

strations encouraged by the leaders of the Ṣūfī brotherhoods. He also tackled with equal confidence such varied subjects as morphology, syntax, rhetoric, astronomy, cosmography, mathematics and economics. Through his writings, al-Mādjīdjawī aims to present the image of an 'ālim of encyclopaedic learning. To this end, he introduces into his texts numerous and lengthy quotations not only from the Qur'ān and from *hadīth*, but also from the works of jurists, philosophers, historians, poets and even of obscure writers. Faithful in this respect to scholastic method, he demands from the ancient scholars more than simple references or entertaining curiosities. His borrowings have a relevance that goes beyond words and forms; he is indebted to the Arabo-Islamic tradition which provides him with the models for life and thought, and he takes it upon himself to convey this tradition in its entirety to his contemporaries.

The corpus of al-Mādjīdjawī's work comprises eighteen titles, of which the list is as follows: 1. *Irshād al-muta'allimīn*, Cairo n.d.; 2. *Naṣīhat al-murīdīn*, Tunis n.d.; 3. *Sharḥ Shawāhid Ibn Hishām*, Constantine n.d.; 4. *Sharḥ manzūmat Ibn Ghāzī fi 'l-tawḳīt*, Constantine n.d.; 5. *Sharḥ al-Mādjīdjawī 'alā manzūmat Muḥammad al-Mādjīrād (sic) al-Slāwī*, Constantine 1878; 6. *Sharḥ al-Lāmiyya al-mudjradīyya fi 'l-djummal*, 'Annāba 1894; 7. *Sharḥ ḥaṣīdat Muḥammad al-Manzilī al-Tūnisi*, Algiers n.d.; 8. *Nuzhat al-tarf fi 'l-ma'ānī wa 'l-ṣarf*, Algiers n.d.; 9. *Kitāb al-ifāda li-man yaṭlub al-istifāda*, Algiers 1901; 10. *al-Farīda al-saniyya fi 'l-a'māl al-djībiyya*, Algiers 1903; 11. *al-Mirṣād fi masā'il al-ikhtisād*, in collaboration with 'Umar Brihmāt, Algiers 1904; 12. *al-Ikhtisād al-siyāsī*, Algiers n.d.; 13. *Sharḥ al-djumal al-naḥwiyya*, Algiers n.d.; 14. *al-Durar al-naḥwiyya 'alā 'l-manzūmat al-shabrāwiyya*, Algiers 19(?) ; 15. *Risāla fi masā'il al-kasb wa 'l-ikhtiyār*, Algiers n.d.; 16. *Tuḥfat al-akḥyār fi 'l-djibr wa 'l-ikhtiyār*, Algiers n.d.; 17. *al-Kawā'id al-kalāmiyya*, Algiers 1910; 18. *al-Luma' 'alā nazm al-bida'*, Algiers 1912.

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MĀDJID B. SA'ID, Sultan of Zanzibar, 1856-70, was born ca. 1835, the sixth of his father's twenty-seven known sons, and of an Ethiopian mother. He married a kinswoman, Aṣḥa, and had one child only, *Khāmura*.

When his father, Sayyid Sa'īd, left Zanzibar for Maskat for the last time on 16 April 1854, he had appointed his second son, *Khālid*, as governor and successor in the event of his death. *Khālid* died in

November 1854, and shortly afterwards orders came from Maskat appointing Mādjīd in his stead, thereby passing over three older brothers, *Thuwaynī* (later Sultān of 'Umān), Muḥammad (Governor of Sumayl), and Turkī (also later Sultān of 'Umān). At this time Mādjīd was about twenty-one years old, and from childhood had suffered from a mild form of epilepsy, which at times handicapped him as *sultān*. Shortly after his appointment as governor, he was approached to denounce his father's treaties and edicts against the slave trade, but firmly declined. His sister *Salma* says that during his regency he "contrived to gain the goodwill of all by his kind and gentle manners". At the beginning of his reign, the real power behind the throne was the British consul, Atkins Hamerton, and his death in July 1857 was a severe blow to Mādjīd. Fearing assassination, he took refuge on one of his warships, returning to the palace only after the arrival of Hamerton's successor, Rigby, on 28 July 1858. Very shortly after, Sa'īd's third son, *Thuwaynī*, who had been designated *sultān* in 'Umān by his father, attempted to gain control of his father's African dominions by sending an armed expedition. It was turned back at sea by a British man-of-war. Next, a plot was uncovered to dethrone Mādjīd and to replace him by his brother, *Barghash*. In October 1859 Mādjīd ordered him to leave Zanzibar for Maskat; but, after being placed under house arrest, he managed to escape to a country palace known as Marseilles, where armed slaves and Arabs of the al-*Harthī* tribe rallied to his support. Mādjīd then invoked the assistance of the British Navy. The palace was bombarded, and *Barghash* fled back to Zanzibar, whence he was deported to Bombay.

In Maskat, *Thuwaynī* still insisted that his father's eastern African possessions were part of his heritage. He was able with justice to claim that for many years the government of 'Umān had been sustained by revenues collected from Zanzibar. Mādjīd therefore agreed to an annual payment to *Thuwaynī* of 40,000 Maria Theresa thalers *ex gratia*, but *Thuwaynī* construed this as tribute. After *Thuwaynī*'s abortive expedition of 1858, Mādjīd discontinued payment, denying any question of tribute. Eventually the dispute was submitted to the arbitration of Lord Canning, Viceroy of India. His award stated that Mādjīd should be recognised as lawful successor to his father's African possessions; and that the ruler of Zanzibar should pay to the ruler of 'Umān an annual subsidy of 40,000 Maria Theresa thalers. He further stipulated that this payment should not in any way be construed to imply the dependence of Zanzibar upon 'Umān. The settlement and the independence of the two sovereigns was recognised by an Anglo-French Declaration on 13 March 1862. Mādjīd paid the annual subsidy until 1866, when *Thuwaynī* was murdered by his son *Sālim*, declining thereafter to pay the subsidy to a parricide. For two years Mādjīd remitted the annual payment to Bombay under protest, but this he refused to do after *Sālim*'s deposition by his kinsman 'Azzan in 1868.

Weak and procrastinating, Mādjīd was greatly under the influence of a certain Sulaymān b. 'Alī, one of his ministers whom Mādjīd's sister *Salma* describes as a dandy and a libertine. Rigby and his successors had great difficulty in persuading Mādjīd to control the so-called "northern" Arabs, Arabs from the small principalities of the Gulf, who were determined to evade the treaties against the slave trade. A trade treaty was signed with the Hausa towns in 1859, and German trade was soon second