

Hac  
080044

ABDU B. K. KASOZI

## Bibliography

- Abdallah, Ahmed, "Ambivalence of Muslim Education", *East African Journal*, February, 1965.
- Carter, Felice, "The Education of African Muslims in Uganda", *Uganda Journal*, vol. 29, issue 2, 1965.
- Chittick, Neville, "The 'Shirazi' Colonization of East Africa", *Journal of African History*, vol. 6, issue 3, 1965.
- Hornsby, George, "German Educational Achievements in East Africa", *Tanganyika Notes and Records*, vol. 62, 1964.
- Kasozi, Abdu B. K.,  
——— *The Spread of Islam in Uganda*, Nairobi, Oxford University Press, 1986.  
——— *The Life of Prince Badru Kakungulu Wasajja*, Kampala: Progressive Publishers, 1996.  
——— *The Social Origins of Violence in Uganda 1964-1985*, Kingston and Montreal, McGill-Queen's University Press, 1994.
- Lockard, K., "Religion and Political Development in Uganda", Ph.D. Thesis, University of Wisconsin-Madison, 1974.
- Mathew, Gervase, "The East African Coast until the Coming of the Portuguese", *History of East Africa*, Oxford University Press, vol. I, 1963.
- Sergeant, "Check in the Annual Reports of the Department of Education, 1935 and 1940", Uganda, 1960.
- Trimingham, J. S., *Islam in East Africa*, London, Oxford University Press, 1964.

IBRICA Journal, c.4, sy.7, 2016 Istanbul, s. 61-74.

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

D 3517



01 Aralık 2021

## Pilgrimage Practice in Bosnia During the Classical Era

Aladin Husić\*

### ABSTRACT

Connections of Bosnia with the Islamic world are present from the medieval times, but with Bosnia's fall under the Ottoman rule, they become more intensive. Bosnia along with Albania were two provinces of the Ottoman Empire where Islam has left the strongest impact. Therefore, a connection of Bosnia with the Islamic civilization was much stronger in comparison to other neighboring provinces and regions on the Balkans. In this article, we shall look into the earliest pilgrimage practices of Muslims and determine to what extent were they spread in certain cities and regions in Bosnia. This question is specifically interesting in mid-15<sup>th</sup> to the beginning of 17<sup>th</sup> century. Archive sources of Ottoman provenance are sufficient for providing answers to some basic questions like when did the pilgrimage practice begin, how often and how widespread was it in a province where Islam did not have a long tradition of its existence. Our hypothesis is that the connection was much stronger and more intensive than expected because Islam in Bosnia in the 16<sup>th</sup> century is still a relatively new appearance and because of geographical distance between Bosnia and the pilgrimage places. In light of the conversion to Islam *en masse* that occurred in Bosnia, that region distinguished itself among its immediate environs and comparatively supplied a larger number of pilgrims demonstrating in doing so a more dynamic relationship with Mecca and Medina.

\* PhD in History, Oriental Institute in Sarajevo, Bosnia and Herzegovina.