deceived the Muslim world. The second signifies the growing interest and concern to struggle for the implementation of Islam as an all-embracing system encompassing all spheres of life.⁴

The Meaning of Resurgence

Dr. Chandra Muzaffar, a leading Malaysian sociologist, defines Islamic resurgence in the following words:

Islamic resurgence is a description of the endeavor to re-establish Islamic values, Islamic practices, Islamic institutions, Islamic laws, indeed Islam in its entirety, in the lives of Muslims everywhere. It is an attempt to recreate an Islamic ethos, an Islamic social order, at the vortex of which is the Islamic human being, guided by the Qur'an and the Sunnah.⁵

Resurgence, then is not only an attempt but a constant striving and an incessant struggle towards the recreation of the Islamic society that was established and nurtured by the Holy Prophet Muhammad (peace be upon him) and his venerable Companions at Medina. That society is one where Islamic laws

are enforced, Islamic values are upheld, Islamic institutions are operationalized and Islamic practices are performed.

Islamic resurgence denotes a general urge in the global Islamic *ummah* to carve out a new future and to seek a place of honor and respect in the world. It is a movement for change that cannot be described in organizational stereotypes, though it can only be felt and its manifestations seen and observed.⁶

The use of the term resurgence is the most appropriate according to Muzaffar because of several reasons.⁷ Firstly, it conveys that Islam is becoming important again as the term resurgence means "rising again." Secondly, it suggests a phenomenon which had happened before. And thirdly, it embodies the notion of a challenge and even a threat to those who adhere to other world-views.

When we say that Islam is becoming important again, we do not mean to say that there was such a period of time when Islam lost its grandeur and glory, its importance and vitality in elevating the status of the Muslims to a high pedestal. What is meant here is that there was a time when the Muslims deviated from the path of Islam, ignoring its primacy and distinction over all other systems. Such period created an era of decadence and deterioration among the Muslims which made them the subjects of foreign powers that invaded and colonized them. Resurgence, then, is a reaction to that phenomenon. Moreover, it is within the nature of Islam that every time there sets a period of decadence and deterioration, an era of reform and revivalism follows.

Resurgence also implies a challenge and a threat to those who adhere to other ideologies. This idea may be interpreted either in the local scene or at the international level. Muslim thinkers believe that the reason why Islamic resurgence is eyed by the superpowers with suspicion and apprehension is the fact that if the Muslim world regains its unity and solidarity, it will be a power to reckon with and a threat to the influence currently exercised by these world powers over all other nations. At the local scene, there are Muslim states which hinder the resurgence

of Islam, believing it to be a threat to their power and authority. This may be seen in the case of Indonesia, Egypt, Syria, Tunisia, and other Muslim nation-states.⁸

Characteristics of Islamic Resurgence

A perusal of the occurrence of Islamic resurgence will show that it has salient features and characteristics which we need to examine in order to have a better understanding of its meaning and significance. These characteristics are articulated in the writings and teachings of the founders and ideologues of Islamic revivalist movements beginning with Ahmad ibn Taymiyah (1260-1327), one of the leading advocates and prominent supporters of a return to the original teachings and practices of early Islam. In a similar vein, Jamaluddin Afghani (1839-1896), Muhammad Abduh (1849-1905), Rashid Redha (1865-1935), Al-Iman al-Shahid Hassan al-Banna (1906-1949), Al-Shahid Sayyid Qutb (1906-1966), Mustafa al-Siba'i (1915-1964), Maulana Abul A'la Maududi (1903-1982), Al-Shahid Dr. Ali Shari'ati (1933-1977) and other Muslim thinkers and reformers expressed and redefined the importance of Islam in the lives of the Muslims and asserted the need to rectify the apparent shortcomings of the Muslim world in the fields of politics, economics and technology by revitalizing and reinterpreting Islam according to present and modern circumstances without necessarily deviating from its original teachings.⁹

These features are the following:

1. Having the eagerness, if not the confidence, in looking at Islam as *al-din* or a comprehensive system of life embracing all aspects of human existence: social, economic, spiritual or religious, political, intellectual and moral. Islam is viewed not only as a religion but as a way of life. In the Holy Qur'an, we read Allah's words to the effect:

Behold! the only *din* (way of life)
acceptable to Allah is al-Islam!¹⁰

For, if one goes in search of a *din* (way of life) other than *al-Islam*, such will never be accepted from him, and in the life to come, he will be among the lost.¹¹

Thus, with this view of Islam, there is no compartmentalization between the temporal and the spiritual, between the legal and the theological.

2. Advocating a return to the Holy Qur'an and the Sunnah (tradition; way of life; mode of conduct) of the Holy Prophet (peace be upon him) as the main and primary sources of law. Concomitant with this advocacy is the assertion that the *shari'ah* (Islamic law), being a divine law, is permanent and immutable and embraces all spheres of law and governs all aspects of life. As the *shari'ah* has its basis in the Holy Qur'an and the Sunnah of the Prophet, the full implementation of the *shari'ah* in all aspects of life can only be possible by revitalizing and reaffirming these two primary sources of law and enforcing them in their holistic form. Any deviation from the said sources of law will alienate further the Muslims from the original teachings of Islam.

As a basis, we read in the Qur'an:

Indeed, Allah bestowed a favor upon the believers when He raised up in their midst a Messenger from among themselves, rehearsing unto them messages, sanctifying them, and instructing them in the Scripture and Wisdom - whereas before that they were in manifest error.¹²

In this Qur'anic verse, it is argued that the mention of *kitab* (Scripture or Book) and *hikmah* (Wisdom) has reference to the Qur'an and the Sunnah, respectively.

3. Revitalizing the concept of *ummah* or a united global Muslim community and identifying Muslim individuals and nations with that universal brotherhood. This community of

believers are not limited by nationality, race, language, culture and social status but are bound and solidified by the ties of faith and belief.¹³ Prophet Muhammad (peace be upon him) likened the Muslims in their having mercy for one another, in their love for one another, and in their kindness for one another, into a single body; when one part of it ails, the entire body ails, as one part calls out to the other parts with sleeplessness and fever.¹⁴

4. Asserting the need to recreate the rule of the *khilāfah* or the era of the righteous caliphs when the whole Muslim world rallied around a single leadership. When the Muslims will be united under a single leadership, this will result in the actualization and realization of making every Muslim a citizen of the Muslim world who does not need a passport or a visa to travel from one Muslim country to another. Side by side with this reestablishment of the *khilāfah* is the necessity of islamizing political institutions in accordance with the Islamic political thought which is based on the notion that sovereignty belongs to Allah alone. As earlier asserted, the attainment of total political liberation in the Muslim world can only materialize if the Muslims uphold and live by the doctrine of *tawhīd*, that is, submitting and surrendering to no other authority except Allah's authority and accepting no other guidance but Allah's guidance.

5. Organizing Islamic movements, organizations and institutions to carry out these activities and plans. The ideas and ideals that are advocated by different Islamic revivalist movements like *al-Ikhwān al-Muslimūn* (Islamic Brotherhood) in Egypt, *Jama'at al-Islami* in the Indo-Pakistan sub-continent, the *Nursi* Movement in Turkey, the *Sanussi* movement in Libya, the *Mahdi* movement in Sudan, the Islamic Revolution in Iran, the *Jihad* in Afghanistan, find renewed and revitalized expressions in the current Islamic movements, institutions and organizations around the globe, all of them characterized by an unceasing struggle to reaffirm the supremacy and vitality of Islam as a universal ideology and as a liberating force.

Resurgence on Mindanao: History, Causes and Manifestations

After examining Islamic resurgence, its meaning and characteristic as a global phenomenon, let us scrutinize its impact and the extent of its influence in Mindanao. In so doing, there is a need to review the historical roots of Islamic reawakening in the Philippines.

Islam on Mindanao Revisited

It is worth noting that the Islamic penetration of Sulu and Mindanao predated the colonial intrusion of European colonialism to the Philippines. As Islam had already shaped the lives of the people of Mindanao and Sulu, the foreign invaders never subjugated them or forced them to submit to the sovereignty of Spain. Furthermore, the islamization process was strengthened by the religious ties and commercial relations forged between Brunei and Sulu and between Ternate and Maguindanao. In the words of Dr. Majul, this relationship generated a "sense of community transcending regional frontiers or dynastic loyalties."¹⁵

During the centuries that Spain had tried tooth and nail to subjugate Mindanao and Sulu, the Bangsamoro remained resolved and determined to repulse that aggression in defense of their freedom, country and faith. For more than three hundred years, bloody and cruel wars were fought but the Muslims stood firm and steadfast and remained unconquered.

With the defeat of Spain in the Spanish-American war of 1898, Mindanao and Sulu, which were never conquered or governed by Spain, were forcibly included in the territories ceded by Spain to the United States. Again, the Muslims of Mindanao and Sulu were not ready to submit and bow down to another foreign imperialist. They fought and asserted their freedom and faith in the face of a well-trained and better-equipped American army. When the American occupation government changed its policy of pacification by force with a policy of attraction, some Moro traditional leaders were lured to

this trap which gave the U.S. invading force a firmer grasp and control over Mindanao and Sulu.¹⁶

In 1935, when the United States of America granted the Philippines a ten-year preparatory period for independence, the popular sentiment among the Muslims was that because they were a separate and distinct nation, they must not be included in the Philippine republic. Led by Hadji Abdulhamid Bogabong, Muslim leaders petitioned the government regarding this by asserting that Islam must not be curtailed or changed in anyway, that the practices, traditions and customs of the Bangsamoro should not be prohibited, and that decisions in accordance with the *kitab* (i.e., Muslim law) should not be set aside by Christian officials.

When Philippine independence was finally declared in 1946, the Philippine government inherited the "Moro Problem" which had tried the strength and drained the resources of past regimes. Yet, no preferential attention or high priority was seriously considered to solve that problem. In fact, there was a failure to address and define that problem in more concrete and definite terms.

Indeed, the "Moro Problem" is deeper than what has been written and said. It is the problem of failing to see and understand the Bangsamoro in its true and full perspective as a people with distinct beliefs, customs and traditions. It is the problem of forcing them to think and feel in a manner antipathetic to their faith and culture: of imposing upon them alien laws in lieu of and without due regard to the ones they have jealously guarded and zealously defended against foreign invasion for centuries. It is not only the problem of of a vain attempt to understand the Muslims, but in actual sense, *it is the failure to comprehend Islam*, that complete, comprehensive and all-embracing system of life upon whose hinges revolve the religious beliefs, moral values, intellectual and educational aspirations, social and cultural traits, political institutions, and economic endeavors of the Bangsamoro; of *miscalculating the*

*depth and breadth of the influence of Islam upon their thoughts, values and lives, individually and socially.*¹⁷

Causes of Islamic Resurgence on Mindanao

As shown above, we can rightly assume that Islamic reawakening on Mindanao is a continuation of the unceasing struggle of the Bangsamoro people to defend their faith and freedom and to preserve their customary heritage. Having been forcibly included in the Philippine nation, the Muslims were expecting a special, if not a fair treatment from the national government. However, when the government, beginning from the American regime and the Commonwealth period up to the early decades of the Republic, failed to recognize the political institutions of the Muslims, denying traditional sultans and datus their role in society, there was strong dissatisfaction on the part of the Muslims.¹⁸

Likewise, the failure of the government to address the social problems and underdevelopment in Muslim areas resulted in the Muslims' mistrust of and alienation from the government. This was further aggravated by the influx of settlers in Mindanao, causing the Muslims to become minorities in their own communities, the concomitant grabbing of Muslim ancestral lands, the massacre of innocent Muslims like the Jabidah; Tacub and Manili killings, the organization of the Ilaga (rats), and the portrayal of the Muslims in the Philippines as savages, pirates and uncivilized people. All these had contributed to a realization by the Muslims that as a distinct people, they have to reassert their identity and strive for their rights, freedom and faith. Added to these is their consternation over some, if not most, of their own leaders who connived in their socio-economic exploitations.

Islamic resurgence on Mindanao may be further viewed at another angle, which is the identification of the Bangsamoro as part and parcel of the universal community of Muslims, the *ummah islamiyah*, whose oneness and unity surmounts the

obstacles of national, racial, cultural and linguistic differences. This Muslim identity provides them with a feeling of distinctiveness from the Christian majority and gives them the vigor and vitality to stand firm and resolved in defence of their rights and dignity as a people.¹⁹

With the coming of Muslim preachers and teachers from other Muslim countries, there developed among the Muslims in the Philippines a deeper awareness and a more concrete grasp of the teachings of Islam. This growing Islamic consciousness was further augmented by the experience that some of them got while performing *hajj* (pilgrimage) to the Holy City of Makkah. Moreover, in the last several decades, beginning with the post-war years, a considerable number of Muslim youth have been flocking to and earning degrees in various Islamic disciplines from Islamic universities in Muslim countries, especially in the Middle East, which as a result has been promoting a better and clearer understanding of Islam.

Manifestations of Islamic Resurgence on Mindanao

As earlier pointed out, resurgence has become a common trend in Muslim communities the world over, the Muslims on Mindanao (and in the whole of the country) not excepted. Among the evident signs of Islamic reawakening that are manifestly observable are the following:²⁰

1. Performance of Religious Obligations

A visit to the local mosques will show that there is a tremendous increase in the number of people participating in the daily congregational prayers. People of all ages are now eagerly joining religious discussions, study groups, seminars and *da'wah* activities. There are also attempts to organize *zakat* (religious tax) collecting groups to ensure the proper distribution of *zakat* to the poor and indigent Muslims. Programs on fasting during Ramadhan and on *hajj* before the month of pilgrimage are also initiated by different religious and civic groups so as to create

a better understanding of these obligations. Along with these are the increase in the number of mosques and the growth of different religious activities designed to strengthen the understanding of Islam.

2. Concern for Islamic Education

Beginning in 1873, there was an increase in the number of *madaris* (singular, *madrasah*) or Islamic/Arabic schools. This increase was made possible by the increase in the number of pupils enrolling the *madrasah* and the return to the Philippines of graduates from Middle East universities who are paid as teachers and preachers by concerned Islamic organizations and institutions in the Muslim world. Along with this increase in the number of *madaris* were the organizations and sponsorship of seminars, adult education classes, youth camps, assemblies, Qur'anic study circles and the like.

In the same manner, there is a tremendous increase in the number of professionals who are becoming interested in the learning and understanding of Islam and who are concerned with implementing Islamic practices and values in their lives. Influential in this new trend of thinking among the western or secular educated professionals are the works and writings of noted Muslim reformers and scholars like Al-Shahid Hassan al-Banna, Al-Shahid Sayyid Qutb, Maulana Abul A'la Maududi, Al-Shahid Ali Shari'ati, Al-Shahid Ismail al-Faruqi, Muhammad Qutb, Abul Hassan Ali Nadwi, Abdul Qader Awdah, Muhammad Hamidullah, Hammudah Abdul 'Ati and many others. The translation of the meaning of the Qur'an into the English language by Allama Abdullah Yusuf Ali has greatly helped professionals in the understanding of the meaning of the Qur'an.

Related with this is the increasing concern for the integration and inclusion of Islamic and Arabic studies courses in the curriculum of the public school system. Even at the tertiary level, we can consider the offering of Islamic studies courses in the University of the Philippines and the Mindanao

State University system as a manifestation of the concern and interest for a better understanding of Islam.

Another manifestation of the concern for learning and understanding Islam is the publication of Islamic literature in the local dialects and the circulation of several community papers containing articles and writeups on Islam such as the *Philippine Muslim Times*, the *Krisblade*, the *Tagotao*, the *Lake Lanao Time* and others. Likewise, other media of communication like the one-way and the two-way radios, television and the like are employed in disseminating information about Islam. Thus, a number of radio stations in the different cities in Mindanao have "Islamic Hour" programs sponsored by different groups and organizations where discussions about Islam and the Muslims are aired.

3. *Adoption of Islamic Mode of Dress*

An examination of the present mode of clothing among the Muslims shows a growing interest in the adoption of styles in vogue in Muslim countries. Among the women, there is now an increasing adoption of the *hijab* or the covering of all parts of the body except the eyes. The least that we can see is that a great number of women using the *kombong* or *telekung*, a specially designed headcover which extends to the shoulders and the chest. Use of the *kabaya* or black garb is also becoming popular among Muslim women. Among the men, there is the imitation of the Indian/Pakistani dress, the use of the Arab mode of clothing and the adoption of the *bajo melayu*. More and more boys and adults are confidently wearing turbans aside from wearing those foreign-designed Muslim clothing to show their identity as Muslims. Again, this physical manifestation of Islamic consciousness is another sign of the resurgence.

4. *Patterning of Lifestyles with the Qur'an and the Sunnah*

Another manifestation of Islamic reawakening is the current trend of patterning ones lifestyle with the Qur'an and

the Sunnah. Part of that is the mode of dressing we have stated above. Another example of this growing consciousness is the case of wedding invitation cards where we often read that the marriage will be solemnized "in accordance with Islamic rites." Other manifestations of this are the growth of Islamic organizations, establishment of business ventures named "Islamic," and the increasing change of attitude among the young in the choice of a life-partner. Nowadays, young Muslims tend to favor a partner who is a practicing Muslim rather than a care-free "modern" guy who is a drug addict or a drunkard.

5. Growing Concern for the Application of the Shari'ah

With the codification and signing into law of the Code of Muslim Personal Laws and the subsequent creation of the Shari'ah Courts, the offering of Shari'ah subjects in the College of Law and the offering of a bachelor's degree in Shari'ah and a masteral program in Muslim Personal Laws at the King Faisal Center for Islamic and Arabic Studies, there is now a growing concern for the implementation and the application of the Islamic law. Added to it is the growing number of people passing the Special Shari'ah Bar examinations given by the Supreme Court of the Philippines. As a result, there is now an increasing number of people who prefer to bring their cases before the Shari'ah Courts.

6. Increasing Interest in Da'wah Work

Another evident sign of Islamic resurgence is the increase in the number of people interested in disseminating the pristine truth of Islam. The *Jama'at Tabligh* has some of its members who are performing propagation (*da'wah*) work for three days, ten days, forty days, or four months in different places. Some of them are even travelling to as far as India, Pakistan, Bangladesh and Malaysia to perform the duty of calling people to the path of Allah. Aside from the *Tabligh* group, there are also other organizations, institutions and groups who invite others to Islam and carry the task of bringing Islam not only to Muslims but also to non-Muslims. As a result, there is now a growing number of

self-realized Muslims.²¹ These are people who were originally believers of other creeds but who, after a thorough study of Islam, accept it to be the path towards Allah.

Organized *da'wah* activities in non-Muslim places not only in Mindanao but also in the whole of the Philippines was first done by the *Subbanul Muslimeen Tabligh al-Alam*, better known as *SM Tabligh*. This youth group has contributed a lot in bringing Islam to non-Muslim areas since the early 1970's.

7. *Growing Number of Self-Realized Muslims*

As a result of *da'wah* activities, we have stated earlier that there is an increasing number of people who are entering the folds of Islam and joining the universal brotherhood of Muslims. These self-realized Muslims are mostly intellectuals who are convinced of the truth of Islam either through interactions with *da'wah* workers or through a thorough appreciation and in-depth study of Islamic teachings. Some of these men and women were at first engrossed with inborn biases and prejudices against Islam and the Muslims. However, with sincerity and open-mindedness they later realized that Islam remains the only answer to their religious, spiritual and moral doubts and problems. Some of these brothers in faith were able to participate in International Islamic trainings, camps and assemblies and are now very active in *Da'wah* activities. Through them, there is now a greater chance of making Islam understood in the rest of the country. Thus, they are helping a lot in dispensing and shedding off the biases and prejudices against Islam and the Muslims developed through the centuries as a result of colonial rule.

8. *Participation of the 'Ulama in Politics*

The participation of the *'ulama* (religious leaders) in the political process of election is another clear manifestation of Islamic reawakening. In the past, for an *'alim* (plural, *'ulama*) to join a political election as a candidate was something abhorred. However, in recent years, there seems to be a change of attitude

among the *'ulama*. Seeing that the Muslim areas have been left behind in development, the *'ulama* felt that there is an urgent necessity to wrest away the political power from the traditional political dynasties who, for a number of years since the commonwealth period, have failed to institute reform, change and development in Muslim Mindanao. The attempt failed in some areas where the traditional politicians have a hold on the people's decisions. However, in some places, like Marawi City and other areas of Lanao del Sur, there is an indication that the people have expressed their trust and confidence in the *'ulama* candidates for local elections.

9. Call for Electoral Reforms

As popularly known, the conduct of elections in parts of the Muslim areas is oftenly characterized by massive vote-buying and cheating to the extent that to bid for an elected office, one must have the three "g's," namely, gold, guns and goons. When the *'ulama* participated in the elections through their political party, the OMPPIA, facing those three "g's" with the other three greater "G's," namely, God, goodwill and gallantry, there was some success in convincing the electorate that reforming the electoral process was indeed a necessity. As a result, there are now organized groups who are advocating electoral reforms. Among these are the RULER (Ranao United Leaders for Electoral Reforms) and the IMERGE (Islamic Movement for Electoral Reform for Good Government).

10. *The Jihād for an Islamic State*

One of the clearest indications and most evident manifestations of Islamic resurgence in the Philippines is the current armed struggle against the government. Began in the early seventies, the movement for a separate and independent Muslim state may be considered as a continuation of the Bangsamoro struggle against foreign oppression. Although in recent years, there have been created divergent views among the Moro National Liberation Front, the Moro Islamic Liberation Front and the MNLFF-Reformist, the struggle either for an

independent Moro nation or for an autonomous region in Muslim Mindanao, connotes a vivid and clear evidence of resurgent Islam in the Philippines.²²

Conclusion

Islamic resurgence is a world phenomenon, the Muslims in this country not excepted. As such, it manifests the dynamic spirit of Islam. To the Muslims, striving in the way of Allah is a religious duty that merits Allah's pleasure. Hence, drawing wisdom from the Qur'an, the present reawakening of the Muslims the world over is a natural and normal happening. It is but a struggle towards the upholding of *tawhid* as the cornerstone of faith. Thus, we conclude this short paper with the following Qur'anic injunction to the effect:

Allah has promised those of you who believed and do righteous deeds that, of a certainty, He will cause them to accede to power on earth, even as He caused (some of) those who lived before them to accede to it; and that, of a certainty, He will firmly establish for them the *din* (way of life) which He has been pleased to bestow on them; and that, of a certainty, He will cause their erstwhile state of fear to be replaced by a sense of security--(seeing that) they worship Me (alone), not ascribing divine powers to aught beside Me.

But all who, after (having understood) this, choose to deny the truth--it is they, they who are truly in-iquitous.²³

NOTES

- 1 *Al-Qur'an*, Surah Al-Imran 3:111.
- 2 *Al-Qur'an*, Surah al-Baqarah 2:143.
- 3 Muhammad Nejatullah Siddiqi, "Tawhid: The Concept and the Process," in Kurshid Ahmad and Zafar Ishag Ansari, eds., *Islamic Perspective: Studies in Honour of Sayyid Abul A'la Mawdudi* (Leicester: The Islamic Foundation, 1979), p.17
- 4 Kurshid Ahmad, "The Nature of Islamic Resurgence," *Background Readings for the Third Asean Forum for Social Scientists* (Manila: UP-Institute of Islamic Studies, 1989) p.
- 5 Chandra Muzaffar, *Islamic Resurgence in Malaysia* (Petaling Jaya: Penerbit Fajar Bakti Sdn. Bhd., 1987), p. 2.
- 6 Ahmad, *op. cit.*
- 7 Muzaffar, *op. cit.*
- 8 Examples of studies regarding suppression and repression of Islamic resurgent movements are: *Indonesia: Muslims on Trial*, published by TAPOL (the Indonesian Human Rights Campaign), (London: TAPOL, 1987); Umar Faruq Abdullah, *The Islamic Struggle in Syria* (Berkeley: Mizan Press, 1983); Tareq Y. Ismael and Jacqueline S. Ismael, *Government and Politics in Islam* (London: Frances Printers, 1985); Yusuf Qaradawi, *Islamic Awakening Between Rejection and Extremism* (Virginia: The International Institute of Islamic Thought, 1981).
- 9 See Tareq Y. Ismael, et. al., *ibid.*
- 10 *Al-Qur'an*, Surah Al-Imran 3:19.
- 11 *Al-Qur'an*, Surah Al-Imran 3:85.

- ¹² *Al-Qur'an*, Surah Al-Imran 3:164.
- ¹³ See *Al-Qur'an* Surah al-Hujurat 49:10.
- ¹⁴ *Al Hadith* (statement) of the Prophet (peace be upon him) quoted in Abdulrahman Azzam, *The Eternal Message of Muhammad* (London: Quarter Books 1979), p. 79.
- ¹⁵ Cesar Adib Majul, "The Muslims in the Philippines: An Historical Perspective" in Peter G. Gowing, et. al., ed., *The Muslim Filipinos: Their History, Society and Contemporary Problems* (Manila: Solidaridad Publishing House, 1974), pp. 4-5.
- ¹⁶ Abdulrasad Asani, "The Bangsamoro People: A Nation in Travail," *Institute of Muslim Minority Affairs Journal*, King Abdulziz University, Vol. VI, No. 2. July 1985 (pp. 295-312) p. 301.
- ¹⁷ Hamid Aminoddin Barra, *The Code of Muslim Personal Laws: A Study of Islamic Law in the Philippines* (Marawi City: MSU-King Faisal Center/College of Law, 1988), p.3.
- ¹⁸ See Peter G. Gowing, *Muslim Filipinos: Heritage and Horizon* (Quezon City: New Day Publishers. 1979), pp.55-56.
- ¹⁹ See Majul, op. cit., pp. 1-2.
- ²⁰ See Hamid Aminoddin Barra, "Islamic Resurgence in the Philippines," *Mindanao Islamic Journal*, II, No. 1, (January-December 1989), 101-115.
- ²¹ The common term used for these Muslims is *convert*. However, this writer prefers the term *self-realized Muslims* because the process of accepting Islam and entering the folds of the Islamic universal brotherhood through conviction is *self-realization*. This means realizing one's relationship with the Supreme Being, submitting to none but Him.

22 A detailed study of the armed struggle against the government is Cesar Adib Majul's *The Contemporary Muslim Movement in the Philippines* (Berkeley: Mizan Press, 1985).

23 *Al-Qur'an*, Surah al-Nur 24:55.