



The Chronological History of Christianization towards Maranao Muslims in Lanao del Sur: An Analytical Study (Article1)

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Abstract

This paper utilized a content study to clarify the history of Christian Colonization towards Maranao Muslims in Lanao del Sur, Marawi City. The study focuses on the activities conducted by Christian colonizers either seminars, dialogues or education through establishment of any government schools. The tendency of giving priority of this study is to discuss the approaches of Christian colonization towards Maranao Muslims, to clarify the hidden reality of their activities of Christian colonization through engagement with the communities. To address this limitation, an analytical study is conceived to foreground the nature of Christian colonization in the Province of Lanao del Sur. The objectives of this study is to identify and trace the historical Christian colonization towards Maranao and how Muslims. Descriptive Analysis used in this paper in order to describe the activities of Christian colonization, contextualizing and examining the factors that shaped nature Christian colonization, synthesizing and understanding/confirming/clarifying the reality of the nature of Christian colonization, coating and citing some views of Muslim and Christian scholars on the historical Christian colonization if exist their ideas. Result of the study; the Filipino Muslims knew that the main purpose of sending Christian missionaries to Lanao del Sur is to take their lands and Christianize them. The history of Christianization faced by Maranao Muslims taught them to wake-up each other, and teach each other to unite each other as one body, one family and one nation in order to stop the Christian colonization, and the Christian colonization program never success in Marawi City until our current time. The study recommended towards readers to read more books which dealing the history of Christian colonization towards Maranao Muslims in order to get more knowledge about it.

Key Words: Spanish Expedition, Parish of Maria Axiliador, Christian Church in Marawi City, Prelature of Iligan.

Preface

Marawi, 'officially known Islamic city of Marawi and formerly known as *Dansalan*. It is a landlocked component city in the coastal province of [Lanao del Sur](#). It serves as the provincial capital. The city has a land area of 87.55 square kilometers or 33.80 square miles which constitutes 0.58% of Lanao del Sur's total area. Its population as determined by the 2020 Census was 207,010. This represented 17.32% of the total population of Lanao del Sur province, or 4.70% of the overall population of the [Bangsamoro Autonomous Region in Muslim Mindanao](#). Based on these figures, the population density is computed at 2,364 inhabitants per square kilometer or 6,125 inhabitants per square mile'¹.

Throughout the history of the Muslim Filipinos; they faced several problems in their respected places in Mindanao. So one of the most difficult they faced until now is the nature of Christian colonization since the coming of Ferdinand Magellan in the Philippine Islands in 1521 and landed one of the Islands at Cebu (*The Bishop-Ulama Forum*, 1996-1998; Magdalena, 2002; Disomimba, 2022 & Macarandas, 2009).

The Christian colonizers tried to Christianize the Muslims in the Philippines by forcing them or through baptizing, fighting, killing and etc. The expedition started in 1519 and ended in Spain in 1522. King Charles V, provided 5 ships in order to Christianize the Muslims in the Philippines such as the following: The Trinidad, 'crew 55', under Magellan command, the San Antonio 'crew 60' commanded by Juan de Cartagena, the Concepcion 'crew 45' commanded by Gaspar de Quesada, the Santiago 'crew 32' commanded by Juan Rodriguez Serrano and the Victoria 'crew 43' commanded by Mendoza, which carried supplies provision (*The Bishop-Ulama Forum*, 1996-1998; Disomimba, 2022 & Macarandas, 2009).

The establishment of several institutions or organizations such as the Christian Prelature in Marawi City, Prelature of Saint Mary with military activities. These military activities such as Spanish expedition it was started in the year 1639- On April 4th a Spanish expedition from Iligan under Governor Corcuera reached in the lake Lanao area in order to colonize the Maranao tribes in that area. Another problem of the study, the Maranao Muslims faced Christianization through the establishment of Christian Church in Marawi city as Basilio Ponce asked Mayor Domocao Alonto to give the permission (*The Bishop-Ulama Forum*, 1996-1998; Disomimba, 2022 & Macarandas, 2009).

Problem Statement

Christian Organizations tried to Christianize the Maranao in Lanao del Sur, Marawi City. One of the difficult problem is the organization of Parish, Auxilladora in Marawi City, and Prelature Sisters in Marawi. All these

¹ Taken from: Marawi City, Lanao del Sur Profile – PhilAtlas

organizations attempt to Christianize the Maranao those who residing at Lake Lanao and treated them in good conduct and helping the poor and educate theme under the name of Jesus Christ as Lord and Creator of human being. This is the most difficult approach because they are not killing the native people in the province of Lake Lanao but they helped theme through scholarship, establishing the schools, giving food, medicine, money in the name Jesus Christ and etc (Alonto 1972 1a; Disomimba 2018). The second problem faced by Muslim Filipinos until now is the approach of western education through integration; this is more difficult and more dangerous because the purpose of western education and integration is to take them from Islamic religion to Christian religion step by step without fighting (*The Bishop-Ulama Forum*, 1996-1998; Disomimba 2018; Disomimba, 2022 & Macarandas, 2009).

Methodology of the Study

The design of this article is interpretive and qualitative investigation of a single case, the History of Christian Colonization towards Maranao Muslims in Lanao del Sur. An analysis sampling is use because it is in need to analyze the data and the historical background of the of the Christian colonization, their approaches through establishment of government schools, establishment of Christian camp in the Muslim areas heading by military government or Christian private organizations. The interpretive and analyzing of the History of Christian Colonization towards Maranao Muslims in Lanao del Sur within the theoretical tradition of discourse and language. In interpreting the data, a framework was conceptualized, integrating three interrelated discursive concepts: text, context and intertextuality in order to understand it properly (*The Bishop-Ulama Forum*, 1996-1998; Disomimba, 2018 & Disomimba, 2017).

Result of the Study

The study of Christian organizations in Marawi city such as *Prelature in Marawi City*, *Marawi Auxilladora Parish* and its vision has a good impacts and results towards Maranao Muslims in Marawi city in order to know deeply their mission and vision. So one of the most important results of the study; the Maranao Muslims knew the main purposes of existence of these Christian organizations supported by military governments is to Christianize them through establishment of any government schools or establishment of military camp in the Muslim areas in Lanao del Sur, Marawi City. The existence of Christian Organizations in Lanao del Sur specifically in Islamic City of Marawi taught the Maranao Muslims to set-up their Islamic coherent, strengthening their brotherhood, wake-up each other in order to challenge and stop the activities of Christianization in Marawi city conducted by several Christian Organization. Based on Maranao Islamic unity, the program of Christianization has no impacts towards them until now due to their concretely step and standing together side by side and the Islamic City of Marawi still

dominated by Maranao Muslims and never conquered and never Christianized our City and still its name Islamic city of Marawi.

Discussion with Analysis

The Colonization of Lanao del Sur through Several Activities

Spanish expedition:

Let us starting the history of Lanao del Sur colonization. And we will try to make it as chronological history; in the year 1639- On April 4th a Spanish expedition from Iligan under Governor Corcuera reached to lake Lanao area in order to start their mission as Christian colonizers towards Maranao Muslims residing at Lanao del Sur, Marawi City. But did not stay with his men for a long time and they did not start to fight because of the unity of Maranao Muslims in that area. When they came they had six prefabricated boats and explored the land and sea areas for about three months. The Datus there were Muslims at that time and some of them participate with Governor Corcuera, though not all of their followers were (*The Bishop-Ulama Forum*, 1996-1998; Magdalena, 2002; Disomimba, 2022 & Macarandas, 2009).

It was mentioned in 1640- An attempt was made to Christianize the Maranao Muslims residing at the lake area, but was driven back because of their unity and they have strong power. This attempt was under Don Pedro Bermudez Castro. At that time Jesuits had already a mission in Iligan. And in the year 1834- Parish of Iligan founded by Augustin Recollects in order to ease and reach to lake Lanao everyday and simple to be Christianized the Maranao Muslims in that area (*The Bishop-Ulama Forum*, 1996-1998; Disomimba, 2018 & Disomimba, 2017).

It is important to mention here, in year 1891- Over two centuries later on August 21st Governor-General Valeriano Weyler made another attempt to enter the lake area in order to Christianize again and again the Maranao Muslims. Unfortunately, he was able to take the fort (kota) of Datu A kadir Amai Pakpak (known to the Spanish as FORT Marahui), but three days later he was forced to return to his base in northern Lanao Iligan area because of the unity of Muslim communities and they never surrender to the colonizers and they did not accept to the Christian belief which imposing on them in that time (*The Bishop-Ulama Forum*, 1996-1998; Magdalena, 2002; Disomimba, 2022 & Macarandas, 2009).

Finally, in the year 1895- Governor-General Ramon Blanco with an expedition of over 5,000 men took fort and Amai Pakpak died in the battle. After that the Spanish brought into the lake four armed gunboats. This is the first the Maranao Muslims was lost their strength through fighting with Governor General Blanco but the Maranao never and ever accept the Christian belief imposing on them through fighting and through education. So when Governor General Blanco never changed the belief of Maranao Muslims then the American intervened in that time through education and exiling the Governor General Blanco with his men. It was mentioned in the year 1898- as a result of

the Spanish-American war the Spanish forces scuttled the boats and withdrew from Lake Lanao area (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018). . In the late 1800's Jesuits may have visited the Dansalan area without surrendered their mission to Christianize the Maranao Muslims. They usually had returned to Iligan sometime after 1862 because they never became a stable in Marawi city. We do know for sure however that in 1905 Fr. Denis Lynch SJ and Philip M. Finigin SJ, visiting army camps in Mindanao stopped at Malabang, Camp Keithley (Dansalan) and descended to camp Overton near Iligan in order to realized that the area did not colonize and they strengthen their plan to Christianize Maranao Muslims. The challenged between Christian colonizers with Maranao Muslims in lake Lanao Marawi city is exist until now but through education because the American military can not killed all the Maranao Muslims through their guns but they think that they can won over Maranao Muslims residing in lake Lanao through education. So as result results the American has impact towards Maranao based on education while Spanish headed by Governor General Blanco has no impact towards Maranao Muslims (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018).

It was mentioned that the situation in lake Lanao Marawi city is unstable because of the challenges between Christians and Muslims. So when the Colonizers sighted that there is no good impact of their activities, they make additional Diocese when saw very difficult of the situation in Lanao del Sur, in the 1910- The Lanao area came under the newly erected Diocese of Zamboanga with Bp. Michael O'Doherty as its head. It had formerly been under the Diocese of Cebu. It is worthy to mentioned that the Colonizer Christian settled in Dansalan before 1912(Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018) . From that year on up to 1921 baptisms were performed in Dansalan by the following Jesuits from Iligan; Thomas Anduesa, Ramon Vila, Francisco Morey and Salvador Mico, and this baptism in the symbol of Christianization or anyone who enter to the activity of Christian Colonizers will baptize at Dansaln. In the year 1923- from 1923 to 1942 Christian Colonizers confirmed that Fr. Joseph Reith SJ was the first resident priest in Dansalan. He try stable and secured further lots for the Church in Dansaln. Moreover, in the year 1928- from 1928-1938 Fr. Andrew Hoffman SJ, the parish priest in Iligan, probably visited Dansalan and may have secured a Church site there. So as a result, in the year 1933- Dansalan came under the diocese of Cagayan de Oro with Bp. James T. Hayes, SJ as head in order to make it connection a very strong. In that time, the Christiane Colonizers in Lanao del sur has strong communication with another priest in several part of the Lanao del Sur but it is not easy to Christianize the Maranao Muslims residing in that province because of their strong iman which planted to their heart but the Christian colonizers still did not surrender about their mission until now, and it is the roots causes of destabilizing the situation in the province of Lanao del Sur, Marawi city.

The Parish of Maria Axiliador

Based on the Christian ideas, they mentioned that the one of the most important Christian organization in Lanao del Sur is the Parish of Maria Axiliador. This organization tried to Christianized the Maranao Muslims in Lanao del

Sur, Marawi city. It is confirmed that was formally founded, the parish priest being Fr. Reith SJ and followed Mary's school. It is confirm that the mission of these two organization is teach Maranao Muslims the Christian belief through education because the Maranao Muslims never colonized through fighting. And these two organization was started in the year 1936(Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018). . The St. Mary's School, a seven grade elementary-school was started by Fr. Reith with the RVM Sisters. The original two story school building was on Lot 1. In Dansalan. And as we know that the purpose of establishment of these school is to educate Maranao Muslims and take them out from monotheistic religion towards Christian trinitarian belief. It worthy to mentioned that the Maranao Muslims in Lanao del Sur are very peaceful their situation before the coming of any Christian colonizers with military government because they full freedom in their respective province. So when the colonizer think that no good impact of their activities, they changed their approaches which is combining the force between Christians and Maranao Muslims diplomatic in order to calm down the situation in Lanao del Sur (Disomimba, 2018).

In order to justify what we have said, in the year 1937- 1941- the conditions in Dansalan were relatively peaceful due to the combined effort of diplomatic Muslim and Christian Filipino civil and military leaders, according Saber. But the problem in that time is many Christian organizations was established in Dansalan in order to Christianize the Maranao Muslims residing in the province of Lanao del Sur. The FFM established in 1940- April 29th saw the foundation of the first FMM and community in Dansalan. FMM's stayed until April 11, 1942. This organization never established in Dansalan except to help Christian Colonizer and Christian Settlers in Lanao del Sur, Dansalan.

The Establishment of Christian Church in Marawi City.

The historical background of the establishment of Christian Church in Marawi City. The establishment of the Christian Church is one of the milestone of the Christian colonization and it is the most difficult to accept it but through the leader of Maranao Muslims we just did our patient in order to avoid any misunderstanding between Christian and Muslims in Dansalan and respect our Christin brother through the commandments of ur leaders. It is confirmed in the year 1943- a certain Basilio Ponce, Actg. Pro. Sup. And Capt. Qms asked and got permission from Mayor Domocao Alonto of Dansalan to repair and occupy a house in front of the Municipal building which belongs to the Catholic Church. Actually it was the Catholic church and its mission is to Christianized the Maranao Muslims in Lake Lanao (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018). He put a Cogan roof on it before May 21, 1943 at the expense of p200. Ahmad Domocao Alonto a Muslim visionary, has good heart and respecting our Christian brothers residing in Dansalan and protect them based on the Holy Quran concept he agreed with them to repair and occupy that area as belong to the Christian assign in Dansalan. Ahmad Domocao Alonto is the one who gave permission to Christian Colonization to build a Church in Dansalan in order to make sure that the Christian can practice their worship and has a place of worship same with the Maranao Muslims dominated and control that area (Disomimba, 2018).

Basilio Ponce mentioned in 1947- a Market Value Statement of Sept. 30, 1973 speaks of a timber building occupied that year with a floor area of 660 sq.m. and valued at p 70,000. This is probably the church building on lot 2. Earliest TD that we have #39 as of Jan. 4, 1963. In the same time, there is another priest assign in Dansalan. It was mentioned as the following in August 3rd. Letter of Rev. J. Gordon Koller, SJ, parish priest of Iligan stating that a Luciano T. Curso was in full charge of the Catholic Church in Dansaln with responsibility of caring for the convent and grounds and with permission to live with his family in the same until arrival of a resident priest(Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018) . It is confirmed in the year1948- January and February of 1948 Curso tried to get permission to rent the Catholic Convento for p 10.00 per month, but was not accepted by Fr. Koller remarks, 'Mr. Alvarez (Grade Teacher) would be much better, but he does not want the job.' It was said that this might possibly imply that St. Mary's School was at that time (Disomimba, 2022; Disomimba &2022).

In same year, it was confirmed in March Fr. Koller gave permission to use remains of wooden building possibly the school bldg., situated between former site of the Catholic Dispensary and the Cath. Convento to be used to repair the Catholic Church. He also states, 'President of the Roman Catholic Church in Dansalan is Mrs. Penpena. In that year, the Columban Fathers took over the parish of Iligan with Marawi in same year. The first Columban parish priest was Fr. Richard Brangan, SSC. Fr. Tom Brennan stated (22sept. 1999) the only building standing when I went there in 1948 was the church the people saved it with a thatched roof. The G.I. roof was striped by the Muslims. The clinic on the corner was saved by the Deputy Governor who lived in it during the war. The Convento was completely destroyed. The posts remained of the school building (Disomimba, 2018; Disomimba, 2022; Disomimba &2022).

In the year 1999 Nov. 22nd it was mentioned by Fr. Brangan wrote to a Dr. Hamoy in Dansalan that he heard someone is interfering with Church property- former clinic Dr. answered that long before Mr. Paiso tried to make a bargainer exchange of another property with that site. One of the very active priest in Marawi city who usually perform baptism in Dansalan. Is Thomas Holohan. In the year 1949- October of 1949 Fr. Thomas Holohan, SSC performed baptisms in Dansalan or Marawi city and later on in same year followed by Fr. Thomas Brennan who performed baptism in Dansalan, SSC, and took up residence in Dansalan and served there for 13 years. The Fr. Holohan lived in Dansalan with the Fr. Brennan for about two years but at the same time offered Masses on weekends in Malabang Lanao del Sur, Marawi city (Disomimba, 2022; Disomimba &2022).

It was confirmed that the most active among the priests were assign in Marawi city is the following; Fr. Brennan worked hard to reconstitute the parish documents lost during war. 'However in many visits to the Bureau of Lands he could not get any help'. Because of the situation between Christian colonization and the organization defended Maranao Muslims residing in that area. In the year 22 sept 1999 Fe. Brennan confirmed difficulties to find the lost documents during the war between military government and the Muslims residing in Lanao del Sur, Marawi city (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018). It is worthy to mention, in Sept. 10th Dansalan was

formally inaugurated as a City. It was also the Capital of Lanao del Sur which is Marawi city in our current time. in that time the Christian colonizers take opportunity to repair the roof of their Church and built a convent on the Church. So as a result of fighting between Christians and Muslims in Lanao del Sur has bad impact towards Muslim communities; the Christians and Muslims lost their connection because of war between them, the Christians and Muslims both of them fanatic, and the Muslims think the Christians came to our land in order to take it and change our Islamic beliefs and that is accurately correct (Disomimba, 2022; Disomimba &2022).

So the Christian Colonizers never stopped their hard working in that time. And it is worthy to mention that one of the milestone of the Christian colonization is the following; to become all in that time almost all of Lanao came under the jurisdiction of the newly erected Prelature Nullius of Ozamis with Bishop Patrick Cronin, SSC as head. Followed by Marcello Paiso, who had been renting; former clinic' at p 5.00 monthly agreed to pay p10.00 and Mr. Filomeno T. Inocian agreed to pay p 10.00 monthly for the rental of lots 5 and 8 (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018).

Based on the data I collected it, it narrated and confirmed that in Sept. 30, 1973, in this year a two story school building with a floor area of 251.75 sq.m. and valued at 30,000 pesos was erected. By Tom Brennan – market Value Statements of Sept. 30, 1973. October 12th church leased 720.sq.m. 'lots 5 & 8' along the Provincial road to Filomena Inocian for 5 years at p 20.00 per month. This year there was a strong earthquake felt in the Marawi and Balo-I areas. And St. Mary's Highschool building was on lot 9 and the priest's convent at the back of the church. 'with granting of the city Charter in 1956 the name was officially changed to Marawi City. In that time Bishop Cronin gave To Brennan permission to lease the former clinic lot to Dr. Vergara for five years. This is the historical hard working of the Christian colonizers were assign in Marawi city and its indicated that they never surrender their mission even though there is a fighting between Christians and Muslims in that area (Disomimba, 2018; Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018).

Based on the data I collected it, it was mentioned that the Lanao Sur divided into two: Lanao del Sur and Lanao del Norte. Later on formally divided, by the Republic Act 2228 the province of Lanao was divided into Lanao del sur and del Norte. Marawi city remained the capital of Lanao del Sur. Later on Cronin gave Tom Brennan permission to lease clinic lot to judge Benitez for ten years. Contract signed June 28th at rate of p 120 per year in order to continue their mission which is to Christian the Maranao Muslims in Marawi city (Disomimba, 2018; Disomimba, 2018; Disomimba, 2015; & Alonto, 1976).

Another achievement of the Christian were assign in Marawi city, based on the data I collected it, on March 29th Church lease 720 sq.m. of property along provincial Road, lot 5 & 8, to Filomena Inocian for ten years at p 300.00 per year. On may 8th church bought from the city two formerly proposed alleys parallel to the Church and at right angles to it, a total of 670 sq. m. for a total of p 1,340.00 'on Sept. 22, 1999 Tom Brennan wrote 'in my later years I exchanged the corner lot 'Benitez Clinic' for two laneways that are fully titled by judge Benitez. At the end of August Tom Brennan left Marawi may be because of the difficult situation he faced every day, every week, every

month and year but he tried his capability to Christianize the Maranao Muslims in that areas and the Maranao never accept any Christianization. In March 26th Marcello Paiso offered to exchanged his lot for the clinic or that of Inocian in order to secure their situation and continue their mission in the province of Lanao del Sur (Disomimba, 2018; Disomimba, 2018; Disomimba, 2015; & Alonto, 1976).

In my opinion, after we discussed some hard working of the Christians, I can say that the one of the most important mission of the Christian were assign in Marawi city is to establish their residence in any part of Marawi city in order to make sure that they are stable in terms of communicating, dealing and approaching the Maranao Muslims in Marawi city. It was confirmed, in the year 1968-Nov. 25th there was a Catholic Chapel in Camp Keithly (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018). Fr. Malachy Toner planned to build a Residence for the Chaplain or Priest adjoining the chapel. He suggested to the Bp. Cronin to request from the Philippine Constabulary a piece of land where the chapel is 8 m. along the road and 30 m. deep, 2,400sq. m. proposed site was approved by Bp. Cronin and sent to Major Wilfred Golez, Prov. Commander in Camp Keithly, Lanao del Sur. On Nov. 27th, 1968 and to Brgr. Gen. Paulino Sanchez IV PC Zone Chief, Cagayan de Oro. 1969- Fr. Eamon Fleming built a new High School Building – a two story building with a floor area of 165 sq. m. – on Lot 1. Valued at 100.00. In January 26th, judge Benitez is in favor of selling out-right to Inocian the lots (5&8). He suggested p 30,0000.00n was erected. It is confirmed that the establishment of these several Christian organization is results of their hard working and all the vision and mission of these Christian organizations, establishments of any school governments or camps headed by priests and military is to Christianize the Maranao Muslims residing in Lanao del Sur, Marawi city forcedly or educationally. So after we discussed some achievements of the Christian priests were assign in Marawi city, we should move and discuss the Prelature of Iligan and the Mary's Highschool in order to know more about their mission and vision towards Muslims in Lanao del Sur (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018).

The Prelature of Iligan and the Mary's Highschool

The prelature of Iligan City is one of the most important in the history in Christianization towards Maranao Muslims residing in Lanao del Sur, Marawi city. Based on the data I collected it, it was mentioned in the year 1971- the prelature of Iligan was erected on February 17, 1971. In that time, Bienvenido Tudtud was Bishop there from May 17, 1971 to May 27th, 1977. Therefore from 1971 on the area of present-day Prelature of Marawi was already under the pastoral care of Bp. Tudtud. July 2nd Fr. Michael Donohue appealed through the Apostolic Nuncio to the Propaganda Fide for funds for a new Church, in Marawi. Columbans would pay for a new convent. Both would be erected on lot across from the present church site . i.e. lot 9 was p 650.00. July. Aragon surveying group of Iligan made a survey of the School site, the Church site, and the lot leased to Inocian. Cost was 650.00. 1972- St. Mary's Highschool had graduation early in 1972 according to Paiso letter of March 1973. The school closed in April, 1972 'acc. To letter of Sr. Delia to SSS'. During this time, the Christian were assign in Marawi city focused their activities

to build a schools because they think that the Maranao Muslims can not colonize through fighting but through education step-by-step can colonize their children (Disomimba, 2018; Disomimba, 2018; Disomimba, 2015; & Alonto, 1976).

It worthy to mention, during the Martial Law days, in October the defended of the Maranao Muslims almost captured Marawi city. It is the resulted that the Catholic Church was closed in that time. Christians missionaries worked hardly in Marawi in order to Christianize the Maranao those who residing at Marawi city but during the day, Christians come to Marawi city in the morning and returned back to Iligan in the evening because of the difficult situation. it is important to note that the priest was able to act as chaplain in MSU. October 22nd Dr. Alfredo Pamero , who had served as a doctor for thirty years was captured and killed by the unknowable person or group. As we are Maranao Muslims, we strongly blame the killer of Dr. Alfredo Pamero, because it is not the solution to solve any problem by killing someone (Disomimba, 2018; Disomimba, 2018; Disomimba, 2015; & Alonto, 1976).

It was mentioned the old school building on lot 2: Bishop Cronin demolished it after the revolution as the government wanted to take it over. Tom Brennan Nov. 15, 1999. We are Muslims and condemned the killer of Dr. Alfredo Pamiro because supposed to be any Dr. among the Christian missionaries not be killed by someone because they can help the communities both Christians and Muslims alike. So in this case, we regretted the killing of Dr. Alfredo Pamero (Magdalena, 2002; Macarandas, 2009 & Disomimba, 2018).

The Christian missionaries did not stop and surrender their mission until they tried to buy and establish Church belong to them in order to make their situation as stable in Marawi city same with Maranao Muslims. Another achievement of Christian were assign in Marawi city, it was confirmed, in the year 1973- Sept. 10th Church bought Paise lot on corner of 6th and 2nd streets. 484. Sq. m. p 34000 lot only, not the house. And in Sept. 30th A note of Fr. Loveth states that TD 2939 for street St. Mary's property give 3,146 sq. m. at p 120,000. There was plan at this time to put hollow block wall around church lots 1 and 2. 1974- Bishop Tudtud sold lots and 5 and 8 'used by Inocian' to Alice Diator for p 80,000. In 74 and 75 Sr. Paz Pajo fmm and other fmm's to go for dispensary work twice a week from iligan to marawi. 'street paz'. summer sessions on Mindanao and sulu culture were held in Dansalan from 1974 to about 1984. Michael Diamond and Benny Tudtud gave regular inputs these sessions. So as a result of the Christians hard working in Marawi city, they have many achievements through establishments of several schools, Church, Chaplin and other, and until now the Christian still trying to build another Churches, schools government, Dispensaries an etc, (Magdalena, 2002; Disomimba, 2021 & Disomimba, 2014).

Summary

The impacts of Christian colorizations towards Maranao Muslims residing at Lanao del Sur has huge impacts through the establishments of several organizations such as Mary High School, the Church in Marawi city, and the Churches outside Marawi city. Another impacts of Christian colonizers towards Maranao Muslims they bought

some Muslims' land and they never stop to buy any lot in Marawi city until our current time in order to establish their churches, schools, offices, camps, dispensaries and others. So until our current time, the Christian Colonization still engaging with the Maranao Muslims in Marawi city through peaceful approach or through education. But the Maranao Muslims never convert to Christian beliefs, so the impact of Christianization towards Maranao Muslims cannot see or like not exist except the establishment of the Church in Marawi city through the generosity and approval of Ahmad Domocao Alonto when he allowed the Christian to build their Church and until now the Church exist at Marawi city but in terms of Christianizing the individual zero percent Magdalena, V. Federico. (2002). Macarandas, A. Elias (2009).

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