

B

Bū Saʿīd

The **Bū Saʿīd**, commonly known as Āl Bū Saʿīd, are one of the major tribes of Oman and are concentrated in the Dākhiliyya (interior) region, with significant numbers also in Ādam, Nizwā, and Manaḥ. The tribe is widespread, with subgroups also in the Bāṭina coastal region, and identifies with the Hināwī tribal confederation. Most of its members belong to the Ibāḍiyya (a distinctive Muslim denomination, neither Sunnī nor Shīʿī), although some are Sunnī. Āl Bū Saʿīd also refers to the family descended from Aḥmad b. Saʿīd Āl Bū Saʿīdī, the Ibāḍī imām of Oman (r. 1167–98/1753/4–84). The Āl Saʿīd, the present ruling family of Oman and the former ruling family of Zanzibar, are descendants of Aḥmad through one of his grandsons. Other branches of the Āl Bū Saʿīd family have long been prominent in the state administration in Oman. Members of the family, although not the tribe as a whole, adopt the honorific *sayyid* (sir, lord).

1. ORIGINS OF THE DYNASTY

In the mid-twelfth/eighteenth century, the al-Yaʿrūbī dynasty of Omani Ibāḍī

imāms descended into civil war, with Sayf b. Sulṭān II entreating assistance from the Iranian ruler Nādir Shāh (r. 1148–61/1736–48). Aḥmad b. Saʿīd, a businessman and al-Yaʿrūbī governor of Ṣuḥār on the Bāṭina coast, successfully defended Ṣuḥār against Nādir Shāh’s forces and eventually killed their commanders in about 1158–9/1745. Some eight years later, he defeated the last Yaʿrūbī imām and was elected by the Ibāḍī community to replace him as imām, even though he lacked religious credentials.

Quarrels amongst four of Aḥmad’s sons over the succession took place well before their father’s death. In the end, Aḥmad’s preferred successor, Saʿīd b. Aḥmad (r. 1198–c.1200/1783–c.1786), retained the title of imām while still residing in al-Rustāq on the Bāṭina coast, and political power fell to his son Ḥamad (r. c.1200–6/c.1786–92), who removed to Muscat (Masqaṭ) on the coast to pursue commercial opportunities. After Saʿīd b. Aḥmad, no Āl Bū Saʿīd ruler from the main line claimed leadership as imām, and the dynasty eventually assumed the title “sultan” introduced by the British. With Ḥamad’s death in 1206/1792, his brother Sulṭān (r. 1206–18/1792–1804)

seized control of Muscat and used it as a base to extend his possessions around the Arabian Sea and wage war against rivals in the Arabian Gulf. Sulṭān also increased the importance of Muscat as a commercial centre while expanding trading arrangements across the Indian Ocean. Close cooperation with British India was useful in his military campaigns and promoted commercial ties.

2. SAʿĪD B. SULṬĀN

But it was Sulṭān's son Saʿīd (r. 1806–56) who, after killing his cousin Badr b. Sayf (r. 1804–6), extended Āl Bū Saʿīd dominion the furthest (Wilkinson, 14ff.). With British help, Saʿīd countered threats from the Wahnābīs of central Arabia and the Qawāsīm of Ra's al-Khayma (in the present-day United Arab Emirates) and gradually extended his control over the coast while being acknowledged, nominally, in the interior of Oman. His power and wealth, however, derived especially from his overseas expansion, particularly in East Africa.

While he centred his attention on Zanzibar, Saʿīd b. Sulṭān also asserted his authority over Mombasa on the African mainland and the islands of Kilwa and Pate, which he did by bringing the Mazrūʿī governors (r. c.1109–1253/c.1698–1837), an Omani line originally appointed by the Yaʿrūbīs, back under his control. The trade in ivory and slaves extended the Omani presence deep into Africa. The re-export from the African hinterland of these and other commodities (including cloves) increased Zanzibar's customs revenues far higher than those of Muscat and helped to expand trade with Europeans and Americans. While not residing continuously in Zanzibar, Saʿīd spent increasing periods of time there and died at sea on his return to Zanzibar.

It is uncertain whether Saʿīd b. Sulṭān intended that his realm be divided between Oman and Zanzibar upon his death, but one son, Thuwaynī, became the Āl Bū Saʿīdī ruler in Muscat, while another son, Mājjid, assumed control in Zanzibar. The de facto separation of the Āl Bū Saʿīd realm into two ruling houses was made permanent by the Canning Award (1861), by which Britain recognised Oman and Zanzibar as separate states and undertook the annual payment of Zanzibar's agreed subsidy to Oman.

3. THE BŪ SAʿĪD IN OMAN

With the loss of the agricultural and commercial income from Zanzibar, Oman under Thuwaynī b. Saʿīd (r. 1856–66) struggled economically and was forced to contend with challenges to his rule from his brother Turkī b. Saʿīd, from the Wahnābīs, and from an Ibāḍī *nahḍa* (religious renaissance) backed by tribes from the interior. Thuwaynī was assassinated by his son Sālim (r. 1866–8), but Sālim faced the same difficulties as his father and was forced by the tribes backing the Ibāḍī revivalists to flee to Iran. ʿAzzān b. Qays, a member of a cadet Āl Bū Saʿīd line who had proclaimed himself imām, took charge in Muscat. But ʿAzzān (r. 1868–71) faced hostility from both the Wahnābīs and the British. The latter supported the ambitions of Turkī b. Saʿīd, who captured Muscat in 1871, when ʿAzzān was killed in battle.

The reign of Turkī b. Saʿīd (r. 1871–88) was troubled by family rivalries, including from the ex-ruler Sālim b. Saʿīd and another brother, and by the continued opposition of the Ibāḍī revivalists. He was able to make a brief tour inland, the last by a Āl Bū Saʿīd ruler for seventy years. Upon Turkī's death, his son Fayṣal (r. 1888–1913) succeeded him and was

forced by Britain to sign an agreement of nonalienation of territory in 1891 to prevent French inroads; he also faced a failed revivalist attack on Muscat in 1895. A new imām was elected in the interior in Fayṣal's last months.

His son Taymūr b. Fayṣal (r. 1913–31) was immediately faced with a threat posed by Ibāḍī imāmate forces, which culminated in a battle on the outskirts of Muscat in 1915, followed by the Agreement of al-Sīb in 1920, which recognised the autonomy of the interior. Taymūr abdicated when his son Saʿīd turned twenty-one and could succeed him. Saʿīd b. Taymūr (r. 1932–70) was noted for consolidating his control over his family along the coast, eliminating the country's debts, and prosecuting two wars. The first saw the end of the imāmate and the reimposition of the sultan's authority in the interior during the late 1950s. Saʿīd inherited his father's fondness for Zūfār in southern Oman, but a guerrilla rebellion emerged there in the 1960s. His Sandhurst-educated son Qābūs b. Saʿīd (r. 1970–2020), the offspring of a Zūfārī mother, overthrew him and successfully prosecuted the war while opening the country to rapid development.

4. THE BŪ SAʿĪD IN ZANZIBAR

In Zanzibar, Mājid b. Saʿīd (r. 1856–70) was constantly fending off attempts by his brother Barghash to overthrow him. The reign of Barghash b. Saʿīd (r. 1870–88), who succeeded Mājid, was notable for such innovations as the first printing press and aqueduct, his opposition to British influence, and his support for the Ibāḍī *nahḍa*. He was followed by his brother Khalīfa (r. 1888–90). Britain established a protectorate over Zanzibar during the period of ʿAlī b. Saʿīd (r. 1890–3), the last of the sons of Saʿīd b. Sulṭān.

The *nahḍa* and developments in Oman remained of deep interest to the Zanzibari branch of the family, as demonstrated by the financing by Ḥāmid b. Thuwaynī (r. 1893–6) of the Ibāḍī revivalists' 1895 attack on Muscat. Ḥāmid allied himself with a son of Barghash, Khālīd (d. 1927), who attempted to claim the rulership upon Ḥāmid's death but was thwarted by the British, who bombarded his palace. The succession passed instead to Ḥāmūd b. Muḥammad (r. 1896–1902), who abolished slavery in Zanzibar, and then to his young England-educated son ʿAlī b. Ḥāmūd (r. 1902–11), who abdicated while in Europe. The long reign of Khalīfa b. Ḥarūb (r. 1911–61) was marked by the establishment of the Executive and Legislative Councils and improvements in physical infrastructure. Ill health cut short the reign of his son ʿAbdallāh b. Khalīfa (r. 1961–2), and his son Jamshīd b. ʿAbdallāh (r. 1963–4) enjoyed one month as ruler of independent Zanzibar before a revolution forced him into exile in England.

BIBLIOGRAPHY

- Norman R. Bennett, *A history of the Arab state of Zanzibar*, London 1978; M. Reda Bhacker, *Trade and empire in Muscat and Zanzibar. The roots of British domination*, London 1992; P. J. L. Frankl, The exile of Sayyid Khalid bin Barghash Al-BuSaʿīdi, *British Journal of Middle Eastern Studies* 33/2 (2006), 161–77; Amal N. Ghazal, *Islamic reform and Arab nationalism. Expanding the crescent from the Mediterranean to the Indian Ocean (1830s–1930s)*, London 2010; Ḥāmid b. Muḥammad b. Ruzayq, *al-Faḥ al-mubīn fī sirāt al-sāda al-Būsaʿīdiyyīn*, trans. George Percy Badger, *History of the imāms and seyyids of ʿOmān. From A.D. 661–1856*, London 1871; Robert G. Landen, *Oman since 1856. Disruptive modernization in a traditional Arab society*, Princeton 1967; Ahmed Hamoud al-Maamiry, *Omani sultans in Zanzibar, 1832–1964*, New Delhi 1988; Esmond Bradley Martin, *Zanzibar. Tradition and revolution*, London 1978; Beatrice Nicolini, *The*

first sultan of Zanzibar. Scrambling for power and trade in the nineteenth-century Indian Ocean, Leiden 2004; J. E. Peterson, *Oman in the twentieth century. Political foundations of an emerging state*, London 1978; Patricia Risso, *Oman and Muscat. An early modern history*, London and New York 1986; Rudolph Said-Ruete, *The Al-Bu-Said dynasty in Arabia and East Africa*, *Journal of the Royal Central Asian Society*

16/4 (1929), 417–32; Nūr al-Dīn ʿAbdallāh b. Ḥumayd al-Sālimī, *Tuḥfat al-aʿyān bi-sīrat ahl ʿUmān*, 2 vols., Cairo 1347–50/1928–31; Abdul Sheriff and Ed Ferguson (eds.), *Zanzibar under colonial rule*, Athens OH 1991; J. C. Wilkinson, *The imamate tradition of Oman*, Cambridge 1987.

J. E. PETERSON

THE ENCYCLOPAEDIA OF ISLAM

THREE

Edited by

Kate Fleet, Gudrun Krämer, Denis Matringe,
John Nawas, and Everett Rowson

With

Roger ALLEN, Edith AMBROS, Thomas BAUER, Johann BÜSSOW,
Ruth DAVIS, Ahmed EL SHAMSY, Maribel FIERRO, Najam HAIDER, Konrad
HIRSCHLER, Nico KAPTEIN, Alexander KNYSH, Corinne LEFÈVRE, Scott
LEVI, Roman LOIMEIER, Daniela MENEGHINI, Negin NABAVI,
M'hamed OUALDI, D. Fairchild RUGGLES, Ignacio SÁNCHEZ, and
Ayman SHIHADDEH



BRILL

LEIDEN • BOSTON
2022

Library of Congress Cataloging-in-Publication Data

A C.I.P. record for this book is available from the Library of Congress.

EI3 is published under the patronage of the international union of academics.

ADVISORY BOARD

Azyumardi Azra; Peri Bearman; Farhad Daftary; Geert Jan van Gelder (Chairman); R. Stephen Humphreys; Remke Kruk; Wilferd Madelung; Barbara Metcalf; Hossein Modarressi; James Montgomery; Nasrollah Pourjavady; and Jean-Louis Triaud.

EI3 is copy edited by

Linda George, Alan H. Hartley, Brian Johnson, Alexander Khaleeli,
Kate Kingsford, Eve Lacey, and Daniel Sentance

ISSN: 1873-9830

ISBN: 978-90-04-46461-2

© Copyright 2022 by Koninklijke Brill NV, Leiden, The Netherlands.

Koninklijke Brill NV incorporates the imprints Brill, Brill Nijhoff, Brill Hotei, Brill Schöningh, Brill Fink, Brill mentis, Vandenhoeck & Ruprecht, Böhlau Verlag and V&R Unipress.

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher.

Requests for re-use and/or translations must be addressed to Koninklijke Brill NV via brill.com or copyright.com.

This book is printed on acid-free paper and produced in a sustainable manner.

LIST OF ABBREVIATIONS

A. PERIODICALS

- AI* = *Annales Islamologiques*
AIUON = *Annali dell' Istituto Universitario Orientale di Napoli*
AKM = *Abhandlungen für die Kunde des Morgenlandes*
AMEL = *Arabic and Middle Eastern Literatures*
AO = *Acta Orientalia*
AO Hung. = *Acta Orientalia (Academiae Scientiarum Hungaricae)*
ArO = *Archiv Orientální*
AS = *Asiatische Studien*
ASJ = *Arab Studies Journal*
ASP = *Arabic Sciences and Philosophy*
ASQ = *Arab Studies Quarterly*
BASOR = *Bulletin of the American Schools of Oriental Research*
BEA = *Bulletin des Études Arabes*
BEFEO = *Bulletin de l'École Française d'Extrême-Orient*
BEO = *Bulletin d'Études Orientales de l'Institut Français de Damas*
BIE = *Bulletin de l'Institut d'Égypte*
BIFAO = *Bulletin de l'Institut Français d'Archéologie Orientale du Caire*
BKI = *Bijdragen tot de Taal-, Land- en Volkenkunde*
BMGS = *Byzantine and Modern Greek Studies*
BO = *Bibliotheca Orientalis*
BrisMES = *British Journal of Middle Eastern Studies*
BSOAS = *Bulletin of the School of Oriental and African Studies*
BZ = *Byzantinische Zeitschrift*
CAJ = *Central Asiatic Journal*
DOP = *Dumbarton Oaks Papers*
EW = *East and West*
IBLA = *Revue de l'Institut des Belles Lettres Arabes, Tunis*
IC = *Islamic Culture*
IHQ = *Indian Historical Quarterly*
IJAHS = *International Journal of African Historical Studies*
IJMES = *International Journal of Middle East Studies*

- ILS* = *Islamic Law and Society*
IOS = *Israel Oriental Studies*
IQ = *The Islamic Quarterly*
JA = *Journal Asiatique*
J AIS = *Journal of Arabic and Islamic Studies*
JAL = *Journal of Arabic Literature*
JAOS = *Journal of the American Oriental Society*
JARCE = *Journal of the American Research Center in Egypt*
JAS = *Journal of Asian Studies*
JESHO = *Journal of the Economic and Social History of the Orient*
JIS = *Journal of Islamic Studies*
JMBRAS = *Journal of the Malaysian Branch of the Royal Asiatic Society*
JNES = *Journal of Near Eastern Studies*
JOS = *Journal of Ottoman Studies*
JQR = *Jewish Quarterly Review*
JRAS = *Journal of the Royal Asiatic Society*
JSAI = *Jerusalem Studies in Arabic and Islam*
JSEAH = *Journal of Southeast Asian History*
JSS = *Journal of Semitic Studies*
MEA = *Middle Eastern Affairs*
MEJ = *Middle East Journal*
MEL = *Middle Eastern Literatures*
MES = *Middle East Studies*
MFOB = *Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth*
MIDEO = *Mélanges de l'Institut Dominicain d'Études Orientales du Caire*
MME = *Manuscripts of the Middle East*
MMIA = *Majallat al-Majma' al-'Ilmi al-'Arabi, Damascus*
MO = *Le Monde Oriental*
MOG = *Mitteilungen zur Osmanischen Geschichte*
MSR = *Mamluk Studies Review*
MW = *The Muslim World*
OC = *Oriens Christianus*
OLZ = *Orientalistische Literaturzeitung*
OM = *Oriente Moderno*
QSA = *Quaderni di Studi Arabi*
REI = *Revue des Études Islamiques*
REJ = *Revue des Études Juives*
REMMM = *Revue des Mondes Musulmans et de la Méditerranée*
RHR = *Revue de l'Histoire des Religions*
RIMA = *Revue de l'Institut des Manuscrits Arabes*
RMM = *Revue du Monde Musulman*
RO = *Rocznik Orientalistyczny*
ROC = *Revue de l'Orient Chrétien*
RSO = *Rivista degli Studi Orientali*
SI = *Studia Islamica (France)*
SIk = *Studia Islamika (Indonesia)*
SIR = *Studia Iranica*

TBG = *Tijdschrift voor Indische Taal-, Land- en Volkenkunde* (of the Bataviaasch Genootschap van Kunsten en Wetenschappen)
 VKI = *Verhandelingen van het Koninklijk Instituut voor Taal-, Land en Volkenkunde*
 WI = *Die Welt des Islams*
 WO = *Welt des Orients*
 WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*
 ZAL = *Zeitschrift für Arabische Linguistik*
 ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*
 ZGAIW = *Zeitschrift für Geschichte der Arabisch-Islamischen Wissenschaften*
 ZS = *Zeitschrift für Semitistik*

B. OTHER

ANRW = *Aufstieg und Niedergang der Römischen Welt*
 BGA = *Bibliotheca Geographorum Arabicorum*
 BNF = Bibliothèque nationale de France
 CERMOOC = Centre d'Études et de Recherches sur le Moyen-Orient Contemporain
 CHAL = *Cambridge History of Arabic Literature*
 CHE = *Cambridge History of Egypt*
 CHIn = *Cambridge History of India*
 CHIr = *Cambridge History of Iran*
 Dozy = R. Dozy, *Supplément aux dictionnaires arabes*, Leiden 1881 (repr. Leiden and Paris 1927)
 EAL = *Encyclopedia of Arabic Literature*
 EI1 = *Encyclopaedia of Islam*, 1st ed., Leiden 1913–38
 EI2 = *Encyclopaedia of Islam*, 2nd ed., Leiden 1954–2004
 EI3 = *Encyclopaedia of Islam Three*, Leiden 2007–
 EIr = *Encyclopaedia Iranica*
 EJI = *Encyclopaedia Judaica*, 1st ed., Jerusalem [New York 1971–92]
 EQ = *Encyclopaedia of the Qurʾān*
 ERE = *Encyclopaedia of Religion and Ethics*
 GAL = C. Brockelmann, *Geschichte der Arabischen Litteratur*, 2nd ed., Leiden 1943–49
 GALS = C. Brockelmann, *Geschichte der Arabischen Litteratur, Supplementbände I–III*, Leiden 1937–42
 GAP = *Grundriss der Arabischen Philologie*, Wiesbaden 1982–
 GAS = F. Sezgin, *Geschichte des Arabischen Schrifttums*, Leiden 1967–
 GMS = *Gibb Memorial Series*
 GOW = F. Babinger, *Die Geschichtsschreiber der Osmanen und ihre Werke*, Leipzig 1927
 HO = *Handbuch der Orientalistik*
 İA = *İslâm Ansiklopedisi*
 IFAO = Institut Français d'Archeologie Orientale
 JE = *Jewish Encyclopaedia*
 Lane = E. W. Lane, *Arabic-English Lexicon*
 RCEA = *Répertoire Chronologique d'Épigraphie Arabe*
 TAVO = *Tübinger Atlas des Vorderen Orients*
 TDVİA = *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*
 UEAI = Union Européenne des Arabisants et Islamisants
 van Ess, TG = J. van Ess, *Theologie und Gesellschaft*
 WKAS = *Wörterbuch der Klassischen Arabischen Sprache*, Wiesbaden 1957–