Between Andalusia and the Philippines: Islamic and Christian Civilizations Revisited

A Dissertation Submitted, in Partial Fulfilment of the Requirements for the Degree of Master in Literature and Civilization

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Candidate Declaration Form

I, GoufiAbla

Candidate of Master at the department of English, Larbi Ben M’Hidi University, do hereby declare that the dissertation entitled “Between Andalusia and The Philippines: Islamic and Christian Civilizations revisited” in partial fulfilment of MA Degree in Literature and Civilisation is my own original work, and it has not previously, in its entirety parts, been submitted at any university.
Dedication

I dedicate this work to

my future self.
Acknowledgment

First of all, I would like to thank Allah for affording me the ability and the patience to complete this work. I, also, would like to voice my deep and sincere gratitude to my supervisor Mr. Filali Billel for his support, his guidance and his positive vibes that motivated me during the whole academic year because without his help, this work would not have appeared to sight. Finally, I would like to thank my family, my colleagues and my friends who were beside me with their good praying hearts.
Abstract:

Religions are more than beliefs and practicing rituals. There are more than 4000 religions in the world vary in nature and number of followers. Religions have as old history as they emerged and often they are associated with non-religious elements. They are marked by social traditions, cultural legacies and economic and political motives. Christianity and Islam are respectively the first two religions in terms of adherents of course. Each has very rich history and both share not few historical intersections. Their emergence and spread raises many researches and studies. The wide stereotyped perception of Islam is unfortunately not true. Islam is represented negatively as the religion of terrorism and extremism. On the other hand, Christianity is the religion of tolerance and unconditional compassion and love. This research revisited some eras of both religions and traced the nature of Islamization and Christianization as processes. Chronologically speaking, it starts with Islam and selects the case of Islamic Spain; Andalusia. How Muslims arrived to Andalusia and how they stayed for more than eight centuries, are questions the first chapter aims to answer. Then, it explores the Spanish settlement in the Philippines in the 16th century. This dissertation pursues to unveil realities constructed through long time about Islam and Christianity in two different eras and different territories and examine their history with a new couple of eyes.
Résumé:

Les religions sont beaucoup plus que les croyances et pratiquer ses rituels. Il existe dans ce monde plus que 4000 religions qui varient selon la nature et le nombre des suiveurs. Les religions ont une histoire aussi ancienne qu'elles ont émergé et souvent elles sont associées à des éléments non religieux. Ils sont marqués par les traditions sociales, héritages culturels, et les motifs économiques et culturels. Le Christianisme et l'Islam sont les 1ers religions les plus pratiquées, chacune a une histoire très riche, et les deux partagent pas peu d'intersections historiques. Leur émergence et leur propagation soulèvent de nombreuses recherches et études. La large perception stéréotypée de l'Islam n'est malheureusement pas vraie, l'Islam est représenté négativement comme si c'est une religion de terrorisme et d'extrémisme, mais dans l'autre côté, le Christianisme est la religion de la tolérance et de la compassion et de l'amour inconditionnels. Les recherches ont révisé certaines époques des deux religions, et retracé la nature d'Islamisation et de christianisation en tant que processus, chronologiquement parlant, ca commence avec l'islam et sélectionnant le cas de l'Andalousie, l'Espagne islamiques, comment les musulmans sont arrivés à l'Andalousie?, et comment sont-ils restés huit siècles et plus ? sont les questions que le premier chapitre vise à répondre. Et puis, on explore la colonie espagnole ayx Philippines 16ème siècle (XVIe siècle). Cette dissertation vise à dévoiler des réalités construites depuis longtemps sur l'islam et christianisme, dans deux époques et territoires différents, et à examiner leurs histoires avec un nouveau regard.
الملخص:

إن الأديان ليست مجرد معتقدات وممارسة طقسية. يوجد أكثر من 4000 دين في العالم برمته يختلفون في الطبيعة وفي عدد المتتبعين. لهذه الأديان تاريخ قديم ظهورها. ترتبط الأديان أيضًا بعوامل أخرى غير دينية حيث أنها تتميز أيضاً بالعادات الاجتماعية، والإرث الثقافي والدوافع الاقتصادية والسياسية. تحتل المسيحية والإسلام على التوالي المرتبة الأولى والثانية من حيث عدد المعتنفين. يملك كل منها تاريخاً غنياً مما لا يقل عن تقاطع الأحداث التاريخية بينهما.

يثير ظهورهما وانتشارهما الكثير من الدراسات والبحث ويعتبر المفهوم النمطي الواسع للإسلام، لأسف، غير صحيح حيث يمثل الإسلام بطريقة سلبية كدين الإرهاب والطرف والمنافس للمسيحية كدين التسامح والعطاف والحب غير المشروط. يعود هذا العمل زيارة بعض الحقبات من تاريخ كل من الديانتين ويعد على تحقيق طبيعة نشر الإسلام ونشر المسيحية. ومنطقياً من حيث الترتيب الزمني، يتم البدء بالإسلام وإدراة إسبانيا الإسلامية، الأندلس، كدراسة حالة. كيف حظى المسلمون بالأندلس وكيف مكثنا لأكثر من ثمانية قرون هي أسطة ينشد القصص الأول الإجابة عنها. ثم يتم استكشاف طبيعة التواجد الإسلامي في الفلبين في القرن السادس عشر. تسعي هذه المذكرة إلى كشف النقاب عن حقائق تم بناؤها منذ زمن حول الإسلام وال kristية في مرحلتين مختلفتين وفي أقاليم مختلفة، كما تهدف لفحص تاريخهما بعدين.

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**General Introduction:**

To understand our position in the present we have to understand our past. In such pluralistic world, man has to understand from where he came and his journey of life events to understand why he thinks and acts the way he does do. Between man and meaning, there are many paintings of reality and mystery where we bare ourselves and describe who we are. Religion is one unavoidable aspect of these paintings.

Religions represent a significant part of people’s lives and cultures. There are more than 4000 religion in the entire globe vary in nature and number of adherents. Some are monotheistic, others are not and they all vary in popularity. As conceived by consensus, religion means faith and belief in the supernatural forces what called sacred, divine existing, God. How old is the history of religions and how old are they is a question that has not one single answer. Some have defined religion as a general set of answers which determine and explain the relationship of humans to the cosmos. So the different perception of religion calls for different narratives, different historical disciplines and for different cultures.

Religions have a life outside worship and spiritual rituals. Their emergence and evolution were always associated with tides of power. Widespread religions have tremendous histories of expansions and battles and since the history is usually written by the winner, there is a common stereotyped perception of Islam and Christianity. These two Abrahamic religions have not slight historical intersections and share some parts of each one’s story.

Islam is rated the second religion in the world after Christianity. This logically means influence, but the increasing opposing attitudes towards Islam and the Muslim communities are shaping a negative worldwide image about them. Media, pressure
groups and some “historians” demonstrate the looking of Muslims as terrorists, consumers and never been productive. However, there are western scholars and historians who clarified through the same course of history the role of Islam as a process and existing reality in non Arab lands and its contribution to the western civilization. In producing major famous and reliable patterns in architecture, literature and arts, and hard sciences, Andalusia was a case study. Such achievements would not be made if there was not an appropriate climate of tolerance and quiet coexistence of different groups under the Islamic rule. Western historians tried to examine objectively the history of Islam, its emergence and spread and found what led them to admit the role of Mohammadean religion in contributing the world of today.

In the counterpart chapter of my dissertation, I devote my concern for Christianity, its emergence and journey of expansion. From Europe to Asia, Christianity, as Islam, had not an easy journey. Other western scholars dealt with the history of Christianity and emphasized on Christianization as process that took place in most parts of the world. The known democratic flag of Christians in the Philippines, for instance, is not very true.

This paper seeks to unveil realities and look at the discourse constructed about Islamic and Christian civilizations respectively with a new couple of eyes. I put a set of questions to answer through conducting this research. Questions, like to what extent the stereotyped perception about Islam is true and the same for the brilliant labels carried by Christianity, required to be objective as possible as I could thus I based the answers on western sources. Through the two case studies; Andalusia and the Philippines, I would shed light on Islam embracing its ideology and process of Islamization and its traces in the first case, and I would revisit the history of the early Christian Philippines as the second case.
The research is divided into two chapters. Each has four sections. The first chapter deals as I mentioned above with Islam. The first section is a historical survey of the emergence of Islam and the islamization of the world. The second section deals with the spread of Islam in terms of ideology between sword and peace. The following one discusses the era of the Islamic rule in Spain; the Golden Age of the human history relying on western sources. The last section is devoted to the achievements of Muslims in Muslim Spain; al-Andalus.

The second chapter, like the first, has four sections discussing some historical corners of Christianity, the first religion in the world. The starting section is also a historical survey about the emergence of evolution of Christianity. The second section deals with the history of Christianizing Norway and Russia what sheds light on the process between peace and violence. The next section speaks about Christianity in the Philippines, the arrival of Spaniards and their methods in Christianizing Filipinos. The final section is intended to review both of Islamic and Christian legacies in the Philippines.

Religion is a language by itself. The articulation of this language is more than reading from the sacred books, it is about how make these books heard loud and about writing the history of its evolution. History, on the other hand, is always relative so the articulations are. Refereeing very much to western sources, this research is intended to unveil realities and contribute the field by a new look on the history of Islam and Christianity based on how the western other views himself and the other Muslim.
Chapter I

Into the scope of Islam and the unique Andalusia

Introduction:

Religions have a life outside the soul and spiritual worship. They are marked by traditions, legacies and challenged to have and practice power which manifests often in struggles recorded in history. Sometimes, if it is not basically, religions are not about the deal of power through fight despite that wherever power is found, there is resistance.

The chief mission and core duty of Islam is to build a Muslim community in which all individuals are treated with full respect and equality. Muslims made and developed their rituals following the God’s will and the Quranic and Sunnah instructions. In the name of the loving, merciful and compassionate God, Islam teaches Muslims to convey the divine message through a set of regulations and norms.

The influential western voices about Islam are not very fair and just. It is true that the appropriate image of Muslims has retreated at the collective levels of both east and west, but still has not a small position in the global sphere. One of the glorious epic spots of the history of Islam is the Islamic Spain.

Medieval Spain witnessed its most prosperous period in all aspects of life during the light of Muslims’ existence. Religious tolerance guaranteed by Muslim authorities paved the way to religiously different groups to coexist in peace. Such fertile climate prompted life to be vivid at its all corners; economically, socially, politically,
and at the level of knowledge. In spite that the Islamic history of the Iberian Peninsula conquest is associated with some violent incidents, but no one can deny the heavy huge heritage left by Muslims in Spain. A heritage constructed many foundations of sciences and developed arts and bettered the way of life of people of that day.

The case of al-Andalus calls to review the westerns attitudes against Islam with so far objective couple of eyes and to admit the productive role of Muslims during their strategic peaceful openness and tolerance.

1-1 The emergence of Islam and Islamization of the world: Historical Survey

The historical backdrop of Islam is indistinguishable from the historical backdrop of Islamic culture including institutions and all aspects of life through which the developing images of the Islamic realities have shown up. So, the Islamic history frames the understanding of the Islam from its emergence, the beginnings and development of its spread in terms of chronology and manner and the understanding of the Islamic schools, ideology and the stream of thinking which are remarkably related to the political changes. The following, according to Karen Armstrong in her book “Islam- A Short History, Modern Library (2002).pdf, is meant to shed light on important historical stages of the Islamization process in the Islamic history to see the development of the its spread:

610 The Prophet Muhammad receives the first revelations of the Quran in Mecca and, two years later, begins to preach.

622 The Prophet together with some seventy Muslim families make the hijrah, or migration, from Mecca to Medina and the Meccan establishment vows revenge. The hijrah marks the beginning of the Muslim era.

624 Muslims inflict a dramatic defeat on Mecca at the Battle of Badr.
Muhammad's daring peace initiative results in the Treaty of Hudaybiyyah between Mecca and Medina. He is now seen as the most powerful man in Arabia and attracts many of the Arabian tribes into his confederacy.

The Meccans violate the Treaty of Hudaybiyyah. Muhammad marches on Mecca with a large army of Muslims and their tribal allies. Mecca recognizes its defeat and voluntarily opens the gates to Muhammad, who takes the city without bloodshed and without forcing anybody to convert to Islam.

The death of the Prophet Muhammad. Abu Bakr is elected his khalifah (representative).

These were the starting points of the Islamic history that illustrate the notion of dialogue, tolerance and unity. Then the following stage was characterized by tension and conquests:

The caliphate of Abu Bakr and the wars of riddah against tribes who secede from the confederacy. Abu Bakr manages to subdue the revolt and unite all the tribes of Arabia.

The caliphate of Umar ibn al-Khattab. The Muslim armies invade Iraq, Syria and Egypt.

The Muslims conquer Jerusalem, which becomes the third holiest city in the Islamic world after Mecca and Medina.

The Muslims control Syria, Palestine and Egypt; they have defeated the Persian Empire

Muslims conquer Cyprus, Tripoli in North Africa and establish Muslim rule in Iran, Afghanistan and Sind.

Caliph Uthman is assassinated by malcontent Muslim soldiers, who acclaim Ali ibnAbiTalib as the new caliph, but not all accept Ali's rule.
656-60 The first fitnah.

661 Ali is murdered by a Kharajite extremist.

661-80 The caliphate of Muawiyyah. He founds the Umayyad dynasty, and moves his capital from Medina to Damascus.

680 Yazid I becomes the second Umayyad caliph on the death of his father, Muawiyyah.

680-92 The second fitnah. Another civil war ensues.

705-17 Caliphate of al-Walid. Muslim armies continue the conquest of North Africa and establish a kingdom in Spain.

732 The Battle of Poitiers. Charles Martel defeats a small raiding party of Spanish Muslims.

750-54 Caliph Abu al-Abbas al-Saffah, the first Abbasid caliph, massacres all the members of the Umayyad family. A sign of an absolute monarchy that is new to Islam.

756 Spain secedes from the Abbasid caliphate, setting up an independent kingdom under the leadership of one of the Umayyad refugees.

762 The foundation of Baghdad, which becomes the new Abbasid capital.

786-809 Caliphate of Harun al-Rashid. The zenith of Abbasid power. A great cultural renaissance in Baghdad and other cities of the empire. Besides patronizing scholarship, science and the arts, the caliph also encourages the study of fiqh and the anthologization of ahadith which will enable the formation of a coherent body of Islamic law (Shariah).

The following maps, from the same book illustrate the expanded geography of Islam:

P49 (of the book)

The phase of Abbasids rule shaped the base of the influence in the empire to be more global by the consideration of all Muslims as core members in the Islamic
community rather than Arabs only. However, the armies had weakened due to internal competitions for gaining more power and control over territories as when the Iranian Būyids came to Baghdad in 945 and asked to be the only rulers of what they controlled.

In 1055, the Abbasids were subdued by Seljuqs armies who took authority over the
During Umar’s leadership, therefore, Arabs moved to Iraq, Syria and Egypt making a chain of loud victories. They won the battle of Qadisiyyah (637) over the Persian army what led to the collapse of the capital of the Persian Sassanids at Ctesiphon. Subsequently, they had the manpower needed that enables them to go further and occupy the entire Persian Empire.

In the Byzantine Empire, Muslims have been more challenged by severe resistance so they could not conquer the heartlands of Anatolia. In spite of that, they conducted the battle of Yarmuk (636) successfully and conquered Jerusalem in 638 and controlled all Palestine, Syria and Egypt by 641. Muslims then shifted their armies to the North African coast as far as Cyrenaica and twenty years after the first Islamic Battle (Badr), Muslims found themselves occupying a very considerable empire and this continued a century after Mohammed’s death, peace be upon him to have the Adhen from the Pyrenees to the Himalayas.
The Umayyad dynasty had reached its zenith. Under al-Walid, the Muslim armies continued the conquest of North Africa, and established a kingdom in Spain. This marked the limit of the western expansion of Islam.
The raising eagerness to have a member of Muhammad’s family, peace be upon him, drove Abbasids to ask for support of the Iranian provinces in 743 and to gather armies and occupy Kufah in 749 and they defeated the last Umayyad caliph, Mansur II, in Iraq a year after. With the ended life of Umayyads, Abbasids would introduce a different image of the Islamic community. The Abbasids ruled from 750 to 935. They moved the capital from Damascus to Baghdad which became the source of knowledge and “Madinat El Salam” city of peace which was the icon of enlightenment.

One major event during this period is that Abdar-Rahman founds an Umayyad Dynasty in Cordoba, Spain in 755 and the Umayyad Abdar-Rahman III declares himself caliph in Cordoba in 928. Twenty years before, was the first Fatimid caliph in Tunisia. Fatimids expanded their scope and gained power in Egypt; they attacked Syria, Palestine and founded “Cairo” the victorious city in 969.

The late of 900s was remarked by the beginnings of West Africa conversion to Islam on one hand. On the other hand, the Christian Reconquista takes more of Spain, Sicily falls to the Normans, and Crusader kingdoms are briefly established in Palestine and Syria and the Umayyad caliph in Cordoba defeated by the Reconquista in 1030. Crusaders took Jerusalem in 1099. Fatimids reign ended in Egypt with the conquest of Saladin in 1171 who declared himself the Sultan of Egypt and Syria three years after. A century before was the defeat of Byzantines by Seljuk Turks at Battle of Manzikert. The next phase begins when Genghis Khan and Mongols enter Persia in 1221 and ends with their capture of Baghdad city thus Abbasid caliphate ended in 1258.

The flag of the Islamic reign then shifted to the non Arab hands, Ottomans. In 1281-1324, Uthman founded the Ottoman Empire that crossed the SE Asia by the Muslim merchants and missionary sufists. They went further in Europe, on the other hand, when
they first captured Bursa and Iznik in the mid of 1300s. The late of 1300s, Ottomans took control of Balkans and ended the Byzantine Empire. The most appealing and considerable fact in the history of this period is that in 1453 Mehmet Fatih, after two years of his command, conquered Constantinople and the two halves of the Ottoman Empire are united under the name of Sultan who became Byzantine Emperor and Islam reached the Philippines in 1400s. To be in a position of power is not easy and to remain in it is very challengeable. Islamic history witnessed a loud loss in 1492 when Castile and Aragon captured Granada and all Muslims and Jews expelled from Spain. Ottomans continued their expansion and took Syria and Egypt. They had control over Mecca and Medina and reached the zenith (1520-66) when Hungary and the coastlands of Algeria and Tunisia came under the reign of Suleiman the Magnificent. Java came under rule of Muslim rule of Mataram in 1625 and the period 1600s-1700s was characterized that Venetians, Habsburgs, and Russians divide European Ottoman lands between them. Deterioration of power continued and manifested through Treaty of Karlowitz which confirms first substantial losses of Ottoman Empire in Europe. Then between going through extensive programs of modernization in government, law and medicine, expansion and retreat; 1918 was the year of the fall of Ottoman Empire and League of Nations granted Britain mandatory status over Palestine and Iraq and France over Lebanon and Syria. The raising concepts of nationalism and financial bankruptcy of the Ottoman system with the change of power dynamics in Europe led to the collapse of Ottoman Empire and Arab states reclaimed for decentralization and self-governing which was not really achieved due to the first spark of World War I.
The spread of Islam: between Sword and Peace

Islam is a world religion that represents the continuation of the monotheistic traditions. Originally, it goes back to Adam who is considered the first prophet of Islam. The teachings of Islam cover all major events in history which deal with the aspects of the relationship between God and individuals. Whereas the historical religion of Islam begins with the narrative of revelation to Prophet Muhammad, peace be upon him, in Mecca, the Holy Land and its unfurling in history.

The conceptualization of “Islamic civilization” is very collective that transcends the cultural differences among people, ethnic diversity, different periods and climates where Islam settled. So by “Islamic civilization”, one cannot consider only Arabs or Arabic language and deals in the history of Islam as reference or representation of Islam, but Islamic civilization embrace every Muslim and every Islamic substance from China, India, Anatolia, North and Black Africa, Arabia, Middle East and Europe. Islam now reaches even further points than what is mentioned.

The spread of Islam as process took centuries and the conversion of people to Islam was through generations.

Hugh Kennedy-The Great Arab Conquests_ How the Spread of Islam Changed the World We Live In-Da Capo Press (2008) pdf – said:

“The speed of the Muslim conquests is amazing, but there have been other rapid conquests of vast areas in the course of human history which are in a sense comparable. The conquests of Alexander the Great or Genghis Khan immediately come to mind. What makes the Arab Muslim conquests so remarkable is the permanence of the effect they had on the language and religion of the conquered lands.” P30

Islamization is achieved- executed through a process that takes interchangeably forms between peace and sword thus Islamic history witnessed loud conquests and loud losses.
as well. Conquests in Islam have another name “fath” which means “opening” lands and install- establish the Islamic banner without coercion on religion. From the early beginnings of the Islamic call, secrecy was a determining feature of the situation of the new Muslims with other native Arabs because it was not easy to confess their new faith. It was absolutely difficult to establish the new religion in a sphere where Arabs were very attached to their rituals and traditions in a sense of pride and prestige. The prophet Muhammad, peace be upon him came wisely to settle the first foundations of Islam and went very gradually in transforming the new enlightened reality. In regard to its facilitating essence, Islam did not come to contradict completely the common reality of people but to complete the pros and to erase the shortages in it, as peace be upon him said: “I have been sent to complete the good of morality”. Islam is meant to lay down a divine law to regulate the relationship between God and the individual and between individuals themselves and to remain straight in life. Muhammad, peace be upon him was aware of the human nature of the individual and collective cling to the social and cultural heritage so he handled the removal of the old rooted-absorbed beliefs and values by the introduction of new phase of light through many means.

The first rule in the Islamic sharia-law is there is no coercion on religion. In spite that the word “conquest” sounds violent, greedy and to some extent bloody and especially that the west has a heavy impact – influence in shaping the worldwide view towards Islam and Muslims, Islam is not compulsory religion that Allah says in three verses:

“There is no compulsion in religion. Righteousness is now distinct from error. He who disbelieves in the idol and believes in Allah has grasped the firmest tie that will never break. Allah is Hearing, Knowing. “Al Baqara -256-

“People, We have created you from a male and a female, and made you into nations and tribes that you might know one another.”Al-Hujurat -13-
“Fight in the way of Allah those who fight against you, but do not aggress. Allah does not love the aggressors.” Al Baqara -190-

Thus, the conquests in Islam were not intended to compel anybody to engage in it as the case of crusades and the courts against Muslims in Spain. The war in Islam cannot occur to prevail over the rule or the supremacy of a social element or sex like the hallmark of the Second World War which was fueled by Hitler and the Aryan race. Nor it can be fought for the aim of gaining resources and spoils as the core drive of the traditional western colonization in Africa and Asia. It is, subsequently, inconceivable that war in Islam is fought for personal glory of a king or a religious leader. Rather, its first and last aim is to make the word of God the supreme one thus there is no war or a conquest in Islam opposed this course.

Therefore who tracks the movement of the Islamic conquests will make sure that those ‘fotuhat’ were intended to open widely the door to all people to know, understand then to choose whether they embrace the religion of rightness or not. Conquests in Islam tended first to expand the geographical existence- scope of Muslims through military forces and allegiance and even “mubayaat el-sulh”especially in the beginnings of the Islamic Daoua. Second, they stood to protect Muslims and prevent any possible external harm against them and even to prevent ‘firnah’ between Muslims themselves.

Islam is a doctrine of conscience and a creed of rightness which constructs a legal law and supervises a social system that is very distinct from the other systems known by the mankind. It is a system free of racism, nerve and any religious intolerance at any time. This religion, its law and social system is marked by absolute justice; all people have equal rights and no one, no family and no class is privileged.
Justice in Islam is the common law where is no hostility in its judgments nor cronyism and nepotism as the verse says:

“Believers, be dutiful to Allah and bearers of just witness. Do not allow your hatred for other people to turn you away from justice. Deal justly; it is nearer to piety. Have fear of Allah; Allah is Aware of what you do.” Al’Maida -8-

Islam, obviously based on the previous point, stands for lifting all forms of injustice. Wherever injustice is found, Muslims are assigned to disable it as the verse of Allah says:

“So why is it, that you do not fight in the way of Allah, and for the abased among men, women, and children who say: ‘Our Lord, bring us out from this village whose people are harmdoers, and give to us a guardian from You, and give to us a helper from You.” AnNisa -75-

Many stories embody- illustrate these concepts in the Islamic history. One of the most powerful illustrations that shows the high Islamic standards- norms dealing with the non Muslims and that regulate- manage the relationships between individuals at very different places and times is when Christians praised the Islamic “Fotuhat” and conquerors. In the book “The Call to Islam” authored by T.W. Arnold, he narrates:

“Michel the Great, by Jacobi Antioch, was able to favor what had been written in the second half of the twelfth century by his brothers in religion, and was able to see fingers of God in the Arabic conquests even after the eastern churches were under the Islamic reign five centuries.. He wrote, after telling Hercules ‘persecutions: this is the reason why God of Revenge, who is unique in the might of power and force and who manages the whole state of mankind as he pleases, gives to whom he pleases and raises the coward, when he saw the evils of Romans who used force to steal our churches and homes and poured their punishment on us without mercy or pity, he sent sons of
Ishmael from the southern land to rid us from the Roman grip”. Then he said “it was not an easy gain to get free from cruelty of Romans and their aggressive hatred towards us, and to find ourselves in security and peace.”

A second example is when the army of Muslims had arrived Jordan’s valley and Abu’Ubaidha had settled his camp in Fahal, Christians of the region wrote to Arabs saying:

“The, Muslims!! You are more lovable to us than Romans though they are in the same religion of us. You are more loyal, merciful, you do notharm usand you are the best mandate on us. But they dominated us…”

(Personal efforts = readings and translation of "the nature of the Islamic conquests: Said Qutb’s book of Islamic studies)

Conquests in Islam, at one base, sound violent and brutal sack of the city and the pillaging of its wealth as Hugh Kennedy describes what happened in lstakhr in Fars or Paykand in Transoxania. On the second base according to the same author, conquests were more a peaceful process. Kennedy says in “The Great Arab Conquests, How the Spread of Islam Changed the World we live in”:

“The people of town and country would agree to the imposition of terms, usually involving the payment of tribute and the promise that they would not aid the enemies of the Muslims. The terms were agreed to because of the use, or threat of the use, of force. At the other extreme, conquest might be little more that the sending of a message accepting over lordship. Many of the more mountainous areas of Iran, North Africa and Spain must have been 'conquered' without an Arab ever having visited the area, still less settling down to rule and tax it. 'Conquest' meant different things to different people in different places at different times.” P33
1-3 Islam in Spain: the Golden Age of Human History

*The Economist* echoes the belief: “Muslim rulers of the past were far more tolerant of people of other faiths than were Catholic ones. For example, al-Andalus’s multi-cultural, multi-religious states ruled by Muslims gave way to a Christian regime that was grossly intolerant even of dissident Christians, and that offered Jews and Muslims a choice only between being forcibly converted and being expelled (or worse). “Islam and the West: Never the twain shall peacefully meet?” *The Economist*, November 15, 2001. The fact in history of a Muslim reign in the Medieval Spain where diverse races and different religions lived together in a tolerant atmosphere that determined such multiculturalism of those days is one of the most widespread topics today. The captivating achievements of the Islamic Spain are not deniable in spite that the early beginnings of that history were not peaceful. The first comings of Muslims to Spain were violent conquests aided by the seceding Visigoths in 711 A.D who together defeated the Visigoth king Rodrigo. According to Darío Fernández-Morera, who teaches courses in Golden Age and Medieval Spanish literature, culture and history, in his book “The Myth of Andalusian Paradise” reported: “The Crónica Bizantina of 741 A.D., the Crónica Mozárabe of 754 A.D. and the illustrations to the thirteenth-century Cantigas de Santa María chronicle the brutality with which the Muslims subjugated the Catholic population. From then on, the best rulers of al-Andalus were autocrats who through brute force kept the peace in the face of religious, dynastic, racial, and other divisions.”

Due to the harmful practices and discrimination executed against his Umayyad blood, Abd al-Rahman I(734?-788) “the Emigrant” escaped from the Abbasids swords. He made alliance with Berbers from North Africa and had been supported by Syrian and Yemenite settlers in Spain in defeating the Abbasid governor of Andalusia in 756
and found Cordoba Emirate. By an army of 40,000 soldiers, Emir Abd al-Rahmen kept peace among Muslims and between Muslims, Christians and Jews. Cordoba, the capital, became the largest and most global city in Europe. Consequently began a rule of two and a half centuries, during which Spain witnessed incredibly fascinating achievements in almost every field and it was featured and very distinguished from the other big European cities by the creation of a social climate in which Muslims, Jews, and Christians lived in tolerance and harmony to a degree rarely seen in human history.

Under Abd al-Rahman II and Muhammad I (822-886), a number of Catholics were killed in Cordoba for preaching against Islam, while others were expelled from the city. Among these victims was Saint Eulogio, beheaded by the Islamic authorities. (Kenneth Baxter Wolf, E. Pupo-Walker, and A.A.R.D. Pagden, eds. Christian Martyrs in Muslim Spain (Cambridge: Cambridge University Press, 1987); Serafín Fanjul, La quimera de al-Andalus (Madrid: Siglo xxii, 2004), 42.

Muhammad I ordered that “newly constructed churches be destroyed as well as anything in the way of refinements that might adorn the old churches added since the Arab conquest. (3. Kenneth Baxter Wolf et al., chap 1, n. 4.)

Then, the “Servant of the Merciful”, Abd al-Rahman III (912-961), declared himself the caliph of the capital. He took the city of Cordoba to statures of quality not seen since the times of Harunal- Rashid's Baghdad, financed to a great extent through the taxations of Catholics and Jews and the goods and tribute acquired in military attacks against Catholic grounds. He also refused cruelly Muslim uprisings, and in this way he kept himself in a position of high command over that boiling multicultural climate of Al-Andalus. His governance apparently denotes the peak of Islamic resilience and tolerance. Al-Mansur (d. 1002), "The One Made Victorious by Allah”, executed in 978 a fierce military fascism upheld by a colossal armed force. Although
building more royal palaces and expanding roads and cities with sponsoring knowledge of the human experience and sciences in Cordoba, he burned a shocking number of books and threatened Catholics and in 985 burned down Barcelona and enslaved all who did not kill. In contrast, history has recorded many tolerant scenes of Muslim authorities treating the native inhabitants based on the acceptance of the other. Wolf Kenneth wrote in “Christian Martyrs in Muslim Spain”:

“The evidence regarding church fabric in Córdoba also attests to the flexibility of the emirs. As we have seen, Ar-Râzî explicitly stated that all of the churches except St. Vincent's were torn down in the aftermath of the conquest. As part of the later agreement the authorities permitted the Christians to rebuild one of the extramural churches for their exclusive use. Yet in the course of his writings Eulogius makes mention of no less than thirteen different institutions located in the immediate vicinity of Córdoba: four basilicae and nine monasteries, at least two of which were established within the priest's own memory.(36)” p9.

36. The monasteries located in the nearby mountain villages of Tabanos and Pinna Mellaria were both recently established as family retreats. Memoriale sanctorum 2.2 (PL 115770; CSM 2:402), 3.11.2 (PL 115:812; CSM 2:453).

According to the same author; Muslims in the early beginnings of landing Spain were small in numbers so they granted religious autonomy to Catholics in terms of political prudence and remained them as a “protected class” which was not able to share political power or compromising the hegemonic control of Islamic authorities. In times of war and political upheavals, Catholics ‘freedom were more restricted and those fleeing the Muslims’ authority lost this “protection” and their properties were immediately confiscated. “Tolerance at this extreme,” says historian Robert I. Burns “is not easily distinguished from intolerance.

Historians’ perspectives vary from tolerance to strategy motives in examining Muslims’ attitudes in the Medieval Spain; many consider, for instance, the support by Jewish minority to Muslims at that time due to their being unsatisfied under the western Visigoths’ rule a matter of strategy that Muslims responded peacefully and opened their arms to those Jews.

In “The Myth of the Andalusian Paradise”, Darío Fernández-Morera writes: “Jewish leaders achieved positions of power, as visirs (prime ministers), bankers, and counselors. Others wrote brilliant literary works, mostly in Arabic. Jews thus formed for a time an intermediary class between the hegemonic Muslims and the defeated Catholics. This was the so-called “Spanish Jewish Golden Age.” But Jews remained dhimmi, a group subject to and serving the Muslim rulers.”
The sense of “community” was very developed during Abd-al-Rahman III rule. He kept Islam safe as IbnHayyan described from religious dissension and people at that time were more governed than governing. This sounds that Andalusia inhabitants were living strictly and practicing liberties limitedly which was true to some extent. However, Darío Fernández-Morera, for instance, mentions; “Islam does not forbid the creation of music. And again, greater freedom has been enjoyed by the powerful and the wealthy, who could at times patronize musicians and singers who in al-Andalus pleased rich and poor alike.” He writes also: “The curious result was that, in Andalusia, the best “Arabic” music turns out to be mozarabic—that is, the music of Catholics under Muslim domination: Catholics could and did adapt “Muslim” sounds to a religious ritual—the Mass—which had no problems with using music for spiritual purposes and which as a result has produced impressive orchestral and choral compositions.”

“The Spanish, from a man in the street to the most recognized intellectual one, lives split between the rejection of Arab culture that he considers alien and in many cases backward and inferior, and the pride and fascination for the splendid past of a civilization that feels close by the ancient historical remains and other types left in our country. Our grandparents liked to photograph themselves dressed as Andalusian Arabs in photographers of the Alhambra when they were studying or traveling with their friends and see those photos in a exotic nostalgia that was all a sign of recognition of that refined civilization, in another time ours.”

This passage sheds light on the contemporary Spanish attitude towards the Andalusian civilization and its remnants, and the influence of the predecessors and grandparents in shaping this position. In spite of the stereotyped image of Arabs around
the world, the sense of pride and admiration of their relations to Arabs or Muslims precisely sent by- radiated from the elder Spanish men still have its good smell to reconsider what Muslims did in Spain by the Spanish of today.

Historians, especially Spanish, think that the Islamic governments throughout history did not precisely lack an absolute democracy. Reason is this affirmation alluding to such important figures as Harun al-Rashid, whoruled the eastern caliphate (786-809) with the name of the great capital―Baghdad‖, to the Caliph of Cordoba Abd al-Rahman III (912-961); to the Kurd Saladin (1171-1193), who conquered Jerusalem, or to the Ottoman great legislator Suleiman the Magnificent (1520-1566). In Andalusia, Muslim authorities allowed the Jews, its most important community, to retain their customs. The Christians too, known as the Mozarabs, were tolerated and to a certain extent were able to practice their religion and participate in the economy. We must add and emphasize very explicitly that in the Islamic world and forever, not only has this idea of government predominated subject to the law, but also that of a government exercised by consensus.

The Umayyads were tolerant of the culture and customs of the peoples whom they had subjugated. Drinking wine, for instance, was permitted, for the non Muslims, during the years of Andalusia. It is described as a “proof” of the unique tolerance of Muslim Spain by Fernandez Morera. Catholics, according to him, drank wine liberally and such exceptions in a Muslim territory were not unique in Andalusia. Because viticulture was important Christians, vines and grapes are often found as a decorative element. One example of vineyards existing in southern Andalusia is sherry, which the Spanish author Oliver Asín says comes from the word “Sherez” from the Arabic settlement at Seris. In Cordoba, which relates to some regions of Portugal today, grapes were significant to the Andalusian economy, and their image was even struck on their coins. They can be seen on various dirham coins from Al-Andalus (Cordoba), from
Madinat al-Zahra, from the reign of Al-Hakem II (350-366 AH/AD 961-976) and that of Hixam II (1st reign, 366-399 AH/AD 976-1009). So, consumption of wine did not stop, even in Islamic Andalusia. A second example is when Carvalho (1912: 15) writes about the Emir Abu'l-'Asi Al-Hakam I, who ruled between 206 and 238 AH/AD 822-852, “In order to recover from the hardships of war, he circumvented the precepts and prohibitions of the Qur’an, and gave himself up to extravagant dinner parties, where dessert wines flowed in abundance.” Raisins were also common (in Portuguese: azibebe, a word which comes from the Arabic, azebibe = raisin) and were offered to visitors, or given to those suffering from loss of appetite. Together with the table grape, they were a fixed part of Islamic culture, a phenomenon that expresses the gratitude and abundance in it.

Al-Andalus represents, in one form or another, the presence of Islam in Europe for the subsequent seven-hundred-odd years, some three times the present duration of the American Republic.

The vision today of the lasting influence of such complex, sumptuous, unique and replete civilization of al Andalus is still very evident. Muslims, Christians and Jews lived side by side during that era in spite of the stubborn differences. This fact fed and developed a culture or reality of tolerance that manifested in guarantees of religious freedom, for instance, with the result that many embraced Islam. Andalusia was a far superior civilization to anything Spain had ever known. This civilization influenced almost every aspect of life of those days what made its smooth perfume undeniable till today. It improved agriculture and trade, pioneered arts and contributed significantly science.

Cordoba was the most sophisticated city in Europe by consensus of historians. By the tenth century, the population of Cordoba reached some 500,000,
compared to about 38,000 in Paris. According to the chronicles of the day, the city had 700 mosques, some 60,000 palaces, and 70 libraries – one reportedly housing 500,000 manuscripts and employing a staff of researchers, illuminators, and book binders. Cordoba also had some 900 public baths, Europe’s first street lights and, five miles outside the city, the caliph residence, Madinat al-Zahra. A complex of marble, stucco, ivory, and onyx, Madinat al-Zahra took forty years to build, cost close to one-third of Cordoba’s revenue, and was, until destroyed in the eleventh century, one of the wonders of the age. Its restoration, begun in the early years of this century, is still under way.

As a Mozarab bishop, Recemundus, described [Cordoba] in March 961:

‘Fig trees are grafted in the manner called tarqi; the winter corn grows up; and most of the fruit trees break into leaf. It is now that the falcons of Valencia lay eggs on the island of the river and incubate them for a month. Sugarcane is planted. The first roses and lilies appear. In kitchen gardens, the beans begin to shoot. Quails are seen; silkworms hatch; grey mullet and shad ascend the rivers from the sea. Cucumbers are planted and cotton, saffron and aubergines sown...Locusts appear and must be destroyed. Mint and marjoram are sown...’

Another feature the Iberian Peninsula from the eighth-century Cordoba to fifteenth-century Granada was famed of is gardens and landscapes encircling cities. This culture raised during the Umayyad reign as a consequence of the expansion of agriculture with the changes occurred in its techniques and practices especially from the eighth to tenth century. Gardens and landscapes in al-Andalus were related also the political and cultural awareness of the decoration essence and the aesthetic value of plants and trees in shaping the image of the city. According to D. Fairchild Ruggles in his book “Gardens, Landscape, And Vision in The Palaces Of Islamic Spain” argues
that during the first 150 years of Islamic Spain, a language of landscapes and planting gardens developed and encoded a system of values in a set of visually organized objects, comprising palace gardens’ pavilions, walks, fountains, pools, trees and flowers. The privilege of this was intended at first for the caliph and his court, and then it spread to cover the cities. One magnificent palace city is Madinat al-Zahra that expresses the notion of a palatine environment with ample gardens full of exotic flowers and theatrical waterworks that were repeated and improved till its zenith at Alhambra. According the same author, the gardens looking from architecturally fixed perspective symbolized the ruler’s authority and power although its meaning changed with the changing political and economic contexts. Regarding the social context, gardens in al-Andalus became an imperative figure in poetry. Spain became famous of *risala* and *muwashshaha*; an entity or body in literature that describes flowers and colors. One clear case of Granada is IbnGabirol’s verses in the eleventh-century which depict gardens that were closely related to those of thirteenth and fourteenth-century of Alhambra. There is an attractively simple thesis exposed by western historians especially Spanish says that the explanation of the culture of gardening and cultivation of flowers and plants with the great difficulties taken to build the hydraulic infrastructure necessary to make them prosper, has long been attributed to the human desire to experience *paradise* on earth that Quran describes as a verdant and shady garden with flowing streams.

The very heart of any culture is a set of progressing contraries that lay especially in the case of al-Andalus. This case expects from historians to revise and reconsider the map of Europe and put the Mediterranean as the center and start narrating this part of the story of al-Andalus from an Andalusian perspective. María Rosa Menocal wrote in
her book “The Ornament of the World, How Muslims, Jews and Christians Created a 
Culture of Tolerance in Medieval Spain”:

“It was there that the profoundly Arabized Jews rediscovered and reinvented Hebra
there that Christians embraced nearly every aspect of Arabic style – from the intel
lectual style of philosophy to the architectural styles of mosques – not only while 
living in Islamic dominions but especially after wresting political control from them;
there that men of unshakable faith, like Abelard and Maimonides and Averroes, saw no contradiction in pursuing the truth, whether philosophical or scientific or religious, across confessional lines. This vision of a culture of tolerance recognized that incongruity in the shaping of individuals as well as their cultures was enriching and productive.”

According to most of western historians, Granada, Seville and Cordoba show the heritage of Moorish existence, the open tolerance of Sephardic Jews and the Catholic readiness to accept and preserve Muslim tradition. Such tolerance and peaceful mixture of religions was remarkably and uniquely possible for a period of time. Maria Rosa Mencol argues that the three religions have a shared history that is itself a part of the European history and culture. When Queen Isabella entered Granada in 1492 at the time of the Reconquista, she easily inhabited the Alhambra. Another act of tolerance and embrace is exposed in what is known as ha-Sefarad, Andalusia became a place of refuge for Jewish scholars and poets whose adopted Arabic allowed them to express more fluidly that which in Hebrew felt restricted. Sephardic Jews became a people in their own right, disconnected from the mainstream of European Judaism because they had enjoyed greater toleration and less oppression.
1-4 Muslim Achievements: Sciences and Arts

The Golden Age of the Islamic legacy was a set of astonishing achievements of Muslim scientists, scholars, traders and craftsmen during the few hundred years from 750 to 950, where the Islamic Empire surrounded present-day Iran, Syria, Iraq, Egypt, Palestine, North Africa, Spain and parts of Turkey and drew to Baghdad peoples of all those lands in an unparalleled cross-fertilization of once isolated intellectual traditions.

Geographical unity was one factor behind such development. Another was the development of Arabic, by the ninth century, to become a language of international scholarship, the Divine Truth and worship as well. This was one of the very significant marks in the history of ideas. With the introduction of a paper mill in Baghdad, as a third factor, it was a remarkable advance that influenced the process of education and scholarship as far reaching as the invention of printing in the fifteenth century, so it was possible to put books within the reach of everyone. Muslims were enjoined by the Prophet to “seek learning as far as China” as, eventually, they did. In the eighth century, however, they had a more convenient source: the works of Greek scientists stored in libraries in Constantinople and other centers of the Byzantine Empire. In the ninth century the Caliph al-Mamun, son of the famous Harun al-Rashid, began to tap that invaluable source. With the approval of the Byzantine emperor, he dispatched scholars to select and bring back to Baghdad Greek scientific manuscripts for translation into Arabic at Bayt al-Hikmah, “the House of Wisdom.”

“These Islamic values that are reflected by the great Islamic civilization have contributed to the progress and development of our Western society. Knowledge is clearly the key to development. Thanks to knowledge and intellect of the Muslim scientists, we were able to benefit from mathematics, philosophy,
anatomy, chemistry, astronomy etc… The great writer IbnKhaldun, who built the foundation for sociology and anthropology with his work ‘muquadima’ in the 14th century, is one example. His method is still being discussed in our universities. Contemporary astrologers base a great deal on the exact calculations of Ibn Umar Al-Sufi to orientate in the universe. It was Al-Khawarizmi who made a breakthrough in mathematics in the 11th century. His calculations and formulas are nowadays still taught as the well-known algorithms. Also the word “cijfer” originates from the Arabic word ‘Sifr’. The great European explorers and geographers used to base their expeditions on the exact and complete works of the North Africans Al-Idrisi and IbnBatuta. Thanks to the noble dedication of Harun Al-Rashid who translated Greek works in Baghdad in the 9th century and also thanks to the analytical mind of Averroes (IbnRushd) in the 12th century, we were able in Europe to rediscover an enriched Greek philosophy. In other words, thanks to Islam, knowledge was preserved, further developed and passed on and this is without any doubt one of the important treasures of Islam.”

This was an extract from a speech delivered by the Belgium Minister of Culture Van Grembergen, delivered at the Congress of UMIVA on: “Treasures of Islam”, in Antwerp, Belgium on 22 March 2003. It is very appreciable regard from a man of intellectshows gratitude for the civilization of Muslims which made not few bases of sciences and contributed the global civilization. In the light of Andalusia, all historians argue that Spain first prospered under Muslims’ reign. The general view shows, at first, that the way of live in terms of literature and fashion in Cordoba was entirely derivative from such of Abbasids.
Cordoba was very known by its warm reception, so scholars from the most sophisticated lands of the east came in waves to it, where their colleagues would listen carefully to the news discussed in the capital, what people were wearing or were singing, and above all what books were being read. Books were more accessible than they have been in Rome, and exceptionally cheaper than in the Latin West. Of course, it took much more than paper to create such intellectual and scientific atmosphere like of the Islamic Spain. It required tolerance and encouragement of both religious and secular learning and exchanging ideas. Cordoba was open to Muslims, Christians and Jews alike and Arabic, surprisingly became an international language of science as English today. Another reason was the rapid growth of infrastructure of public and private libraries, hospitals, research institutions and mosques what made the famous scholars of the East hear and flock to the West.

It has been estimated that there are 250,000 Arabic manuscripts in the western and eastern libraries including private collections. One of these is of ‘Abbas ibnFirmas’ who constructed the first model of wings, made out of feathers in a wooden frame, anticipating Leonardo da Vinci by some 600 years. Scholars at that time were not limited within a single field of study. Firms, for instance, came to Cordoba to teach music, and then he shifted his interest to a branch of mathematical theory and mechanics of flight.

Paul Lunde wrote in ‘Cities of Light, The Rise and Fall of Islamic Spain’:

“One of the fields most assiduously cultivated in Spain was natural science. Although Andalusian scholars did not make contributions as fundamental as those made by their colleagues in the East, those that they did make had more effect on the later development of science and technology, for it was through Spain and the scholars of Al-Andalus that these ideas reached the West.” The raising interests in natural sciences
were driven by the translations made in the incomparable “House of Wisdom”. The main scholars’ interests vary from mathematics, astronomy and medicine. The first two went hand in hand. Al-Khwarizmi’s famous book ‘The Calculation of Integration and Equation’ is considered the foundation of much later speculation. He dealt with algebraic multiplication and division, equations, measurement of surfaces and other questions. He was the first to introduce the Arabic numerals. His work, which now only survived in the Latin version of the 12th century, with a translation of Euclid’s *Elements*, became the two foundations of subsequent mathematical developments in the Islamic Spain. Another great mathematician and astronomer who flourished in the 11th century is Al-Zarqali or the known by the West as Arzachel. He is an original leading mathematician who combined theoretical knowledge with technical skills and excelled at the construction of precision instruments for astronomical use. He made a waterclock able to determine the hours of day and night and indicate the days of the lunar months. He contributed to the compilation of the famous *Toledan Tables*, a highly accurate compilation of astronomical data. His *Book of Tables*, written in the form of an almanac (*almanac* is an Arabic word meaning “climate,” originally indicating the stations of the moon) contains tables which allow one to find on what day the Coptic, Roman, lunar and Persian months begin; others give the position of the various planets at any given time. Almost all his works were translated into both Spanish and Latin. The impact of these astronomical works was immense. For instance today, the constellation still be labeled by the given names of Muslim astronomers Acrab (from ‘aqrab, “scorpion”), Altair (from al-ta’ir, “the flyer”), Deneb (from dhanb, “tail”), Pherkard (from farqad, “calf”)—and words such as *zenith, nadir* and *azimuth*.

Otherwise, the Muslim science *par excellence* was the study of medicine. Interest in medicine originates from the very earliest times. The great contribution of
Arabs was to put the study of medicine on a scientific ground and eliminate superstition and harmful folk-practices. Medicine required extended study and training. Codes were formulated to regulate the professional conduct of doctors. It was not enough to master one subject in order to practice medicine. Certain moral qualities were compulsory. Ibn Hazm said that a doctor should be kind, understanding, friendly, good, and able to endure insults and adverse criticism; he must keep his hair short, and his fingernails as well; he must wear clean, white clothes and behave with dignity. Doctors have to pass an examination and take a Hippocratic Oath before they could practice their job. Hospitals were available with different sections that each has its specialist. The large ones like of Cordoba required being in service 24h a day to handle emergency cases.

Muslims made significant additions to the medical knowledge. Ibn al-Nafis, for instance, discovered the lesser circulation of the blood centuries before Harvey, and the ideas of quarantine jumped from an experimental notion of contagion. Ibn Zuhr or Avenzoar, the second icon, earned a loudly great reputation in Spain and North Africa. He described abscesses and mediastinal tumors for the first time and made original experiments in therapeutics. The “Taysir” is one of his major works that was translated into Latin and become a standard reference.

Political and economic considerations played some part in the progress of geography. Advances in astronomy and mathematics made the plotting of this information on maps feasible, and shortly, cartography became an important discipline in its own right. Al-Khwarizmi wrote a book called *The Form of the Earth*, which contained maps of the heavens and of the earth. This work was carried forward by Ibn Muhammad al-Razi, who wrote a basic geography of Al-Andalus for administrative purposes. Muhammad ibn Yusuf al-Warraq wrote a similar work depicting the
topography of North Africa. Finally, the most famous geographer of the time was al-
Idrisi “the Strabo of the Arabs”. He had been educated in Cordoba, traveled and visited
Spain, North Africa and Anatolia then he settled in Sicily. Al-Idrisi described the world
systematically based on the Greek modal of division. He gave the distances between
major cities and described people, climate, customs and products of the whole known
world.

It is not possible to be in a position of fair to all the scientists’ and scholars of
that time who totally devoted themselves to knowledge. Ibn al-
Khatib wrote more than
500 books on history,, travel, music, theology, medicine, poetry and politics. IbnHazm
wrote more than 400 books in theology and philosophy. But Averroes, IbnRushd is the
one who earned the greatest reputation in philosophy. His works had lasting effects in
the development of the European philosophy.

A large portion of the Spanish dictionary goes back to the Arabic tongue. After
the settlement of Moors, Arabic expressions mixed with the Spanish vocabulary and
became the most spoken dialect of the Spanish-speaking countries. Spanish has retained
about 8,000 words of Arabic origins to this day and Arabic was the second after Latin
that contributed the Spanish language. For instance; “usted” which is phonetically
similar to the Arabic word for doctor/teacher,“hasta” which means “until” or “heta” in
Arabic, “aceite” for “zayt” and “barrio” for the outer limits of a city “berri”.

Arts also knew a largely great leap in the Islamic Spain. The 13th century castle and
palace sitting on a hilltop overlooking Granada is one of the era’s most marvelous
treasures as the best known monument of al-Andalus. Museums like New York’s
Metropolitan and Alhambra together produced a new real vision of almost 800 years of
Islamic Spain. Around 120 pieces of the best Hispano-Islamic art from collections in
Britain, America, Egypt, Russia, Sicily, Morocco, Spain and other countries went on
display: lamps and animals, ivory and marble carvings, coins, superb textiles, jewels and ceremonial swords, ceramics, astrolabes and the flowing calligraphy of Qur'ans, all restoring the vivid life of the rich and exotic beauty of the Alhambra. In Architecture and decoration, buildings took new forms. They are featured by wooden ceilings and a new style of more complex and integrated geometrical shapes against a fuller scrolled-leaf ground. Spanish weavers developed a highly special technique in textiles in which they favored fine woven lines between two juxtaposed colors and shaped outlines in preference to the massed –dark color. Such textiles are more like a painted miniature.

**Conclusion:**

It is painful, not just for Muslims, to lose a land of richness and greatness in knowledge, power and peace like Andalusia. This bright reputation is a result of a set of factors that developed subsequently. The openness of the Islamic reign and its flexibility in the protection of the non Muslim ethnicities created a climate to see beyond the everyday social interactions. Original bases emerged, so sciences developed and arts extended. Knowledge reached its further extent, people practiced their religions freely and eastern waves of students and scholars entered the Andalusian gates warmly.

The human history shows gratitude for the around eight centuries of the Islamic presence in Spain. The contributions of that era are still influencing the human history and how the human lives today. Narrowing the angle, the history of Islam experienced the most remarkable glorious period that many consider as a myth. In the course of history, otherwise, there is no permanent power and leading positions are always in change. The collapse of Andalusia was a heavy hit to the Islamic world and things were not black and white. Many bloody massacres were committed to expel Muslims from
Spanish lands although there were Christians inside al-Andalus fighting beside Muslims. In addition to the “reconquesta”, there was the succession when Abd-ar-Rahman III declared himself the Caliph of all Muslims what was fatal. Succession struggle became bitter that the empire fell into pieces of city states. Muslim Andalus never recovered from this infighting which was almost a civil war.
Chapter II

Christianity from Europe to Asia and the baptism of the Philippines

Introduction:

“Everything is full of God. Whatever men worship, it can be fairly called one and the same. We all look up to the same stars; the same heaven is above us all; the same universe surrounds every one of us. What does it matter by what system of knowledge each one of us seeks the truth? It is not by one single path that we attain to so great a secret.”

—Symmachus, Relationes 3.5–10

Christianity between emergence and evolution is the determining feature of how the world looks today. It represents the first religion in the world in terms of followers and the first, we may say, in shaping world dynamics. There are about 2.2 billion adherent out of 7 billion of the whole population on the planet which means an enormous influence. Christianity brought fundamental religious, economic, social, political and cultural changes to the societies it accessed. The Christianization process of the non-Christian lands was at unease. Most of the incidents of spreading Christianity were painted by blood and sweat and the strategies implemented vary between peace and violence and tended more to the second. Like the first chapter and trying to conduct it as objectively as possible, this chapter discusses for short the historical beginnings of Christianity then it moves to emphasis on the process of spreading this religion.

Church and Crown are interrelated powers. Christian missionaries paralleled the colonial armies in seeking gold and the crown devoted most of time victories and booty
to the Church. It is known in the Christian teaching that the Christian duty to his faith should never follow the previous pagan rituals and should not oppose or contradict your brother’s good will and decrees. With love and respect, Christian taught, we live in unity, and your judgment should accord your faith and your relationship with your brother. History recorded to far extent the opposite. The religion whose book says “who hits you on the right cheek, give him the left” in fact does know nothing about this imaginary tolerance.

2-1 The emergence of Christianity: a historical survey

It was the period from 330 B.C.E. to 330 C.E. when Christianity emerged. In the period between Alexander the Great and Constantine, Christianity raised from a restricted/limited branch of Judaism to be the predominant religion of the large Roman Empire with its Episcopal center in Rome. One significant historical stage is the Hellenistic period from 330 to 31 B.C.E which was featured by intensive cultural intersections of the ancient Mediterranean. After 200 B.C.E, Alexander’s successors in Palestine, Egypt, Syria and Asia reintegrated their mother cultures in a newly formed pan-Hellenic world. Rome gained control over the Mediterranean world after Octavian conquered Mark Antony and Cleopatra at the battle of Actium in 31 B.C.E. Hence, Jesus preached in the 1st century C.E in a Semitic world governed by Roman rules and greatly impacted by pan-Hellenic philosophy and culture. The polytheistic Greco-Roman universe of that time had several gods and various religions that were integrated to some extent in the social, cultural and political bases of native societies and only Judaism was characterized by monotheism with its sacred moral code and scripture.

The Jewish religion, from its earliest beginnings, has been known by monotheism, devotion to the divine scripts and food restrictions. It has been featured also by an
intentional separation from the non-Jews and tenacious disagreement among the different Jewish communities. Its history is long, complicated and characterized by the domination of political overlords who expose it as a religio-llicita “tolerated religion”.

There were many sects in the Jewish community with sharp contradictions. Despite their resistance for foreigners, they did not form a religiously homogeneous entity. There were also class distinctions among those Semitic communities by which the priestly class enjoyed more education, wealth and attachment to the ruling class.

The history of Jews narrates many conflicts and revolutions between the different sects of them. This led to initiate alliance with Rome like the deal of Maccabeus and Rome against Seleucid group. In the bargain, the allied forces had established sovereignty in Greece and Asia in a series of wars. Maccabeus, the called ‘Hasmoneans’, were the rulers from 161 B.C.E. until 63 B.C.E when some members of the ruling family started internal competing wars what left Judea open/ exposed to foreign threat. Pompey the Great settled in Judea and introduced Roman rule. The Greek cities enjoyed Pompey’s reign and offered support, however Jews did not. They reduced their position to a client state of Rome with the same anger against the foreigner and the same desire for religious independence and national liberty like Judea of the Hellenic period what introduced Jesus Christ to regain this independent Judea ruled by a high priest; King Of Jews.

After the death of Jesus, his followers in Jerusalem were divided in two distinct groups; the Aramaic-speaking Christian Jews and the Hellenic Greek-speaking Christian Jews. The first group were very conservative, legalist, and still practicing the Jewish rituals in all ways except that they believe that Jesus was the Messiah. They worshipped in the Temple and in each others’ shelters. The second group considered
themselves a big portion of the cultural and intellectual Greco-Roman world. The two groups experienced disagree on several theological and practical matters, like Jewish practices of circumcision, what increased the tension by the expansion of the Christian movement by 40 C.E. Then in a short time, Christianity became a separate form of Judaism. Except circumcision, morality and ethical conduct still bound Jews and new converts alike to the Torah according to Cynthia White in the book entitled “The Emergence of Christianity”.

Based on the same author’s writing, many bloody scenes took place between Jews and Christians like Herod Agrippa I, the ruler of Jerusalem who persecuted Christians in an effort to pacify the traditional Jews who were suffering from the rising religious intolerance of Roman governors, and the example of “the great fire” in Rome when Christians started the fire against Jews.

On the opposite hand, not few scholars agree on “the twin birth” metaphor used to describe Judaism and Christianity. Segal presupposes that Judaism and Christianity appeared at the same time, and he clearly is not convinced – along with Theissen and many other scholars – that Judaism, gave birth to the other, that is Christianity. Segal writes:

“Judaism and Christianity can essentially claim a twin birth. It is a startling truth that the religions we know today as Judaism and Christianity were born at the same time and nurtured in the same environment … When Jesus was born, the Jewish religion was beginning a new transformation, the rabbinic movement, which would permit the Jewish people to survive the next two millennia. The complex of historical
and social forces that molded rabbinic Judaism also affected the teaching of Jesus, helping to form Christianity into a new and separate religion.”

J G Herder’s metaphor for the different cultures of the world says that all the different cultures of the world are like “spheres” or balls, existing side by side, but always separated from each other, without any chance of overlapping or influencing each other. This image allows only for the idea of cultural homogeneity, of isolated or closed entities. Applying this notion, one can presuppose a comprehension of the beginnings of Judaism and Christianity, which supposes them to be separate, self-standing entities that are clearly definable against each other.

According to Wolfgang Stegemann in “the emergence of God’s new people: the beginnings of Christianity reconsidered”, (article, Research Associate: Department of New Testament Studies University of Pretoria), the beginnings of Christianity is the emergence of new people. The members of this ethnos saw their origins in the sacrificial death of Christ, the son of God. They understood themselves as chosen people, chosen by the God of Israel who simultaneously transcended the boundaries of all peoples (Greek and Jews). By time, religion became as a private matter. Religion was first disembodied from polity and – a very recent phenomenon – was disembodied from kinship and family. Individualism now sets the boundaries of the contemporary Euro American sphere of discourse on most topics, and on discourse on religion in particular.
2-2 The spread of Christianity: Between Scandinavia (Norway in particular) and Russia

Prior to Christianity, the Scandinavian lands worshiped many gods and by the tenth century Christianity put an end to these polytheistic practices. The Christianization process of Scandinavia was long and painful, painted by blood and sweat. It was featured by involvement of few as outside leaders as possible, aggressive tactics, and reward seeking converts. Alexandra Sanmark writes in her PhD thesis ‘Power and Conversion - A Comparative Study of Christianization in Scandinavia’:

"Christianity spread from secular rulers and aristocracy downwards in society. In order to achieve widespread acceptance of Christianity, rulers employed specific measures, mainly legislation and material support to clerics. It is clear that in the conversion process, missionaries were necessary, but subordinate to secular rulers. Various kinds of pressure were present in all conversions covered by this study, ranging from mild inducement to brutal force. The conversion of Saxony was particularly violent. While not as harsh, the conversion of Norway belongs in the same part of the spectrum. Forceful conversions included the use of military force, but also the introduction of strict laws and rigorous control systems. Rewards of social, political and material nature were however also significant."
2-2-1 Christianity in Scandinavia:

Be Christian or Die. Several kinds of pressure were present in all conversions that took place in Scandinavia between smooth prompting and brutal force. During the reign of Olav Tryggvason and Olav Haralson, the population was given the choice between baptism and death. The young fearsome Viking pirate, Haralson, had become a Christian after his arrival home in 1015 which made a great change in the Scandinavian life. He aimed himself to be the king of Norway and he succeeded. Historical evidences narrate the persuasive efforts of king Olav to promote Christianity, he traveled to many parts of Norway which had been under the reign of the Danish king and asked that the citizenry be baptized. Those who refused were tortured or executed. The Vikings did not take baptism seriously and many of them were unwilling to renounce their own gods and adopt the new religion. Consequently, not few increasingly executions,
tortures and non human practices were ordered by Olav and his men against the offenders. One famous incident is that of Raud the Strong.

In the ‘Tales of a Wayside Inn (1863)’, Henry Wadsworth Longfellow dealt with this story. Raud the Strong was a famous Nordic landowner and a chief priest of Seiðr (an old Nordic type of sorcery). King Olav confronted Raud, who had at that time the most reputed ship in size with a dragon’s head carved into the bow, and defeated him in a great memorable sea battle. Raud escaped intelligently to a part of the Godey isles, but Olav sailed chasing his enemy after the weather calmed. Then, the king seized Raud from his bed and suggested his friendship if the second accepts conversion to Christianity and even he could keep his lands and “the Dragon”. Raud, on the other hand, resisted Olav’s offer saying that he would never be Christian or believe in Christ. Moreover, he mocked the new religion which provoked Olav with extreme tension. The king reacted by ordering a horrible execution of Raud. Olav ordered him to be bound to a beam of wood, his face pointed upward and a round pin of wood put between his teeth to enforce his mouth open. Then, he ordered to put a snake into Raud’s mouth, and when things failed at first, he ordered again to put a drinking horn in Raud’s mouth and forced the serpent to enter Raud’s throat by holding a red hot iron at the hole of the horn. This was the death of Raud the Strong. After this epic horrible scene, the king Olav seized Raud’s properties of gold, silver, weapons, the ship and parts of his lands. All Raud’s men were baptized or killed/tortured if they refused.
Most historians argue that Norwegian leaders considered the acceptance of Christianity as a necessary political move of Norway to enjoy more integration into the western world. This explains the natives’ resistance and the aggressive treatment of Christian governors as a counterpart. King Harald I, for instance, sought to better Norway’s relationship with England to gain more political power. By the increasing contact with England particularly, English bishops were mainly promoting Christianity in Norwegian lands. Harald Graypelt, as a second example, increased his power in Norway after baptism and by killing Jarl Sigard and king Tryggve of the Vigin and Romeri regions ((Birgit Sawyer, Peter Sawyer, and Ian Wood, editors. The Christianization of Scandinavia: (Alingsas, Sweden: ViktoriaBokforlag, 1987) page 71.) . After the death of Jarl Haakon, the last genuine heathen ruler in Norway, an increasing Christian tendency began to emerge especially in the coastal regions. Snorri Sturluson noted concerning King Olav Tryggvason:

"Olaf called together hismother's brothers, his stepfather Lodin, and hisbrothers-in-law Thorgeir and Hyrning, to speak withthem, and to disclose with the greatest care thebusiness which he desired they themselves shouldapprove of, and support with all their power; namely, the proclaiming Christianity over all his kingdom. Hewould, he declared, either bring it to this, that allNorway should be Christian, or die."I shall make youall," said he, "great and mighty men in promoting thiswork; for I trust to you most, as blood relations orbrothers-in-law." All agreed to do what he asked, andto follow him in what he desired. King Olaf immediately made it known to the public that herecommended Christianity to all the people in hiskingdom, which message was well received and approvedof by those who had before
given him their promise; and these being the most powerful among the people assembled, the others followed their example, and all the inhabitants of the east part of Viken allowed themselves to be baptized. The king then went to the north part of Viken and invited every man to accept Christianity; and those who opposed him he punished severely, killing some, mutilating others, and driving some into banishment.”

So, in his attempt to convert the Norwegians, Olav Tryggvason used force when it is required.

He faced troubles in Trondelag and the far North where paganism is definitely rooted. According to T. K. Derry, "Only Trondelag and the far north remained recalcitrant, though the heathentemples at Maere and Lade were destroyed by the king in person and the more determined votaries of paganism pitilessly mutilated or put to the sword. (T.K. Derry, A Short History of Norway. Greenwood Press, Publishers, 1968) page 40.)

2-2-2 Christianization of Russia:

From the early beginnings of the Middle Ages, the Mediterranean world had a bridgehead in Eastern Europe. Christianity, according to specialists in Crimea peninsula’s history, may have spread there among Jewish communities and after the raising persecutions executed against recalcitrant popes and monks. So from the 8th and 9th century, Crimea was covered by a network of Byzantine bishops. Thus, it is reasonable that Christianity radiated from Crimea to the north even before the 9th century. Based on the essay entitled “The Christianization of Kievan Rus” published in the Polish Review, no.5 (1960): 29-35, closer contact with Byzantines became possible only through the use of a force that could control or at least enjoy the Dnieper River, the linking zones with the Black Sea. This kind of force existed clearly in the 9th century. In 866, Patriarch Photos announced proudly the progress of Christianity among the savage
Rus. The Christian missionaries to the ‘barbarians of the north’ were successfully undertaken among the Balkan and Central Europe Slavs; Bulgarians, Serbs, Moravians and Pannonia. However, they failed in the Eastern Europe. Soon afterward and especially from the second quarter of the 10th century, Christianity began to root in Kiev. The church dedicated to St. Elias existed in Kiev by that time is evidence. After the tides between pagans and Christians at the level of individuals, Volodimer the Organizer was the prince more than any before him who felt the need for force that would grant his state with inward coherence and outward respect.

Ihor Sevcenko wrote about this era:

“Through war, diplomacy, and commerce, Kievan leaders of the late tenth century were well aware not only of the impressive religion of Byzantium and of the somewhat sober version of that religion practiced in the newly reestablished Western Empire, but also of Islam, adopted in 922 by the Volga Bulgars, and of Judaism, widespread among the elite of the recently defeated Khazars.”

The religious conversions to Christianity, almost all of them, had been made from the top; from above to population below by the use of force in favor of Byzantium. Some historians explained that the tendency to Christianity at that time was due to the brilliant cultural central position of Byzantium regardless its military and polity power.

The history of Russia as a country, culture and community is completely interwoven with their religion what explains that every component of the Russian culture has a religious attachment in a way seems everything has a violent back-story. It is very known that St. Vladimir was the first who brought Christianity to Russia. Vladimir the Great, the prophet, is the youngest son of Sviatoslav I of
Kiev, arrived on the scene in 985 AD. At first, while Christianity was emerging slowly in Russia, he did not show the slightest interest, far preferred the Norse gods. Then, a decision of him suggested to unite KievanRus into one state under one religion. Christians in their beginnings in Russia suffered from persecution by pagans. The first Christian martyr considered by the Orthodox Church was Theodore the Varangian and his son John. John was chosen as human sacrifice by pagans what made Vladimir, based on some historical indications, so impressed by their heart coldness and courage in front of this violent death. A version of story tells that he decided to surrender Russia to a monotheistic religion in order to practice more power and enjoy more control. He resisted Islam as too prohibitive religion, and saw Judaism weak, so he has chosen Christianity; eventually the Eastern Orthodoxy. The new baptized Prince started working on promoting Christianity and introducing his people to the new religion. He destroyed the pagan temples and idols and gathered people for the great event “Baptism of Russia”. The rebelling reaction took place in Novgorod City and Vladimir responded with his crushing troops thus engraving his name in the history as the Bloody Constantine of Russia as the writer Jonathon Van Maren described.

Centuries after St. Andrew Apostle, “Apostle of Rus”, Christian missionaries from Byzantium started translating the Bible into Old Slavonic. Thus, there were not few Christians before the reign of Vladimir the Great. Although the occasional persistent uprisings of pagans (Novgorod incident in 1071), the Orthodox Church grew constantly.

Rus witnessed full destruction by the 1220s. Glorious Disaster, as Ted Byfield wrote in volume 7 of his history of the Christians, a Mongol army defeated a
Slavic counterpart and killed its 80,000 men led by the Prince of Kiev. Even after Genghis Khan’s death in 1227, his sons continued further into Russia burning any living entity. Men of church were burned alive, nuns were raped, women and boys were enslaved and houses were turned into black ashes.

Addition to the “Bloody Baptism of Russia” essay, Jonathan Van Maren wrote “In history’s bloodiest persecution of Christians, the Russian Communists murder millions” which deals with the Great Soviet persecutions from the revolution to the demise of the Soviet Union. The hatred of God and men of God reached its zenith during the Bolshevik Revolution in 1917. The revolutionary leader, Lenin, called for the notion of “God an unutterable vileness” what put the Orthodox Church in sweaty trouble. More than 12,000 clergymen were murdered, hanged, beaten till death or drowned. There is found a 1930 police report recorded the number of Orthodox who had died in prisons that is 42,800. Communists seized churches’ properties and the church weddings became invalid along with birth and funeral registrations. By 1918, the church was compelled of all schools of the state that severed formally its outside relations.

Patriarch Tikhon pushed back, declaring the Bolsheviks anathema:

“Recover your senses, madmen. Bring an end to your bloody strife. You are not merely committing the deeds of Satan, which are condemning you to Gehenna in the next world, and leave a dreadful curse upon your descendants in the present one.”

Bolsheviks continued their work to silence God’s voices as they named. Ted Byfield noted in his High Tide and the Turn, Metropolitan Hilarion described the carnage:

“Clergymen were murdered with particular brutality. They were buried alive, had cold water poured over them in sub-zero
temperatures until they froze, were placed in boiling water, crucified, whipped to death and chopped with axes. Many were tortured before their deaths, or murdered along with their families or in the presence of their wives and children.”

It has been estimated between 1918 and 1919 execution of 28 bishops addition to thousands of clergymen and simple citizens. Not just the Orthodox who suffered, Bolsheviks insulted all forms of Christianity. Catholic, Mennonite and Lutheran settlements also were under attack. Churches were convicted of holding wealth while they starved for year in famine. So, Lenin saw the necessity for breaking the hold of Orthodoxy in Russia from the minds of people and washing it from their hearts. Van Maren wrote in his essay:

“Between 1917 and 1935, over 130,000 Orthodox priests were arrested, and 95,000 of them were shot by execution squads. More than 8,000 were murdered in the initial skirmishes over church treasures.”

In spite of the bloody painting of the Bolshevik revolution, the religious sentiment did not die among population. With the W.W.II campaigns, communists allowed churches to re-open and to corporate with in order to gain support of people and promote the propaganda of defending Christianity against Nazis. Another version of Lenin is Nikita Khrushchev. He led his campaign from 1959 till 1964. During this period, 15,000 churches were shut down and almost all clergymen and converts were imprisoned. Teaching religion was firmly forbidden, secularism revived and persecutions renewed.

The shifting point was not until 1988. This year put an end of the Soviet persecution of Christian livings when the government decided to celebrate the
millennial anniversary of “Baptism Russia” as a legendary event in the memories of Rus. People, from then, would openly celebrate this event and convey its symbols without fear. The sense of religious belonging among Russian people rose fervidly with fall of Berlin Wall. A year after was the collapse of Soviet Union, The godless empire exited history not with a bang, but a whimper, slowly but surely, underground churches began to cautiously resurface, and the Russian Orthodox Church began to reassert itself, as Van Maren described.

2-3 Christianity in Philippines:

The contact of European whites with the eastern part of the planet was very confined. They were limited to the Mediterranean countries and had little knowledge of the countries beyond like the great continent of America, Australia, and the Pacific world. Due to the human nature of expansion and through the course of history, whites crossed these new lands in the name of religion, territorial expansions and colonization, and commerce. On the other hand, many significant changes took place in the religious and political life of the Europeans what led them to seek comfort and peace outside their motherlands.

Philippines that comprise more than 7,000 islands all together in a small area have not an easy history. Its history is a part of other nations’ history. Beside the pouring waves of geographical discoveries at the beginnings, the foreign existence in Philippines was integrated in the social life, education, economy and the Filipino government gradually by hundreds of years of conquests and piratical invasion.

The great voyage of Magellan marked the beginning of the European discovery of these islands. There is an invaluable narrative about this voyage told by Antonio Pigafetta, one of Magellan’s men that was written in Italian and translated then
published in French. The remaining copy found in 1800 in Milan stimulated publishing houses to translate it into Spanish and English. Pigafetta was the first who described Bisaya Islands, Borneo, Cebu and Moluccas in an interesting and accurate way.

Moving to the Spanish invasion of Philippines, there are many reports and letters written to the King or relatives in Spain reporting the life and the deals with Filipinos. Priests and soldiers wrote about their presence in Philippines, historians for instance consider "Relacion de las Islas Filipinas” by Father PredoChirino in 1602 the first book discusses Philippines. It has been printed in Rome, 1604. After five years, it was Judge Antonio de Morga’s work “Sucesos de las Islas Filipinas”. These two works abound in curious and valuable information upon the Filipino people as they were at the time of the arrival of the Spaniards according to David P. Barrows. Spaniards wrote their victories as well. “Conquista de las Islas Filipinas” by Friar Gaspar de San Augustin narrates the Spanish forces when they reached the East Indian Spice islands and the “Conquista de las Islas Moluccas” included the triumph of Spaniards settling down in Ternate in 1606. “The Historia de Mindanao y Jolo” marked the nature of Spanish relations with the Muslim Malays in the island of Mindanao especially in 1663. In that year, Spaniards quitted the castle of Zamboanga and abandoned the southern Mindanao, and then they protested with force to reoccupy these territories.

The Filipino human texture consists of many races that originated all from eastern Asia. The ethnological differences, as we know, determine the way of life of each race. There are not big or apparent physical differences among races occupying Philippines, however religiously, it is multi-religious country. The Malayan people, for instance, are thought to be from the southern east of Asia. With the successive waves of Malayan
migrants from one island to another, they became skillful sailors living on the sea and their morphology adopted the new circumstances what differentiates their bodies and minds totally from the Mongol of the mainland. The different communities in Philippines vary culturally speaking, thus they’re divided in terms of religion. We find pagan tribes and monotheistic believers as well. In “The History of the Philippines”, David P. Barrows writes: ‘On Bali and Lombok, little islands south of Java, the people are still Brahmin, like most inhabitants of India. In other parts of Malaysia they are Mohammedans, while in the Philippines alone they are mostly Christians.’

The emergence and the spread of Islam brought a great change to this area. Cesar Adib Majul in “Islamic and Arab Cultural Influence in the South of The Philippines” argued: “It must be emphasized that the introduction of Islam into the Philippines and its progressive expansion was generally peaceful and not by conquest. This is not to deny that there were isolated cases of coercion on the part of a few enthusiastic rulers or warriors. But these isolated cases are not significant”. The Malayan race embraced Islam and it had a significant effect upon the history of the Philippines, and is still destined to modify events far into the future, like Barrows described. Islam expanded eastward and reached so far eastern lands through trade at first. The flags of Muslims’ ships moved from the African coast to Madagascar settled in Europe then sailed eastward to India and occupied the Malabar and Coromandel coasts. Therefore, the Mohammadi faith had access to Malaysia. By 1250, the Malays derived from Sumatra group had been influenced by the Arab merchants and missionaries and converted to Islam. Obviously, the new converts hand in hand with Arabs started expanding the Muslims presence, religion and power in the all East Indies. They settled in Borneo and made it a powerful settlement at the early of 1400s by defeating the primitive inhabitants and taking largely the coast. Moreover, there were marriages between Arabs
and Malays enhanced the spread of the Islam in the Malay blood. Barrows illustrates by:

“The Mohammedan Population of Mindanao and Jolo owes something certainly to this same Malay migration which founded the colony of Borneo. But the Maguindanao and IllanoMoros seem to be largely descendants of primitive tribes, such as the Manobo and Tiruray, who were converted to Mohammedanism by Malay and Arab proselyters. The traditions of the MaguindanaoMoros ascribe their conversion to Kabunsuan, a native of Johore, the son of an Arab father and Malay mother. He came to Maguindanao with a band of followers, and from him the datos of Maguindanao trace their lineage. Kabunsuan is supposed to be descended from Mohammed through his Arab father, Ali, and so the datos of Maguindanao to the present day proudly believe that in their veins flows the blood of the Prophet.” P26.

Islam was still growing in the Philippines while Spaniards arrived. Muslims established their position of power in Manila Bay and were gradually expanding it till the European flag ships appeared at sight. Christian Spaniards carried on the fight against Muslims out of the Spanish territories, al-Andalus, as an old enemy. It is true that Muslims developed a highly prosperous and brilliant civilization for centuries in Spain. The quiet atmosphere gathering Muslims with Christians in al-Andalus did not last permanently. David. P. Barrows commented: “Unfortunately, however, the spirit of religious intolerance was so strong, and the hatred engendered by the centuries of religious war was so violent, that in the end the Spaniard became imbued with so fierce a fanaticism that he has ever since appeared unable properly to appreciate or justly to treat any who differed from him in religious belief.” The tides that took place between Seljuk swords
and Crusades in the Middle Ages affected much of the power frame of the world. Muslims regain control over Egypt and Jerusalem expelling Christians from the Holy Land. These tides stimulated the merchants’ activities selling different Eastern goods vary from spices, silk, cotton, fabricated textile, sugar, glass...etcwhat grew trade between Europe and the East so fast.

After the collapse of Grenada in 1492, Spain is free minded of the existence of Muslims in its lands, and more willing to experience new adventures in new lands and to restore the greatness of Christianity. Spaniards were devoted to religion, and even the Church embraced missionaries under authoritative expansions and conquests. From then, Spain began its history as the chief power in Europe and one of the largest colonial empires the global history has seen. Power, evidently, in this context means a lot of sweat and blood. Borrows explained: “Hispaniola was made the center from which the Spaniards extended their explorations to the continents of both North and South America. On these islands of the West Indies they found a great tribe of Indians,—the Caribs. They were fierce and cruel. The Spaniards waged warfare of extermination against them, killing many, and enslaving others for work in the mines. The Indian proved unable to exist as a slave. And his sufferings drew the attention of a Spanish priest, Las Casas, who by vigorous efforts at the court succeeded in having Indian slavery abolished and African slavery introduced to take its place. This remedy was in the end worse than the disease, for it gave an immense impetus to the African slave-trade and peopled America with a race of Africans in bondage.” P46.
Early Spanish Discoveries in the Philippines

Filipinos were pagans before the arrival of Islam and Christianity. But, they believed in one spirit or one spiritual being that manifested in many names. They represented their gods in small images named “anitos”. Filipinos had not public temples for individual or collective prays, however, each one had his god, his “anitos” at home and performed his worship just privately. They reverenced birds and animals, some are true, others are mythical. They usually used to sacrifice pigs or chickens to feast for several days of singing and drinking.

Muslims took the neighborhood of Manila Bay, Mindoro, Lubang and nearby Luzon coasts as settlement. Although the coming of Spaniards bothered Muslims and was a sort of an end of the spread of Islam there, Muslims refused to adopt the new Christian traditions. They did not eat pork as Quran forbids and practiced circumcision for long time. Furthermore, Muslims taught the Islamic law in these islands to a large number of the native inhabitants who did not take long time to convert. Bishop Salazar wrote in his letter to the king in 1583: “Those who have
received this foul law guard it with much persistence and there is great difficulty in making them abandon it; and with cause too, for the reasons they give, to our shame and confusion, are that they were better treated by the preachers of Mohammed than they have been by the preachers of Christ."

Relacion de lasCosas de las Filipinas hechapor Sr. Domingo de Salazar, Primer obispo de dichasillas, 1583; in Retana, Archivo, vol. III.

The Spaniards viewed the Muslims as typically natural enemies. There was of course a sort of an old buried hatred towards Muslims since the early conflicts “Moro Wars” in Spain which continued for 300 years after the Spanish arrived. Mindanao with other Muslim islands in the south of Philippines were never invaded during 381 years of Spanish and American presence. One Filipino Muslim said the Los Angeles Times, “We do not consider ourselves Filipinos. Filipinos are those who surrendered to the Spaniards. We never surrendered.”

The Spanish monarch attempted to fulfill three goals through occupying the Filipinos islands; generate wealth for the monarch, Christianize the native population, and treat Filipinos humanly and protect them from any possible sort of harm in terms of “pacification”. But, the course of the Filipino history displays that the two first purposes were not aligned with the third one. It is logical that liberty and edification cannot be taken from a given group in one hand and security and protection given it with the opposite. The Recopilacion de Leyes de lasIndias, the colonial law book on which Spaniards stood represented their smooth understanding of the needs of Indians; however, in practice these previsions were truly useless and untrue. “All classes of Spain’s colonial government were frankly in pursuit of wealth. Greed filled them all, and was the mainspring of every discovery and every settlement. The king wanted revenue for his treasury; the noble and the soldier, booty for their private purse; the
friar, wealth for his order; the bishop, power for his church. All this wealth had to come out of the native toiler on the lands which the Spanish conqueror had seized.” (Moses: Establishment of Spanish Rule in America, p. 12.)

Barrows adds:

“While noble motives were probably never absent and at certain times prevailed, yet in the main the native of America and of the Philippines was a sufferer under the hand and power of the Spaniard.” P71.

The experience of the Philippines was like the one of Latin America. Spaniards seized lands and founded large plantations that made them wealthy and men of business. Manila is considered the heart of the Spanish existing. It was the link of many international trade transactions between Spain and Asia. Spaniards lived in the walled Intramuros in a clear sense of security and welfare. Outside the walls was a mixture of native Filipinos, Japanese, Chinese and others who were benefiting from commercial activities.

Resistance, as a natural process, happened during the rule of Spaniards. Groups like Igorot refused the Spanish colonizers and Spaniards responded violently. They burned Igorot villages, raped women and destroyed the crops. "The Discovery of the Igorots," written by William Henry Scott is one of the credible sources to tell about Igorots’ history and culture. In the Introduction, he writes on page 7:

"The results of the Spanish occupation of the Cordillera were grim. Where they established effective military control, it is true, they built horse trails and made it possible for Igorot travellers, lowland soldiers, and Spanish missionaries to move freely through former enemy territory; they introduced coffee, cacao, and citrus fruits which made Igorot dining less monotonous and added Vitamin-C to their diet
but mainly profited lowland and Spanish settlers; they increased the power of a handful of Igorot leaders, taught a few hundred how to read and write, intentionally or unintentionally caused thousands to migrate to the lowlands, and left 8,000 baptized Christians when they departed. But they also seized Igorot pigs, chickens, and rice or purchased them at unfair prices; they helped reduce the poor to debt peonage by demanding the same tribute from everybody while exempting the rich and powerful from forced labor; they punished one village by leading their enemies against them from another; and they burned houses, cut crops, pulled down walls - and introduced smallpox - in no less than 75 expeditions in the 19th century alone. But the grimmest result of the discovery of the Igorots was subtler, more tragic and longer lasting - the creation of a distinction between lowland and highland Filipinos which contrasted submission, conversion, and civilization on the one hand with independence, paganism, and savagery on the other."

Not just the Filipinos were under the arrogant dominance of Spaniards who used to respond violently to whatever threatened their position. There is another cruel incident occurred between the Spanish and Chinese when the latter tried to strengthen themselves in Manila. The Incident went through three episodes; José Eugenio Boraowrites:

"The second episode happened 10 years later, in the spring of 1603, when "threemandarins" arrived in Manila on a strange mission: to reconnoiter a "mountain of gold"abundant with trees that bore gold. This visit raised the suspicion of the Spaniards in thePhilippines, already so accustomed to intermittent threats of conquest, particularly fromthe Japanese. They concluded that this was probably an advance party for a future invasionof
Manila. At that time, the Chinese in this city were almost 10 times the number of Spaniards. The third event, the Sangley uprising, happened in autumn of that same year. The reasons for this uprising remain unclear. The motives range from the desire of the Chinese to dominate Manila, to their wanting to abort the Spaniards' moves that seemed to lead to their elimination. After initial uncertainty as to who would eventually win out, the rebellion was quelled by the Spaniards who, together with Filipino and Japanese troops, massacred some 20,000 Chinese. Both our sources also point to a more or less common epilogue. After the Spaniards' first attempts at reconciliation and China’s indignant reactions, both parties reached a new compromise and the agitation easily vanished as though nothing had happened.”


The Spanish conquest and establishment of the colony was definitively characterized by bloodshed and dispute, what was prolonged in some Filipino areas throughout their ruling period. Initially, conflicts arose due to the shortages of food which stimulated Spaniards to seize forcibly lands. They, “while in their desperate search for gold they devastated native communities and conscripted local people to serve on exploratory expeditions”, Linda A. Newson wrote in “Conquest and Pestilence in the Early Spanish Philippines”. Concerning slavery; Philip II’s instructions to Legazpi insisted that the natives should not be enslaved, except those who were already slaves in their own societies, but should be converted to Christianity by peaceful means.* However, in 1568 he permitted Muslimsto be enslaved if they actively continued to spread the Islamic faith or to makewar on Spaniards or their subjects. This did not extend to Filipinos who
had recently been converted to Islam, who were to be persuaded to become Christians.**

*. CDIU 2: 184, 188–189 Instrucción . . . a Miguel de Legazpi 1 Sept. 1564.
**. AGI AF 339 lib. 1 fols. 1r–2v and BR 34: 237 Real cédula 16 Jan. 1568.

Spaniards, though, could not ever dislodge the Islamic presence and influence in the southern Philippines in Mindanao. Mindanao was the centre of the Islamic legacy in the Philippines and all Spanish efforts later to dominate it were futile. Spaniards were able to empower their position in Mindanao only just after three centuries, when they established military garrisons in Sulu areas in the 1800s. On the other hand, Spaniards succeeded in draining the human resources of Muslims during the whole period of conflict. They also could prevent Muslim from big/large trade engagement and isolate them from commercial interactions with neighbor nations what put them in retreat.

The Christianization of the Philippines went through various strategies. Professor Susan Russell wrote: “In little more than a century, most lowland Filipinos were converted to Roman Catholicism. There are a number of reasons why Spanish missionaries were successful in this attempt. Mass baptism - the initial practice of baptizing large numbers of Filipinos at one time enabled the initial conversion to Christianity. Otherwise, there is no way that such a small number of Spanish friars, or Catholic priests, could have accomplished this goal. It is said that many Filipinos associated baptism with their own indigenous 'healing rituals', which also rely on the symbolism of holy water--very typical of Southeast Asian societies.

The second strategy is reduction policies like of Latin and Central America. This policy means to force resettlement of a small group into a large city. This enables the Spanish authoritative to know and control more the movement of people and collecting taxes. It facilitates also teaching Christian principles.
The following method is related with the local context. Missionaries were aware that to succeed their tasks, they have to be integrated in the local culture and context of the Filipinos. They shaped a mutual ground, of fertility, blessings, illness and some rituals for instance, from which they could influence the natives’ perception of Christianity.

On the other hand, Spaniards were very destructive. They destroyed the old holy Filipino gods, temples and prevented people from worship their idols. They even tried to eliminate all what represents the local literature and native culture to bury any probability of rebellion.

In the light of all this, I conclude this section like historian Samuel Tan writes down; “the goals of the Spanish regime in the Philippines could be summarized as: God, glory, and gold. Apart from expanding its trade, the evangelization of indios was a clear mission of the empire. Led by Father Urdaneta, Spanish Augustinian friars moved from Mexico to the Philippines upon the request of Philip II and became the first official Catholic missionaries in the country. The Dominicans, Recollects, Franciscans, and Jesuits followed suit over the centuries”.

2-4 The Islamic Vs Christian legacy in the Philippines:

A writer once said: "You can choose to be blind to what transpires in your midst and see only the glory that was Greece and the grandeur that was Rome; or you can choose to stare it in the face and help carve the glory of your place and the grandeur of your time". The general image of Muslims is still negative; the impression of terrorists, smugglers and men with bad character orients the non-Muslims attitudes. In the Philippines, very little was known of the tremendous Islamic culture and history that became a rooted portion of the cultural Filipinos’ heritage.
I have read the speech of Former Senator Santanina T. Rasul during the "Sister of Peace Ceremony, Women Breaking Barriers for Peace" at the Manila Hotel on February 12, 1999 and I have noted, based on her words, the following. In order to ensure stability for the state of the Philippines, the governors understood the necessity of removing the cobweb of prejudice against Muslims, as a minority. Stability equals the absence of conflict and violence and in order to maintain the sense of the national unity, it must bring down the psychological and social sensitivity between the different Filipino groups.

The fact of Islam in the Filipino archipelago for three hundred years before the Spanish cross and sword is unavoidable. Filipino Muslims were controlling group that had five hundred years political history. This longest period comparing to the other groups contributed the national consciousness in the state. Historians say that if the Spaniards were some late or their arrival was delayed by another European force, the Philippines would witness an Islamic spread all over the Filipino archipelago. The pluralistic nature of the Filipino history and culture requires a good understanding of all races and religions without privilege of one upon another. Filipino Muslims are considered today as cultural communities who according to her, they can contribute their share in enriching the national Filipino culture.

Rasul mentioned remarkable points about Muslims during their first existence till today. She argued that Muslims have a heavy ability to survive and overcome the hard times of war. Between the time of Spanish invasion and pacification, they showed this ability which is derived mainly from the nature of “Islam”. Through their history in the Philippines, there are three contributions, she said, that shape the historical heritage of Muslim Filipino and the Filipino population.
The first point is the national unity. The Islamic canon includes the term “unity” that determines the relationships between Muslims in one community or between a community and another. Rasul believes that Muslims developed a sort of national awareness as a basis for the national unity far before the new trends of nationalism did. Unity in the Islamic perspective is built upon the complementary coexistence of social elements and their full integration in the society. This explains that Islam transcends the economic, social, ethnic and personal differences. But, sadly, the sense of nationality brought by the Islamic philosophy and reality was destroyed in a way by the Spanish colonialism and Muslims reactions. Hannibal Bara illustrates the Muslim legacy in the Philippines by writing:

“Just like other Muslim nations in Southeast Asia, national identity of the Philippine Muslims was shaped by Islam and further developed in the course of their heroic struggle against western colonialism. Right after the first encounter with foreign aggressors in 1570 at Manila, the Philippine Muslims won a distinct honor as “Moro”, an identity put forward by the aggressors after the Moors of Spain. They were called Moros only on account of their Islamic ideology and their culture being similar to the Moors who conquered Spain for 785 years. To the Spaniards, the term Moro would also mean Muslim. Since then, the Muslims in this country have been identified in Southeast Asia and across the Muslim world as the Bangsamoro people. This identity is officially recognized by the Organization of Islamic Countries. This is the reference by which the historians and government legislators recognized the official designation of the Muslims in the country and is now enshrined in the Muslim Organic Act of 1989.
The history of the Bangsamoro people is no doubt ranked as the first line of historical development of the Philippines. The Muslims’ sultanate institution, the religious legacy of Islam and the Muslim adat have nurtured the doctrine of Bangsamoro nationalism. The cohesiveness of the 11 Muslim groups under the spirit of Islamic brotherhood is a living reality of Bangsamoro nationalism. This should form part of the Philippines’ political foundation. It is within this context by which the struggle of the Bangsamoro people finds a just treatment in Philippine history.”

(The History of the Muslim in the Philippines, Posted on April 30, 2015 http://ncca.gov.ph/)

The second is fighting injustice. The discrimination policies of the colonizer whether Spanish or American against Muslim minority clarify the latter resistance of injustice. For four centuries of bloody colonial Spanish, Spaniards insisted to keep Muslims in continuous upheaval. Islam planted the value of justice and equality, and opposed what comes against the rights of people in society. Moreover, Islam or more precisely the Islamization process does not impose the Mohammadean religion on people by force. It is true that it went through conquests or “fotuhat” but did not enforce people to convert to Islam, nevertheless, it impose taxations to ensure the non Muslims’ safety under their rule.

Finally, the third value is the sense of peace. Unlike the common perception of Muslims as violent and harsh in character, Islam teaches the value of peace in reality. Rasul explained; Islam means surrendering to God’s will who is the true source of the true and lasting peace. Similar to the previous note, Islam was never meant the imposition of religion by compulsion but it comes through choice and justice. This
explained also why the treaties between Spain and Muslims in the Philippines were not successful in resulting peace that was seen based on injustice.

I conclude by her saying: If we are to accept the pattern of history, Islam must be recognized as a positive factor or force in the pursuit of peace and unity by the State. The sooner the nation and the government recognize this fact the better is it for the future of the country as a whole. We must continue to destroy the prejudices of the past and begin to remake the history of the Filipino people without the social barriers that tend to divide us.

In spite of the economically perspective that may conceive such Muslims assertion as an expressed desire to belong to the international trade atmosphere like in Ternate’s ports, but one must look at the fact Muslims brought a smooth social change to the Filipino society. The different Islamic traditions and rituals made young Filipinos curious about Islam. A story told in Lugus where Makhdum, a Muslim, lived for a given time. Makhdum was teaching a small group of children about Islam and he had a rival tutor of the old cultural and religious Filipino tradition and they were separate by a drawn line in the beach. The old tutor claimed that his teachings were completely Islamic and he could exceed those of Makhdum. So the truth that this tutor had to adopt what Makhdum was teaching marked a victory in the court of Islam.

Islam brought new meaning of life and God, therefore a new set of values that satisfied specific rising needs. The Islamic ideology is featured by a value through which the Muslim communities in the Philippines were able to resist the colonial attack with its high culture. This value may be considered as the basis of nationalism. Muslims in the southern Philippines developed the traditional Islamic virtue ethics of bravery, hospitality, filial piety, cleanliness, and above all, the love of truth and the cultivation of learning as Majul listed.
The Spaniards left the Philippines with many traces. These are the Catholic Church, an educational system, the Roman alphabet, an unequal share of wealth, private land ownership, new plants like sweet potato and maize, Christian doctrine and worldwide awareness.

“The patterns of culture and poverty, dependency and underdevelopment have deep roots in the Spanish and American colonial policies and practices.” Serafin Quiason (1998) wrote. Others like Alan C. Robles describes the marks left by the Spanish colonialism by ‘toxic’ that designed questions still haunt the political mindset of the Philippines. Questions rise like the unquestionable abusive elite, non effective governmental system, massive corruption, the church intervention in theoretic learning and the huge social inequalities. I believe also that it is truly experienced by the Filipino society since my history implements the same marks left by the French colonial. Spain, according to Robles, introduced Catholic dogma and worship, a highly centralized government, bureaucracy and Roman law. The Philippines was divided into provinces composed of clustered villages, towns and cities. The Spanish colonizer, furthermore, prevented the natives from learning Spanish and ordered, on the other hand, its men of religion to master the native local languages to carry out conversions successfully. The scholar Benedict Anderson (2007) argues that their monopoly on linguistic access to the natives “gave them an enormous power which no secular group shared”.

Spanish was just the tongue of authority and dominance, exclusive for the colonizer and confined local elite. Abuse, oppression and full exploitation featured the Spanish bureaucracy. All colonial papers that dealt with managing the Spanish colonial were written in Spanish as a way to enact laws completely without any possible opposition of the population. These laws included forced labor, taxation, seizing lands and mass
baptism. A Spanish official, Sinibaldo de Mas, observed in 1841: “A friar is worth more than a squadron of cavalry.”

Spaniards also constructed social classes within the Filipino society. They separated themselves in “principalia” class. The title “Filipino” was not permitted to the natives. Only the Spaniards who were born in the Filipino colony were allowed to carry this name and the natives were named “Indios”.

Conclusion:

The Filipino experience of Spanish colonization was long and the Christianization process was not peaceful. It is known that the Philippines is the fourth largest Christian nation in the world nowadays and to sit on this rate required many scholars to trace its history. Spain kept its interests in the Philippines after Magellan’s death. Most of these after expeditions were not successful, but the Spanish intentions to establish a foothold in Filipino islands were very clear and persistent. The Crown and the Church had together the superior authority and if natives resisted, the Spanish subjugated using force unlike Muslims who just subjugated the refusal of paying tribute as a refusal of the superior command of Islam. Moreover, the resisting people were not required to convert forcibly to Islam as the case of the Reconquest of the Iberian Peninsula. Francisco de Vitoria questioned (1530s -1540s) the right of any temporal regime to usurp the rights of non Christians using the dignity of divine law and reason or high rationalism. However, he admitted that Spanish colonial had the right to introduce and preach Christianity and trade with the natives and neighbor nations. Although Spaniards took Manila from Rajah Sulayman in 1570, they failed doing in Mindanao and Jolo where Muslims resisted and caused a huge drain on Spanish monarch treasury. After about three centuries, Spain left the Philippines to US in Paris Treaty, 1899, and then it
was a period of gradual tendency of Islam in Jolo as a natural fear from the new colonial.
General Conclusion:

Histories never die. It is interestingly worthy to revisit the history of ancient civilizations and scrutinize their elements and the relations between them. This would allow us to learn from the course of those cultures since history is philosophy teaching by examples. What is more interesting is to look on history from not just one angle, but many to capture, though the relativity of narratives, the real information as possible. One another reason which requires multiple perspectives is that “until lions have their historians, tales of the hunt shall always glorify the hunters.”, as the African proverb says. This explains why the researcher should not rely on one historical approach or perspective and explains the necessity of being open to the other versions of history.

The intention behind conducting this research is to look on the history of Islam and Christianity with a new couple of eyes. Regardless my position as a Muslim, I aimed to be objective as required by any academic research, so I counted western sources discussing the history of Islam and the same for Christianity. The exception was in the second section of the first chapter where I used Said Qutb’s writings. Most sources were books with few articles. The findings have yielded as the following:

The image of Islam around the world of today is misrepresented. The western discourse poisoned how people see Islam and Muslims. Beyond the non-Islamic movements that claim they carry the banner of Islam, Islam has a significant contribution to the world through set of facts. The first thing that one should know is the principles of Islamization as process. Quran calls for equality and respect among all individuals. These values are clearly present in many instructive Quranic verses. One core point is that Islam does not permit for any sort of coercion on religion. Though “conquest” sounds violent and greedy, “al-fath” means opening lands and minds to the
religion of light without using force. "There is no compulsion in religion. Righteousness is now distinct from error. He who disbelieves in the idol and believes in Allah has grasped the firmest tie that will never break. Allah is Hearing, Knowing." “Al Baqara -256. This is one strong illustration that the Islamic Law does not include orders to convert people forcibly. Unlike the case of crusades, Islam does not compel anybody to embrace it.

The second notion is that Islam stands for lifting all forms of injustice. It is free of racism and any religious intolerance. All people, in Islam, are equal and there is no privilege for social status or wealth considerations. Many stories illustrate such Islamic concepts like the one of Michel the Great when he described the power held by the Islamic reign as a response of God of revenge to stop the evils of Romans who misused churches and it was not an easy gain to get free from cruelty of Romans and their aggressive hatred towards us, and to find ourselves in security and peace, as he said.

The two elements do not avoid the fact there were violent incidents where Muslims used force. Usually Muslims approached force to defend themselves and to keep their territories secure and quiet. Otherwise, there was not coercion on conversion to Islam, and Muslims impose tribute payment to ensure the protection of local inhabitants in the lands they conquered. Muslims tended to enlarge their presence outside the Arabic peninsula not just by military forces but also by allegiance and (treaties of peace) مبانيات. Such strategies applied to prevent ‘fitnah” or disorder between Muslims and to maintain security for them.

Great civilizations are built upon several requirements. As a doctrine of conscience, Islam provided a general legal law and a very specific social system which is able to manage all sorts of relations among individuals and communities. Beside the strong faith, equality, tolerance and justice always pave the way to cultivate a fertile ground
for other high values; knowledge is one. Islam values very much seeking knowledge and considers it a way to deeply know Allah. The verse “And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.” Fatir-35 explains why knowledge is invaluable. It has double benefit; to humans and to boot a right understanding of our existence and relationship with God.

Islamic Spain is a loud example implements all the previous elements. The eight centuries of Muslims existence in al-Andalus are considered a myth by many. It was multicultural state where Muslims, Jews and Christians coexisted peacefully. Muslims, according to the Economist, were far more tolerant of people of other faiths than were Catholic faiths. Jews supported Muslims rule because they were not satisfied under Visigoths while Muslims were peacefully open to them. It is even so-called the “Spanish Jewish Golden Age” where Jews were serving the Muslim rulers as judges, scholars and accountants. Thus, it developed the sense of community where people were governed in high order and good treatment. People in Andalusia were living and practicing liberties, music was allowed and drinking wine was permitted for the non Muslims. Muslim authorities allowed the most important community, Jews, to retain their customs. Christians were also tolerated and were able to a certain extent to practice their rituals and participate in the economy. The Umayyads were tolerant of the culture of people who they had subjugated. The Islamic government was always predominated to subject of law and was exercised by consensus.

In spite of the religious and cultural differences, Muslims with Christians and Jews lived side by side during the era of Moors in Spain, and it was a reality which developed the culture of tolerance and guaranteed religious freedom which resulted in
many converts. Conditions such these generated a great civilization and superior than any seen in Spain. The Andalusian civilization influenced every aspect of life and left a remarkable history until today.

The life in Muslim Iberian peninsula was complex, vivid and its experience was very unique. Cities grew and expanded rapidly, economy and knowledge were developing and the urban life was in astonishing progress. Cordoba was the most sophisticated city in Europe with huge number of palaces, plenty of gardens, libraries, hospitals and mosques. The social life in it was very active; architecture was originally Islamic combined with other non-Arabic elements of art. Granada was famed of the culture of growing gardens and raising new kinds of flowers. This city was the heart of expanding agriculture with the use of new techniques which developed a language of landscapes for the first 150 years of Islamic Spain. Madinat al-Zahra expressed the image of a palatine environment with ample gardens full of exotic flowers and theatrical waterworks that were repeated and improved till its zenith at Alhambra.

Back to Cordoba, it was a centre of knowledge that scholars and scientists were firmly anchored in Cordoba. The Arabized Jews reinvented and Hebrew and Christians lovely adopted nearly all aspects of Arabic culture and the style of architecture, philosophy and men of intellect. This vision of a culture of tolerance recognized that incongruity in the shaping of individuals as well as their cultures was enriching and productive, according to María Rosa Menocal. Most of western scholars claim insist that Cordoba, Granada and Seville represented the Moorish heritage, the Catholic willing to accept and preserve Muslim traditions and the open tolerance of Sephardic Jews.

The Islamic Spain experienced an astonishing age of achievements in knowledge. Thanks to Muslim scientists, westerns were able to benefit from all scientific and intellectual domains that contributed to the progress of western civilization. Cordoba’s
warm reception paved the way to scholars from different origins to come and read books. The library of Cordoba contained 500,000 volumes comparing the one of monastery of St. Gall, the largest library in Europe that had at the same time just 36 volumes. There was an enormous activity of translating the Greek philosophical works. IbnKhaldun was the founding of sociology and anthropology, Al-Khwarizmi made a breakthrough in mathematics and European explorers and geographers used to base their expeditions on the exact and complete works of the North Africans Al-Idrisi and IbnBatuta, as Van Grembergen said. Astronomy, physics and medicine were also very progressing fields. Ibn al-Khatib wrote more than 500 books on history,, travel, music, theology, medicine, poetry and politics. IbnHazm wrote more than 400 books in theology and philosophy. But Averroes, IbnRushd is the one who earned the greatest reputation in philosophy. His works had lasting effects in the development of the European philosophy. Even the Spanish language was influenced. Arabic expressions mixed with the Spanish vocabulary and became the most spoken dialect of the Spanish-speaking countries. Spanish has retained about 8,000 words of Arabic origins to this day and Arabic was the second after Latin that contributed the Spanish.

So, al-Andalus was the heartland of rich knowledge, power and tolerated coexistence of different ethnics. Sciences were developed, foundations of others emerged and arts flourished. The collapse of Andalusia was not easy to swallow for the Islamic world or even for the human history. Bloody massacres were committed to expel Muslims from Spain regarding that there were Christians fought beside them. Nevertheless, history recorded a heavy loss of such magnificent civilization.

The second chapter deals in the same way with Christianity and Christianization. Chronologically speaking, Christianity emerged six centuries before Islam. Most Christian countries were kingdoms where church and crown share power reciprocally.
The expansion of Christianity after emergence was remarked by many features. It was from secular rulers and aristocracy downwards in Christian community. Alexandra Sanmark clarifies the Christianization process: “In order to achieve widespread acceptance of Christianity, rulers employed specific measures, mainly legislation and material support to clerics. It is clear that in the conversion process, missionaries were necessary, but subordinate to secular rulers. Various kinds of pressure were present in all conversions ranging from mild inducement to brutal force”. “Be Christian or Die” was the slogan of Christians while they spreading their religion. Sanmark describes the process took place in Scandinavia by “particularly violent”. People were forced to mass baptism and faced death if they refused. Many stories were told and still telling the thirst for blood of Christians and their brutality in settling new territories. Another consideration is argued by historians says that Christianity in Norway, for instance, was just accepted for the necessity to make a political move towards more integration in the western world and to better the relations with England. Russia also had a troubled history between Christianity and the native pagans and Mongols Christians and the other groups fought each other in long bloody wars.

The case of the Philippines was not very different. The arrival of Spaniards to the Filipino islands was greedy. Before they arrived, Islam brought a great change to this land. Cesar Adib Majul wrote “It must be emphasized that the introduction of Islam into the Philippines and its progressive expansion was generally peaceful and not by conquest. This is not to deny that there were isolated cases of coercion on the part of a few enthusiastic rulers or warriors. But these isolated cases are not significant”. Then, Spaniards continued their fight against Muslims regarding their rooted hatred from the Andalusia times as an old enemy. However, Spanish forces failed in taking the Muslims’ islands of Mindanao and Jolo. David P. Barrows commented:
“Unfortunately, however, the spirit of religious intolerance was so strong, and the hatred engendered by the centuries of religious war was so violent, that in the end the Spaniard became imbued with so fierce a fanaticism that he has ever since appeared unable properly to appreciate or justly to treat any who differed from him in religious belief.” Spaniards, according to Borrows, waged warfare of extermination against them, killing many, and enslaving others for work in the mines. The Indian proved unable to exist as a slave. And his sufferings drew the attention of a Spanish priest, Las Casas, who by vigorous efforts at the court succeeded in having Indian slavery abolished and African slavery introduced to take its place. This remedy was in the end worse than the disease, for it gave an immense impetus to the African slave-trade and peopled America with a race of Africans in bondage. The two main motives of Spanish colonial are the Crown and the Church, and whatever serves them is totally allowed. They seized lands and established large plantations that made them wealthy. They muted any voice of resistance, so they burned Igorot villages, raped their women and destroyed the crops. Even the Chinese ethnicity in the Philippines faced bloody incidents. For example, Spaniards were the chief commander of the massacre of 20,000 Chinese in 1603. The Christianization of the Philippines was achieved through many strategies; mass baptism, reduction policies and the integration of Christian elements in the native culture. On the other hand, they destroyed the old holy Filipino gods, temples and prevented people from worship their idols. They even tried to eliminate all what represents the local literature and native culture to bury any probability of rebellion.

What is left by Spaniards in the Philippines calls to review the smooth perception about Christians. Spaniards built the concept of social classes in the Filipino society. They excluded learning Spanish except for the authoritative class and the local elite. Alan C. Robles describes the marks left by the Spanish colonialism by ‘toxic’ that designed
questions still haunt the political mindset of the Philippines. Questions rise like the unquestionable abusive elite, non effective governmental system, massive corruption, the church intervention in theoretic learning and the huge social inequalities.

Concerning the Islamic traces in the Philippines, they are positive. The presence of Islam in the Filipino archipelago contributed the national consciousness. Muslims, according to the former senator Santanina T. Rasul, showed this ability which is derived mainly from the nature of “Islam”. They grew some values in the Filipino minds that are a considerable share of the national culture. These values are the national unity based on national consciousness, fighting injustice derived from “equality” and no “coercion” on religion and the sense of peace. Rasul noted; Islam means surrendering to God’s will who is the true source of the true and lasting peace. Similar to the previous note, Islam was never meant the imposition of religion by compulsion but it comes through choice and justice.

Human history stands to define man and his experience on earth. In this sense, it is not limited to one nation or set of events; and all men represent human history. Religions are a significant part of our stories. Each one of us represents his position in this part through a way that orients the perception of the other. George Bernard Shaw said: “Islam is the best religion and Muslims are the worst followers”. Thus the key point is not about the religion itself but its representation. People do things totally far from the good contribution to the humankind in the name of religion. The true religion is love, peace among people and surrender to God’s willing.
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