

## Editorial

Welcome to the first issue of volume two, of the Journal of Islamic studies and Arabic Language. The major themes include Islamic Studies, Sharia, and comparative studies between Arabic and Luganda on the one hand and Arabic and Lunyole on the other. The focus is on linguistics in one of the studies.

Bbaale analyses the opinions of two great Andalusian scholars; Ibn Hazm in his *Al-Muḥallā bi-l-Āthār* and Ibn Rushd in his *Bidāyat al- Mujtahid*. The study focuses on whether guardianship in marriage is a prerequisite for validity of a marriage contract or not. Whereas Ibn Hazm regards the consent of a *wali* (guardian) of the girl as necessary to offer her in marriage, Ibn Rushd does not see that as a requirement. To him, the marriage is valid whether the guardian has consented to it or not. He came to this conclusion after studying the Qur'an and hadith texts which the proponents of guardianship use as evidence. According to Ibn Rushd, a woman who has ever married before does not need guardianship or a guardian to offer her in the next marriage. On the other hand, Ibn Rushd maintains that even a girl marrying for the first time can allow a guardian to conduct her marriage that is better for her. But even if she has no greenlight from the guardian, the marriage remains valid. We note that Ibn Rushd, though a malikite, his objectivity on the issue made him incline to the hanafites in this matter. But in Uganda where most people are believed to be Shafites the issue of guardianship is still regarded as part and parcel to the validity of marriage.

Kiyingi studies aspects of similarity between Arabic and Luganda proverbs. Whereas the major area of resemblance manifests in the meaning, he points out some areas of resemblance in the vocabularies. It may be assumed in some instances that a proverb was translated from one of the languages to the other. The other area of similarity lies in what societies believed in. For instance, there are proverbs in both languages that consider seeing an owl as a bad omen. Above all, the study implies that humanity is one despite existence of various languages and different geographical locations.

Luhupa's study centers on a verbal sentence between Arabic and Lunyole. Whereas Arabic language prefers starting with a verb, in Lunyole the subject (doer) comes first. It is incorrect in the latter language to begin with a verb. In Arabic however, it is acceptable to begin with a verb. It is only the roles of the noun that changes from *fi'l* (verb) to *mubtada'*. It is therefore erroneous to translators who follow the Arabic sentence structure while translating into local languages.

Gyagenda investigates factors influencing zakāt compliance in Jinja Municipality, Uganda. He notes that Zakāt collected on income is very low in the area of study, despite the big number of salary earners in Jinja Municipality. The suppositions are that zakāt payment may be a new concept or it may be due to poor mobilization. In addition, the high *Pay as you earn* (PAYE) tax rate of 30% levied on incomes may also influence zakāt compliance. The findings revealed that business occupied Muslims are the most compliant about zakāt. The ones with higher profits have a positive attitude towards zakāt. It was also found out that zakāt attitude and profits earned by companies are some of the major factors that influence business zakāt compliance by companies and businesses. The investigator recommends the conducting of sensitization seminars and workshops. The aim is to equip Muslims with business and agricultural skills for

maximizing profits, savings and expenditure. This is expected to create more zakāt compliant Muslims. The researcher also calls for massive sensitization of Muslims vis-à-vis zakāt relevancy in transformation of the Muslim community. If these recommendations are implemented, Muslims in Jinja municipality are expected to become more zakāt compliant. This will trickle down to other areas in Uganda.

Sserubogo's study explores the history of teaching Arabic language in Uganda over various generations. He outlines the generations of teaching Arabic and the methods being used during each era. He links the eras to the then Buganda kingdom. Before colonization of Uganda by the British. The following were the eras around which his study revolved: The eras of Buganda Kabakas (Kings): Ssuuna II, Muteesa 1, the era of religious conflicts, the era of Prince Mbogo's return from exile up to the return of Sheikhs who had gone to the middle east to study Islam, and the era between 1960 and 2018. Sserubogo discusses the systems of teaching Arabic language between the traditional, the in-house, learning from a Sheikh where the teacher was himself the curriculum. He could then refer the student to a more learned Sheikh. Later on, teaching and learning was shifted to *madrassa* schools. Besides the traditional system, the investigator discusses the modern system of teaching Arabic. Here the learner passes through kindergarten, primary, lower secondary, higher secondary and university. In the findings, he points out that teaching of Arabic began in homes of Sheikhs where students worked in their gardens in return. In addition, Arabic was initially taught together with Islamic studies. However, later on, it was possible for the two to be taught separately. In his recommendations, he calls on researchers to carry out other studies related to the topic such as the biographies of people who played a vital role in teaching Arabic in Uganda. He also appeals to parents to help their children learn Arabic in order to understand Islam.

Hasan Kiyingi

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