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Editorial Office Contacts

All business and editorial correspondence related to the journal should be sent to the following address

IRCICA Journal, Alemdar Cad., No: 15, Bâbıâli Girişi,
34110 Cağaloğlu, İstanbul, Türkiye

e-Mail: ircica@ircica.org

Tel: +90 212 402 00 00   Fax: +90 212 258 43 65

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Editorial

AS THE CULTURAL SUBSIDIARY OF the Organization of Islamic Cooperation, IRCICA has been focusing on various aspects of Islamic civilization on a wide geographical scope throughout the Islamic world since its foundation. IRCICA *Journal* strives to publish and promote research related to our thematic focus in the context of its subjects and disciplines surrounding Islamic history and civilization. Starting from its inauguration, IRCICA *Journal* received a positive welcome from the community of scholars and it is exciting to see how the journal has become what was originally intended: an international platform for all scholars who work and conduct research in areas related to the history of culture, arts, science, philosophy, archeology, architecture and literature in the Islamic world. Just as the previous issues, we are pleased to present scholarly articles in Arabic and English; three of which are written by erudite scholars in English and two written by distinguished academics in Arabic.

The first article, "Open Spaces and Garden Design: Architecture, City and Landscape in Bilad al-Sham", is written by Dr. Giulia Annalinda Neglia from the Polytechnic University of Bari in Italy. The article explores the peculiar relationship between garden design and landscape styles in Bilad al-Sham during the classical period of the Ottoman era. It also stresses that the Ottoman gardens, as well as buildings, cities and villages, were not designed according to the idea of 'enclosure' which is typical of the Mediterranean introverted hortus conclusus and widespread all over the south-eastern Mediterranean region. The Ottoman concept of landscape, the author indicates, was rather open towards the surrounding sites, and provided pavilions, fountains or flower beds envisioned to link the gardens to the landscape.

Second, Dr. Mustafa Bothwell Mheta from the University of Johannesburg in South Africa, contributed to this issue with an article entitled "The Role of Muslim Migration in Islamization of Sub-Saharan Africa: A Focus on the Post Modern Era". Mheta argues that although there is substantial literature written on migration

in general, not many studies have been conducted on the role Muslim migration has contributed to Islamization, particularly of sub-Saharan Africa. In this regard, this article in the first instance, highlights migration as a phenomenon in general and then tries to locate within it the role Muslim migration has played in aiding the Islamization of sub-Saharan Africa in the post-modern era.

The last article of the section in English is written by Isaac Ssettuba, from Makerere University in Kampala, Uganda, and is entitled "Language and Islam in Uganda: A Case of Islamizing Languages". Ssettuba argues that Arabic, as the language of the revelation of Islam, usually influences the linguistic environment of societies upon contact and interaction with Islam, and that this was generally demonstrated in the adoption of Arabic as language of religious instruction and culture, the emergence of new languages (pidgins and creoles), born of the mixture of Arabic and indigenous tongues, as well as the presence of Arabic-origin loan words in the affected natural languages. There are, however, 'languages' of whichever description, that end up bearing the 'Islamic tag' given that the interaction with Islam occurs from generation to generation. This article seeks to identify some major languages in use among the Muslims of Uganda, and to examine their relative importance in relation to the respective roles they play as channels of communication and 'identity tags'.

The first article of the Arabic section, entitled "The Devshirme System between Violence and Humanitarian Principles: An Ethnological and Historical Approach", has been prepared by Dr. Naima Rahmani and Dr. Nacéra Bekkouche, from Abou Bakr Belkaïd University, Tlemcen, Algeria. The article examines the Devshirme system, which is the recruitment of children in the Ottoman army, and its origins. In this regard, the researchers explained that the Ottoman Devshirme system originated in fact from the desire of the Ottoman Empire to imitate the Seljuk State and other countries that had previously enlisted children as a matter of course. The study also dealt with the connection of this system to a number of rituals that contributed to the creation of social standings for the individuals enlisted and thus, created a social hierarchy and the correlative

rebellion. The research also addresses the violent practices during the rites of passage and the consequential Islamic humanitarian principles. Dr. Naima Rahmani and Dr. Nacéra Bekkouche pointed out that the Devshirme system has been subjected to harsh criticism by some Orientalists who abhor the Ottoman Empire, such as their claim that the Ottoman Empire forced the children to convert to Islam, the Devshirme children were enslaved to serve the Sultan and that prisoners of war were enlisted in the Devshirme system and other claims. For that reason, the researchers endeavored in this article to refute these slanders by addressing these issues.

The second article of the Arabic section, entitled "The Role of Omanis in Resisting Colonialism and Strengthening Islamic Rule (Comoro Islands as a Model)", is written by Dr. Hamid Karhila, researcher in Arab history in East Africa and Comoro Islands. What emerges from this study is that the Sultanate of Oman's historical relations with the Comoro Islands are long established and marked the religious, social, economic, cultural and political life of the Comoro Islands' inhabitants with the Omani Arab Islamic influence. This influence was characterized by the emergence of Arab Sultanates, which were ruled under Islamic law, and whose official language of the State, education and culture was the language of Koran, and this lasted long until the Archipelago fell under the yoke of European colonialism. The study showed the great role played by the Omanis, in addition to their Comorian brothers, in resisting Western colonial ambitions in the Comoro Archipelago in support of Islam and in defense of the Arab presence in the region.

Publishing a journal is always a collective endeavor, and in this regard, I would like to thank the authors for their precious contributions and the editorial staff for their cooperation. I continue to look forward to many more contributions for future editions of the *IRCICA Journal* and I hope that the stimulating contributions in this issue will give new impetus for further research on Islamic history and civilization.

Halit Eren, Dr.
Director General, IRCICA

Open Spaces and Garden Design: Architecture, City and Landscape in Bilad al-Sham

Giulia Annalinda Neglia*

ABSTRACT

This article explores the peculiar relationship between garden and landscape in Bilad al-Sham during the Ottoman era and claims that the Ottoman gardens, as well as buildings, cities and villages were not designed according to the idea of 'enclosure' which is typical of the Mediterranean introverted hortus conclusus and widespread all over the other south-eastern Mediterranean regions. The Ottoman concept of landscape, I argue, is rather open towards the surrounding site, and provided pavilions, fountains or flower beds envisioned to link the gardens to the landscape. To this aim, private, formal and productive gardens from different areas of the Mediterranean Middle East will be taken into account in order to analyze characteristics at the basis of their spatial layout.

* Assistant Professor, the Polytechnic University of Barivia Orabona, Bari Italy.

Introduction

Classical Ottoman design is related with the landscape in a peculiar vision where natural and built environment are closely connected, and interact with mutual consistency. This concept of landscape, which comes from the tradition in central Asia, was adopted by the Ottomans in Anatolia, and from there it was exported in the design (or in the spontaneous use) of vast open areas as well as of houses and palace gardens to all the regions of the Empire across different continents.

Ottoman gardens, as well as buildings, cities and villages, were not designed according to the idea of the 'enclosure', which is typical of the Mediterranean introverted hortus conclusus and widespread all over other south-eastern Mediterranean regions. They were instead opened towards the surrounding site, and provided pavilions, fountains or flower beds envisioned to link the gardens to the landscape.

This article aims to investigate this peculiar relationship between garden and landscape in Bilad al-Sham during the Ottoman Era. To this aim, private, formal and productive gardens from different areas of the Mediterranean Middle East will be taken into account in order to analyze characteristics at the basis of their spatial layout.

In particular, since the Ottomans have made true the same concept of landscape both in their architectural and urban design, we aim to analyze the architectural features defining garden structures in relation to the architectural, urban and landscape 'organism'[1]. We do this by considering case studies spanning from Syria to the West Bank, where this relationship changes according to the specific site morphology and to the environmental context.

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[1] The use of the term 'organism' to describe 'a structure of systems with an autonomous feature' comes from the Italian school of typological studies, and from the Saverio Muratori's work on the interpretation of the built environment, as further developed by Gianfranco Caniggia, which conceptualized the city and then the territory, as an organic result of a dynamic procedural typology. See: G. Caniggia and G. L. Maffei, *Architectural Composition and Building Typology: Interpreting Basic Building*, Alinea Editrice, Florence, 2001.

The first condition of this peculiar relationship between garden and landscape we will analyze in this study is that of Aleppo's courtyard gardens. Here, where the land morphology is flat and the river borders the western section of the city walls without entering the city and interacting with the urban fabric, we have the co-existence, without interaction, of two contrasting ideas of landscape: the Ottoman landscape spatial idea remains outside the city walls, and is related to the spontaneous use or design of gardens and orchards along the river, the Arab spatial idea is widespread all over the urban landscape. This fact is visible via the presence of formal gardens in the courtyards of both private and public buildings.

The second condition we wiill analyze in this article is that of Hama. Here, where the Orontes River flows inside the city, the building fabric structure is strongly tied to it, melting together the Ottoman and the Arab concept of landscape and therefore modifying the introverted layout of the courtyard house. In Hama the ground floors of the houses and palaces set along the river preserve their general Arab layout of courtyard palaces with inner gardens. Nevertheless, providing the upper floors of their residential buildings with reception living rooms such as qa'as, loggias such as riwaqs, and summer living rooms such as iwan-s oriented towards the river, the Ottomans introduced their spatial idea in the Arab layout, modifying it. Moreover, under the Ottomans, in Hama the orchards and productive gardens set in between the river banks and the urban fabric became the real gardens for houses and palaces, being used as meeting and living places during the summer time, mediating between the house, the river and the landscape.

The third and the last condition we will analyze in this article is that of Beit Jala (West Bank) where, on the terraced hilly landscape around the settlement were built many villas, a new building typology exported by the Ottomans throughout the Middle East and in the all regions of their Empire, from Anatolia to Algeria. The spatial structure of the Ottoman villa was made up of the same architectural elements of the traditional Arab Middle

Eastern courtyard house, re-assembled into a new typology, which became open and oriented towards the valley through the medium of iwans, riwaqs and productive gardens overlooking the landscape.

Ottoman Bilad al-Sham Garden Typologies

When they conquered Anatolia and Persia, the nomadic Turkish tribes were unfamiliar with the concept of enclosed garden provided with regular geometrical layout, since their cultural landscape model originated from the wide prairies and horizons of the Central Asian highlands and strictly linked to an all-encompassing role of the environment.

Until the Seljuks, Turkish landscape design wasn't therefore based on the spatial principles of the Islamic-Mediterranean 'enclosure', given by a sequence of courtyards, which is typical of the Arab and Persian architecture; it was instead based on a strong connection between natural and built environment, given by visual links and spatial relationships between architecture, garden and landscape.

Accordingly, all the Turkish built environment was thoroughly designed as systems of pavilions 'overlooking the landscape'. The strong relationship with the site morphology, the intertwining between architectural scales, and the use of 'open' and 'overlooking' typologies are the characteristics that more properly identify the Turkish landscape design, and which became peculiar of their architectural and garden culture.

When the Ottomans settled in Anatolia their society became increasingly stable. Consequently, their architecture became closer to the Mediterranean and Middle Eastern one, melting together the Turkish value of 'open landscape' together with the Roman-Byzantine (which was also Arab and Persian) idea of hortus conclusus, and the Persian and North-African (which was also Roman and Byzantine) bi-axial spatial organization principle of the chahar bagh. Accordingly, the Ottomans developed a new garden typology, which was based on this new hybrid spatial idea originated from the mixture of these three models, but which soon fostered strong syncretic features as

well as marked differences with the archetypes themselves. Unlike Persian, Bizantine-Anatolian or Moghul gardens, this new spatial concept had, indeed, no 'nodal elements' at the center of its layout;2 it had, instead, a 'focal point' (such as a pavilion, a kiosk, a iwan or a fountain) at the end of its main view or its spatial axis, which connected the internal spatial organization of the garden and the landscape outside its boundaries.

This new strong interplay between visual and spatial axes of garden and general architectural layout seemingly decreased the interest in the geometrical composition of the whole, on behalf of a new strong connection between some living rooms (iwan, riwaq and qa'a), the garden and the landscape.

This visual and spatial connection between architecture and landscape was furthermore strengthened when another garden typology developed in the Middle East. The permanence of the Central Asian idea of landscape in the Ottoman urban design has prompted, indeed, the enhancement of a new park typology called mesire, imperial or public prairies and watersides, set inside or at the borders of the urban fabric, very often close to rivers or to the seaside. These wide open areas were used for public and private leisure and, in some cases, provided with small geometrical parterres recalling the central area of the palace courtyard garden.

Under the Ottomans, therefore, all over Bilad al-Sham houses or palaces gardens set inside the courtyards or beside the houses, and designed in relation to the building structure, as well as public parks, whose layout was related to the natural peri-urban environment, started dotting the urban landscape, changing the morphology of the Middle Eastern cities, as well as the features of their open spaces.

In the cities of the region parks, gardens and buildings were part of the same landscape design project: at Aleppo, Hama or Beit Jala both inner courtyard gardens and private or public open

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[2] Similar to the Mediterranean, Persian and Moghul spatial models, the pre-Ottoman Bizantine-Anatolian garden had, as a matter of fact, its central core divided into flower beds or water pools with regular layout.

spaces were designed according to the same spatial idea, which was given by axial alignments and views between specific elements of the buildings such as iwan, riwaq, qa'a, the garden and the landscape. This is particularly true if we consider courtyard houses and small palaces gardens, instead of the gardens of large building complexes.

Aleppo: Inner Garden-Courtyards

The ancient city of Aleppo is often described as a 'city of stone'. Until the end of the Mamluk domination its urban fabric wasn't apparently provided with wide green open areas or urban parks inside its boundaries. Nevertheless, under the Ottoman rule, wide natural or cultivated areas outside the Mamluk city walls, along the Quweiq river, became the main public gardens.

These green areas hadn't a strictly defined geometrical or axial structure, even if restricted to their central core, as in the case of many gardens or mesires along the Bosphorus. Nevertheless, they constituted the connection belt between the 'stone-built city' inside the walls and the 'natural environment' of the river, which was enjoyed during the Ottoman rule of Bilad al-Sham as a place for leisure for both inhabitants and travelers.

Cartographies and aerial views dated to 1930-40[3] give an outline of the landscape structure of the ancient city, which seems being divided by the Mamluk city walls into a stone built urban fabric (only apparently devoid of gardens or open areas) and the natural environment at the outskirts of the city.

Cadastral maps, which instead describe the city structure more in detail, show a pretty widespread presence of trees and green areas inside the courtyards. From the analysis of these maps, we can say, indeed, that in Aleppo's Ottoman building fabric the

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[3] French cadastral maps of 1930-40 describe Syrian territorial and urban structure at the end of the Ottoman Era. Indeed, in the Islamic cities, cadasters and systematic cartographies were introduced late in the 19th century, thanks to the European influence. The ancient maps of these towns are nearly nonexistent and often are mere schematic drawings.

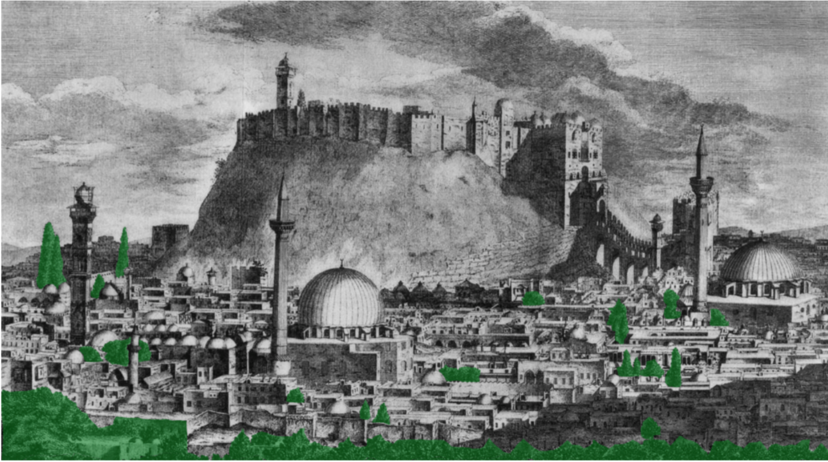

Fig. 1.
Aleppo's Ottoman urban structure. Green areas inside and outside the city walls

arrangement of small gardens inside the courtyards is so tight to arrange, at an urban level, a kind of system of formal gardens. Moreover, from a more detailed architectural survey of these gardens, it is clear that, against a geometric layout of flowerbeds, platforms and fountains, in their vegetal organization the use of productive trees and bushes was preferred.

The analysis of the cadastral maps drawn up during the French Mandate, as well as of the pre-2011 architectural surveys of the building fabric, show this tight relationship between the system of courtyard gardens, the building fabric and the architectural elements.

In particular, the analysis of gardens set in three different neighborhoods (Bab Quinnesrin, Bayyada and Jdeide), which developed under the Ottomans, outlines their common characteristics and general layout, which were given by the geometric arrangement of vegetal and mineral elements (such as fountains or wells, raised platforms called mastabas, and flowerbeds containing trees or shrubs) along the axial and visual directions of iwans, riwaqs and eventually qa'as (winter reception halls). In most of the

Fig. 2.
Aleppo's Ottoman "formal garden system".
Districts of Bab Quinnasrin and Bayyada

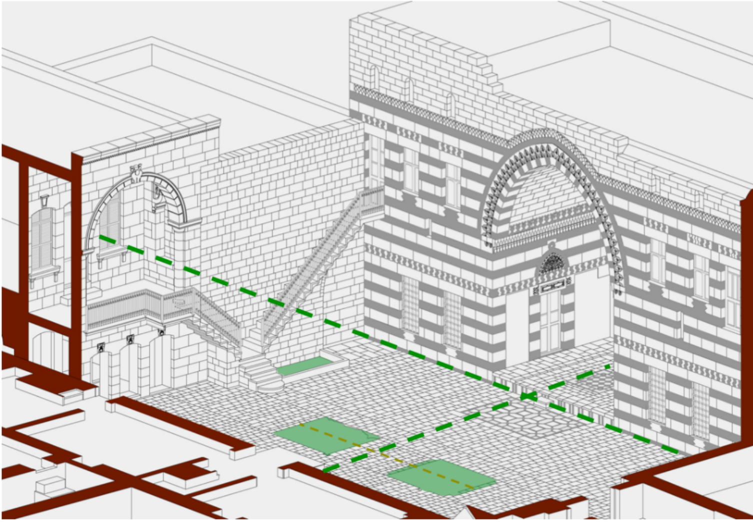

Fig. 3.
Aleppo's Ottoman courtyard-garden structure. House in Bayyada

cases garden elements are aligned with the iwan, shaping an axial layout that is peculiar of Bilad al-Sham garden design, but which is also widespread in the pre-Ottoman/Mediterranean courtyard houses as well as in the Safavid and Qajar Iranian houses that attests a strong interdependence between the domestic architecture and garden design of these cultures.[4]

In the garden layout of Aleppo's courtyard houses, the iwan, the main summer reception room, has always a fountain, a pool or flower beds aligned along its axis. This axial layout is strengthened by the steady iwan orientation, which always faces the North to

[4] The difference between these two layouts is pretty evident: while Iranian courtyard houses have a rigid axial structure with a pool or flowerbeds aligned along the axis connecting two facing iwans set on the short sides of the courtyard (one in the winter side and the other on the summer side), Syrian courtyard house organization is based on a less stringent layout, with one iwan set in the southern side of the courtyard and open towards the North.

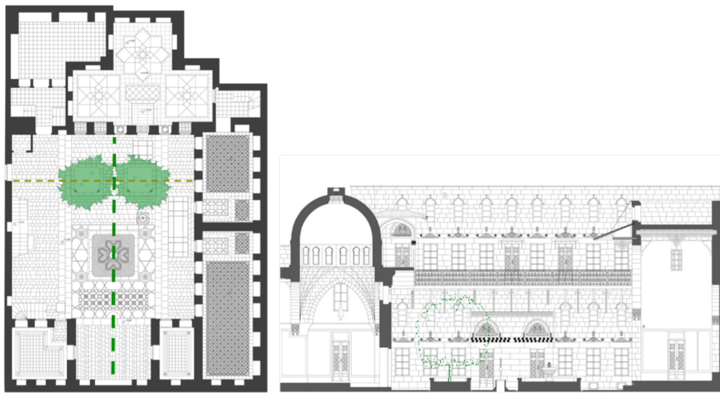

Fig. 4.
Aleppo's Ottoman courtyard-garden structure. Beit Basil in Jdeide

catch the cooler summer breeze, so that all the courtyards, and their gardens inside, are quadrangular in shape and North-South stretched, leading to a close structural relationship between these elements, where the garden constitutes the real extension of the iwan.

The analysis on the ground floor maps of the Bab Quinnasrin area shows how pervasive this layout is. Inside the neighborhood's courtyards, trees, flowerbeds and fountains are always set in this axial relationship.

Moreover, when the houses have a qa'a (a winter reception room), this latter —even if hardly ever strictly geometrically aligned with the garden elements— reinforces the garden geometrical composition by introducing a kind of bi-axial layout.

Within the limits of the Bayyada neighborhood, which developed under the Ottomans in the north-eastern area of the walled city, parcels are wider than in Bab Quinnasrin, and so they are the courtyards of the houses whose structure is more simple than in Bab Quinnasrin, given the absence of rooms such as the qa'a.

Nevertheless, here the axial relationship between inner garden, iwan and house layout remains unchanged.

Fig. 5.
Hama's Ottoman urban structure. Orchards inside the city

Hama: River Orchards

In Bilad al-Sham, where the relationship between urban fabric and natural environment is stronger, the Ottoman courtyard house slightly changes its structure to open it to the landscape.

This is the case of Hama, where the building fabric is strongly tied to the Orontes River, which runs inside the city limits. Here the Ottoman neighborhoods and courtyard houses revised their Islamic-Mediterranean layout to orient it towards the natural environment. Productive gardens set along the river banks, which were at that time places of leisure and meetings for the inhabitants, often used as open spaces where to take the coffee and spend together the free time.

The architectural layout of these orchards and vegetable gardens is not geometrical or axial. Their position is peripheral with regards to the city center, and it is external to the house limits and seemingly unrelated to it. Nevertheless, the presence of these productive gardens changed the courtyard house typology, which started being —through them— less introverted and more connected to the landscape.

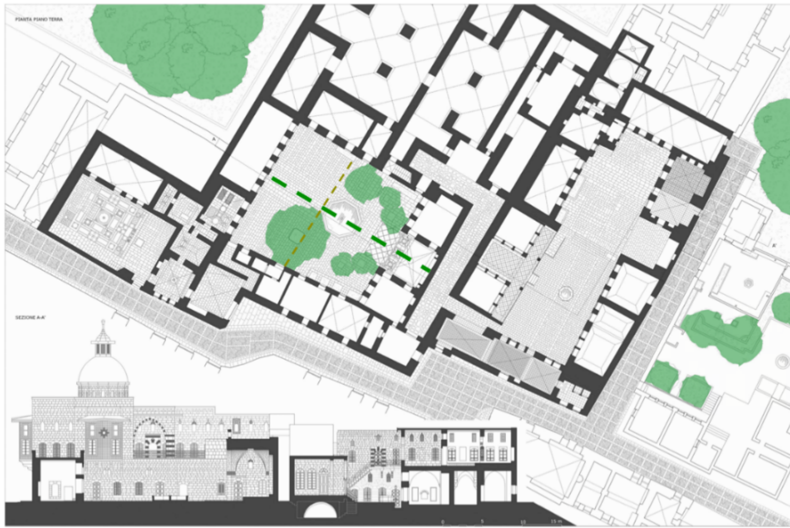

Fig. 6.
Hama's Ottoman house structure.
Ground floor courtyard garden of the Azem Palace

Showing Hama's urban structure at the end of the Ottoman Era, cartographies and aerial views from 1930-40 depict a city with wide green areas and orchards along the Orontes. Looking in detail at the city layout on cadastral maps, it comes out that, at the urban level, this cultivated area was so widespread to arrange a kind of system of productive gardens.

Ottoman urban landscape in Hama derives from this strong relationship between garden structure, house and building typology and river environment.

Indeed, even if at a first sight Hama's house typology seems to be very close to Aleppo's, looking in detail at the layout of the courtyard houses and palaces along the Orontes River, it comes out that here the room organization around the courtyard is related both to the inner garden structure and to the orchard and river system. In other words, it is related to this new connection between architecture and landscape.

This relationship is particularly noticeable in the Azem Palace

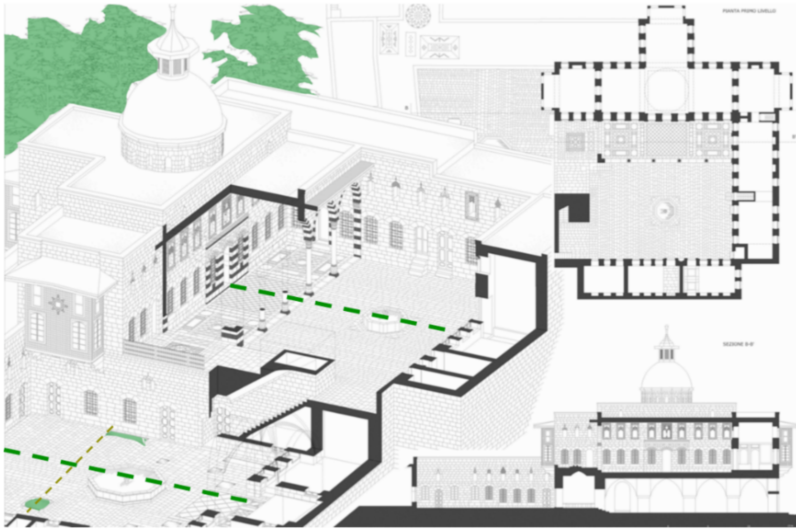

Fig. 7.
Hama's Ottoman garden structure. Azem Palace gardens

and in the neighborhood around it. Here, the arrangement of the gardens set inside the courtyards at the ground floor level of the houses is based on the same axial relationship, which was typical for Aleppo, between iwan, fountains and flowerbeds.

Nevertheless, due to its strong connection with the river environment, Hama's courtyard house typology is enriched by way of a change in its layout. This is brought about by the new relationship with the garden and the landscape that can be seen both at the ground floor and at the upper floor of the house.

At the ground floor this change is related to the presence of the orchards along the Orontes River, which become an integrant part of the house, being used during the summertime as real meeting and living places for the dwellers. A kind of 'informal' gardens set between the houses and the river, between built and natural environment.

At the upper floor of the houses this change is related to the presence of iwans, riwaqs and qa'as, which were moved here

to take advantage of the best view of the river. In this way the landscape becomes the new domestic garden, and the introverted Mediterranean courtyard house is turned into the extroverted Ottoman dwelling.

In some of the houses along the riverside these two different concepts of relationship between house and garden, and consequently of house typology (the courtyard houses provided with inner formal garden, coming from the Mediterranean–Iranian tradition, and the Ottoman house open to the garden-landscape, that is to the natural environment of the Orontes River) co-exist.

This is the case of the Azem Palace and of other buildings around it.

Beit Jala: Wadi Gardens

In the regions of the Ottoman Bilad al-Sham where the landscape features are more dramatic, as in the case of Beit Jala (West Bank), the house is completely open and oriented towards it.

Before the Ottomans, the settlement of Beit Jala developed as clusters of ahwash (plural of hosh)5 built on the terraced headlands. The hosh houses had no visual or structural connection with the landscape, and the 'city of stone' was clearly separated from the 'agricultural environment' outside the limits of the urban fabric.

When the Ottomans conquered the region, they imported a new building typology which was open to the site morphology and to the landscape. All over the Middle East and the North Africa, as well as in Bilad al-Sham, the Ottoman villa became the new unifying house typology which set new connections between the urban fabric and the landscape. This process ended up in total transformation of the Islamic-Mediterranean house type and spatial idea.

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[5] The hosh is a cluster of mono or bi-cellular houses, aggregated around an oblong semi-public courtyard or a cul-de-sac, settled by people from the same family or clan.

Fig. 8.
Beit Jala's Ottoman urban structure. Formal gardens and orchards

The cartographies of 1930-40, which describe the urban structure of Beit Jala at the end of the Ottoman era, depict the almost complete absence of gardens or open areas within the ahwash clusters forming the core of the settlement, and a pretty widespread presence of villas, the new house typology that was imported by the Ottomans all around the original village core.

The development of this villas wasn't limited to Beit Jala. At the end of the Ottoman era, all over Bilad al-Sham, getting increasingly more 'open to the landscape' house layout and urban morphology changed. In the end, this new building typology has replaced the courtyard house.

Although the villa was quite different from the courtyard house, in its layout it kept some elements of the latter (rooms and loggias such as iwan and riwaq) and re-arranged them into a new spatial concept. Introduction of iwans and riwaqs re-set, indeed, into the Ottoman villa the original relationship between the house and the inner garden of the Syrian courtyard house, which was this time expressed and re-interpreted by a new connection

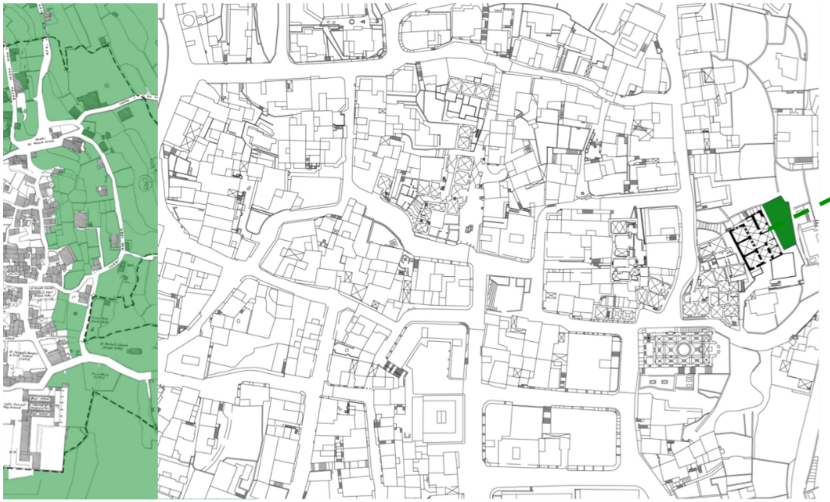

Fig. 9.
Beit Jala's Ottoman urban structure. Villa, garden and landscape

between iwan and 'productive landscape'. Indeed, the garden seen from the villa was not an inner or formal one. Given the peculiar geomorphology of the territory, it was, instead, the productive garden (orchard) of the house in the foreground and the hilly landscape around the settlement in the background.

Consequently, the Ottoman urban structure of Beit Jala obtains it character from this tight relationship between villa, family productive gardens, wadi and terraced territory. We can conclude that the house, orchard and valley were part of the same landscape design.

In fact, all these villas were designed in accordance with a strong axial relationship between the iwan, which become panoramic summer reception rooms, orchards and the valley. At Beit Jala, indeed, all the iwans are oriented toward the wadi, having the productive gardens planted with lemon, pomegranate, fig and apricot trees as an intermediate view.

This peculiar layout of the Ottoman villa formed a close relationship between the house and the landscape. The natural

and agricultural environment becomes an extension of the iwan, the main panoramic summer reception room.

Conclusion

What it comes out from these short notes on the relationship between house, garden and landscape in Bilad al-Sham during the Ottoman era is that Ottomans re-interpreted the traditional relationship between house structure and garden layout and based on a strong connection between architecture and environment they formed a new spatial vision. This resulted in novel visual relationships between the house and the landscape, and opened towards a new logics of spatial layout of the rooms around the courtyard or inside the buildings.

In Aleppo, where traditional courtyard houses have rooms arranged around the internal garden, which is 'formal' and 'productive' at the same time, the iwan is axially oriented towards fountains, flower beds and raised platform used as open-air reception and venue for evening events, such as the playing of music. Here the iwan is always oriented towards the north, to catch the cool breeze during the summer. This gives an orientation to the garden structure, strongly tied to the iwan, as well as to the house structure and, consequently, to the entire urban fabric.

In Hama, where the Orontes runs inside the borders of the city, wide cultivated plots and orchards set along the riverbanks mediate between architecture and landscape. The presence of these orchards, which were used during the summer as meeting and living places, strongly influenced Hama's Ottoman courtyard house structure, which at that time had slightly changed its layout, shifting from the introverted Arab courtyard typology to the outward-looking Ottoman house.

In Beit Jala, the development of the villa, the new house typology that was imported by the Ottomans, re-arranged the elements of the courtyard house into a new spatial concept, connecting the iwan and the landscape through the family productive garden, and shifting the house layout from the introverted-traditional Mediterranean courtyard type to the open, Ottoman-Turkish landscape.

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The Role of Muslim Migration in the Islamization of Sub-Saharan Africa: A Focus on the Post Modern Era

Mustafa Bothwell Mheta*

ABSTRACT

In recent years, the international community and individual states have increased their focus on issues of immigration. Massive displacements of populations due to natural disasters and conflict often receive major coverage in the mass media, but it is the steadier and significant flows of migrants drawn by the prospect of improved economic, political, and social conditions that have recently generated the most concerted attention and with it, paradigms for understanding the phenomenon. International migration is a complex subject, the more so since no country is exempt from its effects. Indeed, virtually every country is both a country of origin and a country of destination for migrants. Migration is also complex because it can be repetitive in the life of an individual. It is also complex, because of the lamentable dearth of data on the movement of migrants.

This article will in the first instance, highlight migration as a phenomenon in general. It will then try to locate within it the role Muslim migration has played in aiding the Islamization of sub-Saharan Africa. The article will confine itself to the post-modern era.

* PhD (Semitic Languages and Culture), Department of Religion Studies, Faculty of Humanities, University of Johannesburg.

Introduction

Although there is substantial literature written on migration in general, not many studies have been done on the role Muslim migration has contributed to Islamization, particularly of sub-Saharan Africa.

Many studies on international migration have pointed to the influence of social networks in migration.[1] Migration networks are defined as: "sets of interpersonal ties that connect migrants, former migrants and non-migrants in origin and destination areas through ties of kinship, friendship and shared community origin."

These social ties influence migration in different ways, for example, by providing information needed by new migrants, and by contributing to decision making. They also assist with the integration of new migrants upon their arrival at the destination. There are many other studies linking migration and social networks such as the one done by Pendleton & Crush; Ramphele respectively.[2]

Migration (*hijra*) is not a new phenomenon in Islam. In fact, it is as old as Islam itself. Migration (*hijra*) was established by the Prophet Muhammad (pbuh) when he twice ordered his companions (*sahaba*) to migrate to Abyssinia (Ethiopia) in order to preserve their faith when the unbelievers in Mecca began torturing them severely. The first group to migrate included eleven men and four women. Upon their return, they found the Quraysh tribe's persecution stronger than it ever was before they migrated to Abyssinia. A larger group consisting of about eighty men, not counting women and children, migrated. This group of Muslims lived in Abyssinia until after the Prophet's migration to Yathrib (Medina). According

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[1] S. Haug, "Migration networks and migration decision-making", *Journal of Ethnic and Migration Studies*, vol. 34, issue no. 4, 2008; D. S. Massey, J. Arango, G. Hugo, A. Kouaouci, A. Pellegrino & J. E. Taylor, *Worlds in Motion: Understanding International Migration at the End of the Millennium*, Oxford, Oxford University Press, 2005.

[2] W. Pendleton & J. Crush, "Brain drain creating problems in SADC", Idasa Paper, 2005, Retrieved April 23, 2013, from www.idasa.ac.org

to Haykal[3] their migration to Abyssinia is usually referred to as "the first migration in Islam." However, Prophet Muhammad (pbuh) remained in Mecca calling people to the almighty Allah in spite of the much intense persecution he was facing.

In order to fill this gap, this study will seek to explore, identify, and understand the reasons behind this phenomenon, more importantly, how social networks play a vital role in the migration process. To understand the influence of social networks in migration, this article seeks to answer the following two questions: "To what extent do social networks aid migrations among people in sub-Saharan African countries?" And "How has that in turn contributed to the Islamization project in sub-Saharan Africa?" The article begins by giving a working definition of migration, which will be followed by examining the causes of migration. It will then briefly discuss the categories of theories which explain the reasons why people migrate. Thereafter, the article will try to locate Muslim migration within the categories of theories which explain the reasons why people migrate before drawing a conclusion. The article aims to find out how Muslim migration contributes to Islamization in sub-Saharan Africa focusing on the post-modern era.

Understanding Migration

In this section, a broad definition of migration will be given before discussing its dynamics. The following sub-section will attempt to define migration.

Defining Migration

There is no standard definition of migration in the literature as evident from the attempts made by anthropologists, sociologists and economists to define the concept. For example, Lee[4] considers migration as "a permanent or semi-permanent change of residence.

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[3] M. H. Haykal, *The Life of Muhammad*, USA, North American Trust Publication, 1976, p. 97.

[4] E. S. Lee, "A Theory of Migration", *Demography*, vol. 3, issue 1, 1966, p. 49.

No restriction is placed upon the distance of the move or upon the voluntary or involuntary nature of the act." People decide to migrate, looking at the benefits of their migration. Lee[5] posits that for every decision to migrate, there are some positive and negative factors which are associated with points of origins and destination, the intervening obstacles and personal factors. The positive and negative factors in the area of origin and the area of destination may include living conditions and job opportunities. Intervening obstacles on the other hand, are factors that make migration difficult, such as distance, physical, and political barriers.[6] He furthermore argues that personal factors such as family ties and a person's education can encourage or retard migration. However, Lee's definition of migration, as change of residence, is problematic, because it excludes short term migration. It only indicates the permanent change of residence.

Mangalam & Schwarzweller[7] are of the opinion that migration is a phenomenon which results from the interaction of culture, social, and personal systems within the human social organization. Their definition includes some of the following aspects:

> Migration is a relatively permanent moving away of a collectivity, called migrants, from one geographical location to another, preceded by decision making on the part of the migrants on the basis of a hierarchically ordered set of values or valued ends and resulting in changes in the interactional system of the migrants.

This definition explains migration as a voluntary act which results from the decision based on the hierarchy of values. Boyle, Halfacree, & Vaughan[8] on the other hand, define migration as "movement across the boundary of a real unit." According to

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[5] Ibid, p. 50.

[6] Ibid, p. 51.

[7] J. J. Mangalam & H. K. Schwarzweller, "Some Theoretical Guidelines Towards Sociology of Migration", *International Migration Review*, vol. 4 issue no. 2, 1970, p. 7.

[8] P. Boyle, K. Halfacree & R. Vaughan, *Exploring Contemporary Migration*, New York, Pearson Education, 1998, p. 34.

their definition, migration happens over time, and it includes some elements such as motivation and social-cultural factors. However, they realize that there are some definitional problems when describing migration. There are elements that must also be reflected in the definition, and these include space and time. Other definitions such as those formulated by Kok, Gelderblom & van Zyl[9] and Adepoju[10] emphasize the social-economic factors in migration. They look at the push and pull aspects associated with the area of origin and destination. According to this approach, migration is motivated by the desire that an individual or group (such as a family or household) has to change their well-being for the better.

According to the above definitions, one can rightly define "migration" as involving change of residence which may include the crossing of regional, national or international borders, and this decision is motivated by the socio-economic and cultural status of the individual.

Having defined migration in general, the following sub-section will attempt to define cross-border migration or international migration.

Defining Cross-Border or International Migration

International migration is defined by different scholars such as Adepoju[11] and Stalkers[12] as "migration from a country of origin to a host nation and it can be categorized as either temporary or permanent." The countries are differentiated by physical or even

[9] P. Kok, D. Gelderblom, J. Oucho & J. van Zyl, (eds), "Introduction", in P. Kok, D. Gelderblom, J. Oucho & J. van Zyl, *Migration in South and Southern Africa: Dynamics and Determinants*, Cape Town, HSRC Press, 2006, p. 6.

[10] A. Adepoju, "Internal and International Migration within Africa", in *Migration in South and Southern Africa: Dynamics and Determinants*, P. Kok, D. Gelderblom, J. Oucho & J. van Zyl, (eds), Cape Town, HSRC Press, 2006, p. 27.

[11] *Ibid*, p. 27.

[12] P. Stalkers, *The No-Nonsense Guide to International Migration*, Oxford: New Internationalist Publications, 2001, p. 20.

symbolic distance. Oucho[13] argues that the migration of people sharing common borders cannot be classified as international migration, but must be referred to as cross-border migration. He is referring to the physical destination, rural-urban space and symbolic distance. The latter refers to, inter alia, the bonds linking people, such as shared cultures, religious affiliations[14] and memories. This can be applicable to countries which share kinship ties or blood relations which are the result of inter-marriages, as well as the sharing of national borders. The following section will however venture to examine the causes and perpetuation of migration.

Causes and Perpetuation of Migration

The causes of cross-border migration are classified into theories that explain why and how migration is initiated and perpetuated. The following sub-sections constitute some of the theories of migration.

Theories of Migration

For the purposes of this article, international migration theories are classified in terms of the level of analysis they focus on. The theories that explain the initiation or causes of migration are classified at the macro and micro levels. The most useful sets of theories are those that explain both the causes and perpetuation of migration, which are classified as being on a meso level. These are the ones this article is focusing on and greater use will thus be made of them. The macro and micro will be discussed briefly, but the meso level will be discussed in depth. Following is a discussion of the micro-level theories.

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[13] J. Oucho, "Cross-Border Migration and Regional Initiatives in Managing Migration in Southern Africa", in P. Kok, D. Gelderblom, J. Oucho & J. van Zyl (eds.), *Migration in South and Southern Africa: Dynamics and Determinants*, Cape Town, HSRC Press, 2006, p. 48.

[14] This point will be alluded to later on when discussing how migration has aided the Islamization of sub-Saharan Africa.

Micro-Level Theories

Micro theories explain the initiation of migration at the individual and family level, rather than on aggregated decisions. Migration is explained by the level of rational decision taken by individuals that are based on the cost benefit analysis of their situation.[15] Actors, be they individuals or families, make a rational choice to maximize the expected benefits. They decide to migrate with the expectation of a positive return from migration. The neo-classical microeconomic theory shows migration as an individual choice, whereby rational actors take the decision to migrate because of the personal gains expected either in monetary terms, or human capital utility.[16] The new economics of labour migration on the other hand posit that migration decisions are not made by individual actors, but rather by large units such as families or households. This theory shows that a migration decision is not based on individual expected returns only, but also undertaken for the benefit of the whole family. Massey et al.[17] assert that individuals decide to migrate to places where the net return is higher than migration costs. That is why people decide to migrate to places where they can earn higher wages. These theories show that migration is caused by the rational calculation of individuals who want to improve their lives materially.

The rational choice theory, which is modeled on microeconomic theory, assumes that individuals always make prudent/rational decisions and perform actions that benefit them. This theory is built upon the idea that all action is fundamentally "rational" in character, and that people tend to calculate the likely costs and

15 C. Boswell, "Addressing the Causes of Migratory and Refugee Movements: The Case of the European Union", *New Issues in Refugee Research*, Working Paper No. 73. 2002, p. 14.

16 D. S. Massey, J. Arango, G. Hugo, A. Kouaouci, A. Pellegrino & Taylor J. E., *Worlds in Motion: Understanding International Migration at the End of the Millennium*, Oxford, Oxford University Press, 2005, p. 19.

17 *Ibid*, p. 20.

benefits of any action before deciding what to do[18]. It also assumes that all the social action of individuals is rationally motivated, because individuals make choices under the influence of their preference. Haug[19] explains the basic premises of rational choice theory as being the behavior of individuals that is based on rational calculations, and that individuals act rationally when making choices that are aimed at benefiting them.

The rational choice theory uses the value-expectancy theory to explain migration decisions. The theory analyzes the individual's behavior when making decisions. It considers the actions of an individual to be related to the person's expectations and the subjective value of the consequences that are perceived to follow the action.[20]

Fawcett[21] posits that the value-expectancy theory can be applied to migration because "expectations can be measured for alternative locations (including the present residence)." This means that the actors decide to migrate on the basis of valued goals that can be met by moving to the alternative place.

Based on the model presented by Fawcett, Faist[22] found that the concepts that influence individuals to want to migrate, among others, are wealth, status, comfort (better working and living conditions), stimulation, autonomy, affiliation, meaningful life,

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[18] J. Scott, "Rational Choice Theory", in *Understanding Contemporary Society: Theories of the Present*, G. Browning, A. Halci & F. Webster (eds.), Oxford, Sage Publications, 2000, p. 1.

[19] S. Haug, "Migration Networks and Migration Decision-Making", *Journal of Ethnic and Migration Studies*, vol. 34, issue no. 4, 2008, p. 586.

[20] N. T. Feather, "Expectancy-Value Approaches: Present Status and Future Directions", in *Expectations and Actions: Expectancy-Value Models in Psychology*, N. T. Feather (ed.), Erlbaum, Hillside. 1982.

[21] J. T. Fawcett, "Networks, Linkages and Migration Systems", *International Migration Review*, vol. 23, issue no. 3, 1982, p. 671.

[22] T. Faist, *The Volume and Dynamics of International Migration and Transnational Social Spaces*, Oxford, Clarendon Press, 2001, p.37.

and better life for one's children and morality.[23] Haug[24] notes that among these concepts, affiliation is the most important. This study will be linked to the above points of morality and affiliation. The following sub-division will discuss macro-level theories.

Macro-Level Theories

Macro theories attribute international migration to economic conditions between more developed and under developed countries. Boswell[25] states that migration is referred to as the aggregate structural and objective conditions for migration. These conditions may act as the pushing and pulling factors of migration. According to Massey et al.[26], the theory asserts that people are migrating from poor underdeveloped places with a low standard of living, low wages and few job opportunities, to places with a better standard of living and higher wages. These economic differences between countries or places are the ones that initiate migration. However, Massey et al.[27] is of the opinion that macro theories explain the conditions that make migration possible, yet they tend to ignore how the decision to migrate is made.

The following sub-section will deal in depth with the meso-level theories because they help to understand the process through which social relations as resources of individuals are connected to opportunity structures.

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[23] This could include religious freedom and forms the basis of this paper. Countries providing this kind of an environment which enables one to fully practice his/her religion as well as the opportunity to share their faith (proselytize) whenever an opportunity avails itself, are bound to be the favorable destinations for migrants, Muslims included, than those that do not have.

[24] Ibid, p. 587.

[25] Ibid, p. 13.

[26] Ibid, p. 18.

[27] Ibid, p. 19.

Meso Theories

While the micro theories focus on the individual migration decision making process and the macro theories on the aggregate migration changes, meso theories fill the lacunas left by the first two. These social-relational theories explain the interpersonal decision making of the migration process. They focus on how migration is coordinated by families or groups of people (Muslims included), and not individuals on their own. Meso theories look at both the causes and perpetuation of migration at the household or community level.

Meso theories are based on two concepts: systems and networks. They ascribe migration to occurring within a migration system. According to Faist[28] migration flows happen within a group of countries connected or linked by economic, political, as well as cultural ties. Networks, on the other hand, are social relations among households and communities which help potential migrants in the migration process. These networks become a resource that facilitates action. Massey et al.[29] states that networks are interpersonal ties that connect migrants in areas of origin and destination. They may facilitate migration and may increase its likelihood because they reduce the costs and risks of migration. Social capital is a resource acquired from social relations, and it can be converted into other forms of capital such as economic and human capital.[30] These forms of capital in turn, become a resource for migration; individuals acquire them by being members of the social networks.

In summary, international migration theories are classified according to the level of analysis they focus on. According to Massey et al.[31] the macro and micro theories explain the initiation

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[28] Ibid, p. 51.

[29] Ibid, p. 42.

[30] J. S. Coleman, *Foundations of Social Theory, Cambridge*, Harvard University Press, 1990, p. 304.

[31] Ibid, p. 18.

of migration as determined by the structural conditions such as the geographic differences in the supply and demand of labour. The wage differences initiate migration from low wage countries to high wage countries. The individual's response to the wage differences is influenced by the market forces, when deciding to migrate. Meso-level theories on the other hand, attribute migration to being sustained by interpersonal ties between migrants and potential migrants. These ties lower the costs and risks during migration, thus facilitating and channeling migration to a certain place. The above theories of migration have explained how migration is initiated and perpetuated. The following sub-section will scrutinize social networks and analyze how they are utilized in migration.

Perpetuation of Cross Border Migration through Social Networks

By looking at social networks and analyzing how they are used in migration, this article contributes to the body of knowledge on social networks in migration, and how they facilitate migration.

Social capital

Social capital has been defined by many authors, but the definitions formulated by the following three authors, namely; Bourdieu[32], Coleman[33] and Putnam[34] have contributed to the development of this concept. Bourdieu was the first to analyze social capital systematically. According to him, social capital is about class conflicts. He defines it as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual

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[32] P. Bourdieu, "The Forms of Capital", In Richardson, J. G. (ed.). *Handbook of Theory and Research in the Sociology of Education*, New York: Greenwald Press, 1986, p. 249.

[33] J. S. Coleman, *Foundations of Social Theory*, p. 302.

[34] R. D. Putnam, *Making Democracy Work: Civic Traditions in Modern Italy*, Princeton NJ, Princeton University Press, 1993, p. 35.

acquaintance and recognition." This definition is instrumental because it focuses on advantages of the possessors of social capital. Evidently, it has two components; first, a resource that is linked to networks, and second, a product of the total relationship between actors.

Coleman also contributed to the understanding and definition of social capital. He defines social capital in terms of its functions and as encompassing two features. He says: "It is not a single entity, but a variety of different entities having two characteristics in common: they all consist of some aspects of social structures and they facilitate certain actions of individuals who are within the structure."

Unlike Bourdieu, who views social capital as privileging individuals, to Coleman, social capital privileges all the actors in the structure; it is an outcome of groups. He also considers social capital to be productive as it makes possible the achievement of certain ends that would not be achieved, let alone be more attainable, in its absence. He argues that social capital "inheres in the structure of relations between persons and among persons." Coleman[35] further argues that social capital may be associated with certain aspects within the social structure, and that it can also be a resource with benefits conferred by reciprocal obligations and expectations extended to the group at large. Coleman[36] asserts that the structure of social relations among people consists of many forms.

The first form he identifies is "obligations and expectations", which depends on trustworthiness of the social environment.[37] People do things for each other expecting to be reciprocated. During the migration process, migrants get help from other actors. The help given creates obligations, and sometimes a reward is expected for the help. The outstanding obligations act as a form

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[35] Ibid, pp. 305.

[36] Ibid, pp. 306-311.

[37] Ibid, p. 306.

of social capital to draw from. In this way, social capital can provide resource for a cross-border migration process through social exchange. The social exchange theory explains human behavior as an exchange of material and information resources. It applies the economic principle of costs and benefits to personal relationship. According to Blau[38], social exchange is based on reciprocal exchange of benefits. Blau describes social exchange as referring to "voluntary actions of individuals that are motivated by the returns they are expected to bring and typically do in fact bring from others."

He further argues that social exchange "involves the principle that one person does another a favour, and while there is a general expectation of some future return, its exact nature is definitely not stipulated in advance."[39]

This means that when a person does a favour for another, there is some obligation and expectation of some future returns, even though it is not clear when it will occur. Coleman argues that "if A does something for B and trusts B to reciprocate in the future, this establishes an expectation in A and an obligation on the part of B to keep the trust."[40]

When applied to cross-border migration, the migrants help potential migrants to migrate, and in the process they accumulate what Coleman calls "credit slips" that may be reciprocated by the potential migrants in the future. In this way, reciprocity and obligation in the empirical context of social capital play an important role. Pioneer migrants help potential migrants by providing information and some resources needed during the cross-border migration process. These actions and favours accumulate as obligations which potential migrants are to pay later. They may reciprocate by helping other members of the family or community

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[38] P. Blau, *Exchange and Power in Social Life*, New York, John Wiley & Sons, 1964, p. 91.

[39] Ibid, p. 93.

[40] Ibid, p. 306.

who want to migrate. It is then that cross-border migration turns into a self-perpetuating process where former migrants set an example for potential migrants. According to Coleman[41] the second form is "information potential." People acquire information from others that enables them to act. In this way, social relations are valuable for providing information that facilitates actions. Former migrants provide new migrants with information about the destination, on how to travel and how to avoid the risks and costs during migration. The latter then migrate based on the information obtained from their social relations. This information provides a form of social capital that enables individuals to act. Lastly, "norms and effective sanctions" are the social control mechanisms approved by society. These social relations are taken as the means for social control through the norms that are approved as good social behavior, and the sanctioning of disapproved behavior. This mechanism is used in the interests of the particular society as a "public good", and not individual interest.[42]

Putnam[43] shares some of Coleman's concerns about social capital. He defines social capital as "features of social organization, such as trust, norms and networks that facilitate action and co-operation for mutual benefit." According to this definition, social capital consists of three features, namely; trust, social networks, and shared norms.[44] Putnam[45] and Woolcock[46] present the forms of social capital as bonding, bridging, and linking social capital that are based on the social connections between individuals at different levels.

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41 Ibid, p. 310.

42 Ibid, p. 311.

43 Ibid, p. 35.

44 Shared norms can be interpreted in religious terms. People who believe in the same religion may be described as sharing the same norms as well.

45 Ibid, p. 22.

46 M. Woolcock, "The Place of Social Capital in Understanding Social and Economic Outcome", *Canadian Journal of Policy Research*, vol. 2, issue no. 1, 2001, p. 13.

Woolcock describes the forms of social capital valued in social networks as bonding and bridging social capital. These forms explain the different connections or ties that an actor can have, which generate social capital for him/her. According to Woolcock, bonding social capital refers to connections between homogeneous or similar groups, such as family members or close friends, and they usually have strong bonds. The connections are closer and they provide social and emotional support. According to Putnam[47], bridging social capital in contrast refers to distant ties between people such as friends of friends.

These forms of social capital are similar to the "strong and weak ties" described by Granovetter.[48] Strong ties are the connections established with closer relatives or families. These ties provide the support one needs, whether emotional or financial. Weak ties on the other hand, are connections with more distant people, such as acquaintances. According to Granovetter[49] they are more valuable to individuals in improving one's opportunities. The strength of an interpersonal tie is determined by the "combination of the amount of time, the emotional intensity, the intimacy and the reciprocal services which characterize the tie."

According to Woolcock[50], the last form linking social capital, describes relations with people in power; which are either financially or politically influential. Massey et al.[51], adds that these networks constitute the form of social capital that migrants can draw from to gain access to the other forms of capital during the migration process. The different forms of social capital are described in terms of the different networks. These are the

[47] Ibid, p. 22.

[48] D. T. Granovetter, & F. Caces, "Migration Networks and Shaping of Migration Systems", In M. M. Kritz, L. Lim & H. Zlotnik, (eds.), *International Migration Systems: A Global Approach*, Oxford: Clarendon Press, 1992, p. 1360.

[49] Ibid, p. 1373.

[50] Ibid, p. 14.

[51] Ibid, p. 43.

relationships that people accumulate when they interact with each other, which can sometimes be rewarding.

From the above definitions, it is clear that social capital has an important characteristic; it is convertible. It can be converted into other forms of capital such as financial capital. According to Coleman[52] it is through membership in a social network that people can gain access to social capital, and then converts it into other forms of capital for their own benefits. Social capital plays an important role in migration when converted to other forms of capital. Migrants and non-migrants are connected by the social ties of kinship and friendship.

Social capital refers to intangible resources such as networks of social relations that provide access to needed resources. It also gives individuals access to resources of others that can be applied for the realization of their own goals. This means that, for an individual to use and gain social capital, he/she must be in a relationship with others and these other people are the source of his/her capital. If knowing and helping other people is important, it is therefore crucial to look at how social networks play a role in cross border migration. The following section gives an overview of the role of social network in migration.

The Role of Social Networks in Cross-Border Migration

In this section, a summary of approaches that seek to explain migration using social networks will be given. The first is the social network theory that is based on kinship and friendship ties, followed by the cumulative causation theory which shows the impact of social networks on migration decision making.

[52] Ibid, p. 304.

Social Network Theory

Some scholars such as Massey et al.[53], Boyd[54] and Choldin[55] have developed a theory based on social networks as an approach to migration. This is so because according to these scholars, social networks of kinship and friendship are important in facilitating and sustaining migration. Below, Boyd[56] gives a summary on how social networks form the basis of migration:

> Networks connect migrants across time and space. Once begun, migration flows often become self-sustaining, reflecting the establishment of networks of information, assistance and obligations which develop between migrants in the host society and friends and relatives in the sending area. These networks link populations in origin and receiving countries and ensure that movements are not necessarily limited in time, unidirectional or permanent.

The above summary portrays migration as a process that can be created and that can depend on social networks. The social networks that exist at the place of destination connect migrants with non-migrants at the place of origin, thereby increasing the probability of non-migrants wanting to migrate.

Massey et al.[57] indicate that the role of migrant networks link potential migrants at the community of origin and migrants at the place of destination. They define migrant networks as "sets of interpersonal ties that connect migrants, former migrants in origin and destination areas through ties of kinship, friendship, and shared community of origin." Having a family member

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[53] Ibid, p. 42.

[54] M. Boyd, "Family and Personal Networks in International Migration: Recent Developments and New Agendas", *International Migration Review*, vol. 23, issue no. 3, 1989, p. 641.

[55] H. M. Choldin, "Kinship Networks in the Migratory Process", *International Migration Review*, vol. 7, issue no. 2, 1973, p. 163.

[56] Ibid, p. 641.

[57] Ibid, p. 42.

or friend who has migrated is of benefit to those who want to migrate. The interaction between migrants and non-migrants make migration easier by lowering the costs and risks incurred during migration.

The social context within which the potential migrants makes a decision to migrate, shows that the social networks provided by family and friends are important. Richey[58] formulated hypotheses that show how the existence of social networks can influence decision making in migration:

1. The affinity hypothesis states that the existence of family members and friends in the place of origin reduces the tendency to migration.

2. The information hypothesis states that the relatives and friends staying abroad provide information about the destination to those at home, and this could consist of information on job opportunities, which in turn then makes the destination attractive to non-migrants.

3. The facilitating hypothesis shows that migrants in the country of destination, relatives and friends facilitate migration by providing support to new migrants, such as giving material support or by helping to find a job in the place of destination.

Through these hypotheses, social networks have been found to influence decision making in migration in one way or another.59 Firstly, by determining who migrates and who does not, they also influence migration channeling, that is, the selection of the destination by migrants. Migrants tend to migrate to places where they already have established social networks.

These hypotheses show the influence of the family member or friends on migration decision making. Fawcett[60] adds to the

[58] P. N. Ritchey, "Explanation of Migration", *Annual Review of Sociology*, vol. 2, 1976, p. 389.

[59] Douglas T. Gurak & Fe Caces, "Migration Networks and the Shaping of Migration Systems" in *International Migration Systems: A Global Approach*, Oxford: Clarendon Press, 1992.

[60] *Ibid*, p. 678.

hypotheses mentioned by Ritchey. He too regards information from relatives and friends as having influence during the migration process:

1. Family relationships have an enduring impact on migration. Policies, rules and even norms may change, but obligations among family members are of an abiding nature.

2. The credibility of the source has much to do with the effectiveness of communications. Family members are trusted sources for information about migration, more so than migrant recruitment agencies.

3. Information is better absorbed and retained when the vocabulary and dialect are close to everyday language. Such compatibility is more likely when information about places is provided by relatives, as opposed to mass media sources.

4. Family members become role models through their achievements in foreign countries; such models have more behavioral immediacy than information about labour market disparities.

These hypotheses show the power of the social networks in influencing decision-making during migration. Information, especially from relatives and friends, is valued by potential migrants. The social networks theory shows the functioning of networks during the migration process. The following sub-section will venture to look at cumulative causation theory, which explains the decision-making of an individual, and how social networks perpetuate migration.

Cumulative Causation Theory

The theory of cumulative causation shows how migration can be perpetuated. Massey et al.61 argue that causation is cumulative when "each act of migration alters the social context within which subsequent migration decisions are made, typically in ways that

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[61] Ibid. p. 45.

make additional movement more likely." This does not only apply to those who have already migrated, it also affects the creation of future migration flows of individuals. Massey et al.[62] identify some mechanisms which affect migration in this cumulative way: "the expansion of networks, distribution of income, distribution of land, organization of agriculture, culture, religion, and regional distribution of human capital, social labeling and structure of production."

Some of the mechanisms of cumulative causation can be useful in explaining migration, including that of Muslims. The first is the expansion of networks (as mentioned by Massey et al.). Once social networks are established, migration tends to be perpetuated because the social networks formed may lower the costs incurred and risks involved during the migration process. That means that the new migrant could be able to help other potential migrants, thus providing more information and expanding the network. With international migration, new migrants get information about the place/city/country and accommodation in the host country from the established migrants. The information provided lowers the risks and costs expected during the migration process. This perpetuates migration, as new migrants expand the networks by providing more information to potential migrants who decide to migrate to a foreign country. These networks are between migrant-potential migrant; new migrants-relative.

The second mechanism of cumulative causation related to migration is the culture of migration, and the way in which migration affects the sending community. Massey et al.[63] argues that "as migration grows in prevalence within a community, it changes values and cultural perceptions in ways that increase the probability of future migrations." In order to maintain the acquired lifestyle, they have experienced in the country of destination, migrants need to migrate again. By so doing, they

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[62] Ibid. p. 46.

[63] Ibid, p. 46.

do not only repeat migration, but also motivate new migrants to decide to migrate.

When a person decides to migrate, there is an increase in skill differences between the migrant and his/her non-migrant counterparts in the country of origin. This in consequence, motivates or persuades non-migrants to decide to migrate as well. According to Massey et al.[64] the values and culture of the community change as migration become part of the community's way of life. As migration increases, the values and culture of the receiving country spread, perpetuating further migration and it becomes a "rite of passage" for people, especially young people. There is pressure between non-migrants and migrant friends or work colleagues. Migrants acquire skills which non-migrant colleagues do not have, and this might put pressure on and persuade non-migrants to migrate in order to acquire the skills as well. The pressure is even more if the migrant decides to return and work at home with colleagues.

The social network and cumulative causation theories address the continuation of migration flows. The social network theory shows the importance of interpersonal ties between migrants in the receiving areas and relatives in the sending areas. The theory asserts that migration flow will continue, because the costs incurred and risks involved during migration by potential migrants are reduced if they have social relations with either relatives or friends at the destination areas. The good relationships between potential migrants at the place of origin, and relatives or friends at the place of destination, lead to increased intentions of the former to migrate as well. The cumulative causation theory emphasizes the creation of future migration flow, and states that international migration tends to sustain itself overtime. Causation is cumulative, since the act of migrating alters the social context within which subsequent migration decisions are taken. Because of the expansion of networks, a kind of culture of migration is developed. Migration is taken as a way of achieving improved

[64] Ibid, p. 47.

economic and social status which cannot be achieved using local resources.

In summary, from the discussion in the above sections and sub-sections, an overview of migration was given, with particular attention paid to the factors that drive and sustain the continuous migration of people, which this article focuses on. In the first part of this article, definitions of migrations by the different scholars were given. An attempt was also made to define cross-border migration.

Cross-border migration is different from other kinds of international migration, because most of the aspects that define international migration are not applicable to it. An example would be the distance. The countries sharing a common border have a distance between them that is reasonably shorter. They also share other things such as a common language and cultural ties.

Furthermore, this article discussed the theories that explain the causes and perpetuation of migration. The three levels of analysis of migration theories show how migration is initiated and perpetuated. The micro level shows the decision-making, while the macro level explains the aggregated structural conditions that cause migration. The last analysis, meso level shows the functions of social interactions in migrations. The factors in the first two levels push people to the meso level, which facilitates their migration by providing the resources needed during the migration process. Social networks facilitate the migration process; potential migrants are provided with resources that can lower the risks incurred during migration. The resources could be in the form of financial support and information. Social network and cumulative causation approaches were provided, which explain migration by using social capital. These theories highlight the importance of social networks in the migration process. They both discuss the social context within which the migration discussion is made.

The article continued to analyze the way in which the concept social capital is integrated into cross-border migration. The kind of life we live is influenced by the kind of social relations we have, that is determined not only by what we possess, but

also by whom we know. The reviewed literature shows that social networks of kinship and friendship ties play an important role in the migration process.

The following section will attempt to locate and explain Muslim migrations in the light of the above theories. The article will argue that Muslim migration is not a separate entity, but it is part and parcel of the phenomenon (migration) in general. We will also examine how migration of Muslim people has contributed to the Islamization of sub-Saharan African countries before making a conclusion.

Muslim Migration

When people migrate, they do so as individuals, family, or as a group. They are obliged to make informed decisions before migrating. Scholars such as Pendleton & Crush[65]; Mazzarol & Soutar[66] and Ramphele[67] have done studies on push-pull factors that influence migration. The push-pull factors are the prevailing conditions in both the home country and the host country that cause migration. Mazzarol & Soutar have observed that push factors, on the one hand, are those that prevail at the home country and are responsible for the initial decision to migrate. The pull factors, on the other hand, operate in the host country and they make the country of destination attractive. According to Ramphele[68], the pull factors of the host countries may include some of the following: peaceful environment, good quality education, freedom of religion, availability of educational facilities, and employment opportunities.

[65] *Ibid*, p. 1.

[66] T. Mazzarol, & Soutar, "Push-Pull Factors Influencing International Student Destination Choice", *International Journal of Educational Management*, vol. 16, issue no. 2, pp. 82-90, downloaded from www.caudit.edu.au.

[67] *Ibid*, p. 1.

[68] *Ibid*, p. 2.

Locating Muslim Migration within Migration Theories

Muslim migration can be located at all levels of migration theories presented above. Muslim migrations do not have exceptional theories of their own in which they can be defined. Starting at the micro theories level, one notice how Muslim migration blends in. The simple reason that Islam emphasizes the importance of one's family as a religious obligation, alone endorses this theory. No individual Muslim would think of travelling without involving or telling his/her family that they intend travelling, unless they are living under a war situation such as in Somalia or Mali where it has been extremely difficult to account for everyone as people get displaced and separated. However, outside the conditions of war, the family would want to be involved at the level of a rational decision taken by individuals that are based on cost benefit analysis of their situation. Muslims, just like anybody else, decide to migrate with the expectation of a positive return from migration (cf. micro-level theories).

At the level of macro theories, which attribute international migration to economic conditions between more developed and under-developed countries, Muslim migration can be seen as operating as well. Muslim majority countries today are among the most affected in Africa and indeed elsewhere due to instabilities brought about by wars going on in most of these countries. As a result of this and other factors, many of these countries are referred to as underdeveloped with a low standard of living, low wages and few job opportunities. This in turn translates into many Muslims migrating to other safer and developed countries for better paying jobs and a peaceful environment in which they can raise their children and practice their religion without any let or hindrance (cf. macro-level theories).

The social networks and cumulative causation theories address the continuation of migration flow. For Muslims, the theory shows the importance of interpersonal ties between migrants in the receiving areas and relatives in the sending areas. What the theory asserts seems to be in line with Islamic teachings that

encourage consultation (*shura*) and the sanctity of family ties. It can thus be argued that Muslims in one way or the other do operate within the confines of these theories.

Examining meso-level theories, which analyze both the causes and perpetration of migration at the household or community level; Muslim migration can be located as being linked not only to economic, but also to political and cultural ties existing between a people. Muslim migration is also seen through social networks which have been described as being social relations among households and communities and which help potential migrants in the migration process. These networks become a resource that facilitates action. The theory also defines social capital as a resource acquired from social relations which can be converted into other forms of capital such as economic and human capital (cf. meso-level theories).

How Muslim Migration Contributes to the Islamization of Sub-Saharan Africa

Pendleton & Crush[69] and Ramphele[70] point to the unfavourable conditions prevailing in the country of origin, as being responsible for migration by people. This article further observes that instabilities in home countries do play a role in migration. In the case of Kenya, for example, it has taken in thousands of people (mainly Muslims) from Somalia fleeing from the instability prevailing in their country. Another factor that motivates people to migrate is their personal expectancies and values. Among these expectancies and values could be the desire and right to practice their religion of choice freely. Their choice of the host country is motivated by the better conditions available in the host country. The social exchange theory explains human behavior as an exchange of material and information resources.

[69] *Ibid*, p. 1

[70] *Ibid*, p. 2

It applies the economic principles of costs and benefits to personal relationships.

Looking at migration trends per region in sub-Saharan Africa, one observes that certain countries seem to attract more migrants as compared to the others. In East Africa, Kenya seems to be the most developed country. According to the World Bank[71] report, Kenya's GDP stood at US$33 billion, while the average per capita income report of December 2012, which is around US$800 is still about 50% higher than its key East African Community (EAC) neighbors Tanzania, Uganda and Rwanda. It has the biggest economy, better quality education, and also better paying jobs than most of its neighbors. In West Africa, it is Nigeria, which is also Africa's second largest economy that takes in the bulk of migrants coming in mainly from its neighbors. According to the World Bank[72] report no. 1, May 2013, the Nigerian economy exhibited strong GDP growth over the last decade that averaged over 8%. This would imply that the size of the Nigerian economy is 170% times larger today than at the beginning of the decade. Its annual growth rate stands at 7%. According to MacGregor[73] in SADC (Southern Africa Development Community), South Africa is the most developed country when compared to other African countries. The World Bank[74] puts South Africa's GDP at US$408 billion with an annual growth rate of 3.1% in 2011. It is Africa's biggest economy with better educational facilities and also better paying jobs than those of the other African countries. In addition, it is also a thriving democracy in its own right, where many human rights are constitutionally guaranteed and respected, including freedom of religion. As a result of these and other factors, South Africa finds itself as the destination of choice for many Muslims coming from outside.

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71 Retrieved June 22, 2013, from www.worldbank.org/en/country/kenya

72 Retrieved June 22, 2013, from www.worldbank.org/en/country/nigeria

73 Mac Gregor, *South Africa in Africa: Defining the Landscape of Higher Education*, IEASA, Durban, 2007, p. 26.

74 Retrieved June 22, 2013, from http://www.worldbank.org/en/country/southafrica

The following sub-divisions will elucidate the ways in which Muslim migrations have contributed to the Islamization of Sub-Saharan Africa. There are basically three channels in which Muslim migrations seem to have perpetuated the Islamization of Sub-Saharan Africa. These are: *da'wah* (mission) around the mosques; *da'wah* through inter-marriage, and *da'wah* through business links. Following is a discussion on these channels.

Da'wah (mission) around the Mosques

Citing empirical evidence drawn from the South African city of Johannesburg alone, as an example, there are mosques which have been established by Muslim migrants coming from different parts of Sub-Saharan Africa. One finds mosques established by the following Muslim communities: Burundians, Turks, Ugandans, Malawians, Somalis, Saudis and Senegalese. The Burundians hire the City of Johannesburg Recreation Center in Bertrams, a suburb in Johannesburg, to use as a mosque during the month of Ramadan for supererogatory prayers. The Turkish have built what has been described as the biggest and most beautiful mosque in the Southern hemisphere at Midrand, North of Johannesburg. The mosque has a primary and secondary school and plans are afoot for opening a university at the complex. Ugandan Muslims have constructed their mosque at number 1, 15th Avenue in the Mayfair suburb in Johannesburg. Somalis also have several mosques in the Fordsburg/Mayfair areas of Johannesburg. A Saudi funded mosque, construction of which took a few years, opened its doors in May 2013 near Killarney Mall opposite the M1 highway in Johannesburg. The Senegalese have their mosque in the suburb of Berea, central Johannesburg. These mosques also operate as social network centers to help the new migrants. They do not only offer prayer facilities, but also cultural activities for these respective communities. They are used as venues for weddings, *madrasah* (Islamic schools), and for sport and recreation. These people feel at home to be with their own as they share information and help one another in whatever way they can. They share information on

jobs with their fellow countrymen still looking for employment. These mosques also function as *da'wah* (mission) centers to reach out to the other[s] who may not be Muslim. Islamic literature is distributed to people in the neighborhoods and on the streets. These community mosques also carry out relief aid to the poor in their respective communities from time to time. This alone, attracts a lot of good will towards Islam as many of these people end up embracing Islam in appreciation of what the Muslim community would have done for them.

Scholarships for needy students are set up by these communities for the benefit of the communities found around these mosques who appreciate the gestures of these Muslim communities and are drawn towards the Islamic faith. With kindness, care for the needy, and good neighborliness being the guiding principles of these Muslim migrants, the response from the non-Muslim communities around them is overwhelming, as in most cases they end up accepting the faith thus perpetuating the spread and growth of Islam.

Da'wah through Inter-Marriage

The issue of marriages between these Muslim people is very much encouraged. Marriage between male Muslims in these Islamic communities and their non-Muslim female neighbors is condoned but not encouraged as they may not necessarily be Muslim, let alone be coming from their respective countries of origin. This development alone perpetuates the spread of Islam. Muslim men who marry locals [South African women] expect them to embrace Islam and practice it. As a result of this situation, the children born out of these unions are born Muslims and at a very early age are expected to go through the Islamic madrasah system where they receive instructions in religious teachings and are grounded as Muslims. This scenario ensures the spread, establishment and continuity of Islam in the adopted countries.

Da'wah through Business Links

Right from the advent of Islam, business people have played a significant role in *da'wah*. Stories abound about how some companions of the Prophet Muhammad (pbuh) expended their wealth to help in the cause of Islamic *da'wah*. Companions like Abubakr al-Siddiq (ra) used much of his wealth to buy and free slaves who were being persecuted by their Quraysh owners when they embraced Islam. This trend where wealthy Muslims go out of their way to support *da'wah* for the sake of pleasing Allah continues to this day among many Muslim communities all over the world. It is also reported about trade relations between Muslims from Yemen and people of South-East Asia which led to massive influx of the latter into Islam. Same is the case with the trade relations that existed between Muslims from Oman and Africans in East African countries like Kenya and Zanzibar where many Muslims in these countries presently trace their lineage to Arabs of Omani descents. Coming back to our discussion, it appears that a substantial number of Muslim migrants in Sub-Saharan Africa are business people. In order to find better opportunities they migrate to other countries to conduct business. As discussed above, instabilities going on in many majority Muslim countries has more or less destroyed the economies of many of these countries, a situation that has seen an exodus of businessmen leaving these countries in search of greener pastures. Greener pastures not only in terms of seeking employment, but also a peaceful environment in which one can conduct business. However, it should also be pointed out that, not all Muslim migrants who migrate to other countries end up looking for employment. In actual fact, a substantial number venture into business themselves and employ others.

Looking from the social networks theory perspective, these people communicate with their relatives and friends in their countries of origin and entice them to come over and join them. They pledge to assist these aspiring new migrants upon reaching the point of destination. They would assist them to settle either by giving them jobs or loaning them some capital (money) to start up their own business of choice. Empirical evidence available seems to suggest that

this is the norm among Somalis, those from the Indian subcontinent and Arab migrants in South Africa. This group of migrants has become very successful in business through the use of these social networks. To them, migration is also a tool for empowerment of not only themselves, but their relatives and friends.

These Muslim business people do not only assist their own relatives and friends, they also create employment for the locals. Employing locals, who in most cases may not be Muslim, affords these business people a chance to make *da'wah* to them. Many Muslims are very passionate about sharing their religion with non-Muslims and the end result is often that *da'wah* conversions do take place in the localities where their businesses are located. Besides, many of these Muslim business people are also involved in community welfare programs especially during the fasting month of Ramadan where food hampers for the needy people of the community are distributed. In some cases, big projects like the construction of classrooms at a school or the provision of clean water have taken place thus bringing the community closer to Islam and Muslims.

Conclusion

This article attempted to highlight migration as a phenomenon in general and to locate within it the role Muslim people who migrate have contributed to the Islamization of Sub-Saharan Africa. In order to find out how this unfolds, this article sought to point to the role social networks in migration play. These migration networks were defined as "sets of interpersonal ties that connect migrants, former migrants and non-migrants in origin and destination areas through ties of kinship, friendship and shared community origin." Highlighted as well, was the fact that these social ties influence migration in different ways, e.g., by providing information needed by the new migrants upon their arrival at the destination. Different definitions that help to explain migration were given and discussed. Accordingly, after examining the definitions given, this article summarized and defined "migration" as "involving change

of residence which may include the crossing of regional, national or international borders, and this decision is in most cases motivated by the social-economic and cultural status of the individual."

The causes of cross-border migrations are classified into theories that explain why and how migration is initiated and perpetuated. This article identified and discussed the three theories of migration namely; micro, macro, and meso level. It was revealed that micro theory explains the limitation of migration at the individual level, rather than on aggregated decisions. Migration is explained by the level of rational decision taken by individuals that are based on the cost benefit analysis of their situation. Macro theory attribute international migration to economic conditions between more developed and underdeveloped countries. Migration is referred to as the aggregate of structural and objective conditions. These conditions may act as the pushing and pulling factors of migration. Furthermore, the theory asserts that people are migrating from poor underdeveloped places with a low standard of living, low wages and few job opportunities, to places with a better standard of living and higher wages. Meso theories are based on two concepts; systems and networks. They ascribe migration to occur within a migration system. According to this approach migration flows happen within a group of countries connected or linked by economic, political, as well as cultural ties. Social capital has also been defined by many authors. Bourdieu[75] was the first to analyze social capital systematically. According to him, social capital is about conflicts among social classes. He defines it as the aggregate of the actions or potential resources which are linked to possession and recognition.

The article then sought to locate Muslim migration within these theoretical frameworks. One notices how Muslim migrations fit into these theories. Highlighted was the fact that Muslim migration can be located as being linked not only to the economic, but also the political and cultural ties existing between people.

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75 P. Bourdieu, "The Forms of Capital", In J.G. Richardson, (ed.), *Handbook of Theory and Research in the Sociology of Education*, New York, Greenwald Press, 1986, p. 249.

In discussing how Muslim migrations contribute to the Islamization of Sub-Saharan Africa, this article pointed to three channels in which the process of Islamization takes place. The first one is *da'wah* around the mosques. This channel has highlighted the fact that besides, being places of worship, the mosques also operated as cultural and *da'wah* centers reaching out to the surrounding communities through various programs which appeal and attract the non-Muslims to Islam. The second one is *da'wah* through inter-marriage. Some of the male Muslim migrants do conduct marriages with the local non-Muslim ladies who later end up embracing Islam. Through these unions, children are born and brought up as Muslims attending madrasah and therefore ensuring continuity of the Islamic faith.

The third channel, in which Islamization is perpetuated, is through business links established by the Muslim migrants. This article highlighted the fact that business people have always played a significant role in *da'wah* right from the advent of Islam. Examples were given, namely; about how one prominent companion of the Prophet Muhammad (pbuh), Abubakr al-Siddiq (ra) allocated much of his wealth to buying and freeing of slaves who were being persecuted by their Quraysh masters for having embraced Islam and about the trade relations that have existed between Muslims from Yemen and Oman with their Africans counterparts in Kenya and Zanzibar. Attention was also drawn to the fact that a substantial number of Muslim business people are among the many that have migrated to other countries in search of a better environment characterized by peace and sound economic growth. The role played by these Muslim business people in the Islamization of sub-Saharan Africa countries can also be seen in employment creation, not only of their relatives and friends, but also of the local non-Muslims in these adopted countries who in most cases end up embracing Islam. These Muslim business people are also involved in community welfare programs and other projects directed towards the needy people of these communities a development which enhances *da'wah* efforts.

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Language and Islam in Uganda: A Case of Islamising Languages

Isaac Ssettuba*

ABSTRACT

As the language of revelation of Islam, Arabic usually influences the linguistic environment of societies upon contact and interaction with Islam. This is generally demonstrated in the adoption of Arabic as language of religious instruction and culture, the emergence of new languages (pidgins and creoles) born of the mixture of Arabic and indigenous tongues, as well as the presence of Arabic-origin loan words in the affected natural languages. There are, however, 'languages' of whichever description, that end up bearing the 'Islamic tag' as interaction with Islam occurs from generation to generation. This may result from being mother-tongue, language of culture, and language of choice or convenience, for spreaders of and recipients of the Islamic faith and culture, together with those with whom they regularly interact. In Eastern Africa, Kiswahili arose from a mixture of Arabic and Bantu languages, and it became lingua franca among peoples of this region, in both religious and worldly spheres. Uganda Nubi, arguably a dialect of Arabic, traces its roots to the recruitment and settling of Sudanese soldiers in Uganda from the late 19th century by British colonialists. A considerable number of Baganda, of southern Uganda, accepted Islam from Arab and Swahili traders and settlers, besides the Nubi soldiers. This article seeks to identify some major languages in use among the Muslims of Uganda, and to examine their relative importance in relation to the respective roles they play as channels of communication and 'identity tags'.

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* Interpreter, Translator and Researcher

> "And of His signs is the creation of the heavens and the earth, and difference of your languages and colours. Lo! Herein are portents for men of knowledge."
>
> —*The Meaning of the Glorious Koran*, Marmaduke Pickthall's translation of The Qur'an

Introduction: Rationale and Objectives

We have undertaken this article on language and Islam in Uganda upon realizing the need for Muslims to actively engage in research about their own community. Muslim views on Islamic matters, in openness, commitment and objectivity would thus counter the heavy reliance on "the outsider view" approach to Islam. There is also a dearth of research on language and the Uganda Muslim community, and this work should attract more inquisitive attention to the sociolinguistic situation of this community.

Research on language and society is of great interest, language being a distinctive feature of the human being, and a force that consistently interacts with other environmental elements to shape and define cultures and societies.

This work springs from an observable phenomenon of some languages being more common among areas of Uganda with significant Muslim settlement. There could then be a link between certain languages and Islam in Uganda. And the nature of such a relationship within the national context of the country is worth analyzing.

The general objective of the article is therefore having a better understanding of the Muslims of Uganda through the 'linguistic lens'. Specifically, we set out to identify the common languages of this community, analyzing the determinants of their acquisition and their respective roles and functions. Issues related to status of the identified languages, and the various attitudes towards them, are also explored. An attempt is finally made to appraise the implication of the language situation of the Ugandan Muslim community, for religious and secular education, social cohesion and communal identity.

Scope and Methodology

This work targets the Muslim community of Uganda, a country found in eastern Africa, bordering South Sudan to the north, Kenya to the east, the Democratic Republic of Congo to the west, Tanzania to the south and Rwanda to the south-west. Uganda occupies a surface area of 241,032 square km. It has a noticeable Muslim minority, comprising between 10 and 30 % of a total population of about 35 million, according to official figures and a host of estimates and claims.[1]

The research was done in areas of Uganda with significant Muslim settlement. Seven localities were thus selected, namely Arua in the north-west, Bombo and Kampala in the south-central, Mbarara in the south-west and Iganga, Pallisa and Mbale, in the south-east.[2]

This article could be described as a representative survey, given its limited and selective scope. With more means and time, a wider study of the same nature could be conducted all over the national territory.

The languages identified as being common among Muslims Uganda, on basis of familiarity and observation, are Arabic, English, Kiswahili, Nubi and Luganda. A questionnaire of nine items corresponding to the specific linguistic research interests was distributed to fifty respondents in each of the localities. The questionnaire items cover matters of use, acquisition, proficiency in, and acceptance of the five identified languages. There are also items for recording mother tongues and other languages of wide use among the target population.

A total of seventeen in-depth interviews were conducted with key informants in the seven localities. Focus-group discussions,

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[1] Uganda's population is 34,856,813, 2014 Census, Uganda Bureau of Statistics (www.uboa.org). Uganda's population distribution by religion, in percentage (Roman Catholic 41.9%, Protestant 42%, Muslim 12.1% and others 3.1%, 2002 Census (www.indexmundi.com). See Brief on the census The New Vision, 19/11/2014.

[2] See sketch map in annex 1 (Uganda: Areas of Significant Muslim Settlement).

though not in initial design, did spontaneously happen where groups of local Muslims required researcher to explain the practical use of the research exercise. The researcher's social and Islamic background allowed for a degree of reliable participant-observation.

The study also benefited from theoretical work on sociolinguistics and research on language and society for analytical orientation and supportive data. The arguments arrived at here are basically qualitative appraisal of the quantitative and qualitative data collected on the Uganda Muslim community.

Society through Language: Linguistic Situation of the Ugandan Muslim Community

Society and Language Identity

Sociolinguistics has been generally defined as the study of language in relation to society.[3] It is also seen as a science that studies ways in which language interacts with society, with the major concern on the way language is constructed by, and in turn helps to construct, society.[4] An informal definition that goes, who can say what, how, using which means, to whom, when and why[5], points to how sociolinguistics leads to questioning societal issues by exploring acts of communication. And a scholar of African languages suggests that African sociolinguistics is about the social and cultural dimensions of language in Africa. It studies the patterns of language use on the one hand, and factors involved in language variation on the other.[6]

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[3] Geoffrey Finch, *Linguistic Terms and Concepts*, London, Macmillan, 2000, p. 14.

[4] David Crystal, *Linguistics*, Harmondsworth, Penguin, 1971, p. 251.

[5] Coupand and Jaworski, *Sociolinguistics: A Reader and Course Book*, London, Macmillan, 1997, pp. 193, 254.

[6] Ekkerhard H. Wolff, "Language and Society" in *African Languages: An Introduction*, ed. by Bernd Heine and Derek Nurse, Cambridge, Cambridge University Press, 2000, p. 299.

The above definitions variably highlight orientations that could be adopted in approaching our study on Islam and Language in Uganda, which centres on identity, status, presence, function and acceptability of languages used by a population sector within a wider society. Issues like pattern of language use, why and when certain languages are used in given context, and language's place in construction of communities, are all within the fold of our investigation.

Before going any further, let us linguistically identify the languages under consideration. Like human beings, languages are identifiable as members of families and lineages, established on the basis of genetic origin and commonalty of distinguishing features. Note that linguists give precedence to syntax (grammar) and morphology (word-formation) to lexicon (vocabulary), in determining language classification. To a language, if syntax and morphology are skeleton then lexicon is flesh.

Arabic is a Semitic language belonging to the Afroasiatic Phylum. Its finer genealogical tree: Afroasiatic→ Semitic →North West Semitic →South Central Semitic (Arabic).[7] Arabic has been closely associated with the spread of Islam, and it currently exists in a classical form, and in several dialects, for example Egyptian, Moroccan and Gulf. It is also a major 'base language' that has lent out vocabulary to many languages. Arabic has also triggered evolution of a number of pidgins and creoles, many of which have since developed into 'languages', for instance Kiswahili, Hausa and Nubi.

English is a Germanic language that has grown into the world's major cultural, scientific and commercial language, basically as legacy of colonial conquest. English exists in a number native forms beside the British, such as American, Australian, New Zealander and South African. Many languages have also borrowed from English and it has also served as base language for several

[7] J. R. Hayward, "Afroasiatic" in *African Languages: An Introduction*, ed. by Bernd Heine and Derek Nurse, Cambridge, Cambridge University Press, 2000, pp. 74-80

pidgins and creoles the world over, for instance Cameroonian Kamtok, Nigerian Brokin and Melanesian Tok Pisin. Crystal gives its family tree as follows: Proto-indo-European→ Indo European→ Germanic→ West Germanic→ Ingraenic→ Old English→ English.[8]

Luganda and Kiswahili are classifiable as Bantoid languages in the Niger-Congo phylum. Their genealogical tree is thus: Niger Congo→ Proto Benue-Congo→ East Benue-Congo→ Bantoid Cross→ Bantoid→ South Bantoid→ (Narrow) Bantu→ North West Bantu (Luganda, Kiswahili, etc).[9] The native speakers of Luganda inhabit the north-western shores of Lake Victoria, in present day south-central Uganda. Those of Kiswahili are mainly found along the Kenya and Tanzania sections of the east African coast. Nubi —also called Ugandan Nubi, Kinubi, Lunubbi, Lutanubi and Uganda Nubian Creole— is the newest and the least spoken language of the languages under study. It only dates back to the late 19th century, with the migration and eventual settlement of Sudanese soldiers of diverse ethnicity, but predominantly Muslim, in different areas of Uganda (and Kenya), under British colonial rule.[10]

Though widely considered as Bantu, Kiswahili raises some questions to the classifiers due to its very apparent hybrid nature. Its syntactic and morphological features are akin to the Bantu languages of East Africa while a large corpus of its vocabulary, especially the learned (literacy, religion, law, administration, etc.), is derived from Arabic. It has thus been labeled pidgin; "an auxiliary language which arises to fulfill certain limited communication needs among people who have no common language"[11], or in another perspective; a rudimentary language

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[8] David Crystal, *Linguistics*, Harmondsworth, Penguin, 1971, p. 151.

[9] Kay Williamson and Roger Blench, "Niger-Congo", in *African Languages: An Introduction*, ed. by Bernd Heine and Derek Nurse, 2000, pp. 31-35.

[10] Ibrahim el-Zein Sogharoun, *The Sudanese Muslim Factor in Uganda*, Khartoum, Khartoum University Press, 1977, p. 31; Margery Perham, *Lugard: The Years of Adventure: 1858-1898*, London, Collins, 1956, p. 166.

[11] Geoffrey Finch, *Linguistic Terms and Concepts*, London, Macmillan, 2000, pp. 229-230.

of few lexical items and straight forward grammatical rules.[12] With passage of time and widening usage, Kiswahili has also been described as a creole; a pidgin which has become the mother tongue of a community.[13]

In regard to constitution, Kiswahili is comparable to Nubi, although Nubi is apparently at an earlier stage of linguistic evolution. Ugandan Nubi, given the circumstances of its birth, began off as the 'pidgin' that gradually evolved into the 'creole' or 'new growing language' it is today. It has been described as 'formally a soldier language, which split off from Sudanese Pidgin Arabic about 1900.' To some, Nubi is actually considered 'Creole Arabic' (orvillejenkins.com, quoting *The Ethnologue*). Furthermore, Kiswahili and Nubi have been in contact within the Ugandan soldiery context, the latter, younger and more confined, significantly borrowing from the former. Soghayroun talks of a local vernacular Sudanese Arabic called Lunubi, which is a variation of Arabic language proper, but has been adulterated by borrowing from Kiswahili and some few words from various tribal languages.[14] A pressman says, "Nubians in Uganda speak a language close to Arabic and it is no surprise that most, if not all, Nubians in Uganda are Muslims (...)."[15]

Both languages have a link with Arabic as a major constituent base language, and Islam, which prominently colours the environment that nurtured their emergence and growth. To Arabophiles, the two are arguably dialects of Arabic language. Nubi is closer to, and Kiswahili more distant from Arabic, on account of their respective distinguishing morpho-syntactic characteristics. The two languages have been historically identified with Islam.

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[12] Victoria Fromkin and Robert Rodman, *An Introduction to Language*, New York, Holt, Rinehart and Winston, 1974, p. 268.

[13] Geoffrey Finch, *Linguistic Terms and Concepts*, London, Macmillan, 2000, pp. 229-230.

[14] Ibrahim el-Zein Soghayroun, *The Sudanese Muslim Factor in Uganda*, Khartoum, Khartoum University Press, 1977, p. 162.

[15] Collins Hinamundi, Nubian: A Withering Tribe, *Daily Monitor*, 09.05.2012, p. 20.

The coastal Arabs and Swahili, and Sudanese soldiers did not only carry on remnants and off-shoots of Arabic, they also spread the Islamic faith. Mazrui has called them Afro-Islamic languages or neo-Islamic languages, which are indeed new indigenous African languages, whose rise was stimulated by the spread of Islam and Arabic language in Africa.[16] However, no religion can fully claim monopoly over a language, since faith is matter of the heart and language of the tongue. Arabic and Kiswahili, despite Islamic roots, have been known to serve the cause of Christian Evangelism, among other creeds and aspirations.

Ugandan Nubi has not yet been definitively classified among world languages, and this is evident in the varied linguistic terms used its identification. Some research and community action is underway in order to have Nubi grammar and vocabulary codified.[17] A point to note about the label language as opposed to dialect, pidgin and creole, is its preferred use when referring to tongues more associated with literacy and of paramount status. Some so-called dominant languages could, technically speaking, simply be older prestigious pidgins and creoles.

Unlike Arabic, Kiswahili and Nubi, with the clear Islamic connection, Luganda's bond with Islam is out of Luganda speaking Muslims spreading their religion beyond Buganda, while that of English is related to its official status and role in bringing together the Nation's educated (including Muslims) in a multi-ethnic country.

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[16] A. A. Mazrui and Pio Zirimu, "The Secularization of an Afro-Islamic Language: Church, State and Market Place in the Spread of Kiswahili", in *The Power of Babel* by Ali A. & Alamin M. Mazrui, University of Chicago Press, 1998, p. 169; A. A. Mazrui, *Arabisation of Africa and Spread of Islam*, Saturday Monitor, 26.07.2008, p. 7.

[17] Mr Mustapha Kenyi (70 years) of Bombo, is working on a 'Lutanubi' grammar and dictionary. Organisations such as Nubi Islamic Dawa Association and Nubian Cultural Information Centre have been formed to promote Nubi culture and language.

Ugandan Muslims from the Prism of Language

The general results of study did allow us to discern some aspects of the linguistic character of the Ugandan Muslim community. Foremost, the community was found to be multi-ethnic and multi-lingual, with a total of 19 languages in use recorded, indigenous and foreign combined. Most respondents speak a language other than the mother tongue and language of school instruction. Another character of the community is its youthfulness; 49% of respondent fall in the 20-39 years age-group. This could simply be a reflection of the national age-structure, where the youth and minor are the majority. But it also testifies to today's Muslim youth's interest in religious matters, including frequenting the mosque. The presence of the five languages in question was indeed confirmed in all the seven localities. Arabic, Luganda, Kiswahili and Nubi are prevalent for reasons with a direct bearing on Islam, while English is widespread mainly due to its official status.

Mother tongues within the different Muslim settlements show some interesting patterns. In Bombo, located in Buganda, 64% of respondents give Nubi as their mother tongue. In Mbarara, 38% said Luganda was their mother tongue compared with 25% for Runyankore, the regional indigenous language. Furthermore, Luganda is the second in number of native speakers, next to the major local language, in the localities of Mbale (Gisu-47%/Luganda-30%); Pallisa (Lugwere-29%/Luganda-20%); and Iganga (Lusoga-74%/Luganda-14%). Nubi is also second mother tongue in Arua with 25% as compared to the majority Lugbara, with 58%.

The above figures underscore the sub-title of the study 'Islamising Languages', in revealing some facts about the spread of Islam in Uganda. Bombo, located in the Bugerere County of Buganda, was one of the areas chosen by the British colonialists for settlement of the Muslim Sudanese soldiers who came to Uganda under British Captain Frederick Lugard (1858-1945) in the last decade of the 19th century. Arua is also among the localities that received a significant Nubi population under the same colonial arrangement. The presence of Luganda in Muslim circles in the western and eastern parts of the country is a result

of Baganda Muslim proselytizers who frequented these areas, and in some cases settled there. The Mbarara case reechoes the Buganda religious wars of the late 19th century between Muslims, Christians and animist parties. Many Baganda Muslims fled into Ankole following their defeat at the hands of the British-supported Christian faction. Though later on, some Baganda Muslims settled in the west and the east while in the service of the Uganda British Protectorate as administrators and clerks.

The number of speakers and persons with literacy skills in the individual languages in question also draws a picture of the Muslim community. An overall figure of 80% who can speak Luganda underlines its historical role in the Islamizing process. But this is most valid for the southern parts of Uganda. The 21% of Luganda speakers in Arua is rather low for the language to be of common use there. Kiswahili with 51 % overall is more evenly distributed and fairly understood by many members of the multi-ethnic Muslim community. Use of Kiswahili among Muslims could be more generalized and higher than the national average, and it has really served as their lingua franca.[18] The highest number of Kiswahili speakers is in Arua, with 84%. Nubi is widely used in the two localities of Bombo and Arua, where they are spoken by over 70%, reflecting the historical settlement pattern and underlining its significant minority status. An overall figure of 78% who can speak English reflects its official status, in the first place, but it also suggests that Muslims no longer shuns formal schools, which was earlier on viewed as a vehicle for Western (Christian) influences, especially during the colonial period. At 86%, the figure for literacy (reading and writing) in English is above that of its speakers'—a pointer to its role in acquisition of formal culture. Here respondents probably simply mean they are relatively more at ease with reading than speaking English. The speaker figures for Kiswahili and Luganda are higher than

[18] "(…) where groups desire social or commercial communication, one language is often used by common agreement. Such a language is called a lingua franca." Victoria Fromkin and Robert Rodman, *An Introduction to Language*, p. 267.

the literacy ones, at 43% and 67% respectively, suggesting the persistence of more oral rather than written linguistic interaction in our indigenous languages.

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A look at general patterns of language presence and use has given us an overview of the Ugandan Muslim community from a linguistic angle. We have noted Luganda's historical role in the spread of Islam against its limitation as lingua franca, Kiswahili's generalization, and suitability as lingua franca; the increasing acceptability of English as language of culture among Muslims; as well as Nubi's minority but non-negligible position.

Language Status and Function

A language's role or function is often closely linked to its status in a given society. The status of a language may be dictated by legal text or a language could naturally carve out for itself a position owing to its role and functionality. All the five languages have a status and function in the larger Ugandan society and within the Muslim community. The statuses of these languages go hand in hand with their respective roles in specific social and historical contexts.

In Uganda, Arabic is generally considered to be the language of Muslims in their religious circles. Being the language of the Quran, Arabic is the language of worship for all Muslims; the liturgical language of Muslims worldwide.[19] Arabic is also the main source-text language in Islamic religious instruction, formally and informally, since the bulk of literature on the different Islamic sciences is in this very language. 87% of respondents with knowledge of Arabic say they learnt it for purposes of having a better understanding of Islam. In the Ugandan Islamic education system, informally referred to as Bilaali/Bilal system, Arabic is

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[19] Gordon D. Newby, *A Concise Encyclopedia of Islam*, Oxford, Oneworld, 2006, p. 32

the medium of instruction. Though increasingly, teaching is both in Arabic and English, with parallel religious and secular orientations and possibility of combining the two. Modeled on Arab educational systems, this orientation goes from primary to university, through junior secondary and senior secondary levels. Students have possibilities of joining Islamic universities abroad or completing their higher education at the Islamic University in Uganda (IUIU), established in 1989. The IUIU — among secular and religious courses— offers Arabic language up to Doctoral level. The first IUIU Arabic PhD was conferred in 2012. Makerere University, the oldest institution of higher learning in the country, re-introduced Arabic (first taught in the 70s) in 2008, with assistance from the Libyan founded Islamic Call Society. The same organisation donated an FM radio station (Voice of Africa-VOA) that exists side by side with a few other Muslim founded radio stations, such as Radio Bilal and Pearl FM. All these radio stations have some programmes in Arabic, beside Kiswahili, English, Nubi and several indigenous languages, with a strong Islamic component. Under the national education system, Arabic language has also been taught and examined at ordinary and advanced secondary levels since the late 80s.

Historically, Arabic and Kiswahili were the first foreign languages in Uganda well before the colonial era. By 1850, Muslim Arab and Swahili traders, travellers and religious men had reached the southern parts of present day Uganda, as had the Muslim Sudanese of identical interest, been to the northern parts of the country. One of the results of such contact was the introduction of Arabic as language of diplomacy and commerce, and the spread of the Islamic faith. King Muteesa I (1854-1884) of Buganda did not only convert to Islam, he also learnt Arabic and Kiswahili languages.

The first written account of pre-colonial Buganda palace life is John Hanning Speke's *Journal of the Discovery of the Source of the Nile* published in 1863. The British explorer Speke had learnt some Kiswahili at Zanzibar, and had an opportunity to practice it with his coastal porters and aids along the way to the East

Africa interior. In his interaction with Muteesa, the Monarch demonstrated curiosity and fascination about learning language. The King once asked Speke "to speak a sentence of English, that he might hear how it sounds." The explorer further recounts how he would attempt to address the Monarch in Kiswahili ("I said in Kisuahili, Kbakka (king) my men are afraid to tell you what I want to say"); an interlocutor equally eager to grasp this language. On a hippopotami hunting trip, "the king's Kiswahili [comes] into play, as he has to receive directions from the explorer." For the few months Speke spent at court in the early 1860s, Muteesa endeavoured to learnt Kiswahili in order that [they] might be able to converse together, the explorer's page, Lugoi, serving as instructor. This preliminary formal exposure to Kiswahili laid the foundation for the King's later fluency in Kiswahili, even though he was probably already familiar with common Kiswahili phrases through earlier contact with the coastal men.[20]

As for Arabic, The Monarch might not have attained mastery, but the traveller Chaillé-Long and Christian missionary O'Flaherty are among those who attest having spoken to him in Arabic, a language he was 'fond of', in which he could converse freely, and one he spoke tolerably well.[21] Muteesa employed Arabs and Swahilis at his court, such as Idi Omungazija (the Comorian), Masudi, Ramadhan and Abu Bakr, who were instructors in language and religion as well as diplomats and official scribes. As scribes they handled the Ganda King's written correspondence with the Sultans of Zanzibar, Anglo-Egyptian authorities and a host of travellers and missionaries. The King's proficiency in Kiswahili was more remarkable, to the extent that some felt he knew it as well as his own language.

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[20] John Hanning Speke, *Journal of the Discovery of the Source of the Nile*, chapters 11-14: Palace, Uganda.

[21] Arye Oded, *Islam in Uganda: Islamization Through a Centralized State in Pre-Colonial Africa*, New York and Toronto-John Wiley and Son, Jerusalem-Israel University Press, 1974; J. M. Gray "Mutesa of Buganda", *The Uganda Journal*, vol. 1. Issue no. 1, Uganda Society, January 1934.

Elsewhere in pre-colonial Uganda, Arabic was also present. King Kabaleega Chwa II (1853-1923) of Bunyoro in the Kingdom to the north-west of Buganda is said to have had working knowledge of Sudanese Arabic and the same applied to several chiefs in Acholi-land in northern Uganda.[22]

The status and fortunes of Kiswahili in Uganda have evolved and shifted over the years. On a favourable note, many nationalist leaders in the recent past have proposed Kiswahili as the suitable national language, along with the official English. Notably, the late President Idi Amin declared Kiswahili national language of Uganda by a 1973 Decree, an act never officially repealed ever since.[23] And the current President Yoweri Museveni has made many declarations and concrete decisions in favour of Kiswahili, like its adoption as one of the languages of National Resistance Council in 1986, actions for the promotion Kiswahili teachers' training since 1992, and the adoption of English and Kiswahili as universal compulsory subjects in primary and secondary schools from 2015. Kiswahili has been taught in Uganda secondary school and at university, since the 50s and 60s respectively.

From the pre-colonial times, through colonialism, to the present day, Kiswahili has been the true lingua franca for various communities of eastern Africa. Kiswahili with some Arabic was the preliminary vehicle of Islamic religious culture in 19th century Buganda and the surrounding areas following the opening of the interior through long-distance trade by the Zanzibari, other coastal Arabs and Swahili, and Swahilo-phone groups, such as tribes (the Nyamwezi, etc.) and members of diverse African cosmopolitan urbanised guilds.

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[22] Ibrahim el-Zein Soghayroun, *The Sudanese Muslim Factor in Uganda*, Khartoum, Khartoum University Press, 1977, pp. 4-10; Ibrahim el-Zein Soghayroun, "The Omani and South Arabian Muslim Factor in East Africa", Riyadh, *Dar al-Ulum*, 1984, p. 194.

[23] A. B. K. Kasozi, "Policy Statements and Failure to Develop a National Language in Uganda: A Historical Survey", in *Language and Literacy in Uganda*, Parry Kate (ed.), Kampala, Fountain Publishers, 2000, p. 26.

From the colonial days, Kiswahili in Uganda has been the language of the armed forces, even though its usage has been in many cases basic and limited, and generally exclusive of literacy. To some good or native speakers of Kiswahili, the Ugandan's Swahili, for both soldier[24] and civilian, could be considered dialect[25] or pidgin. This equally points to the functional diglossic[26] (or multi-glossic?) nature of Kiswahili, where its varieties at different levels of linguistic formation play varying roles for different groups. To many border-crossing traders and other traders traversing the whole breadth of Uganda national territory —some of whom are Muslims— Kiswahili is the natural lingua franca. Kiswahili's advantage accrues from its being widespread and acceptable among different east African communities. Generally, a Muslim in the southern localities would follow a prayer in Kiswahili, though without much spoken proficiency and ability to fully understand Islamic literature in Kiswahili. In Arua in the north, Friday prayers are fully conducted in classical Kiswahili and Nubi, bringing into play the historical acceptability of Kiswahili among Uganda's northern peoples. We shall return to the matter in the section on attitudes.

Many older Ugandan sheikhs are fluent in Kiswahili. This is explained by the historical tie with the Kiswahili speakers who introduced Islam, formal training of Muslim scholars from an early age in the neighbouring Swahili lands (coastal Kenya and Tanzania, and northern Tanzania), and predominant use of the language in some urban cosmopolitan settings with significant Muslim populations. Islamic radio stations, like VOA, consistently

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[24] A favourable allowance should be made for the present Uganda People's Defence Forces (UPDF); which has better Kiswahili than the earlier national armies; thanks to 'a Tanzanian connection' and a Swahilo-phone Commander-in-Chief.

[25] A dialect is "a geographically based language variety with distinct syntactic form and vocabulary items.", G. Finch, *Linguistic Terms and Concepts*, 2000, p. 215.

[26] Diglossia or diglossic character of a given language refers to existence of "different varieties of a language co-occurring with different social function.", G. Finch, 2000, pp. 218-219.

run religious programmes in Kiswahili, and Kiswahili Islamic literature, mainly published in Kenya and Tanzania, is well in use among the more fluent users of the language.

English is Uganda's official language used in school, parliament, court and all forms of official communication. The three constitutions of Uganda since the independence have legally conferred the official status of English (1962: Article 122; 1967: Article 3; 1995: Article 6.1). The presence of English in Uganda is basically part of the British imperial legacy traceable to around 1894. In most new nation-states of Africa, English's status and position have indeed been determined by regulation and government language policy.[27] In addition to official functions, and 'lingua franca' role among the educated to whom, English is a preferred medium, the language has become a significant vehicle of Islamic culture. Many Islamic schools concurrently run a secular curriculum with the Islamic one, as earlier mentioned, with a view of producing Muslims that are able users of both English and Arabic. Islamic Religious Education (Islamics) has been taught in English at all educational levels since the mid-1970s. Muslim students interact in seminars conducted mainly in English countrywide under the patronage of organisations like Uganda Muslim Youth Assembly (UMYA) and Makerere University Muslim Students' Association (MUMSA). Friday sermons at universities and secondary schools are mostly given in English, and radio stations, both founded by Muslims and otherwise, regularly broadcast Islamic programmes in English. English's service to Islam locally, is partly attributable to its position of the world's first language of culture. The real mark of English is with the written word, as the bulk of published and widely circulated Islamic material is in English. Comparatively, there is a gap between English and other languages used in Uganda, in regard to acquisition of Islamic culture through literacy. Much of the available written

[27] Josef Schmied, *English in Africa: An Introduction*, London, Longman, 1991, pp. 23-24.

Islamic literature is in English, but it is not necessarily read by the majority. This underscores the need for Islamic publications in the different languages. It also highlights Uganda's peculiar linguistic situation, where in the absence of a national language, the country's different peoples still require some degree of English use to relate with each other.[28] In addition to Luganda, Kiswahili, Nubi, which do not enjoy uniform accessibility and acceptability among the researched communities, a need was expressed to have more Islamic literature in some major (sub-)regional languages, notably Lugbara (Arua), Lusoga (Iganga), Runyankore (Mbarara), Lugisu/Lumasaaba (Mbale), and Lugwere and Ateso (Pallisa).

Luganda is the language of the largest ethnic group, the Baganda, and its spread to other parts of Uganda —especially to the west and east— was a result of collaboration with the British colonialists. Many Baganda were employed as administrator and clerks in other conquered lands. In the colonial days, Luganda was language of school and church instruction in Buganda, and some other southerly regions where it could easily be learnt. By 1948, Luganda and Kiswahili were among the six African languages for instruction. Presently, Luganda is one of the five area languages for lower primary school instruction, together with Lwo, Runyakitara, Ateso-Akarimojong and Lugbara (Education for National Integration and Development: 1992). Luganda is also an examinable secondary school subject and at university, it is offered at both undergraduate and postgraduate levels. Its natural status is that of a major indigenous language that serves as marketplace lingua franca in southern half of the country.

Before colonialism, the Baganda were politically organised in a centralised pre-colonial Kingdom, Buganda. This polity was among the first southern societies in Uganda to receive Islam. And eventually there were attempts to spread the faith through the centralised state machinery. Islam reached Buganda around 1844

[28] A. A. Mazrui and A. M. Mazrui, *The Power of Babel*, Kampala-Fountain Publishers, Nairobi-EAEP, Cape Town-David Philip, Oxford-James Currey, and Chicago-University of Chicago Press, 1998.

when a coastal Arab trader, Ahmed bin Ibrahim, visited King Ssuna II's (1824-1854) court. Baganda and other Luganda-phone converts in Buganda learnt Islam in Kiswahili and Arabic, and when time came to spread the new faith, they taught it to fellow subjects and, later on, to other southern communities. Their language thus became an Islamizing language. We cited the Buganda religious wars between 1884 and 1894, which led to Muslim exile into neighbouring lands. The emblematic reference point for this exodus is *Kijungute*, in peripheral Bunyoro, where the defeated Muslims first took refuge. Indeed, these Muslim exiles came to be known as *Abajungute* (those of *Kijungute*) on return to Buganda and to wherever they migrated. But marked Luganda-speaking Muslim settlements are more noticeable in Ankole (west), Busoga and Bugisu (east).

There are examples of Muslim Baganda named administrators in other lands where they settled and spread Islam. For instance, a 'Mujungute' (singular of Bajungute) called Mutaasa (died 1952), who served the British as a chief in Ankole, from the late 1890s and eventually migrated and converted many to Islam. His deeds are remembered by inhabitants of Kemishego.[29] Around Mbale, there is memory of conversion work by Baganda proselytizers. Semei Kankugulu (1869-1928) the Muganda colonial collaborator sent by the British to govern in the east is said to have had an Islamic impact, though Christian and Jew in his latter days. The people of Bugisu practiced circumcision, and encouraged Kankungulu to prefer collaboration with circumcised men. Consequently, some Baganda Muslim in his employ migrated and settled in the east, where they taught Islam in their immediate surroundings. Elders of Mbale recall the outstanding *da'wah* (mission) activities of Mualim Namunsi and Sheikh Mukunja in the first half of the 20th century, who were both from Buganda.[30]

Friday sermons and general proselytising in these areas that

[29] Hasan Mutaasa Kafeero, "Mutaasa and Kafeero: The Early Heroic Moslem Crusaders", Kampala, Fountain Supplies, 2002, pp. 1, 18, 20.

[30] Interview with Mr Masudi Mukiibi of Mbale, businessman and World War II veteran.

received Islam from Baganda exiles, migrants and roving teachers, are to-date conducted interchangeably in Luganda and the local regional languages. This applies to all the six researched localities to the south. In Mbale, sheikhs favourably view the use of Luganda in mosques because it has become a de-tribalised lingua franca suitable for multi-ethnic inhabitants of this town.[31] Luganda's affinity to its nearby Bantu languages of the south further facilitated its use for purposed of spreading Islam. Moreover, through constant interaction with the adjacent lands, Luganda was already a 'sub-regional' lingua franca by the late pre-colonial period.

Ganda culture has to an extent linguistically integrated Islam, through borrowing from Kiswahili and Arabic. There is a distinct Islamic Luganda lexicon within Luganda take for instance the words like *diini* (religion) and *suula* (chapter), *wuzu* (ablution) and *kuyirimula* (to preach). All major radios and TVs offer slots for regular Islamic programmes in Luganda. There is a burgeoning body of Luganda Islamic literature, including booklets on the basics of Islam (Edriis Twaibu Lutaaya, *Obusiraamu mu Bufunze-Islam in Brief*, 2008), translations of the holy Qur'an (Abdu-Razak Matovu, *Kuraane Entukuvu*-The Holy Qur'an, 1983), translations of works on jurisprudence (Burhan Ssebayigga and Isaac Ssettuba, *Okusiiba Fasting*, translation of a chapter from *Fiqh Sunnah*, 2013), and monograph on topical issues and history (Hamidu Mbaziira, *Ebisago n'Ebibala by'Obusiraamu mu Uganda Trial and Triumphs of Islam in Uganda*, 2013).

In comparison with the other languages under consideration, Nubi is less widely spoken and newer, due to the historical and ethno-social factors, noted earlier on. Nonetheless, Nubi remain a language of Uganda, for its speakers, the Nubi, have been listed among the tribes the country since 1926 (1995 Uganda Constitution).

[31] Interview with Sheikh Isa Ahmed Masaaba, Uganda Muslim Supreme Council (UMSC)-Mbale.

Nubi language called *Lutanubi*[32] by its native-speakers, *Lunubbi* in Luganda, 'Kinubi' in Kiswahili and 'Runubbi' in Runyankore, rose out of a need to play an urgent communicational function. It is said that in the days of slave trade, in present day South Sudan, Africans of different ethnicity would be brought together in camps without a common language. The resultant pidgin was therefore a mixture of Arabic and the various African languages of the captives. According to a speculative view, the word "*NUBI*" is an abbreviation of the term "Nile United Black Islam", attributed to an unidentifiable white man. He used it to describe the populations of the camps located near the Nile River, with peoples who shared in Islam and blackness.[33] Others think Nubi is derived from the Arabic word junuub (south), to refer to the Black southerners of the Sudan.[34] Quite often, such Blacks fully adopted Islam and served in different armies of the day.

However, a distinction should be made between the Nubi in question here, and the Nubi/Nubian of Sudan's Nuba Mountain region, who are a different ethnic group altogether. The new Nubi ethnicity is traced to around 1891, when Scottish Captain Frederick Lugard (1858-1945) collected and marched southwards hundreds Sudanese soldiers, remnants of Emin Pasha Expeditions, to form the core of the colonial Uganda army. Nubi elders recognise their multi-ethnic origins. Their forefathers came from a wide area comprising northern Uganda, southern Sudan and eastern Congo (the Equatorial), belonging to a multitude of tribes, such as Shuluk, Dinka, Bari, Dongolawi, Mundu, Kakwa and Pazulu. A true Ugandan Nubi should be in position to name the ancestor that marched southwards, and preferably be of Islamic obedience. A popular Nubi adage goes, all Nubians are Muslim; not all Muslims are Nubian. This case illustrates a symbiotic bond between language, ethnicity and religion.

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32 Interview with Mustapha Kenyi (70 years) of Bombo.

33 Interview with Mr. Muhamad Doka (76 years) of Arua.

34 Interview with Mr. Abdullah Jaden (75 years) of Bombo.

Nubi is mainly used the Bombo and Arua, where the majority of the Nubi live. In both localities there are mosques that always conduct Friday *khutbahs* (sermons) in Nubi. Older residents of Bombo reminisce about Nubi Sheikhs, who would teach Islam in Nubi language in the *khalwas* (Quranic school) to all children, irrespective of ethnicity.

There is not much writing in Nubi, but many community activities are now underway to promote the language. We have noted Kenyi's dictionary and a grammar in the making, which is mainly Nubi monolingual work. This will supplement the existing *Kamus Ta Rutan Nubi na Ingilis*,[35] a Nubi-English Dictionary, and a few little-circulated analyses of Nubi, that are usually part of specialist linguistic study.[36] Some research has also been done on Nubi oral literature at Makerere University.[37]

Nubi's lingua franca role is still noticeable in Muslim milieus with bigger ethnic Nubi populations. In the West Nile (north-west), it is 'the common language of many Muslim tribes,' and as early as 1906, British Dr. Cook had described Nubian Arabic in the north as a sort of lingua franca like Swahili.[38]

In addition to the Nubi religious fortune, in form of conversion to Islam around their settlements, there exists a 'linguistic' one, markedly, in place-naming. Kakoba, a suburb of Mbarara with a larger Nubi population, takes its name from kokobo, which are tree barks used for firewood by the early Nubi in the region. 'Bombo,' a garrison town, is a 'corruption' of Boma, an abbreviation that

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[35] Mentioned in Abdul Juma Labidi's pamphlet, *Understanding the Nubi of Eastern Africa*, Arua, Uganda.

[36] Musa-Wellens I., "A Descriptive Sketch of the Verbal System of the Nubi Language, Spoken in Bombo, Uganda", 1994, M. A. Thesis, Nijmegen University.

[37] Examples of academic dissertations on Nubi culture: 'Proverbs and Morality in the Contemporary Nubian Society' (Haroun Yassin, 2002); 'The Role of Songs in the Marriage Ceremony among the Nubians' (Said Munira, 2002); and 'Folktales and Morality in Contemporary Nubi Society' (Nanawanuka S., 2003).

[38] Ibrahim el-Zein Soghayroun, *The Sudanese Muslim Factor in Uganda*, Khartoum, Khartoum University Press, 1977, pp. 162-163.

most people are not sure of, but at least know that the first three letters represent British, Overseas, Military, … 'Lugazi', from the Luganda root *gazi* (large), a place some 30 km east of Kampala, got its name when a decision was taken by the British to settle some Sudanese soldiers in a more spacious environment.[39]

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In this section, we have seen that language status and function are intertwined. For a language, status may be dictated by law/policy or determined spontaneously by social factors. Arabic rides on its place as universal language of Islam. In a Ugandan historical context, Arabic played a role in pre-colonial diplomacy. Kiswahili was the real medium in which early Islam was taught in Uganda, and it also stands out as the more encompassing East African lingua franca. English as official language and world language of science and culture serves Ugandan Islam in bringing together the educated and being the country's main language of the written word. Luganda speakers were first to receive Islam, and through travel, migration and settlement, their language carried Islam around. Born within Islam in smaller circles, Nubi bears more Muslim imprint. It is used locally to preach and conserve Islam, where its speakers are in significant proportion.

Attitude to Language Use

Attitude towards a language may affect its formal and informal acceptability in a given community. In his forecast on the future of English in Africa, Schmied included attitudes towards (a language) among certain groups of the population[40] as crucial factors determining political measures on language in a nation. We thus intend to appraise the attitudes adopted vis-à-vis each of the five languages by different interest groups and the consequent implications for Islam in Uganda.

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[39] Interview with Mr. Abdu Surur (aged over 70) of Mbarara

[40] Josef Schmied, *English in Africa: An Introduction*, London, Longman, 1991, p. 187.

Arabic and Kiswahili were historically abhorred by Christian-culture imperial forces that colonised Uganda, for their close association with Islam and its spread. Arabic had, however, been favourably received in the pre-colonial period, especially in Buganda where it served as language of diplomacy, administration and the nascent efforts at literacy. The close link between Arabic and Kiswahili should be underscored here. There was use of Arabic proper in Muteesa's relations with the outer world with the help of native or near-native speaker scribes, and the more common Kiswahili was by then being written in Arabic script. The functional literacy of the times was actually reading the Kiswahili that had been learnt by a number of Buganda subjects and lords, and attempts to write Luganda in Arabic script. By the mid-1870s, 'smooth wooden boards' were being used for literacy purposes at Muteesa's Court.[41] The King's liking for Arabic and fluency in Kiswahili have already been alluded to, and in certain instances, he was perceived to be 'rather proud of displaying his knowledge of Arabic' in conversation and 'his newly acquired calligraphy' when required to sign.[42] Later on, his brother Mbogo Kyabasinga (died 1921), de facto leader of the Muslims after King Kalema's fall, was also to append his signature to the 1900 Buganda Agreement, in Arabic characters.[43] The prestige of the two languages was due their role as openers to the external world, which happened to be Muslim, introduction of literacy, and the Monarch's adoption of his visitors' ways.

The rival King to the north-west, Kabaleega, who reigned over Bunyoro from 1869 to 1899, is said to have had a liberal policy towards foreign religion, in this pre-colonial context, Islam. Some

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[41] Arye Oded, *Islam in Uganda: Islamization through a Centralized State in Pre-Colonial Africa*, New York and Toronto-John Wiley and Son, Jerusalem, Israel University Press, 1974, p. 94.

[42] J.M. Gray, "Mutesa of Buganda", *The Uganda Journal*, Vol. 1. Issue No. 1, Uganda Society, January 1934, pp. 39-40.

[43] Ibrahim el-Zein Soghayroun, *The Omani and South Arabian Muslim Factor in East Africa*, Riyadh, Dar al Ulum, 1984, p. 165.

of his chiefs learnt Arabic, such as a certain 'Mbogo' who was among his envoys to Egypt and interpreter when British explorer Samuel Baker (1821-1896) came to Bunyoro in 1872.[44] He allowed Muslim visitors and their converts to build mosques. Around 1885, he hosted a coastal advisor called Abd al-Rahman. Kabaleega's openness to Islam and knowledge of Arabic are believed by some analysts to have been crucial factors in siding with Buganda's Muslim King Nuhu Kalema (1888-1890) during the religious wars. Coastal Muslims are said to have been in the ranks of the *Abarusura* (Bunyoro elite army). This army was instrumental in momentarily reinstalling Kalema on the Ganda throne in 1890.[45] Some of King Kabaleega's wives and children's bearing Muslim 'reader' names, by the collapse of his Kingdom in 1899, could also attest to his tolerance for Islamic ways.[46]

Currently, Arabic is rather favourably regarded in Uganda. The positive attitude among the Muslim community raises no questions. Uganda is a member of several organisations, with Arabic as one the official languages, notably the Organisation of Islamic Cooperation (OIC). The geopolitical, diplomatic and economic relevance of Arab nations further makes the acceptability of Arabic necessary.

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[44] John William Nyakatura, *Abakama (Kings) of Bunyoro-Kitara*, 1947- translated from the Runyoro by Teopista Muganwa, Kisubi, Marianum Press, 1999, pp. 118–120.

[45] Henry Ford Miirima, *King Kabaleega Chwa II, Omukama of Bunyoro-Kitara Kingdom 1869-1899: A Life of Bravery*, Kampala, Earnest Publishers, 2003, pp. 19-30. Ibrahim El-Zein Soghayroun, *The Sudanese Muslim Factor in Uganda*, Khartoum, Khartoum University Press, 1977, pp.152-153. Arye Oded, *Religion and Politics: A Study of Islam and Judaism*, Nairobi, EAEP, 1995, p.3.

[46] Wives Sarah and Malyamu; Princes Muhamadi Mukababanja, Aramanzane Mwirumubi, and Arajabu Kababebya; Princesses Zanabu Mukabaranda, Fatuma Nyakato and Amina Nyagoma, John William Nyakatura, *Abakama (Kings) of Bunyoro-Kitara*, 1947 (1999), p. 171. Kabaleega was captured, baptised and exiled in Seychelles. One of his sons, Prince 'Ramathan Mwirumbi (Mwirumubi)', was later named leader of Muslim in Bunyoro. Another question would be the time when the reader (religious) names were adopted; I. E. Soghayroun, *The Omani and South Arabian Muslim Factor in East Africa*, Riyadh, Dar al-Ulum 1984, p. 56.

The Muslims' use of the original Qur'anic Arabic text for instance the emphasis on recitation and memorisation in Arabic has not gone down well with some specialists of literacy, who have taken the practice to mean paying less attention to understanding the sacred text.[47] Reciting and memorising the Quran in the Arabic original are acts of worship in Islam, but this does not necessarily exclude the study of meaning through translation and learning Arabic. The sciences of *tafsir* (exegesis) and *tarjamatul-ma'aan* (translation of meaning) are well established traditions in Islamic scholarship. Nonetheless, let us be reminded of not sacrificing substance for form.

In the colonial times, Kiswahili —for heavily deriving from Arabic— was seen as a carrier of Islamic ways. Christian clergymen and educationists discouraged its use in school and administration for this very reason despite its confirmed suitability as lingua franca for the colonised masses. In the 1920s, Bishop Tucker and Mr. Rowling of the Church Missionary Society (CMS) opposed the teaching of Kiswahili and its adoption as language of instruction by arguing that Swahili like Arabic means Mohamedanism and all its evil influence, and fear of increased Muslim influence[48] (CMS Document: The Language Problem in the Protectorate). A more controversial issue is the stigma suffered by Kiswahili for association with Arabs who participated in slave trade.[49] Without dismissing the facts, we note that the dynamics of slave trade were so complex and involved actors of different races that used to incriminate a single group on linguistic or racial grounds would be unjust.

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[47] 'For Muslims, the sacred text must always be presented in Arabic and ideally it should be recited rather than read; the written text serves mainly, then as mnemonic.' Kate Parry (ed.), *Language and Literacy in Uganda*, Kampala, Fountain Publishers, 2000, p. 63.

[48] S. M. E. Lugumba and J. C. Ssekamwa, *A History of Education in East Africa (1900-1973)*, Kampala, Kampala Bookshop, 1973, p. 62.

[49] R. Nsibambi, "A Language Policy for National Integration: Facilitators and Inhibitors", in *Language and Literacy in Uganda*, Kate Parry (ed.), 2000, p. 21.

Due to such attitudes, Uganda gained independence in 1962 without embracing Kiswahili despite its crucial role in linking peoples of different ethnic background, especially in the marketplace.[50] The prejudice against Kiswahili never gained much currency within Muslim communities, for its social and economic bonding role, in addition to usage in teaching the Islamic faith. The negative attitude towards Kiswahili, especially among the southern masses subsides significantly after the 1979 war of liberation, with the massive endearment of the Kiswahili-speaking liberators from Tanzania.[51]

From independence to the 1980s, Kiswahili was not really unpopular for "Islamic-ness", but rather association with violence and vulgarity. It was the language of the repressive brutal armies of independent Uganda, and in Buganda conservatives took it to be the language of thieves.[52] Kiswahili, however, had the advantage of being 'tribally neutral', unlike the Luganda, and as such, of becoming more acceptable to non-Bantu speaking peoples of the north. Contributing to the national language debate that has been on since Uganda's independence, Mazrui points out some paradoxical developments such as Uganda deciding to utilize an imperial language in the consolidation of her African independence, the embracing of Kiswahili, among the Nilotic ethnic groups of Uganda, and its rejection by certain Bantu groups, like the Baganda.[53] This highlights the phenomenon of "de-tribalisation, 'de-ethnicisation" or "de-racialisation" of

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[50] In 1971 national survey on national language and mass communication-Ugandans capable of holding a conversation in a given language, Kiswahili scored fairly with 35% against Luganda with 39%, and English with 21% (Ladefoged, Glick and Cliper, 1971, pp. 24-25).

[51] A. A. Mazrui and Pio Zirimu, "The Secularization of an Afro-Islamic Language: Church, State and Market Place in the Spread of Kiswahili", in *The Power of Babel* by Ali A. & Alamin M. Mazrui, University of Chicago Press, 1998, p. 186.

[52] R. Nsibambi, "A Language Policy for National Integration: Facilitators and Inhibitors" in *Language and Literacy in Uganda*, Kate Parry (ed.), 2000, p. 21.

[53] A. A. Mazrui, "The National Language Question in East Africa", *East Africa Journal*, June 1967, p. 15.

languages; what then matters to users is the function of a language and not the ethnicity or racial identity of its native speakers. All the languages under study have somewhat undergone the "de-ethnicisation" process, for various reasons, including association with Islam.

The current official position towards Kiswahili is very positive, given that Uganda's President, Yoweri Museveni, whose early political and higher educational formation were obtained in Tanzania, is quite Swahilo-phile. The current Uganda Government is committed to regional integration, and the reduction of ethnic tension in the country, and Kiswahili, a relatively "ethno-neutral" tongue, is a facilitator in achieving these goals.

To preserve the cultural prestige of Luganda, the introduction of Kiswahili in Buganda schools and administration was rejected from the 1920s. Buganda cultural activists often cite King Chwa II's (1897-1939) opposition to the Kiswahili, before the colonial establishment, as an act of salutary gallantry.[54] This Official Ganda attitude further worsened Kiswahili's position, since it was already being fought by the Christian clergy for its Islamic colouring. As Kiswahili was rejected in Buganda, Luganda was similarly not welcome in some parts of the Uganda Protectorate. Christian evangelists noted considerable resistance to Luganda in Bunyoro and Toro, to the west. In Muslim circles, Luganda speaking proselytizers engaged in less structured "missionary activity" did not meet the same level of resistance, as faced by the formal introduction of Luganda in Church.

The legacy of accepting a language because of serving as carrier of one's religious faith still lives on the areas of western and eastern Uganda that received Islam through the Luganda and Kiswahili linguistic media. In the western part of the country, it is not rare to consider those professing Islam to have some ethnic linkage

[54] Professor Livingstone Walusimbi wrote an article on this matter, in a Luganda daily, entitled 'Yiiyo Ebbaluwa Eyataasa Obuganda Obutasaanawo (The Letter that Saved Buganda from Demise), *Bukedde*, 04.04.2004.

with "Ganda-ness" and "Swahili-ness".[55] Such relationship could be through origin, intermarriage, neighbourliness or socialisation around religion.

English's position internationally and its official status make it the language of prestige in Uganda. The universality of English has rendered it seemingly culturally neutral, and in present-day Uganda, no faith is offended by its use —though historically new religions represent distinct linguistic labels such as Bafaransa (Catholics/French), Bangereza (Protestants/English) and Bawadi (Muslims/Arabs-word origin uncertain). From the early to the mid-colonial times, some Muslim parents shunned Western education and use of English, which they regarded as agent and symbol of abandoning Islam and conversion to Christianity and atheism. The attitudes died away with more Muslims' appreciation of the value of education and participation in literate national life.

Muslims of diverse ethnicity have no issues with acceptability of English, it being regarded culturally neutral, and of universal usage. Despite less discrimination in most religious milieus, Luganda would be on a par with English, in acceptability, because of certain ethnocentric concerns. The promotion of a language like Luganda, which is at a lesser level of de-ethnicisation, in a multi-ethnic society, could rekindle sentiments of anti-cultural domination.[56] General tendencies in attitudes towards given languages in a society may also be reflected in its different sections. Countrywide, English and Kiswahili still fare better than Luganda among Muslims, due to their 'ethno-neutrality' in Ugandan national context.

Nubi enjoys the positive attitude of its now native speakers, and that of the Muslim community, which recognised its historical significance and force as an Islamising language with educational and emblematic purposes. Its promotion is basically

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[55] Interview with Sheikh Elias Abdullah Magezi of Mbarara

[56] Ruth Mukama, "Getting Ugandans to Speak a Common Language", in *Changing Uganda*, ed. by Holger Bernt Hansen and Michael Twaddle, Ohio University Press, Fountain Press, Heinneman Kenya and James Currey, 1991, p. 343.

still a concern of the Nubian community, but Muslim groups, nationalistic historians, and researchers have now shown some favourable interest. Being a minority language, Nubi may suffer official neglect and lack of resources for linguistic development. Such lack of attention may, however, present an opportunity, in that nothing would stand in the way of actions devoted to Nubi's promotion. Sometimes a language could lose its 'neutrality' once it is associated with groups of those in power —it may then gain in prestige, or be abhorred for various reasons, ranging from narrow sectarianism to genuine nationalistic concerns. In the Uganda of the 1970s, more non-Nubis took to learning it.

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Beyond status and function, the attitudes towards a language may prove crucial to its very existence through history. Taking Islam as the pole, we have seen how such attitudes in given socio-historical contexts have a bearing on their functionality. Arabic was blessed with the early arrival with Islam, in the pre-colonial day, and now; it is international. Kiswahili, first abhorred for the Islamic link, is now loved for a certain 'ethno-neutrality' and rallying force for diverse peoples. Luganda is still "ethno-bound", although it did spread Islam. Luganda is only acceptable in smaller pockets, outside its homeland. English's contextual cultural neutrality enhances its acceptability and allows it to serve linguistic needs of various interest groups. Nubi's minority position and emblematic value are attracting attention that may benefit its development and functionality.

Conclusion

This study on Islam and language in Uganda has given us a picture of the country's Muslim community through an analysis of sociolinguistic aspects. Languages that are common within this Muslim community of Uganda have been identified and the story of their respective roles and positions were told.

Languages can be called "Islamising" because of their association

with Islam, and role in its spread. In the Ugandan context, English may meet linguistic needs of various social forces, on account of its status locally and internationally, and that is how it has ended up in Islamic employ. Arabic, Kiswahili and Nubi, born and nurtured around Islam, are both Islamic and "Islamising". Their place beyond Islam is part of the natural growth of a functional language that surpasses origins to play greater communicational roles. Arabic and Kiswahili are already there, with Nubi on the way. Luganda Islamic link is incidental and limited in scope, but it illustrates the unpredictability and dynamism of the direction of linguistic functionality of a given language.

Apart from English, the relationship between Islam and these languages in Uganda is both emblematic and functional. Within different contexts visited in the study, they can be considered linguistic identity tags that announce Muslim presence. Familiarity with the situation of these languages would be handy in the choice of orientations in their promotion for purpose of community education and social cohesion.

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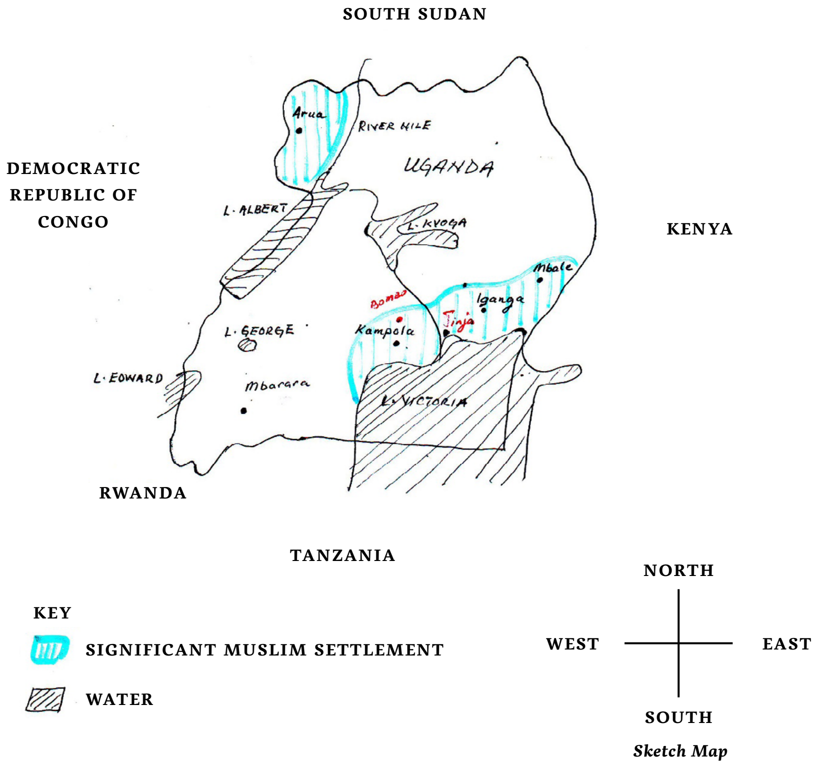
Annex-1 Uganda: *Areas with Significant Muslim Settlement*



Sketch Map