

DISCOURSE OF SALAMAT HASHIM ON PEACE, JIHAD, AND WAR: ASSESSING ITS RELEVANCE TO BARMM PEACE EDUCATION

Abdul M. Lantong

Mindanao State University-General Santos, Brgy. Fatima, General Santos City, Philippines

Email: abdul.lantong@msugensan.edu.ph

Mohalidin M. Tuya

Mindanao State University-General Santos City, Brgy. Fatima, General Santos City, Philippines

Email: mohalidin.tuya@msugensan.edu.ph

ABSTRACT

The purpose of this study is to assess and analyze the relevance of Salamat Hashim's discourse on peace, jihad, and war in Islam to the contemporary initiative of the BARMM to mainstream peace education in government schools. Using content analysis method of research, the researcher found that Salamat Hashim had consistently argued that Islam is a religion of peace, not war. To him, the worldview, ethical system, and law of Islam are all aiming for peace. Thus, Jihad, which is largely misunderstood, distorted, and misrepresented by Western scholars, is relevant in peacebuilding. Jihad is an Islamic dynamic approach to achieving real peace in society. It is an Islamic law jargon that simply means exertion of one's effort to make the word of Allah supreme, i.e., Islam, the religion of peace. This effort could include, but is not limited to, jihad against social injustice, criminality, poverty, illiteracy, human rights violations, religious intolerance, the culture of violence and extremism, immoral governance practices like corruption, nepotism, manipulation, and other potential causes of conflict in a community. As for armed jihad or *qital*, his way of rationalization of its use as the last option of the state toward attaining peace, which should be done to preserve the common interest of the people, like what most of the present governments in the world are doing, indicates his realistic approach to peace. As such, the discourses of Hashim are relevant to the contemporary efforts of the MILF to transform the movement into a social movement. So, the BARMM can integrate Hashim's discourses into its peace education curriculum and policy advocacy. But they need to contextualize these discourses into the present reality that they are no longer a rebel group, but already administering a government that is accountable to the Bangsamoro people and the Filipino nation. They have to also anchor their peace education program with the Philippine peace agenda to avoid unnecessary conflict.

Keywords: *BARMM, peace education, Salamat Hashim, peace, jihad, and qital*

INTRODUCTION

Salamat Hashim, along with his fellow Islamic reform-oriented Moro students, then studying in Middle Eastern universities, launched a peaceful Islamic reformist movement in the 1960s to revive Islam in the Bangsamoro

homeland in the southern Philippines. They organized the Bangsamoro people through their counterparts back home, with Islamic discourse serving as the main rallying point. While they were strengthening themselves, they collaborated with some traditional political leaders of the time who were also concerned

about Islam and the plight of Muslims in the Philippines. They founded the Moro National Liberation Front (MNLF) in the 1970s in collaboration with some Moro youths of secular orientation and these traditional leaders. This organization remained monolithic until 1987, when Salamat, who was then in Pakistan, and his supporters in Mindanao established the Moro Islamic Liberation Front (MILF) as the vanguard of Mindanao's Islamic reform and liberation movement.

Under Salamat's leadership, the MILF has emerged as the most powerful Islamic movement in the region since the 1990s. The MILF was able to establish over a dozen military camps throughout central Mindanao, Lanao, Basilan, Sulu, and Tawi-Tawi. These were not only military camps, but also MILF social laboratories where the MILF trained and equipped mujahideen, Islamization workers, and piloted and implemented the Islamic law and government they envisioned. The Bangsamoros living in these camps were observably enjoying relative peace, harmony, and tranquillity if it weren't for the intermittent government soldiers' bombardment and operations against the MILF camps.

Scholars and researchers became interested in the MILF's Islamic reform strategies. According to Lingga (1995), Salamat Hashim's political ideas were heavily influenced by Imam Khomeini, Syed Qutb, and Mawdudi (pp.62-7). As a result, Lingga (1995) concluded that Salamat Hashim's ideals and the government's interests appear irreconcilable, and that the conflict between the two is a sovereignty-based conflict rooted in the idea of a struggle between two sovereign peoples (pp. 62-7). Marites Vitug and others et al. (2000) proposed that the southern Philippines' Bangsamoro armed resistance was a rebellion against the Philippine government.

Luga (2002) traces the historical background of the evolution of the MILF "insurgency" in Mindanao and how current so-called Muslim "secessionist" groups such as the Moro National Liberation Front (MNLF), the Moro Islamic Liberation Front (MILF), and the Abu Sayyaf Group (ASG) evolved from this

insurgency problem, which Luga (2002) rightly claims to have started way back to the 16th century Spanish colonization of the Philippines. "The causes of the Muslim problem are deeply rooted in the Philippines' colonial past," he concluded, "while the immediate and current causes are traced to government neglect and abuses; corrupt local/traditional Muslim leaders; agrarian discontent and land disputes; and the global resurgence of the Islamic religion."

In his article, Chalk (2002) attributes the Bangsamoro armed struggle to the rise of Islamic militancy. He claims that four major factors have kept it going: "resentment of Catholic transmigration from the North, refusal to subscribe to Manila's secular civil, political, judicial, and penal constitutional system, frustration borne out of Mindanao's lack of economic and infrastructural development, and fear of having religious, cultural, and political traditions weakened (or possibly destroyed) by forced assimilation into the Catholic-dominated Philippine Republic" (pp. 189-90).

Taya (2006) investigated the MILF's political, military, and economic strategies and tactics in its pursuit of the Bangsamoro homeland and the liberation of its people from the grip of the Republic of the Philippines and its agents. He came to the conclusion that the MILF firmly believes in the classical Islamic theory of conflict (p. 105). The majority of classical scholars believe that war is offensive.

The MILF approach to conflict resolution completely refutes these conclusions. While he was still alive, Salamat responded positively to the government-initiated cessation of hostilities and negotiated a political settlement to the Moro-Filipino conflict in 1997, following the Shari'ah command. Salamat followed a realist policy of negotiating with and fighting the government's armed forces until his death in 2003. After more than a decade of peace talks, the MILF reached an agreement with the government in 2018 and agreed to lead the Autonomous Region of Muslim Mindanao, which was established in 2020.

Problem Statement

Salamat Hashim's discourse on peace, jihad, and self-defense warfare continues to reverberate in the Bangsamoro struggle today. The officials of the MILF-led government in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) reaffirmed their commitment since their assumption of office in 2020 to pursue the goals and objectives of the Salamat-led Bangsamoro armed struggle in the Bangsamoro homeland, but the question that now lingers around is: are Salamat's discourses on peace and jihad still relevant to the present BARMM initiative to mainstream peace education in government schools? To answer this question, this paper tries to revisit and analyze Salamat's discourses on peace, jihad, and war in Islam to determine whether it is relevant to the present initiative of the BARMM government to mainstream Islamic-based peace education in government schools. It is assumed that Salamat's discourses on peace and jihad are more relevant to the peace educational program of the BARMM.

METHOD

This study used the qualitative research method of content analysis to revisit and analyze the discourse of Salamat on peace, jihad, and war in Islam, assessing its relevance to the BARMM peace education program. The primary sources of data are Salamat Hashim's tape-recorded lectures, khutbah (religious sermons) in Maguindanaon dialect, and a compilation of his press releases, media interviews, and diplomatic correspondence. The secondary data may be obtained from the articles contained in published books, journals, news items, online articles, and studies on the MILF in general and Salamat Hashim's thoughts in particular.

RESULTS AND DISCUSSION

1. Salamat's Understanding of peace in Islam

One of the most serious charges leveled against Islam by non-Muslim critics is that it promotes violence and terrorism. To back up their claim, these critics point to the definition

of jihad in Islam as explained by classical and neo-classical Islamic scholars, who portray jihad as an aggressive war against infidels. As the ideologue of an Islamic movement that had waged armed jihad against the Philippine government, Salamat (April 25, 1995) had to refute this accusation. He asserted that based on Islamic law and its attitude towards peace and war, Islam is, by far, more civilized than other religions, including Judaism, Christianity, Hinduism, Buddhism, and even modern secular Western civilization (Salamat, April 25, 1995). He noted that unlike in Judaism, Christianity, Buddhism, and the secular West, Islam was not tarnished by waging wars of ethnic genocide, crusade, inquisition, nor colonialism against any people or race, which killed hundreds of millions of lives and destroyed massive wealth and properties as the stated religions did (Salamat, April 25, 1995).

There is much evidence to show that Islam is a religion of peace, not violence. For instance, Islamic law promotes the message of peaceful co-existence and brotherhood to all nations and societies and inculcates mutual brotherhood, love, respect, and mutual justice for all mankind. Islamic law condemns as illegal the most common causes of conflict in society, like the intentional killing of innocent people, the commission of injustice, oppression, and aggression against other people, and the violation of their rights. Islamic law promotes the most comprehensive approach to human security by making its higher objectives the establishment of justice and protection of the essential needs of a man, like religion, life, intellect, dignity, and wealth. Furthermore, while Islamic law strictly forbids destruction or corruption on the face of the earth, it also calls on Muslims, especially when they are in power, to show mercy to all of Allah's creations, including non-believing subjects (Salamat, April 25, 1995).

Salamat believed that peace is not only the absence of conflict, as the proponents of negative peace advance, but peace is the presence of justice and freedom. In relation to this understanding of peace, Salamat said: "To us, the only viable and lasting peace is

peace with freedom and justice.” We believe that peace without freedom and justice is not peace. It is another form of oppression (Abdul Haqq, 2002, 11). In another situation, Salamat clarified that meaningful peace will never take place without the restoration of the Moors’ right to freedom. Thus, he told the government: “Give us back the freedom and independence that were forcibly usurped from our people, and there will be a just and lasting peace in Mindanao, insha Allah.” It is as simple as that (Abdul Haqq, 2001, 47).

Salamat (April 25, 1995) also believed that peace must not be discriminatory; it must be applied to all members of society irrespective of their race, religion, creed, sect, or religious affiliation. In other words, everybody is entitled to the peace the government provides. For Salamat, the government is the primary organization that should work to have a peaceful environment. That is why, he said, if peace and order are disturbed by any element of society, the authorities should wage a war against the perpetrators. If there is no organized government to fulfill such an obligation, then Muslims are duty-bound to establish an organized group that could carry out the responsibility of fostering peace and order in society (Salamat, April 25, 1995).

One of the priority measures that the government should embark on to sustain peace is to struggle to make supreme the word of Allah. Salamat explains that to make the word of Allah supreme means making His law the constitution of the land predominantly populated by Muslims so that the system of governance designed by God and His law will be implemented. For Salamat, unless this is done, the peace envisioned by Islam cannot be attained because, in a society where human desire is followed, conflicts and wars are inevitable as everybody may wish to impose their own will upon others or want their decision to be followed. Salamat argued that the current world order is the best example of a chaotic society due to following the human desires. That is why, Salamat said, the first objective of Islamic struggle in the way of Allah is to make

the word of God supreme (Salamat, April 25, 1995), but not through coercion.

Finally, the government should see to it that justice prevails. According to him, without justice, conflict or war will be unavoidable because whenever victims of injustice find an opportunity to retaliate, they will rise up and reclaim what they perceive to be theirs that has been illegally usurped by unjust usurpers (Hashim, April 25, 1995). To support his claim, Salamat asserted that the global, regional, and local conflicts would never have happened had it not been for the injustice and aggression committed by powerful countries against weak nations (Hashim, April 25, 1995). Thus, he believed that before peace can be attained, justice must be established first, upheld at all times, and should be applied equally to everyone, irrespective of their religion, race, or gender (Hashim, April 25, 1995). To ensure justice is upheld in society, Hashim suggests that everybody should struggle to become a complete Muslim because, without this, man can easily resort to injustice since, by nature, he has the tendency and potential to follow his own desires and may even impose them upon others solely for his own interest (Hashim, April 25, 1995). In other words, peace in the thoughts of Hashim is the primary goal of Islam. But this peace must be centered on the axis of justice, which is built upon the foundation of complete submission to the will of the Creator.

Hashim’s discourse on peace in Islam is very relevant to the peace education initiative of the BARMM. The BARMM can integrate into its peace education curriculum the Shari’ah-based peacebuilding approach that Salamat emphasized. This includes mainstreaming Islamic moral education, promoting religious values and principles, public health, intellectual development, protection of family institutions, and promoting cooperation between men and women for the welfare and economic development of society. The BARMM could also promote justice-based peace education and its implications for governance to promote harmony and peace in the society the government serves. To cement these programs, the BARMM should facilitate an educational

curriculum that offers a comprehensive and balanced understanding of Islam as a religion and way of life centered on the submission to the authority of God alone.

2. Jihad in Islam

As I have stated elsewhere, jihad in Islam has drawn fierce criticism from the western scholars of Islam, especially the orientalist. They intentionally or unintentionally equated jihad with "holy war" and, more recently, terrorism, thus presenting Islam as a violent religion. To counter this misrepresentation of one of the fundamental Islamic principles, Salamat gave extensive lectures to explain the peaceful nature of jihad. Salamat understood jihad as a comprehensive Islamic concept that means exerting one's utmost effort in the cause of Allah through one's wealth, mind, and physical body to make God's words supreme and gain His pleasure in the life to come (Hashim, July 15, 2000). Since peace is the primary goal of Islam as a social movement, it follows that jihad is a dynamic Islamic method towards the realization of genuine peace in society. The following section analyzes the forms of peaceful jihad that are meant to pave the way for the sustainability of peace in society.

Jihad against Self (Jihad al-nafs)

The pursuit of genuine peace in society is inextricably linked to Jihad al-nafs, or striving against oneself. Most of the causes of conflict in society are related to unsatiable human desires to acquire wealth, position, fame, influence, authority, and domineering. If uncontrolled or left unregulated by Islamic ethics, the human ego often leads to corruption, manipulation, injustice, oppression, and exploitation of others. Thus, according to Salamat, as long as a man follows his desires, whims, and caprices instead of God's will, true peace and stability cannot be attained because a powerful member of society may unjustly impose his own will on others. When this occurs, others who perceive that they are victims of injustice may also rise, resulting in a new conflict. So, jihad against oneself is required of every individual to

prevent a conflict. This could be the reason why some people claim that jihad against one's ego is the most important form of jihad (Hashim, August 11, 1995).

Jihad al-nafs is a form of struggle to combat one's ego or desire to conform to Islamic teachings. This requires that an individual first know the fundamental teachings of Islam, like the six articles of faith, the five pillars of Islam, halal and haram, God's commandments and prohibitions, so that they can act on this knowledge, and invite others as well to act on Islamic teachings. Simultaneously, he must exercise maximum perseverance to sustain his adherence to these Islamic teachings. According to Salamat, failure to do any of the aforementioned points means failure to perform jihad al-nafs (Hashim, August 11, 1995).

Jihad against Satan (Devil)

Devil's ideas are divisive. Satan is the eternal enemy of man. It wants to sow dissension, enmity, envy, hatred, corruption, distrust between believers, and deviation from the right path. Satan can take many forms or disguises. He could even pose as an 'Alim (Islamic scholar) or a muballigh (a preacher of Islam). For example, an 'Alim, muballigh, or a graduate of the world's most prestigious Islamic university approaches you and tries to persuade you to give up the armed struggle because jihad in the Philippines is not fard 'ain. In this instance, a mujahid against Satan must remember Allah and his teachings, then recall Islamic teachings or Prophetic examples and compare them to what this Satan is saying to determine whether it is true or not. If it contradicts Islamic teachings, it should be rejected because it is a satanic idea (Hashim, August 11, 1995).

Hashim believed that jihad against Satan is much easier than other forms of jihad because, after identifying the satanic idea or the involved person, there is no need to do anything else, including the use of force, but only to strive hard to resist the satanic whisperings and temptations. In other words, what a Muslim needed was a firm and unwavering principle that would not allow Satan to persuade him to

abandon Islam's teachings. Without this, one will be enticed to listen to Satan's whisperings. If this happens, Satan has won (Hashim, August 11, 1995).

The procedure to be followed in this jihad is to understand Islam's teachings and make them as your guide in life. So, when Satan, who can take on human form, approaches you and tells or convinces you to deviate from or go against Islamic teachings, you can perform jihad against him by simply opposing him. (Hashim, August 11, 1995).

Applied to peace education, the government should educate students in the mechanics of waging war against evil ideas in governance like bribery, vote-buying, corruption, manipulation of government funds and policies, nepotism, and all forms of immoral activities in government. The government should declare all-out jihad against these ill-government practices because they hamper true peace and development.

Jihad against Oppressive Muslim Rulers

Another potential cause of conflict is oppression. Salamat maintained that jihad against oppressors has two faces. If the dhaalim is a Muslim, jihad should be carried out, but it should be through a peaceful means of persuasion. Muslims should advise the Dhaalim leader to do what is good and to refrain from doing munkarat (evil deeds) as the Islamic law provides. Salamat admitted that this task is more difficult than any other form of jihad. That is why the Prophet of Islam taught that this is one of the best forms of jihad (August 25, 1995).

Salamat taught that if the dhalim (wrongdoer) leader does not heed the advice given, the Muslim community should protest by neither obeying nor recognizing him as their leader. They can also remove him from power by any peaceful means possible. According to Salamat, one way to accomplish this task is to elect a better leader when the election comes (Hashim, September 8, 1995).

There is an idea among the radical Islamists that an oppressive Muslim leader can be killed to get rid of his oppression. But, Salamat did

not agree with the idea because this could lead to radicalism, which would neither work nor serve the Muslim community's interests. It will only exacerbate fitnah and anarchy in society because they and their relatives may retaliate or, if one of them dies, another dhaalim leader may take his place. As a result, instead of addressing the issue, another, more serious issue, emerges (Hashim, September 8, 1995).

Nevertheless, when the killing of dhaalim leader is necessary, there is only one ground to it, and that is when he is found guilty of committing a grave violation of God's law like hudud that is punishable by death. Salamat taught that in such circumstances, a dhaalim leader could be executed after due process of law. However, if due process of law cannot be followed because he is the authority, he could be killed even without due process of law under the principle of necessity (Hashim, September 8, 1995).

3. Armed Jihad

Armed jihad, according to Salamat's discourses, is the last resort for achieving social peace. Armed jihad, on the other hand, can only lead to peace if Islamic war ethics are strictly adhered to. According to Islamic war ethics, if war is necessary, it should be led by the government to make the word of God supreme. The word of God is opposed to aggression, oppression, and injustice. As a result, the goals of war should include repelling aggression, oppression, and injustice against the people (November 3, 1995).

Salamat emphasized that the ethics of war and its conduct must be strictly adhered to if armed jihad is meant to successfully achieve its objectives. The Islamic ethics of war requires that *Jihad* should be a collective obligation, not an individual effort led by the government. However, in the absence thereof, *jihad* should be waged through an organized mass movement that embraces certain rules, regulations, and policies to be adopted and implemented by a leadership whose authority is recognized and obeyed by its members. Afterward, *hijrah* in its comprehensive connotation should be applied, followed by a general declaration of

the existence of the *Jihad* movement. According to Salamat, any organization that claims to be a *jihad* movement but does not follow this process is not qualified to be called *jihad* in Islam (November 3, 1995).

Adhering to the Islamic ethics of war (*jihad*), Salamat declared that in Islam, kidnapping and sowing of terror as means to achieve the objectives of the war in Islam are unacceptable because these unIslamic acts contradict the Qur'anic ethics of war and the Sunnah of the Prophet. Thus, the MILF policy that Salamat promulgated during his time was that civilians, whether Muslims or non-Muslims, including their properties and belongings, must be spared from attack, looting, and seizure. Similarly, as much as possible, civilian areas must be avoided when attacking government soldiers and their allies. And the rights of combatant enemies, which are guaranteed by Islamic law and international covenants, must be respected too.

Given this, we can say that Salamat understood armed *jihad* (war) as a non-aggressive means to promote the word of God, establish total justice, eliminate oppression, and make peace between and among the members of society through the implementation of the law. Any war or armed resistance that does not subscribe to these causes and objectives of *jihad* cannot be considered *jihad*, even though it might have been fought against the Philippine government.

Enemies of Bangsamoro Armed Jihad

Deducing from the above-stated aim and objective of armed jihad, Salamat clearly emphasized that the enemies of the Bangsamoro *jihad* are neither particular people nor tribes, like, for instance, the Christian civilians who have now occupied the Muslim lands, but the "oppressive, corrupt, and unjust Philippine government that illegally annexed the Bangsamoro territory and spread corruption, injustice, and oppression." (Hashim, November 3, 1995).

On this ground, Salamat insisted that the real enemy of the Bangsamoro *jihad* is nothing but the "corrupt", "unjust", and "oppressive"

Philippine government that illegally usurped the Bangsamoro freedom and right to self-determination. For him, if individuals happen to become targets of the armed resistance, it is only incidental because they served as agents or protectors of the corrupt, unjust, and oppressive Philippine government. There is no way some individuals could be considered enemies if they do not serve or protect such a system. Finally, he also viewed that Islam legislates clearly against fighting those who neither start the fight nor perpetuate oppression or aggression. (Hashim, November 3, 1995).

Ending War

Salamat, as a man of peace, believed that any war could be ended peacefully if the Qur'anic ethics of war are followed. For instance, the Qur'an says that whenever the enemies seek peace, the Muslims have no other choice but to incline to peace and put their trust in Allah. Based on this verse, Salamat asserted that there is no better way of addressing Moro-Filipino conflict than a peaceful, civilized, and democratic way that is peaceful negotiation, not through the barrel of the gun. (Hashim, November 3, 1995).

So, as far as Salamat was concerned, those conditions for attaining peace in Mindanao are easy yet challenging. It requires political will, determination, and sincerity of the two conflicting parties in addressing the root causes of the conflict. The conditions set by Salamat are moderate, practical, and reasonable.

CONCLUSION

In conclusion, Salamat's discourse on peace, jihad and War of self-defense remains relevant to the present stage of the MILF struggle. Salamat's discourse was carefully delivered according to the language that is more understandable to the contemporary Moro people without sacrificing the real Islamic perspective. Hashim had consistently argued that Islam is a religion of peace, not war and violence. To him the concept of peace is not merely absence of conflict, but the presence of justice and freedom. To realize these, the government has the greater share of responsibility. As for jihad, which is largely

misunderstood in the west, Salamat had maintained it is an Islamic dynamic measure to sustain positive peace. It is just an Islamic jargon that simply meant exertion of everyone's effort to make the word of Allah supreme, that is Islam, the religion of peace.

Hashim's discourse is relevant to the peace education initiative of the BARMM. The BARMM can integrate Hashim's understanding of peace that values most justice, submission to the authority of one God, and freedom. Hashim's discourse on jihad is also relevant to the MILF proclaimed new forms of jihad like jihad against social injustice, criminality, poverty, illiteracy, human rights violations, religious intolerance, the culture of violence and extremism, immoral governance practices like corruption, nepotism, manipulation, and other similar causes of conflict in society. The BARMM can devise mechanism of how to integrate these ideas into its peace education curriculum

With this, the researcher has in conviction that the discourses of Hashim are relevant to the contemporary efforts of the BARMM to mainstream Islamic-based peace education in school curriculum. The BARMM can integrate Salamat's thoughts on peace and Islamic jihad to the BARMM peace education curriculum. This include the topics like Salamat's understanding of Islam, peace and jihad. The BARMM should only need to contextualize these discourses into the present reality that they are no longer a rebel group, but already administering a government under the Philippine national government.

BIBLIOGRAPHY

- Abdul Haqq, N. (2002). *Salamat Hashim: Referendum: Peaceful, Civilized, and Diplomatic Means of Solving the Mindanao Conflict*. Mindanao: Agency for Youth Affairs-MILF.
- Abdulhaqq, N. (2001). *Salamat Hashim: The Bangsamoro People's Struggle Against Oppression and Colonialism*. Mindanao: Agency for Youth Affairs-MILF.
- Vitug, Marites D. et. al. (2000). *Under the Crescent Moon: Rebellion in Mindanao*. Quezon City: Ateneo Center for Social Policy and Public Affairs and Institute for Popular Democracy.
- Hashim, S. (April 25, 1995). Friday Khutbah (Religious Sermon) on Islamic jihad he delivered at Camp Abu Bakr As-Siddique Mosque, Bombaran, Matanog, Maguindanao.
- Hashim, S. (November 3, 199). Friday Khutbah (Religious Sermon) on Islamic jihad he delivered at Camp Abu Bakr As-Siddique Mosque, Bombaran, Matanog, Maguindanao.
- Hashim, S. (August 11, 1995). Friday Khutbah (Religious Sermon) on Islamic jihad he delivered at Camp Abu Bakr As-Siddique Mosque, Bombaran, Matanog, Maguindanao.
- Hashim, S. (August 25, 1995). Friday Khutbah (Religious Sermon) on Islamic jihad he delivered at Camp Abu Bakr As-Siddique Mosque, Bombaran, Matanog, Maguindanao.
- (September 8, 1995). Friday Khutbah (Religious Sermon) on Islamic jihad he delivered at Camp Abu Bakr As-Siddique Mosque, Bombaran, Matanog, Maguindanao.
- Hashim, S. (July 15, 2000). A lecture on Jihad aired over local radio station in Cotabato City.
- Lingga, A. (1995). *Political Thought of Salamat Hashim*, Thesis, unpublished. UP Manila.
- Luga, AR. (2002). *Muslim Insurgency in Mindanao, Philippines*. Thesis, unpublished. Faculty of the U.S. Army Command and General Staff College, Kansas. Retrieved from: <https://apps.dtic.mil/sti/citations/ADA406868>
- Chalk, P. (2002). Militant Islamic Extremism in the Southern Philippines. Excerpted in Jason F. Isaacson et. Al (edit.), *Islam in Asia: Changing Political Realities*. New Brunswick (USA) and London (UK): Transaction Publishers.
- Taya, S. (2006). *The Strategies and Tactics of the Moro Islamic Liberation Front (MILF) in the Southern Philippines, 1994-2005: An Organizational Approach*. Dissertation, unpublished. International Islamic University Malaysia.