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Islam-Surrender to God

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Islam—Surrender to God

THOMAS J. O'SHAUGHNESSY

RISE OF ISLAM

MUHAMMAD's *career*. When Muhammad was born in Mecca in 570 A.D., the hot dusty mountain-ringed town was still a main station on a trade route already ancient in the time of Christ. From 'Aden, on the shores of the Indian Ocean on Arabia's southern coast, the spices, silks, and jewels of the Far East were transported by caravan to San'ā, Taif, Mecca, Medina, Petra, and Damascus—and on to the Mediterranean World and the farthest corners of Europe. Mecca's contact with two highly civilized worlds and its possession of a pagan sanctuary which drew pilgrims from all parts of Arabia made its people shrewd and alert and gave them a natural leadership among the Arabs.

Orphaned by the time he was six, Muhammad was brought up by his grandfather and then by his uncle, Abu Tālib.¹ As

¹The earliest biography of Muhammad was composed more than a century after his death by Ibn Ishāq, but it is extant only in a later recension made by Ibn Hishām (+ 834 A.D.). Muslims disagree on Ibn Ishāq's reliability. Al-Wāqidi (+ 822) in his chronicles gives further details of Muhammad's life, apparently from independent sources. Certain European scholars (Caetani and Lammens) are skeptical about most of the biographical tradition incorporated into these works. Hence, apart from the date of the *hijrah* (emigration from Mecca to Medina) and a few other events that can be confirmed from the Koran, details of Muhammad's life must be accepted with reserve. —The revision of Ibn Ishāq's biography was published in 1955 by Guillaume.

he matured he began to be dissatisfied with the polytheism of his countrymen, their crude idol worship, and their custom of burying unwanted infant daughters alive. His repugnance at such practices was probably sharpened by visits made on caravan trips to the more culturally advanced towns of Palestine and Syria. The first of these journeys, tradition relates, Muhammad made with his uncle when he was 12 years old. Besides, some of his acquaintances in Mecca were versed in the traditions of the Jews and Christians, and he himself had met representatives of these faiths at markets and fairs where they used to address the crowds.

When he was about 25, he married Khadījah, a rich widow 15 years his senior who had previously been his employer. The economic independence he now enjoyed gave him leisure to indulge his bent for reflection on eschatological themes common to both Christians and Jews and widely diffused in his surroundings—for example, that there would one day be a final judgment of mankind and a punishment of idolaters by everlasting fire. Muslim tradition tells how he used to visit a cave at the foot of Mount Hira a few miles north of Mecca to meditate on such matters for several days at a time.

In one of these vigils the Archangel Gabriel seemed to stand before him, crying out:

Recite: in the name of thy Lord who created man of a blood clot. Recite, thy Lord is most generous; who taught by the pen, taught man what he know not (Koran 96, 1-5).

Muhammad hurried home in great excitement, torn between doubt and belief. Later he defended the reality of this first vision in the following words:

By the star when it plunges, your comrade does not err nor is he misled nor does he speak out of blind emotion. This is nothing else but a revelation granted him—taught him by one mighty in power, possessed of strength. He balanced himself on the horizon's edge, then approaching, hung two bow lengths away or nearer, then revealed to his servant what he revealed. His heart does not lie concerning the vision. Will you dispute with him about what he saw? (Koran 53, 1-12)

After a period of anxious reflection, Muhammad came to believe that God was using him as a mouthpiece and that the words he spoke half in trance were real revelations. After consulting his relatives and friends, he appeared in the courtyard of the Ka'ba, a shrine which was the center of polytheistic worship in Mecca, to recite in God's name what he believed had been revealed to him. His fellow citizens interrupted him with shouts and mockery, but he came back day after day to recite the verses he had composed. His hearers were especially hostile to his denunciation of the religion of Mecca and the worship of the Ka'ba idols, because it threatened their ancient traditions and the revenues they received from the pilgrims.

This discouraging opposition of the Meccan community lasted for ten years. Finally it was apparent that some of Muhammad's close relatives were becoming disaffected and might be persuaded to consent to his imprisonment or death. He began, then, to look outside Mecca for a place of refuge. The city of Yathrib, 300 miles to the north, was torn by a blood feud between two tribes and was looking for a neutral party strong enough to impose a firm rule on the combatants. In 620, Muhammad held a secret conference with six of its citizens, who agreed to prepare their town for his coming. Two years later, in 622 A.D. (the year 1 of the Islamic calendar), Muhammad with Abu Bakr escaped from unfriendly Mecca and successfully made the *hijrah*, or emigration, to Yathrib. On his arrival he was given dictatorial power over the town, and its name was changed in his honor from Yathrib to Medina, meaning the City (of the Prophet). A little later, in order to supply his followers with arms and money, he led out a small force to waylay a Meccan caravan. War with Mecca was the result.

After several encounters with his former townsmen, Muhammad marched against Mecca with ten thousand men in January, 630. The city offered only token resistance, and Muhammad in his victory became the greatest chief in Arabia. He now made sure of his political ascendancy by unifying the Arab tribes under himself as God's envoy and vicar, ruling from

his adopted city—the Prophet's City, Medina. On his last visit to Mecca, Muslim tradition pictures him as preaching a memorable sermon in which he proclaimed a central fact of the Islamic movement:

O ye men, hearken to my words and take them to heart. Know ye that every Muslim is a brother to every other Muslim and that ye are now one brotherhood.

Three months after this last visit to Mecca, Muhammad died unexpectedly at his home in Medina on June 8, 632 A.D. There were rumors that he had been poisoned by a Jewish woman of his household; but quarreling over his successor soon put an end to finger-pointing. After two days of vehement discussion—during which the body of Muhammad lay unburied in the heat—the Meccans rallied round Abu Bakr and imposed him as first Caliph, or successor, of Muhammad.

Muhammad's character. Was Muhammad really convinced of the divine character of his mission? It is generally agreed that he was sincere during the Meccan period or the first 12 years of his preaching. The Koranic oracles of the Meccan period seem to be those of a man honestly proclaiming the unity of God with such light as he had from an imperfect knowledge of earlier religions. Attempts have been made, for example by Macdonald (1911:72), to explain the inspiration of Muhammad by nervous sickness, but the Koran is not the product of a sick mind. There is too much method in arrangement, too much skill in the use of new materials, and too much opportunism in adapting the revelations to the need of the moment. His sincerity becomes more problematical towards the end of his life.

Was there a change in Muhammad's character after the *hijrah*? Those who think not (Gibb 1962:27-28) believe that Muhammad merely put into practice at Medina what he had held in theory before the emigration from Mecca. Others think (Hitti 1956:116) that there was a change after the *hijrah*. Muhammad, they say, left Mecca as a despised prophet and entered Medina as an honored chief. The seer receded into the background and the practical statesman came to the fore. This seems more likely and is confirmed by the Koran.

Certain events of the Medinian period are a focus of debate. In one instance, Muhammad had the husband of Safiya, a 17 year old Jewess, put to death by torture and married the girl on the same day. In another, he killed 600 Jewish prisoners who were accused of collaborating with his enemies in Mecca. Such deeds as these are sometimes cited (Caetani 1906-26:V, 44; VII, 36) as proof of a cruel and ruthless character. Others view them as extenuated by the times and the environment.

However unacceptable modern men may find such traits, they must acknowledge a better side to Muhammad's character. The personal loyalty he received from his companions was surely the consequence of his moral endowments rather than of his teachings. It must have been such qualities too that prompted the men of Yathrib to invoke his help as arbiter. It is in Muhammad's favor that he never laid claim to supernatural powers but admitted his inability to work miracles. Any credence accorded him, then, was to be given on the basis of the revelation he had so courageously defended as genuine throughout the years of persecution at Mecca. The Koran itself (28, 48) represents the Arabs as complaining that Muhammad performs no prodigies to confirm his teaching:

When We send them true doctrine, they say: Why has he [Muhammad] not been given (signs) like those given to Moses? But did they not deny also what was given to Moses?

And again in another oracle the incredulous Meccans ask,

Why are not miracles from his [Muhammad's] God granted him? Answer [them, O Muhammad]: Miracles are in the power of God alone, but I am just a warner. Is it not enough for them that we have sent you the Koran to recite to them? (Koran 29, 49-50)

Finally, Muhammad claimed no superhuman powers:

Tell [them, Muhammad], I am nothing but a man like yourselves. The only difference is that I have received a revelation that your God is one God (Koran 18, 110).

Muhammad's message: the Koran. Koran means a reading or a recitation. The Jews and Christians of Arabia in Muhammad's time used a similar Aramaic word, *qeryānā*, meaning the solemn recitation of a sacred text. Orthodox Muslims

believe the Koran is identical with a prototype in heaven, and they always introduce a quotation from it with the expression "God has said." It consists of 114 chapters, the longer ones first and the shorter last, and is about four-fifths as long as the Arabic version of the New Testament.

Apparently it was committed to memory by Muhammad's early followers as it came from his own lips and was in a somewhat disordered state when he died. Shortly after taking office, the first Caliph, Abu Bakr, had the scattered fragments collected, and Muhammad's secretary, Zayd Ibn Thābit, was given the task of putting them in order. As we have it today, the Koran on the whole should be considered the authentic and personal work of Muhammad. There is no reason to think it is not.

The content of this book, sacred to all Muslims, is of two types: ethico-legal, which includes civil and criminal laws, ceremonial regulations, and various religious prohibitions, for example, against gambling and the use of wine and pork; the rest of the Koran consists of narratives with a moral lesson. Some of the stories told are Arabian or Christian legends; others come from the New Testament and still others from the Old Testament, especially its first five books.

In the chapters announced at Medina in the last ten years of his life, common themes are denunciation of the Jews and the reassertion of certain Christian doctrines. Here are some examples:

You will find that the people most bitterly opposed to the believers are the Jews and the idol worshippers, and that those most friendly to them are the ones who say: We are Christians. For some of these are priests and monks, and none of them are haughty (Koran 5, 85).

She [the Virgin Mary] said: How shall I have a son when no man has touched me and I have not been wanton? He [the angel Gabriel] said: This is the message of your Lord for you. He has said: This is easy for me (Koran 19, 20-21).

She [the Virgin Mary] preserved her virginity and so we breathed some of Our spirit into her and made her and her son a sign to all the world (Koran 21, 91).

In these chapters too, Muhammad repudiates what he thought were Christian doctrines, for example, tritheism and the divine Sonship carnally regarded. One of these rejections is put into the mouth of Christ Himself in the following passage:

God said: O Jesus, son of Mary, did you say to people: Regard me and my mother as two gods instead of the one true God? Then Jesus answered: God forbid. It is not for me to claim something I have no right to (Koran 5, 116).

Other texts deform Christian statements of belief, for example:

Those are unbelievers who say: God is Christ, the Son of Mary. But Christ himself once said: O sons of Israel, serve God, my Lord and your Lord . . . unbelievers too who say: God is the third of three. But there is no god but one God (Koran 5, 76-7).

He is God, one; God, the eternal. He has not begotten nor is He begotten, and He has no equal (Koran 112, 1-4).

His [God's] is the kingdom of heaven and earth. He has chosen out no son and has no sharer in the kingdom (Koran 25, 2).

THE EVOLUTION OF ISLAM

In the mind of its founder. In Mecca, Muhammad had called himself merely one of those sent by God to warn and admonish his people and had claimed a purely religious function. After his emigration from Mecca and for the remaining ten years of his life, he added to the first function a political one—that of divinely appointed monarch of the state raised by him on the foundation of a common faith. At his arrival in Medina, as has been seen, the situation required him to take charge of civil and military affairs, and he did so while retaining supreme authority in religious matters. In Mecca his oracles had dealt with God and the things of God, but now he invoked them also to regulate civil administration in the new Islamic state.

In the new order of things at Medina, then, it was natural that Muhammad's ardent faith should become a system governing all the activities of its adherents—ritual, dogma, the inheritance of property, the dividing of loot, even weaning,

household manners, and etiquette—all dictated and interpreted by the same authority. In this sense Islamism is truly a totalitarian faith and enters spheres of human life that are the concern of no other contemporary world religion.

Islamism, as it is now, is also a religion claiming universality. At Mecca, Muhammad was satisfied to be the special envoy of God for those Arabs who would accept his message, just as in his conception other peoples had had their prophets and sacred scriptures, and claims to universal recognition are rare. The chapters of the Koran proclaimed at Medina, however, declare war against all "who do not believe in God and the Day of Judgment . . . and do not belong to the true religion [of Islam]" (Koran 9, 29). If they are Jews, Christians, or Sabeans (or Hindus by a later interpretation) they must embrace Islam or else be taxed and humiliated (*ibid.*), but idolators are to embrace Islam or die (Koran 48, 16). In any case all lands must be subjected to Islamic rule. Hence the violent wave of conquest in which religious motives were joined with economic to inspire the last great emigration from desert regions into more fertile lands adjacent. All western Arabia was conquered at the time of Muhammad's death, and within ten years Syria, Iraq, and Egypt were added to the new Islamic Empire. The capture of North Africa enabled the Muslims to land in Spain in 709 A.D., but in 732 their drive into southwestern Europe was turned back 145 miles southwest of Paris.

Historically. Because of the conquering spirit of Islam and the confidence inspired by its victories, and especially because of the unwillingness of Muslims to live under non-Muslim rule, the propagation of Islam for the first four centuries after Muhammad's death was rapid. In accordance with its founder's wish, not so much the Islamic faith as its sphere of influence—God's sphere of influence—was to be extended. Conversions were not made at sword point, in the sense that Christians and Jews were killed for not believing. Moral force, however, was brought to bear, inasmuch as conversions to Islam took place only in territories conquered by Muslims, and there perhaps chiefly because of the condition of inferiority in

which non-Muslims were placed, and because of the humiliations and discrimination which they were obliged to endure.

The early victories of Islam were political rather than religious. Wide-spread adoption of the Islamic faith in Iraq, Persia, and Syria did not take place until 150 to 300 years after the Arab invasion from the desert. In Egypt the greater part of the population was still Christian in the ninth century and became Muslim only in the 13th. Islam may be conceived as spreading out from its source in Arabia in a great wave of three concentric circles, the Arab people making the smallest circle, the Arabic language the next, and the Islamic religion extending farthest.

During the early Islamic conquests, Arabs from Arabia imposed political rule on non-Arabian people: in Syria, Palestine, and Mesopotamia on groups akin to them, but elsewhere on non-'Semites', for example, in Egypt on Copts, in Persia on Iranians, and in North Africa on Berbers. Syria, Palestine, Mesopotamia, and most of North Africa soon adopted Arabic and still speak it, but of today's 450 million Muslims, the majority is Arabic neither in stock nor in language.²

A fourth circle might be added to represent Islamic cultural influence. The Arabs by their conquests imposed Islamism on peoples of several cultures—Semitic, Hellenistic, and Persian—and the content of the new religion provoked a need for adaptation and true creative activity. Many converts in the early centuries of the Islamic era were formed in the traditions of Byzantium and their influence soon appeared in the basilican lines of newly built mosques and in the structure of government. Under the patronage of the caliphs Islam inherited the thought of ancient Greece in translations of Greek scientific and philosophical writings. With the succession of the Abbasid dynasty in 762, elements of Persian literature, art, and

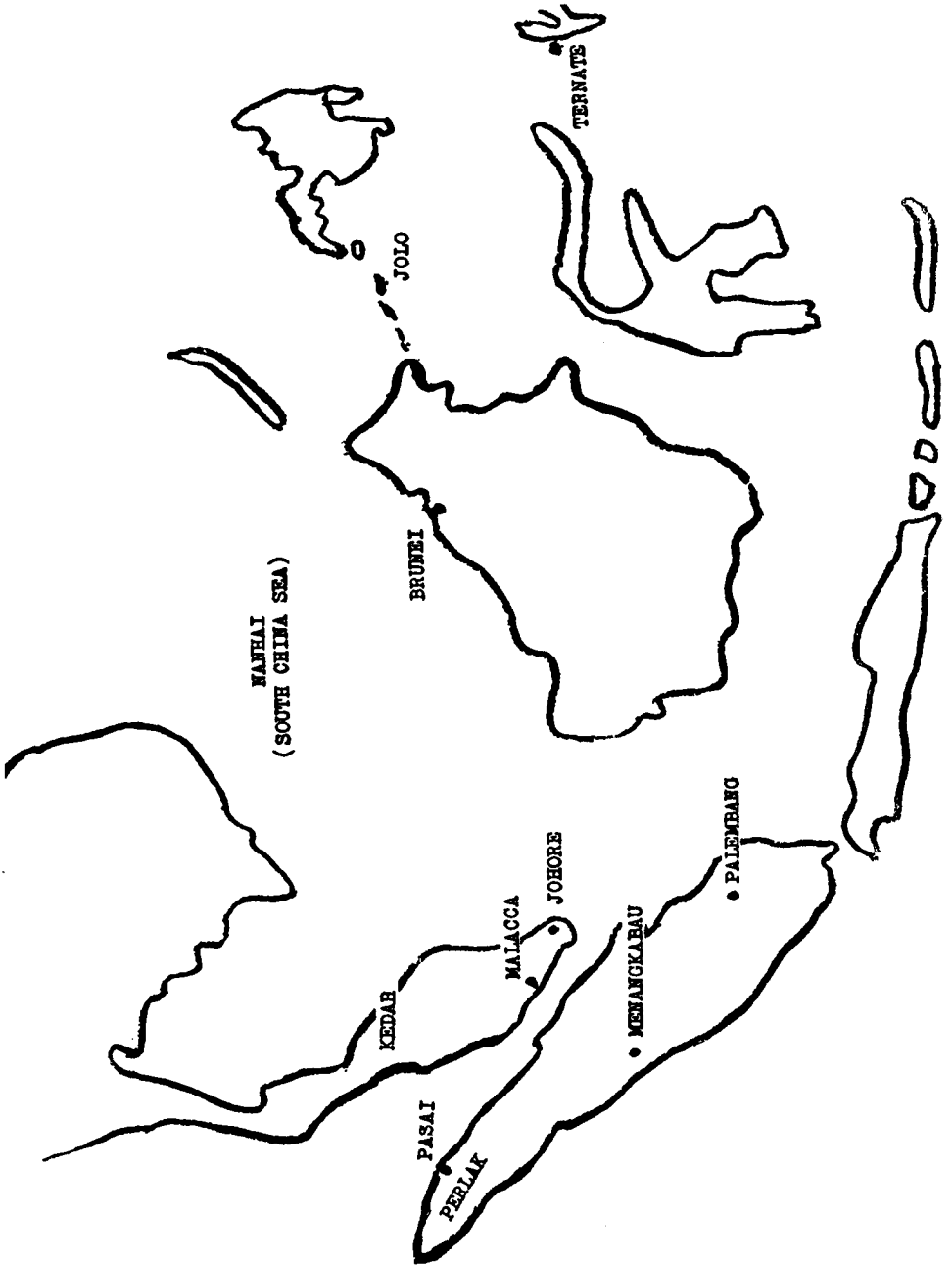
²The following approximate figures indicate some of the larger groups of non-Arab Muslims: Pakistan—88 million; India—50 million; Afghanistan—13 million; Iran—22 million; Turkey—31 million; Indonesia—90 million; Negro Africa—35 million (The World Almanac 1966; Gibb 1962:22).

even religion were incorporated into the Islamic heritage, often independently of Muslim institutions and in revolt against the restrictions of orthodoxy. Evidences of this varied cultural background are found in the literature, architecture, and music of Andalusia and in the vocabulary of European languages, especially Spanish, and to a lesser extent in English. The following are some examples: *admiral, alcohol, alcove, alkali, arsenal, assassin, elixir, lute, magazine, mattress, monsoon, muslin, racquet, sofa, sherbet, syrup, tabby, tamarind, and tariff*. Many Persian and Greek words also entered Europe through the Arabic; e.g., the Persian *bazaar, caravan, jar, and julep*, and the Greek *alchemy, dinar, and talisman*. Words like *algorism, algebra, and cipher* testify to the influence of the Arabs in mathematics. The decimal series, in fact, on which the metric scale of measurement is based, is made possible by the cipher or zero, taught to the Western world by Muslim mathematicians. The many stars and constellations with Arabic names indicate the influence of Islamic culture on astronomy.

PHILIPPINE ISLAM

Arabian contacts with the Far East. According to Chinese records, the Arab traders had a settlement and a counting house in Canton as early as 300 A.D. By the middle of the eighth century the Muslims of Canton had become so numerous that in 758 they were able to sack and burn the city and put to sea with their loot. By the beginning of the ninth century Arab merchants and sailors had begun to control the Nanhai trade, but there is no great number of conversions to Islamism recorded among the rulers or inhabitants of the principalities of Malaysia even by the end of the 12th century. By 1300, however, historians note a gradual swing to Islam. The proselytizing activity responsible for this trend was probably due in part to the fall of Baghdad to the Mongols in 1258, following which many Islamic theologians and ascetics emigrated to neighboring countries as far as India. The effects of their zeal were felt in places in Malaysia where Muslim merchants had already established settlements.

Marco Polo, who was in Perlak, Sumatra, about 1290, made this observation (1875:II, 265) of Sumatra:



The kingdom of Ferlec [Perlak] . . . is so much frequented by the Saracen merchants that they have converted the natives to the Law of Mahommet—I mean the townspeople only, for the hill-people live . . . like beasts . . . And they worship this, that, and the other thing.

Within ten years of Marco Polo's stay in Sumatra, the ruler of Perlak's coastal principality of Pasai had become a Muslim, and, as the place was conveniently located, Pasai soon supplanted Kedah as a port for the Muslim traders. From Pasai, Islam was introduced to Malacca, whose ruler married a Muslim Pasai princess around 1400. From Johore and Malacca (near modern Singapore), Arab traders gradually extended their expeditions, first to Borneo and the Sulu Archipelago and then to the southern coasts of Mindanao.

After the final collapse of the Javanese Empire of Majapahit in the late 15th century, Islamism spread faster, and by 1490 the Muslim states of Magindanao (in Mindanao) and of Sulu (in the chain of islands extending southwest of Zamboanga) had come into being. Sulu was allied with the Brunei Sultanate, based on Borneo; Magindanao, with the Sultanate of Ternate, which extended through the islands of the Molucca Sea to the south.

Ethno-linguistic groupings among Philippine Muslims. In what were the two centers of Philippine Muslim rule in pre-Spanish times, the two largest ethno-linguistic units today are the Taosug of Jolo, Tapul, Siasi, and other islands of the Sulu Archipelago; and the Magindanao of Cotabato Province. Other important Muslim groups are the Samal, found on the coasts of the Zamboanga Peninsula, the islands of Tawi-Tawi, Sibutu, and some other islands south of Jolo, and the Maranao of Lanao and Cotabato Provinces. These four groups, always the largest, today make up 92 per cent of the 1.2 million Muslims of the Philippines. The *tarsilas* or genealogies of Sulu and Magindanao are among the few written records of early migration to the Philippines which still survive. They recount the passage of the Samal from Johore to Sulu and Magindanao and the coming of Baginda, the Muslim Prince of Menangkabau, from Palembang, Sumatra, to Bwansa, the ancient capital of

Sulu. The last of these major immigrations occurred near the end of the 14th century.

Spain's war with Philippine Islam. The Muslims, extending their rule from the kingdoms already established in the south, had begun to occupy strategic coastal points in other parts of the Islands when Magellan led the first Spanish expedition to the Philippines in 1521. By the time Legaspi undertook the conquest of Luzon in 1570, his chief opponents were Muslims under Rajah Soliman. The latter was a Muslim prince from Sulu who, after settling at Manila some years before, had converted a large number of the local population to Islam and established trade relations with Muslim sultanates in Borneo and the southern Philippines.

The Spanish conquest of the Islamic states in the Philippines was inaugurated in 1578 at Jolo by Captain Esteban Rodriguez de Figueroa. There he received the surrender of Pangiran, who claimed sovereignty over Jolo, Tagima, Zamboanga, Kawit, and Tawi-Tawi. In 1596 Figueroa headed an expedition to subjugate the Muslims of Cotabato who were led by Sirongan, Rajah of Bwayan, near modern Dulawan, but he perished in the fighting. Ronquillo, Figueroa's successor, won only a limited victory, and the expedition was soon withdrawn, some of its members being left at the southern tip of the Zamboanga Peninsula. This garrison was strengthened a little later, but the building of a fort at Zamboanga was accomplished only in 1635 by Captain Juan de Chaves with the help of Father Melchor de Vera, the Jesuit architect and mathematician. Two years later Governor Sebastian Hurtado de Corcuera drove Kudrat, Sultan of Cotabato, from his stronghold near the present town of Cotabato and severely wounded him. One of the terms of the peace treaty accepted by the Sultan was freedom for Jesuit missionaries to preach Christianity in his dominions, and in the same year the islands of Mindanao and Jolo were assigned to the Society of Jesus as missionary territory.

In 1638 Corcuera conquered Jolo, rebuilt the fortifications, and established a temporary garrison there. The preaching of Christianity in the dominions of Bungsu, Sultan of Jolo, was

guaranteed in a treaty with Spain concluded in 1646. By the same treaty the Spanish garrison evacuated Jolo, and in 1663, under the threat of invasion by Chinese pirates, it withdrew also from Zamboanga.

To counteract the raids of the Muslims, a Spanish garrison in 1719 again occupied the Fort of Our Lady of Pilar at Zamboanga. During the 56 years of Spain's absence from the south, the Magindanao and Sulu Sultanates had developed from loose confederacies into well centralized governments. Partly for this reason, an attempt by the Jesuit missionaries to resume their work among the Muslims of Magindanao in 1748 was unsuccessful, but they were better received in Jolo by Sultan Alim ud-Din. So liberal indeed was the attitude of this ruler toward the missionaries that the consequent dissatisfaction among his subjects forced him to withdraw, first to Zamboanga and then to Luzon, where he was baptized in 1750. On suspicion of treason he was imprisoned by the Spaniards the following year in Fort Santiago, Manila, and remained there until 1763 when the English, after their conquest of Manila, freed him and reinstated him in Sulu.

By the early 1860's, the steam-driven gunboats of the Spanish navy had ended the raids of the Muslims and made possible a more stable economic and political regime. The final conquest of Jolo by Spanish forces took place in 1870 under Governor Jose Malcampo and was made permanent by the appointment of a military governor and the stationing of a garrison in the city.

America's pacification program. Under the terms of the peace treaty signed by the United States and Spain, American garrisons, beginning in December, 1899, occupied Zamboanga and other strategic points in Mindanao. To bring Sulu under American control, two battalions of the United States Army had already occupied the fortified town of Jolo in May, 1899, replacing the Spanish garrison, and a few months later the Bates Treaty made the Sulu Sultanate an American protectorate. Even after President Roosevelt had issued his proclamation of peace and amnesty on July 4, 1902, the American forces were engaged in costly campaigns against Muslim tribes-

men in Cotabato Valley and against the Taosug on Jolo and nearby islands.

The Sulu Archipelago and the whole of Mindanao, except Surigao and the coastal provinces of Misamis, in June, 1903, were given a special form of organization known as the Moro Province, with its capital at Zamboanga. Until December, 1913, the provincial governor was the commanding general of the American military forces assigned to garrison duty. Since much of the lawlessness prevalent in the Moro Province came from the inhabitants' retention of their firearms, disarmament was decided upon in 1911. Its enforcement allowed free and unguarded travel through this territory. Piracy and smuggling, however, were less easily suppressed.

By 1912 there was felt a need for longer continuity of service than could be supplied by military personnel, and so General Pershing recommended that the next governor of the Moro Province be a civilian. Accordingly, in December, 1913, Frank W. Carpenter became the first civilian governor, and a little later the Moro Province was reorganized as the territorial Department of Mindanao and Sulu. Henceforth the customs and internal revenue that had gone to the treasury of the Moro Province were taken over by the insular government, and larger grants from insular funds were devoted to road building, public health, education, and other services in the newly constituted Department. From 1914 to 1920 great progress was made in the construction of roads, port facilities, and public schools, and in the promotion of public order and public health services. In 1915 the Sultan of Sulu renounced all temporal sovereignty and was recognized by the United States of America as titular spiritual head of the Muslims of Sulu.

The Muslim population long remained suspicious of the educational system organized under American auspices. They more readily accepted the training offered by trade and agricultural schools and were from the beginning appreciative of public health services, the development of the pearl fishing industry, and the establishment of public markets where trading was supervised by the government and carried on under

sanitary conditions. In 1920 the Philippine Legislature abolished the Department of Mindanao and Sulu and placed its provinces directly under the Bureau of Non-Christian Tribes, which had been created in 1916.

TWENTIETH CENTURY ISLAM

Encounter of Islam with modern secularism. Before the First World War, Muslim life differed little from what it had been in the 12th century. But since 1920, for various historical and political reasons, secularism has entered Islamic lands like a flood. Even though most Muslims today can neither read nor write, they can be influenced by the radio, television, and cinema. Moreover, as the rate of literacy rises with the growing demand for education along Western lines, the modern Muslim is becoming more cosmopolitan in his views and more subject to the influence of books, periodicals, and newspapers, and to the lure of modern advertising.

Modernism and secularism have also led to many changes within the Islamic religion itself. In regard to the Shari'ah (Islamic canon law) there has been a progressive modification over the past 60 years. Early in the century its criminal and commercial law had been almost completely set aside throughout the Middle East, and codes based on those of the West had been substituted. This step narrowed the sphere of religious law mainly to matters concerning marriage, personal status, and inheritance. In 1917 the Ottoman Law of Family Rights, to limit polygamy, imposed one of the four interpretations of the Shari'ah admitted by Muslims. Application of this principle of selection eventually produced an eclectic composite of the provisions of the four schools, whereas previously a Muslim had been obliged to follow one school to the exclusion of the other three. The next step was to forbid the Shari'ah courts to apply any of the four legitimate interpretations to certain types of cases—even within the sphere of marriage and the family. Thus a law enacted in Egypt in 1929 allowed no claim of legitimate birth as a condition of succession to property, unless a child was born within a year of the termination of a marriage by death or divorce.

Legal reformers finally broke completely with a juristic tradition of 10 centuries' standing on the ground that it could not be regarded as binding under modern conditions of life. They proposed instead a dynamic reinterpretation of the Koran as the basis of a thorough-going reform of Muslim law (see Coulson 1965). In some regions, as in Egypt in 1956, the Shari'ah courts were simply abolished. Turkey had taken a similar step by adopting the civil code of Switzerland shortly after the First World War.

Emancipation of Muslim women is almost complete among the rich, and has advanced far even among the poor. To understand what this means it is necessary to know some of the restrictions imposed on women under Islamic custom. A wife may not leave the house without permission of her husband nor appear in public without a veil nor receive visits from men unless they are close relatives. Girls may be given in marriage at any age, and the marriage is consummated at puberty. The Koran allows a man four legitimate wives, although for the exercise of this permission it imposes conditions of equity that are hard to fulfill. The husband may correct his wife as he does the children; he may repudiate her on the spot for the slightest cause, while the woman may divorce her husband only for a serious reason and after a process before a religious court. In the past women rarely received any formal education and were almost always illiterate. They could never vote or have any share in the civil life of the community.

Turkey and Syria altered their laws to allow women to vote in 1950, and the Muslim religious authorities in Pakistan have since extended the franchise to women. Today in many larger Muslim countries, marriage is legalized only at the age of 16, and simultaneous polygamy has been either abolished or severely limited. Divorce too has been made difficult, for example by law in Egypt in 1954. In the Arab world education for both sexes has made almost incredible progress in the two decades since World War II. Egypt, for example, with a population of 29 million, has more than three and a half million children now attending primary school (12% of its total population as compared with 16% for the

United States). In Morocco there were 5,300 girls enrolled in school in 1939, a number that had leaped to 180,000 by 1960. Two results emerge from this emancipation: first, the mothers of families, once their human dignity is protected from arbitrary violation, can better form the minds of their children; second, women can assume civic and social responsibilities and can contribute to the general raising of morals by taking part in civic life.

Other important changes have been brought about in the Islamic world in recent decades by large scale industrialization and the rise of a middle class of skilled workers, mechanics, and clerks. Mines, steel mills, factories, oil wells, and refineries are being built every day in Muslim lands, and roads, airfields, busses, and modern communication systems are now found in the most remote regions of Islam and are daily increasing in number. Desert tribes are being settled in towns made possible by artificial irrigation. In desert regions men who were nomads a few years ago are now driving trucks, handling heavy machinery, building modern homes, wearing modern clothing, and accumulating savings in the bank.

The development of Egypt under Aziz Sidky, a Harvard Ph. D. in regional economic planning, illustrates what is now happening on a smaller scale in many Muslim countries. The industrial investment of this Republic has grown from \$40 million for the period 1951-54 to almost \$600 million a year in 1964. Already there are more than 3,000 factories in Egypt which employ over 25 workers, some having as many as 25,000. The Aswan High Dam will irrigate 1.7 million acres and will generate 10 billion kilowatt hours a year; six million acres are now under cultivation and 4 billion kilowatt hours are now consumed annually (Stewart 1964:101-102).

Effects. Two kinds of effects flow from all these changes. The good effects are increasing toleration, wider recognition of human dignity, and material comfort. The bad effects, especially among the young, are materialistic standards, obsession to become rich even by immoral means, irreligiousness, and indifferentism. Formerly Islamic education was almost entirely religious, but now in the secondary schools in Syria

only one hour a week is given to religion and in Egypt and Iraq the time is even less.

Here is a sampling of fidelity to religious practice made by Massignon, a well known French Orientalist, about ten years ago. Both Muslims and French in this sampling are rural or small-town people. For a proper evaluation of the comparison, one should remember that France is one of the countries where Catholic practice is weakest and Egypt one where Islamic practice is strong, especially in rural areas.

Muslims in an Egyptian village	Roman Catholics in a French village
<i>Observances</i>	<i>Observances</i>
15% (1/5 women) have at some time made the pilgrimage to Mecca	15% (4/5 women) made their Easter Communinon
85% circumcised	75% baptized
70% observe fasting laws	20% observe fasting laws
40% observe Friday public prayer	10% go to Sunday Mass
90% utter the <i>shahadah</i> of the dying	50% receive Extreme Unction
<i>Specialist-layman ratios</i>	<i>Specialist-layman ratios</i>
1:1000 for imams (agents of public worship)	1:1000 for Roman Catholic priests
1:100 for those with religious vows (1/10 are women)	1:100 for those with religious vows (3/4 are women)

Attempts at adaptation. Can Islam overcome the effects of this revolution on its structure as a religion—a religion made for a desert people and not designed for the complications of modern life? There are two solutions that seem likely. First, Islam may have to change many fundamental observances now imposed by its religious law and adapt them to the contemporary situation; second, it may have to choose a Western philosophy of life and try to integrate Muslim doctrines and legal observances with it. Both solutions have already been partially tried. Will this save Islam? One conversant with Islam, Lord Cromer, did not think so. In his book, *Modern Egypt*, he said (1908:II, 229), "Reformed Islam is Islam no longer."

In any case, on the credit side, it seems that modern times have brought to Islam a virtue for which it has not been distinguished in its recent history—docility and teachableness, not only in technology, although that is where it appears more evidently, but also in the profounder things of the spirit. This seems true, even though politically Islam wishes to be left alone and to guide its own destinies.

Philippine Islam. In regions more remote from the Islamic centers in the Middle East, Islam is less strong as a religion, and the negative effects of modern life on Muslim religious spirit and practice have not been so profound. Here in the Philippines for example in the years following World War II the Islamic religion greatly increased in social prestige and in influence on every class of Muslim society, especially in Sulu, and to a lesser extent also in Cotabato. A great number of mosques have been built in recent years, some of them expensive and highly decorated.

Before World War II attendance at public prayer was usually limited to a few elementary school children, but now in Jolo the mosque is filled all day long on Friday with worshippers of all ages including a good number of secondary school and college students. This awakening of religious spirit is the effect of careful and intelligent organization on the part of Muslims from abroad who have sought to bring their co-religionists in the Philippines into conformity with the traditions of Islam as practiced in Egypt and in other nations of the Arab Bloc. The extent of this aid from the Middle East in money and instructed personnel sent to foster the revival is difficult to assess, but it has been substantial and effective (Billman 1960).

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experience. J. Kritzeck's *Sons of Abraham: Jews, Christians and Moslems* (Baltimore, Helicon Press, 1965) with an ecumenical purpose studies the common heritage that distinguishes Judaism, Christianity, and Islamism from other religions. T. Andrae's *Mohammed: the man and his faith* (New York, Harper, 1960) applies principles of religious psychology to certain aspects of Muhammad's life and relates the content of the Koran to Syrian Christian sources. Andrae's book appeared in German in 1932 and in English in 1936 and is a work of permanent value. The director of the Central Institute of Islamic Research (Karachi), F. Rahman, analyzes contemporary trends in Islamic theological thought and in legal and social reform in *Internal religious developments in Islam* (in G. S. Metraux and F. Crouzet, eds., *Religions and the promise of the twentieth century*, New York, The New American Library, 1965, pp. 183-204). R. Butler, in *The image of Christ in recent Muslim literature* (Clergy Monthly Supplement 7:284 and 327, 1965) reviews present-day religious thought among Muslims in the more determined area specified in the title of his article. Finally, contemporary philosophical writing in Arabic is surveyed in the brief but competent article by R. McCarthy, *Philosophy in modern Islam* (Philosophy Today 6:164-69, 1962, originally published in French in *Studia Missionalia* 11, 1961).