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the encampment post-dates the eviction of the Portuguese from Julfar in 1633. By the middle of the century the Portuguese had been obliged to withdraw from Muscat, their last stronghold in Oman, and their supremacy in the Indian Ocean and the Gulf was at an end.

1. B de Cardi, Trucial Oman in the 16th and 17th centuries, Antiquity, 44 (December 1970), pp.288-295.
2. P Barretto de Resende, Livro do Estado da India Oriental (1646).

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THE FIRST SA'UDI DYNASTY AND 'OMAN, 1795-1818

M.Morsy Abdullah

In the year 1740, the reformer Sheikh Mohammed ibn Abdulwahab started his ministry and propagated his teachings of Unitarianism at 'Uyayna in Najd. The First Sa'udi dynasty began in 1745 when Sheikh Mohammed ibn Abdulwahab fled, because of religious persecution, to Dar'iyya where he found protection with its chief Mohammed ibn Sa'ud whom he proclaimed Imam of the Moslems. It took the new dynasty up until 1779 to conquer most of the towns of Najd, and between 1793-1796 the Sa'udi put an end to the power of the Chiefs of the Bani Khalid tribe in Al-Hasa. These events paved the way for the inevitable confrontation between the Sa'udis and 'Oman.

We are going to treat the relations between the First Sa'udi dynasty and 'Oman in these five points.

1. Early Sa'udi Expeditions
2. 'Oman at the end of the 19th Century
3. The Sa'udis and 'Oman between 1800-1818
4. British and Sa'udi activities in 'Oman
5. The attitude of 'Oman towards the Sa'udis

1. Early Sa‘udi Expeditions

The ‘Omani historian of the ruling family of Al Bu Sa‘id, Hamīd ibn Mohammed ibn Razīq, in his manuscript, Al Fath Al-Mubin al-Mubarhin Sirat al-Sada Al-Bu Sa‘idiyyin, tells us that Salim ibn Bilal al-Hirīq, the Sa‘udi Leader, came to Buraimi oasis in 1800 commanding a force and bringing a letter to the ruler of Muscat. But the Lam‘ al-Sahihāb fi Sirat al-Sheikh M ibn Abdulwahab manuscript, written in 1817, whose writer has remained unknown, provides us with more details regarding the Sa‘udi raids in ‘Oman before 1800. We read that whilst Ibrahim ibn ‘Ufaisan was raiding Qatar in 1795, the Iman Abdul Aziz ordered Motlaq al-Mutairy to raid ‘Oman and push further along the coast of ‘Oman to al-Sīr which lies south of Ras al-Khaima. There he found the tomb of Sheikh Hassan, the venerated religious teacher of the Qawasim. Motlaq objected to this tomb and asked the Qawasim to demolish it, but the Qawasim refused and Sheikh Rashid ibn Mutter, the father of the chief of the Qawasim, himself led the fight but was compelled to flee to the port of Linga on the Persian shore. This expedition was succeeded by another led by Ibrahim ibn ‘Ufaisan. At the beginning of 1799, Motlaq came again to the coast of ‘Oman and laid siege to Ras al-Khaima. Finally, Sheikh Saqr ibn Rashid, the paramount Sheikh of the Qawasim, concluded a treaty with Motlaq in which the Qawasim pledged themselves to be faithful to the principles of Unitarianism and to be allies of Al-Sa‘ud. The Tenaij, the inhabitants of Rams, and the Khawatir, the inhabitants of Zaab island, were the first people in ‘Oman to embrace Wahhabism, so that the Sa‘udis honoured them and granted them many privileges. Sheikh Rashid ibn Mutter died in 1801, in exile, and his death facilitated the conversion of the Qawasim on the Persian shore to Wahhabism.

2. ‘Oman at the end of the 19th Century

To be able to pursue ‘Oman's attitude towards the Sa‘udi expeditions, we have to study the political and religious state of affairs existing in ‘Oman during that period. At the end of the Ya'rba dynasty, in 1718, there was an internal war in ‘Oman that lasted 10 years, led by the chiefs Mohammed ibn Nasir al-Ghafiri and Khalaf ibn Mubarak al-Hinawi. The ‘Omani tribes took part in that conflict and were divided into two groups, the Hinawi and the Ghafiri. A detailed study of the main ‘Omani tribes reveals that Hinawi group includes 9 Adnani tribes out of 23, and the Ghafiri group includes 13 out of 32. It seems to me

that this division was made along political lines rather than along lines of tribal blood relationship. At the times of the Sa'udi expeditions into 'Oman, Al Bu Sa'id, the rulers of Muscat, the chiefs of the al-Hirth tribe in inner 'Oman and the Al Bu Falah rulers of Abu Dhabi were the main three Hinawi leaders in 'Oman. On the other side, the chiefs of the Qawasim in Ras al-Khaima, the chiefs of the Na'im tribe in Buraimi oasis, the chiefs of the Jibur tribe in Wadi Samail and the chiefs of the Bani Bu Ali tribe in Jibur tribe in Ja'lan represented the leaders of the Ghafiri party.

The Sa'udis had to face in 'Oman the Rulers of the Sultanate of Muscat who governed the main provinces 'Oman and other two small Emirates on the Coast, the Qawasim Emirate in Ras Al-Khaima and the Al Bu Falah Emirate in Abu Dhabi.

As Ahmed ibn Sa'id had become the national hero because of his expulsion of the Persians from 'Oman, the religious scholars met in Rustaq in 1741 and proclaimed him Imam. But during his long rule which lasted up to 1783, he could not govern the Qawasim land and they defeated him in many battles. Imam Sa'id ibn Ahmed and his son Seyyed Hamad succeeded Imam Ahmed between 1783-1792 and Hamad resided at Muscat in 1789 and took it as his capital. Seyyed Sultan ibn Ahmed, a daring adventurer, occupied Muscat after Hamad's death and governed the Sultanate until 1804. Then Seyyed Bedr ibn Seif usurped power between 1804-1807 and was succeeded by Seyyed Sa'id ibn Sultan, who ruled the Sultanate until 1856. The Sultanate of Muscat represents the main grouping of the Ibadhi Sect in 'Oman.

The name of the Qawasim today symbolises the ruling family in Sharja and Ras al-Khaima, but in the past it meant the confederation of tribes consisting of Al 'Ali of Umm al-Qeiwein, Al Bu Khraiban part of the Na'im tribe residing in 'Ajman and the Bani Qitab tribe. All were governed by the Qawasim family. The Qawasim were Ghafiri in politics and Sunni in religion. The Qawasim were famous as a naval power, with a fleet which included 63 ships and about 813 middle sized and small vessels and which could send into battle 19,000 fighting seamen.

The Bani Yas consists of a confederation of 15 tribes headed by the Al Bu Falah family. They began their history in the Liwa oasis which extends over an area 100 km.long and includes 52 villages. The Lam'al Shihab manuscript tells us that the Manasir and Awamir tribes constitute parts of the Bani Yas confederation.

In 1761 the Bani Yas found water on Abu Dhabi island and some people settled there and built houses. The Bani Yas then began their maritime activities and their pearl fishing industry. Sheikh Shakhboot ibn Dyab, who ruled between 1793-1816, transferred his seat of government to Abu Dhabi. He was succeeded by his son Mohammed who governed until 1818 and then by his son Tahnoon up to 1833.

The inhabitants of the highlands and eastern coast of 'Oman constitute the main Ibadhi block, whilst the inhabitants of the north coast in the Qawasim and Abu Dhabi Emirates and in the south in the Ja'lan area, the Bani Bu 'Ali tribe, represent those who had embraced the Sunni sect. The Ibadhi is a section of the Khawarij party who repudiated the Calif 'Ali's acceptance of arbitration with Mu'awiya. The Ibadhi were the most tolerant and moderate group of the Khawaruj party and the nearest to the Sunni sect. They called themselves Orthodox Moslems who were following the right path. They disapproved of the extremist Azariqa who believed it right to kill those whose opinions differed from theirs.

3. The Sa'udis and 'Oman between 1800-1818

The strategically situated Buraimi oasis, inhabited and surrounded by Ghafiri and Sunni tribes independent of Al Bu Sa'id, was the main Sa'udi base in 'Oman. As the Sultanate of Muscat and its allies resisted Sa'udi influence, Sa'udi raids into 'Oman continued with severity between 1800-1818. The historian, 'Abdullah Saleh Al-Mutawwa', a Wahhabi from Sharja who wrote the arabic manuscript, 'Uqud al Joman Fi Sirat Ahl Sa'ud Fi 'Oman in 1953, opposed Sultan ibn Ahmed's attempts to invade Bahrain in 1799, 1801 and 1802 and interprets them in a novel way as planned attacks against the Sa'udis in al-Hasa to relieve the pressure of Sa'udi expeditions into 'Oman. Sultan ibn Ahmed performed the pilgrimage in 1803 seeking co-operation with Sherif Ghalib ibn Mesaid, so agitating Imam 'Abdul 'Aziz into ordering his commander Salim ibn Bilal al-Hariq in Buraimi to attack the territory of the Sultanate of Muscat. In a battle near Sweiq, the Sheikh of Al Wahiba, the strong Ibadhi and Hinawi tribe, was defeated and killed. Sultan ibn Ahmed found it necessary and prudent to call the 'Omani chiefs for a general meeting to discuss the Sa'udi menace. The meeting ended in a unanimous resolution to continue resistance. Sultan left for Basra to ask for aid from the Pasha of Baghdad and on his way back was attacked and killed by some Wahhabi Qawasim and 'Utub who were waiting in ambush for him at sea. After Sultan's murder, Seyyed

Badr ibn Seif, who had fled to Dar‘iyya after an unsuccessful attempt to seize Muscat during Sultan's absence in Mecca, attacked Muscat with a Wahhabi land and sea force and occupied it. He concluded a treaty with the Sa‘udis which gave them the right to encamp a Sa‘udi force at Burka, and to send Najdi judges to Muscat and Sheikh Hameid ibn Rashid, the Wahhabi chief of ‘Ajman, to be his constant companion. The fort of Semail was granted to Al-Sa‘ud by Sheikh M ibn Nasir al-Jabri, who was an Ibadhi Ghafiri leader, and the Qawasim occupied Khor Fakkan port and expelled from Shinas Sheikh Mohammed ibn Mutter, chief of the Sharqiyyin Hinawi tribe. Then in a well conceived and bold plot, Sa‘id ibn Sultan stabbed his cousin Badr ibn Seif and imprisoned Sheikh M ibn Naser al-Jabri. This killing was applauded by all the chiefs of ‘Oman who found in Sa‘ud ibn Sultan a new leader to replace his father Sultan ibn Ahmed. But Sa‘id could not regain Khor Fakkan and his uncle Qais fell in the battle. Nevertheless, Sultan ibn Saqr, paramount Sheikh of the Qawasim, felt that his authority over his people had been transferred to Sa‘udi commanders, so that, although he was victorious in his battle at Khor Fakkan, he tried to bring about a reconciliation with Sa‘id ibn Sultan. This attempt at reconciliation was brought to the notice of the Sa‘udis by the Khawatir and Teneij tribes of the Qawasim dependents, who were extremist Wahhabi. Thereupon Sultan ibn Saqr was summoned to Dar‘iyya, where he was kept under surveillance. Between 1809-1811 Motlaq al-Mutairi commanded such serious expeditions in ‘Oman that Sa‘id ibn Sultan asked for aid from Persia. Meanwhile, the Bani Bu ‘Ali tribe embraced Wahhabism and Motlaq went to Jālan to help this tribe against their traditional Hinawi Ibadhi enemy, the Bani Bu Hassan tribe. Moreover, Motlaq prepared a big force to attack Muscat and Sa‘id ibn Sultan, in the tradition of Arab bravery, went alone to the Sa‘udi camp and purchased the security of his country with a large sum of money.

Finally, Mohammed ‘Ali's operations in Hijaz had a great effect in relieving the Sa‘udi weight in ‘Oman. In 1813, the Bani Yas tribe was courageous enough to kill M ibn Ghardaqa the new Sa‘udi leader, and Motlaq al-Mutariri was summoned to ‘Oman to regain Sa‘udi power. Motlaq penetrated too far into inner ‘Oman and the warriors of the Hajeriyyin, Hinawi Ibadhi tribe, surrounded and killed him. In 1814, Sheikh Sultan ibn Saqr al-Qasimi succeeded in escaping from Dar‘iyya and came to Muscat by sea via Yemem. Sa‘id ibn Sultan, ruler of Muscat, co-operating with Sheikh Shakhboot ibn Dyab, ruler of Abu Dhabi, succeeded in establishing Sheikh Saqr al-Qasimi in 1814 at Sharja. As the

winds changed against the Sa'udis in Arabia, many of Ibadhi Ghafiri chiefs, such as Sheikh M ibn Naser al Jabri, changed their allegiance from the Sa'udis to the ruler of Muscat. It is reported in Ibn Raziq's manuscript that the Sa'udi commander in Buraimi, Battal al-Mutairi, yielded in 1818 to Sheikh M. ibn Naser al-Jabri who led the 'Omani forces of Sa'id ibn Sultan.

4. British and Sa'udi activities in 'Oman

As a result of Napoleon's invasion of Egypt, the Bombay Government concluded a treaty of friendship with the ruler of Muscat in 1799 and renewed it in 1800. This friendship with the Sultanate of Muscat had a great effect on the relations between the British on the one side and the Sa'udis and their allies the Qawasim, the enemies of the Sultanate of Muscat, on the other. Dr. Maurzi, the Italian physician serving with the army of the ruler of Muscat, informs us that Motlaq al-Mutairi's conditions in his uncompleted treaty in 1809 with Col. Lionel Smith in Shinas was that on the one hand the Wahhabis would stop attacking British ships, and on the other that the Bombay Government would refrain from assisting Sa'id ibn Sultan, ruler of Muscat.

The Wahhabi Qawasim's attacks on British ships, which had taken place in 1804, 1808, 1812, 1816 and 1818, constituted an indirect confrontation between the Sa'udis and the British in the Gulf.

In June 1805, the Bombay Government launched an expedition against the Qawasim in Qishm island in co-operation with Seyyed Bard ibn Seif, the ruler of Muscat. This expedition ended with the signature of a treaty between Sheikh Sultan ibn Saqr al Qasimi and the East India Company on 6th February 1806. In September 1809, the Bombay Government sent another expedition commanded by Col. Lionel Smith, to the ports of Ras al-Khaima, Linga, Sharja, Rams, Luft and Shinas. When Ibrahim Pasha, son of Mohammed 'Ali ruined the Sa'udi capital in 1818, the Government of India sent the big naval expedition under General Grant Keir in October 1819, destroyed the Qawasim's naval power and brought about the general treaty with the Sheikhs of the coast of 'Oman of January 1820. That big expedition was followed by two expeditions against the Wahhabi tribe of Bani Bu 'Ali in Ja'lan. The first, which ended in disaster, in October 1820, and the second in January 1821, to avenge the defeat of the first one.

Political circles in Bombay were convinced that the Sa'udis had

incited the Qawasim's piratical attacks on British ships. Despite this the British in India were very cautious and cordial towards the Sa'udis in Arabia because they were aware in London and India of their great need for the security of the desert mail route between Aleppo and Basra, which was at the mercy of the Wahhabi tribes. Mr. Manesty, the East India Company agent in Basra, sent Mr. Reinaud in 1793 to Dar'iyya to strengthen British relations with the Wahhabis. In 1801, Manesty gave presents valued at 16,000 rupees to the chiefs of desert tribes. Harford Jones, his deputy, mentioned that he used to send presents to Imam Abdul 'Aziz in Dar'iyya continually during his stay in the Agency of Basra. The reports of the Bombay Government, which was in direct conflict with the Qawasim, and British contemporary writings describe the Qawasim's activities as piracy. This description seems to have left its stamp on the writings of historians ever since. But the Arab manuscript Lam' al Shihab and a letter written by a Somali Wahhabi scholar to Sheikh Sultan ibn Saqr, which is still today in the archives of the present ruler of Sharja, make it quite clear that the Sa'udis and their followers in and outside Arabia considered the Qawasim attacks on the sea as part of a holy war.

5. The 'Omani attitudes towards the Sa'udis

The Sa'udi expeditions into 'Oman, besides extending the temporal influence of Al Sa'ud in Arabia, brought with them the spiritual zeal of Unitarianism. So, to understand well 'Oman's stand we must make a detailed analysis of the subjects. The eminent Ibadhi religious scholar, Naser ibn Abi Nabhan, contemporary to the Sa'udi expeditions, tells us that the Ibadhis took the Wahhabis for Azariqa because of their extremities and none of them changed their religion to embrace Wahhabism. We have mentioned the resistance of the Ibadhi tribes, led by Sultan ibn Ahmed and his son Sa'id ibn Sultan. All the chiefs of the eminent Ibadhi tribes applauded Sa'id's assassination of his cousin Badr ibn Seif, who allied himself with the Sa'udis, and the Hajariyyin tribe in al Sharqiyya area killed the great Sa'udi commander Motlaq al-Mutairy.

Further, the second force of resistance against Sa'udis in 'Oman was the Hinawi tribes. The Hinawi tribes, even the Shihuh and the Sharqiyyin tribes who were dependents of the Qawasim, remained loyal to their Sunni sect as Maliki or Shafis. The role played by Bani Yas and their Chiefs of Al Bu Falah in resisting the Sa'udi expeditions whenever possible brought them to the

fore-front of the Hinawi tribes on the Coast of 'Oman. The Dhawahir who are Hinawi and share with the Na'im the villages of Buraimi oasis, allied themselves after 1818 with Al Bu Falah and then became their dependents, so extending the influence of Al Bu Falah during the 19th century into their villages in Buraimi oasis.

In fact, the main assistance the Sa'udis received in 'Oman was from the Ghafiri tribes. Whilst the Ghafiri Ibadhi chiefs' assistance was caused by temporary political resentment of the ruler of Muscat, the Ghafiri Sunni, represented by the Qawasim confederation and the Bani Bu 'Ali confederation remained faithful to the Sa'udis. The Qawasim and Bani Bu 'Ali, even after the fall of Dar'iyya, kept up resistance in 'Oman, which caused the British to send three big expeditions, one to Ras al-Khaima in 1819 and two others to Bani Bu 'Ali in 1820 and 1821.

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RECENT COIN FINDS IN THE ARABIAN PENINSULA

N. M. Lowick

Until modern times coinage has not played an essential role in Arabia's economy, for the Bedouin has always been content with the system of barter, while in the settled fringe areas the requirements of currency have been met in general by coin imported from neighbouring lands. Only the Yemen may be said to have a virtually unbroken tradition of coinage stretching back to Sabaean times.

These remarks sufficiently explain the nature of the coin finds in Arabia, which are distributed round the periphery of the peninsula with a marked concentration in the Yemen. They may conveniently be classified under the following headings:

Failaka (off Kuwait)

Danish excavations here in 1960 brought to light a group of 13