Islamic Independence Movement In The Philippines During (1968 - 1972)

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Abstract

The Moro Muslims are among the most important minorities that fought to achieve independence from the government of the Philippines, and before that, they fought Spanish and American colonialism, and their regions were subjected to American colonialism in 1914, who coordinated his work with the Manila government to contain the Moro, through a series of laws and regulations. After they divided the Moro in their loyalty to the tribe, the region, the sultans and leaders, after the independence of the Philippines in 1946 they became more organized, and their loyalty shifted towards the formation of an independent Islamic state of their own. The incident of the Jabida massacre in 1968 pulled Muslims more towards independence, and they formed secret organizations to achieve their desired goal, and in 1970 they entered an armed conflict with the government and some of its militias, with the escalation of the conflict at the end of 1971, some Islamic countries intervened, and appealed to the Manila government to end the conflict, as Malaysia was the first country to receive Moro volunteers on its soil and worked to supply weapons to them, then Libya, which sent arms shipments to the Moro fighters through Malaysian crossings. While other Islamic countries called for Islamic meetings to end the conflict, the Manila government did not abide by most of the Islamic appeals, and passed martial law to eliminate the Islamic independence movement. However, the Moro and their leaders refused to surrender themselves and their weapons to the government, which introduced the Islamic struggle. A new stage at the end of 1972.

Keywords

Colonialism, Conflict, Philippines, Moro, Muslims.

Introduction

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The Philippines is an archipelago comprising (7107) islands, and its inhabitants use (87) different dialects, and the tribes and ethnic groups in the country vary, as there are (100) ethnic groups, including Muslims settled in the country's south, who are known as “The Moro (Ajid, 2015), and they make up about (5%) of the population of the Philippines which is (4,000,000) people out of the total population of the Philippines, which numbered (82,000,000) people, most of whom live in the islands of Mindanao and Solo in the country's south, and they make up about (25%) of the population of the two islands (which make up the so-called Bangsamoro) they belong to three major tribes and ten sub-tribes, and the most important of these tribes that are distinguished by different ethnic and linguistic composition are the Maguindanaoans who settled in the basin The Pulangi River in central Mindanao, and the second tribe are the Maranaos in the Lake Lanao region in central Mindanao, and the third tribe is the Tausug (The Tausugs) who are based in the Solo Archipelago, and most Muslims are concentrated In the tent The governorates are (Maguindanao, Lanao del Sur, Basilan, Solo, Tawi-Tawi), and they are in the majority in the Islamic city of Meroe (United States Institute of Peace, 2005).

After the Philippines gained its independence in 1946, the Moro became more marginalized by the Philippine government. The island of Mindanao became a settlement for many northern Christians, and with the support of the Christians who preceded them in their settlement (Mindanao), the Moro objected to the land ownership laws, which they emphasized. As unjust laws, they contributed to the political alienation of the Moro, and as a result, Salamat Hashim and other leaders in the 1950s and 1960s led an independence movement, to unite all the disparate Islamic tribes in the southern Philippines, to form a new identity separate from the Philippine government (Berkley Center for Religion, 2013).

**Method:** The study followed the historical research method (chronological) to review the conditions experienced by the Moro during different historical periods, the most important of which was the post-independence period of the Philippines, which produced the Islamic independence movement. The historical approach coincided with the use of the analytical (philosophical) method, to reveal some historical events that need to be stopped, because it carries over them and articulated during the study period.

**The aim of the study:** - It is to shed light on knowledge of minority rights considering governments that do not respect the right of self-determination for these minorities, and want to impose their policies without considering the views of these minorities, and want to rule them by force.
The hypothesis of the study:- Suppose that the Spanish colonialism did not surrender, according to the Paris Agreement of 1898, the Islamic regions of the American colonialism. Perhaps we witnessed the emergence of an independent Islamic state in the southern regions of the Philippines, and if the US authorities had responded to the demands of the Moro calling for their non-integration with the state of the Philippines, this conflict would not have emerged. The Moro are an independent Islamic state. Also, if the Manila government had used a flexible policy with the Moro, granted them their rights, and respected their customs, traditions and religion, the problem of the Moro might not have appeared, and the murders might have lived under the grievances of the Manila government, which takes care of their affairs, but all these assumptions did not materialize, and the Moro found themselves before the stage of proving existence, of which the Islamic independence movement was one of its most important stations.

Results and Discussion

The Islamic Independence Movement in the Philippines during (1968 - 1972)

Moro Muslims were not optimistic when Ferdinand Marcos took over on December 30, 1965, the administration of the country (Official Gazette, 1965). Because they realized that his government did not differ from its predecessors, so his government continued a policy of neglecting the rights and the plight of the Moro, and did not move to return their confiscated lands, and did not address the problem of lack of economic resources and economic underdevelopment in the regions of Mindanao Island, and to deal with issues of political power in it, and an end to the violence prevailing within it (Mary, 2017), considering undermining the authority of provincial and municipal governors, which led to the diminishing of the status of traditional Muslim leaders and removing power from them, also, imposing the new judicial system abolished the judicial functions of village sheiks, caused the collapse of the social system and created many social problems. The educational system is in better condition, as it created irreparable imbalances, so they directed Muslim students to learn new cultural values, and thus alienated students (Jamail, 2011), and literacy rates fell much less than the rates of Filipino Christians, to where some scholars believe that the Moro Fifty years behind the Filipino Christians (John, 1998).

Besides, transferring Christians from the north to the southern Islamic provinces and the establishment of their agricultural colonies caused the discontent of the Muslims, because it affected the their economic life (Jamail, 2011), and thus the successive government policies that followed the American colonial policy of enslaving the Moro and dispossessing their lands, settling Christians in the south, and trying to dissolve the comprehensive Islamic identity within the Christian Filipino community, required the Moro people to stand up to these policies from while organizing themselves into an entity
that defends them (Alpaslan, 2012), considering the conditions in which the Philippines was living, as the Second World War had a clear impact on the Filipino society, the war gave birth to an almost armed society, and the resort to force was a disturbing feature of the life of the Filipinos after independence. The Filipino elites, business executives, politicians, and provincial governors need more protection from thefts and defections, and as a result, private armies (militias) have formed and grown in a doubling way. The situation in Mindanao was special and sensitive, as militias and armed gangs were formed on ethnic and religious grounds, and the process of congestion increased in Mindanao, which was fueled by targeted government development projects, political violence, and disputes over land ownership in Moro regions, and these circumstances coincided with the escalation of Arab nationalism in the world, which fueled the revival of the cause of Moro Muslims in the southern islands of the Philippines and strengthened the independence of Pakistan and Indonesia from this Islamic trend, and the global importance of oil produced from Islamic countries rose, and Libya, Saudi Arabia, Malaysia, and other Islamic countries supported the Moro Muslims, and based on these alignments the war was Interior in the Philippines looms on the horizon (John, 1998).

**The Jabidah Massacre and its Repercussions on Moro Muslims, 1968**

The massacre committed by the elements of the Philippine army against the Muslim soldiers recruited played an important role in arousing the anger and feelings of the Moro (Mary, 2017), for the massacre of Jabidah, which took place on the island of Corregidor, on March 18 (Rommel, 2017) (1968) (Antonio, 2012), inflamed the feelings of the Moro. And pushed them to form Islamic movements in most regions of Mindanao, and this massacre came because of Ferdinand Marcos’s efforts to seize the Malaysian lands of Sabah, which he claims are Filipino lands because the Sultan of Borneo had gifted them to the Sultan of Sulu who is under the control of the Philippines, then the British came and annexed it to their property (Malay) in the nineteenth century which is a region rich in natural resources, which Marcos wanted to seize and merge with the Philippine lands (Fermin & Thomas, 2013; Mary, 2017).

To achieve this, he prepared a military plan to destabilize security and stability in Sabah, to facilitate seizing it, and to work to mobilize Philippine military units, under the pretext of conducting exercises to counter the communist dangers, and this plan was called “Operation Merdeka” (Operation Freedom), which confirmed that the seizure operation Ali Sabah is not implemented by the Philippine armed forces but will be preceded by stirring up chaos and unrest, and a special force will be recruited for it comprising approximately 200 Muslim soldiers, who come from the Tausug and Sama Moro tribes, who have been trained in The island of Tawi-Tawi inhabited by the Moro, and these young people the recruits, aged between (18-30) years, were keen to be part of the elite
forces in the Philippine army, so they endured the constant abuse of Filipino soldiers during training, and they did not even get their salary of 50 pesos, and the Marcos government wanted them as a ram. The sacrifices of the invasion of Sabah (Mary, 2017).

After these recruits knew of the plan, Jibin Arula (who was the only survivor of the massacre) mentioned that they refused to continue training, refused to attack the Malaysians, and said: “How can we attack our Malaysian brothers with no reason or problem with them” and returned to Their homes (Imma & Primitivo, 2018), after they discovered that the real mission of their training was to conquer Sabah and not confront the communist threat, as they were told during their recruitment (Marjanie, 2014), and as a result, they refused to obey the military orders, calling for attacking Sabah and fighting their Muslim brothers in it, who belong to the same two tribes. (Tausug and Sama Morrow), all of this, to achieve the political goals of the Philippine government (Mary, 2017), except that this refusal cost them the killing of (28) one of them on 18 March 1968 by bullets of the government forces, under the pretext of their refusal to implement the orders military (Rizal, 2005), while the Philippine government attributed the cause of the incident to the rebellion of these soldiers because of their late salaries and living conditions (Max, 2007), and other sources stated that their killing was carried out by some officials for their training, for fear of leaking news of the Malaysian invasion of Sabah, or revealing the plan prepared for that invasion On this basis, they were killed, and this incident was known as the “Jabida massacre” (Fermin & Thomas, 2013), and Jabida is the symbolic name given to the Filipino Muslim military group, which was killed by government army elements in March 1968 (Ruben, 1995), regardless of the number of victims and the date of their killing Because of this, it remains a crime against Filipino Muslim citizens, and the crime is rejected in the name of humanity, not just religion and law. This massacre left major repercussions, and it angered the Malaysian government, the Prime Minister of the State of Sabah Dato Tun Mustafa Harun (Imma & Primitivo, 2018), and stimulated the thinking of the Moro to move to form a movement for independence from the Philippines, and revealed to them the extent of injustice they are living, and a group of Muslim students launched a peaceful protest march Denouncing the massacre, their march was inspired by the student movements active in Paris, Prague and most countries of the world, and they became convinced of the idea of social change after they learned it in their schools and universities (Mary, 2017). Their protest march began in March 1968 (Imma & Primitivo, 2018), which lasted a week in front of the Malacanang Palace Presidential office in Manila, she demanded the perpetrators of the massacre were punished by punishment, but their demand was not implemented (Marjanie, 2014), as their march was broken up by government forces, which killed dozens of them, which reflected the extent of the repression and the government’s lack of respect for its Muslim citizens (Imma & Primitivo, 2018).
And these educated young people saw the Moro were not separate groups that owed allegiance to some sultans and leaders, as the Tausugs or Samals in Sulu or the Maguindanao in Cotabato in Mindanao or the Maranao could not be seen Maranao or Iranun in Lanao (in Mindanao) or Palawan or Molbog in Palawan, but they must be forming a single Islamic state called “Bangsa Moro”, separated from the rest of the Philippines, and linked more to the Islamic world, of which the Moro are apart, Muslims in Indonesia and Malaysia, and it is worth mentioning that the birth of this educated Muslim generation had an unintended role in the Manila government, as it provided them Scholarships to learn in universities and schools in Manila, and facilitate the process of their integration more with the Filipino society, but they were saturated with national ideas more, and the idea of establishing their independent state matured (Max, 2007).

After the public pressure increased on the government to investigate the events of the massacre, the Senate and the Philippine Congress held several hearings on the issue, but they did not result in anything, so no one was arrested and held responsible for the horrific massacre, and this matter increased the resentment of the Moro against the government and made them They are considering emancipating it (Rizal, 2005).

On May 1, 1968, less than two months after the massacre, the former ruler of Cotabato, Hadji Datu Udtog Matalam, formed the Muslim Independence Movement (Abhoud, 2004; Von, 1985), and issued a statement that revealed in its preamble the “desire The Moro in Mindanao, Solo, and Palawan, that they express to the entire world their desire to separate from the Republic of the Philippines, to establish an Islamic state that embodies their ideals and aspirations, and to achieve this ambition, Islam - as a belief and a way of life - must have a specific area for practicing its teachings and observing its laws the movement’s constitution and rules of procedure stipulated in Article 4 that “the movement shall be guided by the principles and teachings of the Qur’an and the Sunnah of the Holy Prophet .” And the Declaration of Human Rights, which states that “the persons who form a minority in a particular country enjoy the right to self-determination.” The statement also mentioned that committing a massacre against Muslim youth is one reason driving independence from the state of the Philippines (Marjanie, 2014), and because of, Therefore, Hajj Dato called for the formation of an Islamic state known as the “Republic of Mindanao and Sulu”, declaring its independence from the Philippines (Utoh, 1990), and taking the regions of the southern Philippines bordering part of the Philippine archipelago as political borders (Imma & Primitivo, 2018).

Other motives were behind the formation of the Islamic Independence Movement, including objection to the (Christian) governmental attempts to annex the Malaysian Malaysian state of Sabah, rejection of the miserable economic conditions in the Islamic regions in the southern Philippines, situations of violence, tension and disrespect of
Christians there (Dennis, 1985), and a response to government policy The systematic extermination of the Moro, their discrimination and the confiscation of their lands by force (Imma & Primitivo, 2018). Believing in armed struggle, they gave great importance to the formation of an armed wing of the movement. Indeed, a group called “black shirts” emerged later, which was formed from a group of young Moro, who received months of rigorous training in some eastern countries. The Middle East and the neighboring Islamic countries of the Philippines, after their return to their country, became at the forefront of the Moro people resisting the operations of the “Ilonggo Land Grabbing Association”, a Filipino Christian militia, known by the acronym Ilagas (Marjanie, 2014), which was accused by killing numbers of Muslims, and confiscating large areas of their lands, most of these young men would spend three months in the southern forests, to organize their secret military action, and they were called black shirts, after their uniform, comprising a shirt and black pants (Nerea & Others, 2015).

After his formation of the Islamic independence movement, some Moro questioned the actual reasons behind the formation of Dato Udtug, as political motives and not ideology. Because he lost the position of governor of Cotabato in the 1967 elections, to the benefit of a younger Muslim (Datu) feudal, and described him as looking for interest, far from achieving political independence for the Moro; Because for a long time, he was a proponent of Christian-Muslim coexistence and harmony in the Philippines (Max,2007), besides, some Moro attributed his formation of the independence movement to a personal accident that occurred in August 1967, after his eldest son Tuting was killed by a person. Anonymous, and then Dato Udtug felt worried about this loss, and then felt very insulted; when no official from the county visited him - except for Pendatun - to offer condolences, and he suffered from accumulated frustration, and he looked for a suitable opportunity to restore his former presence and respect, and this What a large massacre provided to him, which he used for his benefit (Thomas, 1998).

Despite the lack of clear activity of the Islamic independence movement, its popularity increased, and the status of its leader, Haji Dato ', increased, which worried the Christian settlers in Mindanao, and an armed Christian militia group appeared, under the pretext of self-defense in Mindanao, and the situation there became tense And to prevent a clash with Christians there, Dato Udtug changed the name of his organization from the “Islamic Independence Movement” to the “Mindanao Independence Movement”, to reassure the Christian settlers and try to assimilate them (Max,2007). Weapons in defense of himself - according to reports -, and manifestations of armament spread between Christians and Muslims, militias appeared there, and the phenomenon of house raids became palatable to both sides, and despite the government’s efforts to target and attack militants (Muslims), but bloodshed occurred sometimes from Both sides, and news spread in the capital, Manila, that Muslims would declare their independence, and an open war would begin
with the government, and with the spread of manifestations armaments increased killings, kidnappings, and ambushes, which prompted the government to send military reinforcements by air to the Cotabato region (Dennis, 1985).

After the Moro hoped for a final solution to their problem through the independence movement, the government could penetrate it, after it appointed Haji Dato ‘Udtug Matalam as an advisor for Islamic affairs to President Marcos after their meeting in Mactan (in Cebu) on October 11, 1968 (Alunan, 1969). Marcus recognized the role of Dato Udtug, who had established himself as the leader of over four million Muslims in the Philippines, and Marcus presented his golden watch as a symbol of their friendship (Thomas, 1998). Perhaps this step, the opinion of those who questioned the true intentions of Dato Udtug after his formation of the Islamic independence movement, is that he searched for His interest is not the case of the Moro and their political entitlements. Despite its penetration, the militant Moro and some Islamic Independence Movement thinkers continued their secret struggle against the government under the umbrella of the Mindanao Independence Movement. Because they believed that the parliamentary methods were not effective in achieving political and economic reforms that would secure the well-being of the Moro, and a group of educated Muslim leaders interacted with this proposal in the capital Manila and could develop an ideology that emphasizes the need to achieve national rights for the Moro and implement social reforms for them, and among the most important of these leaders Young activists who were members of the Islamic independence movement, an educated young man named Nurlaji Mis Uri, known as Nur Misuari (Alan, 1981), who believed that the failures of previous Islamist movements in the Philippines were not due to The government’s cruelty in its dealings with the Moro Muslims, not because of its racist policy in favor of Christians, but part of the its failure was because of the cooperation of their Muslim leaders with the political and economic elite in Manila, and it focused from the outset on two basic goals, the first of which was the establishment of an independent and unified homeland that includes the thirteen ethnic-linguistic Islamic groups in the Philippines, and to fight _ that will be in the future, and after achieving national independence For the Moro - traditional Muslim politicians and aristocratic leaders who collaborated with the Philippine government (Rizal, 2005).

Thus, Noor Misuari had the vision to form a modern national movement away from the influence and influence of the big feudal lords (Dato) who had been controlling the Moro people for a long time, but he did not officially announce their fight, because many people were loyal to these feudal lords or followers for them (Max, 2007).

The Mindanao independence movement could not contain all the young Moro. Rather, some of them joined an organization called The Bangsa Moro Liberation Organization, an organization formed by Moro aristocrats and politicians, and it was determined to arrange
a program outside The Philippines aims to send a group of young Moro to receive training in guerrilla warfare, and this decision was taken to enhance the position of the organization, and Nour Misuari joined it with a group of young Moro with their work in the Mindanao independence movement (Marjanie, 2014).

**Formation of the Moro National Liberation Front (1968-1970)**

Nour Misuari, along with Abdul Kahyr Alonto and Hashem Salamat, invested in this student and national movement, a political movement calling for the independence of the Moro, and they realized the extent to which this movement needed a disciplined and trained military force that secures the goals of independence. Supporters of the Moro Cause (Alan, 1981) (such as Tun Mustapha), the elected governor of the Malaysian state of Sabah, secured a secret training program for the Moro fighters, so they trained ninety selected Muslim fighters, most of them from the Maranao tribes and some of them from the Tausug, and Rashid Luqman (Max, 2007) was chosen. Pulau Pangkor (Pangkor Island) in western Malaysia is their training center (Alan, 1981). the first batch of (20) people left Karungdung and Tawi-Tawi on December 30, 1968, by a large, fast and strong boat, and arrived the next day at a Town in the Malaysian province of Sabah, then set off for Kota Kinabalu. After three weeks there, the Malaysian army transferred them to Kuala Lumpur, and from there they headed towards Pangkor Island, to receive military training under the supervision of Malaysian trainers, and the training program was as four batches, Noor Misuari was in the third of them (Alan, 1981).

After completing their training, the ninety trainees organized themselves into a secret political organization, which they called the “Moro National Liberation Front”. Its central committee comprised seven members, Nour Misuari, who became its head, and Abu Al-Dayer (Abu kheer) Alonto (Abuldayer Alonto) as his deputy, and the membership of Jimmy Lucman, Caloy Bundaying, Utah Salahuddin, Ramit Hassan, and Sali Wali, and it is worth mentioning that the idea of establishing an organization called “The Moro National Liberation Front,” has been present in the ideas of Nur Misuari and his colleagues since the mid-1960s. However, the Central Committee took the name” Moro National Liberation Front “in early 1969, and was on March 18, 1968, when the massacre of Gabida (Corregidor massacre) On the occasion of its founding, it is celebrated (Alan,1981), and on the occasion of its founding, Nur Misuari delivered a statement in the presence of the members of the Committee, in which he affirmed that “the people of Bangsa Moro, who number five million, wish to free themselves from the terror, oppression, and tyranny of Philippine colonialism, which caused them suffering and tragedies.” There are countless through the confiscation of their land, and their threat to Islam through their destruction and desecration of mosques and places of worship,
insulting the Holy Quran, and the killing of their innocent brothers, sisters, and grandparents through a terrifying genocidal campaign.“ (Marjanie, 2014).

The Front was a national movement founded on the model of the anti-colonial resistance organizations, which was established in the 1960s in many parts of the Third World, such as the National Liberation Front in Algeria, the Palestine Liberation Organization, and the Polo Organization (PULO) in Thailand. To mobilize public support for the Moro, train and equip their armed elements to break free from Filipino control, get international support for their cause and justice, and achieve their goal of political independence from the Philippines (Max, 2007).

After the return of its trainees to Mindanao in the early 1970s, no one knew the name and location of their organization, except for the trainees and their central committee, even their patron Rachid Luqman, and the traditional Moro leaders who arranged their training program through the Bangsa Moro Liberation Organization, did not know the official headquarters of the front; Because the members of the Central Committee moved away from the traditional Moro elite, and their feudal leaders, because - according to the members of the Central Committee - they caused the continuing suffering of the Moro (Alan, 1981).

After they formed the political wing of the front (represented by the Central Committee), it was necessary to form a military wing for it. Indeed, the nineteen trainees, after their return to their areas, began secret recruitment and training, and formed the nucleus of what they call the “Bangsa Moro Army” It means “the Army of the Moro State” (Alan,1981). They affirmed that the Front’s regime seeks to achieve three major goals: the nation (or people) (Bangsa), the homeland (Hulah), and religion (Agama). They declared that “it is the legitimate right of our people to get their national freedom and independence.” Then it is Islamic.” Islam is an important basis for the national identity of the Moro people (Jennifer, 2011).

By forming the two wings of the front and announcing its order, its central committee expanded, so its members became (20) after they were seven, and they represent the political structure, which comprises the Politburo, the Propaganda and Intelligence Office, and the provincial and village committees, while the Bangsa Moro Army is the military wing of the front, headed by a military commander He leads military units and reports to the Central Committee, but he is not subject to its direct supervision, and besides this military commander, there are other commanders at the provincial and city levels. and the army is sometimes supported by units known as “Home Defence Units”, which comprise civilian recruits who are called in to defend their areas when necessary, after they have
been selected, and they undergo a military training program and political education. Its duration is six months (Dennis, 1985).

The operations of recruiting and secret training in the Moro Army continued, which coincided with fighting in some areas where the elements of the Ilaga militia were present, which prompted the Central Committee of the Moro Front to send a group of (300) recruits to the Malaysian Sabah province, to receive military training (Alan, 1981), and through mediation. Elton Mustafa Haroun and the Malaysian government: The smuggling of weapons to the Moro army continued (Max, 2007), and automatic rifles, ammunition, anti-tank missile launchers, and small boats arrived (Dennis, 1985).

Meanwhile, sectarian tension escalated in Mindanao and turned into violence in the mid-1970s, and this was not a matter of Christian militias expelling Islamic militias, but the violence turned into burning and attacks by Christian militias on unprotected Muslim villages, and Islamic militias respond (in Most of the Moro Army) took revenge on other Christian villages, and as a result, tension escalated in Mindanao, and mutual violence continued until 1971, and by its end, the number of refugees was estimated at (100,000) people from both sides, and another 800 were killed on both sides (Max, 2007).

Violence during (mid-1970-1971) was concentrated in two provinces, Lanao del Norte and Del Norte Cotabato, which witnessed a large emigration of Christians and Muslims alike, and Ilaga militia operatives cooperated with government security forces against Muslim militants, those with black shirts, whose activities were concentrated in Cotabato and Barracudas in Lanao, and by the end of 1970, the fighting between Ilaga and black shirts caused the closure of most schools and almost complete disruption of economic life in Lanao, which witnessed mass evictions of thousands of people. Many victims were left, and the number of refugees on both sides increased because of the escalation of violence, and the Social Welfare Administration estimated about (30,000) refugees on both sides, and in Cotabato, many Muslims and Christians were forced to evacuate their homes and farms, and violence spread in regions one after the other, and Christians demanded protection of the government forces, which increased the pattern of clashes between the two sides (Dennis, 1985).

On June 19, 1971, seventy Muslim men, along with their women and children, were killed on their way to settle in the Barrio Manili Mosque in North Cotabato. Teng Addie Nagli, a survivor of the massacre, stated, “The Filipino Captain Langgan At dawn on June 19, he sent them an invitation to hold a meeting in the Manili mosque, to discuss peace and impose order in their town, and after everyone entered the mosque, armed men closed the men’s door and opened the women’s door, and demanded the men to hand over their weapons, and whoever refused or excused the lack of weapons, They took him and killed
him near his house, then Captain Langan asked everyone in the mosque to pray to God and pray for themselves because they would all be killed, and indeed they threw a bomb at the mosque and killed those in it, except for Teng Adi Nagli, who took shelter with the bodies of the victims, some of whose remains were stuck on the top of the roof of the mosque, blood was fresh and filled the floor of the mosque, and he saw the bodies lying in a deep pool of blood. “The Manili massacre was one massacre committed by the Ilaga militia with the support of government forces (Marjanie, 2014; Ramses & Keyuan, 2016).

On July 4, 1971, in the Wao region in the city of Lanao del Sur, a grenade exploded in one of its mosques, and over sixty (60) Muslim homes were burned using the Ilaga militia, which prompted thousands of Muslims to evacuate From their homes, they headed towards Lake Lanao (William, 2001), and in the city of Lanao del Norte the situation was much worse, in September 1971 over 50,000 people were evacuated from them, and in October of the same year, an armed Islamic group In Magsaysay district, a police patrol comprising (22) police officers were attacked, and (17) members were killed, which angered the government forces, so the next day, they killed (66) Muslims in the same area (Dennis, 1985).

This conflict raised the concerns of many Muslim countries, cases in which there was unified military cooperation - albeit few - between the Philippine army and Christian militias against Islamic regions, and accused them of committing genocide against the Moro Muslims, and demanded the Marcos government to make efforts to prevent it, and Malaysia and Kuwait were The Islamic countries most condemned the conditions experienced by the Moro in the southern Philippines, while the Libyan leader Muammar Gaddafi was the most indignant. On October 7, 1971, he delivered a speech in which he accused the Philippine government of committing genocide against the Moro and declared that he would send a personal mission to the Philippines to study the situation there and help refugees (Max, 2007), and some observers reasoned, that the reason for Muammar Gaddafi’s rush towards the Moro is because he wanted to prove his interest in Islamic minorities and their fate more than the Organization of the Islamic Conference, and prove his nationalist ideology against global imperialism (Jennifer, 2011), And to present himself as the leader of the Islamic Nation (Marjanie, 2014), and in this way, Islamic interest in the Morro and their cause continued more and more.

Despite this Islamic interest, government forces continued with systematic killing operations against the Moro, and in November 1971 in the Barrio Tacub district in the city of Kauswagan, government forces issued security permits for their residents to return to their homes and take part in the Philippine elections, With the entry of (200) Muslim people, government forces opened fire on them, killing (40) of them, which sparked a great wave of discontent, so the Philippine National Office opened an investigation into
the incident, and called on Muslim leaders to direct their followers who intend to present their complaints against the perpetrators of the accident. In the investigation, they directed arrest warrants against (21) officers, soldiers, and three civilians, one of whom is the director of the district municipality (who is Christian), but the case was dropped. In March, they dropped 1972 charges against three civilians and five from the military. No charges were filed against them, and thus the incident in which (40) they killed Muslim was closed (Dennis, 1985). In a follow-up to the issue of violence in the south, in January 1972 an Islamic delegation comprising eight ambassadors representing eight countries, seven of which were Islamic (Egypt, Indonesia, Malaysia, Pakistan, Iran, Iraq and Saudi Arabia, and Singapore were the only non-Muslim countries among them) was sent to the Philippines and they wandered in the southern Philippines after President Marcos agreed to investigate the situation in it, and at the end of the visit, they reported that acquitted the Philippine government of the charges of genocide but emphasized the miserable conditions of the Moro in the region of Mindanao (Max, 2007).

Islamic interest in the problem of the Moro, which was submitted to the Third Islamic Conference of Foreign Ministers held in the Saudi city of Jeddah during (February 29 - March 4, 1972) continued, and on its sidelines, the ministers expressed their deep concern for the plight of Muslims living in Mindanao and the surrounding islands as Filipino citizens, and appealed to The Philippine government should have good endeavors to ensure their safety and protect their property rights (Soliman, 2001), then they referred the discussion of the problem to the seventh the conference of academic research of Al-Azhar University, which will be held in the Egyptian capital Cairo on September 9, 1972. In the southern Philippines (Max, 2007).

After they defined the conflict in certain areas, it turned into a civil war between the Moro Front and the government of the Philippines and its militia for two reasons. The first was the holding of the Philippine Congress elections during (October 29 - November 4) 1971, which was the first time since the independence of the Philippines in 1946. Muslim representatives lose their seats, like many Christians in Mindanao used to vote in favor of Muslim candidates, and because of the poor security situation, their vote shifted in favor of Christian candidates, and with this, the electoral victory, power in Muslim regions shifted from Muslims to Christians, and this matter is considered Among the political reasons for the civil war (Official Gazette, 1971; Max, 2007), the second reason was the declaration of the Philippine President Ferdinand Marcos martial law in the country on September 21, 1972, after the escalation of the conflict between Christians and Muslims in most regions of Mindanao and Solo, and the regime turned into an authoritarian military regime, and government forces deployed in most of the Philippine areas, and reached remote areas as well, and asked the Moro to hand over Their weapons, and government forces tried to implement this law, but the Muslims refused the order, and the
conflict intensified between them (John, 1998), after the government forces launched a widespread campaign of arrests against Muslims, many of whom were forced to carry weapons to resist the arrest campaigns against them (Nerea & Others, 2015). Marcos took advantage of martial law to counter the rising tide of Islam, and to eliminate his political opponents and communist elements in the country.

This operation left more than (100) civilians dead, and about (2000) armed between a Christian and a Muslim, and left more than (5,000) wounded and homeless, besides many victims of government forces, and the economic life deteriorated in Mindanao and Solo, and this declaration was raised. From the morale of Muslims for the sake of independence (Dennis, 1985), the intensity of the conflict increased, the public facilities were closed and the influx of refugees from the south towards the other regions of the Philippines and beyond, and the southern regions witnessed a state of law and order absence (John, 1998), and the declaration of martial law was not used by Marcos against the Moro Only, but a mockery to deter his political opponents, his political rival Benigno Aquino and his supporters, (30,000) people were arrested on charges of opposing the government (Max, 2007).

Days after declaring martial law, Marcos dissolved the Philippine Congress and political parties, administered power in a dictatorial manner, and ordered the army to search for weapons and collect unauthorized weapons throughout the country, the south (Max, 2007). Their weapons, killing them, confiscating their property and lands that they inherited from their ancestors, and facilitating the process of their conversion to Christianity (Marjanie, 2014). Marcus played on the historical differences of the Islamic tribes in the southern Philippines and used the policy of “divide and rule” to ensure his control over them. He adopted another path represented by providing bribes and appointments to some influential Muslim leaders. Muhammad Ali Dimapuru was in the lead, who brought false witnesses (false), to deny the Jabida massacre. but these government efforts failed in achieving their goals, and the Moro continued their struggle for independence (John, 1998).

The decision to ban political parties reflected the status of the Moro National Liberation Front, whose leaders such as Nour Misuari, Hashem Salamat, and many of its members announced the dissolution of the Islamic Independence Movement, which was operating, and the public disclosure of the Moro National Liberation Front, which was operating in secret. Everyone accepted their refusal to surrender their weapons and choose the path of resistance (Max, 2007). the Islamic struggle for independence from the Manila government is in a new phase after the conflict erupted in front of everyone.

**Conclusions**
The research reached several conclusions, the most important of which are:

1. The presence of Muslims (the Moro) in the southern Philippines is ancient, and preceded colonization by hundreds of years, which made their struggle in their souls, in order to preserve their land and defend their religion.

2. The Moro expressed their goal (before and after the independence of the Philippines) by refusing to join the state of the Philippines, but they preferred to join the United States of America instead of submitting to the Manila government.

3. The successive governments of Manila (after independence) employed and enacted laws and decisions aimed at stripping the Moro of their property and lands, facilitating settling Christians, and organizing the process of their transfer from north to south, and this process affected the demographic structure of the population of the south over the years.

4. The Moro were not united in a unified political organization, but were divided according to their tribes and regions, and they owed allegiance to some sultans and leaders. Important Islamic figures like Hashem Salamat, Nour Miswari, Abdul-Qahar Alonto and Rashid Luqman emerged, who united their efforts in forming the frameworks for the Islamic independence movement in the Philippines.

5. The armed conflict between the Moro (the Islamic Independence Movement) and the Manila government exploded after the violent massacre in March 1968, in which the government killed dozens of Muslim recruits, whom the government tried to push into the invasion of the Malaysian lands of Sabah, and this massacre sparked the conflict that was waiting for a direct reason to expedite it.

6. A repulsive massacre reflected on the Moro and their political independence movement, as after that the Moro united their efforts, and demanded the formation of a state called “Bangsa Moro”.

7. The seventh and eighth decade of the twentieth century revealed the birth of a new and educated a Muslim generation of Moro Muslims, as they saw in their strategy for their struggle for independence, so they believed they were part of the Islamic world and not a Philippine province, which prompted some countries of the Islamic world to cooperate with them.

8. Forming, the “Islamic Independence Movement in the Philippines” went through several stages. Its beginning was secret through the formation of the “Islamic Independence Movement” in May 1968 by Haji Dato Udtug Matalam, which demanded the formation of an Islamic state for the Moro in southern Philippines in the name of “the Republic of Mindanao and Solo.” “The Republic of Mindanao and Sulu), and believing in armed struggle, the movement formed an armed wing in the name of the “black shirts”, thus the movement had two wings with which it flew in the sky of freedom and independence, a political wing that negotiated, and a military one that fights. Then the “Moro National Liberation Front” was formed, which was a
secret organization, but included more popular leaders, and its followers numbered in the thousands, and they formed its military wing as the “Bangsa Moro Army”.

9. The Manila government has not held the killers to account, and its militia (the Ilaga militia) and its regular armed forces have been used to terrorize the Moro in their areas; Under the pretext of protecting the Christians there.

10. Malaysia (through the Governor of the State of Sabah) was one of the first Islamic countries to cooperate and sympathize with the Islamic Independence Movement. Since 1968, it has received Islamic trainees on their lands and continued the logistical support process for the movement’s supporters.

11. The year 1970 witnessed an armed struggle between supporters of Christian militias (such as Ilaga) supported by the government and some Islamic militias (the Moro Army) in some areas of the south, and the displacement of Muslims on the one hand and Christians became an almost daily phenomenon, and mutual violence continued until In 1971, most aspects of life were disrupted in conflict zones.

12. The year 1971 witnessed the beginning of the official Islamic role in the Moro issue, as many Muslim countries condemned the Manila government’s policy towards the Moro Muslims, and Islamic countries took it upon themselves to hold Islamic conferences to discuss the Moro issue and offer them the assistance.

13. The conflict at the end of 1971 and the beginning of 1972 became more severe, after it was limited in certain regions, in 1972 it became wide and covered most of the southern regions, the regions of Mindanao and Solo, and it became a civil war between the Philippine government and the Moro Front, which is because of it The Manila government declared martial law in September 1972, which was legitimate by the Moro for their extermination under the pretext of applying the law, and they refused to surrender themselves and their weapons, and the Islamic struggle against the Manila government entered a new phase.

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