

THE POLITICAL INFLUENCE OF THE OTTOMAN STATE THE POLITICAL INFLUENCE OF THE OTTOMAN STATE IN THE FORMATION OF THE FIRST PERIOD OF WAHHABISM (1744-1818AD)

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Abstract. *After the defeat of the Mamluk government, the Hejaz came under the control of the Ottoman government, and the Arabian Peninsula was important to the Ottoman government from several perspectives, including the spiritual status of Mecca and Medina as the holy cities of Muslims, the holding of the annual Hajj ceremony, and in some periods, it was important in terms of maritime trade. The Ottoman government, continuing its control over the Arabian Peninsula, established the province of Najd and appointed a governor on its behalf. The Ottoman government did not pay serious attention to the socio-political and economic development of the Arabian Peninsula. This lack of attention created serious challenges for that government. Among them, we can mention the emergence and strengthening of Wahhabism in that region. There are several main reasons for the formation of this movement, but since this region was under the rule of the Ottoman government, the mutual influence of Wahhabism and the Ottoman government cannot be ignored, especially if we observe the emergence of this movement within the time frame of the decline and weakness of the Ottoman government. Factors such as not dealing with the founders of this movement in a timely manner, not knowing enough about Wahhabism and its goals, being careful about the relationship between European countries and local rulers, and other issues can be considered. The first period of the formation of Wahhabism began with the treaty of Muhammad bin Abdul Wahhab in 1160AH and ended in 1235AH with the suppression of the House of Saud by Muhammad Ali Pasha. During this period, the Wahhabis were able to expand their power throughout the Arabian Peninsula, and despite the Ottoman government's insistence on confronting them, the nobles of Mecca, the governors of Baghdad and the Levant were also unable to prevent the Wahhabis from moving. Issues such as the weakness and decline of the Ottoman government, the lack of attention to the development of the Arabian Peninsula, the lack of real knowledge of the Wahhabism movement, and the delay in suppressing them in a timely manner created a suitable environment for the formation and growth of Wahhabism.*

Keywords: *State, Ottoman, Wahhabism, Al Saud, Hejaz, Najd.*

Introduction

In tracing the roots of historical events, it is important to pay attention to the historical, social and political contexts, in other words, to consider its temporal and spatial conditions. The study of how the Wahhabi sect was formed and developed, and ultimately became a school and political system in the Middle East, must be explored in the midst of important events of the 18th and 19th centuries.

In these two centuries, the density of events that took place in the political, economic, social and religious dimensions makes addressing this issue particularly difficult. However, what is clear is that the formation of this sect and its rise to power coincided with the period of decline of the powerful and extensive Ottoman Empire. The main question of this research is what effect did the Ottoman state and its political conditions have on the formation of the Wahhabi sect? In response to this issue, the events and incidents related to the formation of the Wahhabi sect have been examined and explored from a political and historical perspective using the descriptive-analytical method, and entering into their doctrinal discussions has been avoided to some extent.

Therefore, it can be assumed that the political situation of the Ottoman state at that time was not without influence on the process of formation of the Wahhabi sect. For this reason, we must consider other factors and address them more or less. The importance of these factors is that there is a close connection between them and the formation of the Wahhabi sect and the Ottoman Empire in the period of decline. Among these factors are 1- The position and status of the Arabian Peninsula as the homeland of Islam on the one hand and its increasing geographical position in the 18th and 19th centuries in maritime trade - 2- The influence of religion and religion in governance and the creation of political systems - 3- The efforts of European countries to confront the Ottoman Empire and its weakness, decline and collapse - 4- The position of religious scholars and religious leaders among the masses of the people and the creation of tendencies opposing the Ottoman state. The common point of all these factors and their connection is the confrontation with the Ottoman Empire and its weakening, and ultimately the achievement and domination of Islamic lands. From another perspective, it can be said that the Wahhabi movement has gathered all these factors in itself, in such a way that by being located in the Arabian Peninsula and dominating Mecca and Medina, it threatened the spiritual position of the Ottoman sultans as the servants of the Two Holy Mosques and the proponents of the Islamic state. Wahhabi, as a religious movement, was able to align the Bedouin masses and tribes of Najd and Hejaz with it and benefit from their capabilities in line with its goals, especially since it was located in the center of the emergence of Islam and by dominating the holy cities of Mecca and Medina, it could question the legitimacy of the Ottoman sultans as the servants of the Two Holy Mosques. The leadership of the Wahhabi movement is also taken over by religious proponents, and their slogan is the revival of the lost Islamic Sharia. This movement, in its growth path, came into confrontation with the Ottoman Empire. This confrontation appeared in the political dimension in the form of non-acceptance of the Ottoman Empire's sovereignty and in the religious dimension with an emphasis on the necessity of reviving the religion of Islam and the illegitimacy of the Ottoman sultans. Ultimately, it led to military confrontation and conflict with expeditionary forces under Ottoman rule and invasion of various regions in Iraq, Syria, and the tribes of Najd and Hejaz.

Background

According to the main title, the scope of this research will be divided into two parts: the first part is the Ottoman state and the second part is the Wahhabi sect. To understand the history of the Ottoman Empire, numerous books have been written so far, including the six-volume book Ottoman History by the deceased Uzun Charsili (1975AD). This work has been translated into Persian by Iraj Nobakht. In this work, the history of the Ottoman Empire from its inception to the late 18th century is examined and is the most accurate and complete history that has been written on this subject so far. Only a comprehensive, documented, and academic work can fill such a gap.

The author's personality and scientific competence, along with his use of numerous reliable and authentic Turkish and non-Turkish historical sources, have established his work as a reliable work. He also has other works in this field, including: Organization of the Carpet-Topi Association, Organization of the Ottoman Court, Organization of the Central and Foreign Affairs of the Ottoman State, and Emirs of Mecca. Another work that has been written on Ottoman history is the book History of the Ottoman Empire Sultan Al-Tawarikh written by Hamer Purgestall in German in ten volumes. This work was translated into Persian in the reign of Nasser al-Din Shah Qajar by Mirza Zaki Aliabadi in five volumes and recently reprinted by Asatir Publishing in 1378. In this book, Hamer has reported on the events of the Ottoman period and the characteristics and actions of the Ottoman sultans, based on the documents he has at his disposal. After presenting reports on the formation of the Ottoman state and its history, the author deals with the period of the peak of the state's power in the tenth century AH and follows the course of events until the reign of Sultan Suleiman and finally the decline of this state until the early fourteenth century AH (nineteenth century AD). He also deals with the emergence of New Turkey (1975AD) - (1808AD) and the important reformist efforts in the nineteenth century to save the empire from collapse. Among the researchers who have studied the political and social history of the Arabian Peninsula and the Persian Gulf in the Ottoman period in the contemporary period is Zakaria Korsun, a Turkish researcher and historian born in 1959 in Trabzon. He wrote his works in Turkish and then translated them into Arabic. In his research, Zakaria Korshun focused on historical and political Arab-Turkish relations during the Ottoman period. Among his works in this field are the books: 1- The Ottoman government on the coasts of Najd and Al-Ahsa in the 19th century AD 2- The presence of the Ottoman government in Qatar 3- The coasts of Najd and Al-Ahsa in Ottoman documents 4- Relations between the Ottomans and the House of Saud in the archives of the Ottoman government. Especially in his recent book, Dr. Korshun has detailed the events related to the Wahhabis in the Arabian Peninsula based on the historical and documented history of the written archives of the Ottoman government and provides valuable information to the audience. Dr. Korshun Zakaria's books provide valuable information in terms of content and history in this work regarding the historical course of the formation of the Wahhabi sect and their political development during the Ottoman era. In addition to the above works, there are numerous sources in this field that specifically and generally introduce the history of the Ottoman government and its events, including the book History of Islamic Societies by Iram Lapidus, which describes the political and social conditions of Islamic countries and states from the early days of Islamic governments to the contemporary era. Part of this book is dedicated to the history of the Ottoman Empire and its events in recent centuries.

Another work is the Ottoman State from Authority to Dissolution, which was written by Ismail Ahmad Yaqi and translated into Persian by Rasool Jafarian. This work, in ten chapters, examines topics such as the establishment of the Ottoman state, the Ottoman conquests in Europe, the Ottoman state at the height of the Ottoman government, the Ottomans in the period of decline of the Ottoman state and the Eastern problem, the Turkish nationalist movement and the constitutional movement during the time of Sultan Abdul Hamid, the state of unity and progress, and the dissolution of the Ottoman state, and finally the record of the Ottoman state. Regarding the second part of the research, which is related to the Wahhabi sect. Various sources related to the Wahhabi sect have been written in Persian, but most of them deal more with doctrinal and jurisprudential aspects, including books that refer to the historical issues of the

Wahhabis. The book Wahhabis is written by Ali Asghar Faqihi. In this book, he describes the formation of the Wahhabi sect, the formation of the Saudi government, and the events related to the Wahhabis, such as their raids on Mecca, Medina, and the attacks on the holy shrines in Iraq. Given that in this research we are looking for a historical explanation of the process of the formation of Wahhabism in its early period, the most important sources that provide sufficient information about the Wahhabi sect are historical books of the Arabian Peninsula, such as the History of Najd written by Muhammad Shukri Alusi. In this work, which he wrote in 1343AH, he introduces the historical and geographical background of the Arabian Peninsula and the development of Islam in it; The section on the contemporary history of Najd deals with the emergence of the Wahhabi sect, the pact between Muhammad ibn Abdul Wahhab and Muhammad ibn Saud (1159AH) and the events of this period. Mahmoud Shukri Alusi is one of the intellectual promoters of Salafist thought in Iraq, and was arrested and exiled by the governor of Baghdad due to his thoughts and positions in favor of the beliefs of Muhammad ibn Abdul Wahhab. Another source that provides information about the first period of Wahhabism is the book Tarikh Najd al-Hadith and its appendices. This work was written by Amin al-Rihani and its first edition was published in 1928. In his introduction, al-Rihani provides useful information about this period, such as the emergence of Muhammad ibn Abdul Wahhab, the expansion of their power, and the political events of the first period. In a general look at the sources related to this research, it is concluded that the major historical sources available have focused more on introducing events in a chronological context and have focused less on analyzing the political impact of the Ottoman government and their approach and interaction with the emerging Wahhabi sect. This issue is important in this respect, so that we know that Wahhabism It was not just a purely ideological thought, but later it was able to establish a political thought in the Islamic world based on its ideological foundations. Therefore, the interaction and way of looking at the Wahhabi sect by the Ottoman government that ruled the Arabian Peninsula was influential in strengthening and continuing this movement in later periods.

Ottoman rule over the Arabian Peninsula

Before the Ottoman rule over the Hejaz, this region was under the control of the Egyptian Mamluk state, and the emirs of Mecca ruled from the Sultan of Egypt. At this time, the Mamluk was the third most important force in the Islamic world, controlling Egypt and the Levant and dominating the Hejaz and Yemen. This state was established in the middle of the second half of the seventh century AH and had the privilege of continuing the Abbasid Caliphate in Cairo since 660 AH (1261 AD). For this reason, it had provided itself with a kind of religious legitimacy.

Cairo also acquired a special political position as the center of the Islamic Caliphate. After coming to power, Sultan Selim I turned his attention to the Egyptian Mamluk state and annexing it to the Ottoman Empire. Therefore, in 923 AH, he defeated the Mamluk in the Battle of Marj Dabiq near Aleppo. Selim entered Aleppo and was welcomed by the Abbasid Caliph Al-Mutawakkil Ali Allah. There, a sermon was delivered in the name of Selim, and the title of Khadim al-Haramayn al-Sharifin, which had previously been reserved for the Mamluks due to their dominance over the Hijaz, was given to the Ottoman Sultan Selim (Jarshili, 1424 AH, pp. 53-54). Sultan Selim completely defeated the Egyptian Mamluks in the Battle of Raydaniyah. Thus, during Selim's stay in Egypt, the Hijaz came into the hands of the Ottomans without a war. At this time, the administration of the Hijaz was carried out by the nobles of Mecca, led by Sharif Barakat, the Emir of Mecca, who declared his submission to the Ottoman government (ibid., pp. 30 and 31).

During Sultan Selim's stay in Cairo, Emir Noumi, the son of Sharif Barakat, came to Sultan Selim to express his obedience and presented him with the keys of Mecca (Ozun Charshili, 1379, vol. 2, p. 213). Selim warmly welcomed Emir Noumi and after a month's stay in Cairo, he respectfully received the emir's decree of his father Sharif, blessings on Mecca from Sultan Selim and returned to Mecca with many gifts. From this date onwards, Hejaz and then the Yemeni regions came under Ottoman rule. The Ottoman government had recognized their rights in relation to the emirs of Mecca as other previous governments had also recognized, however, to prevent any action against the Ottoman government, it controlled Mecca and Medina and also created the province of Jeddah in that area (ibid., p. 460). Thus, Hejaz became part of the Ottomans after the conquest of Egypt. During their rule, they always took advantage of the spiritual importance of Mecca and Medina to increase their influence.

The Rise and Fall of Ottoman Administration of the Hejaz

The Ottoman state consisted of two major parts: 1- European Turkey. 2- Asian Turkey.

Each of them was divided into a number of provinces, which in turn were divided into several regional governments, and the provinces were further divided into several cities. (Mustas, 2001: 21-24) In the Hejaz, the Sharifs of Mecca, i.e. families that claimed to be descendants of the Prophet, ruled the holy cities. (Lapidus, 1381: 360) For this purpose, the Ottoman government in the late 16th century AH considered the governor of Egypt the best person to administer the affairs of the Hejaz and informed the Emir of Mecca of this decision.

(Jar Shelley, 1424, p. 61) After bringing the Hejaz under their control, the Ottomans agreed to continue the emirs in their centers, as they had during the Mamluk government. They also accepted the authority of these emirs in their region and were content with only sending military forces from Egypt to Mecca and Medina every year. The Ottoman government only cared about the issue of Hajj and otherwise adopted a policy of leaving countries to their own devices. And in matters that required intervention, it did so through the governors of Egypt and the Levant. After the Ottoman weakness grew day by day, especially from the 18th century and the independence of some governors and their lack of attention to the Ottomans, the Ottoman government only wanted to guarantee the security of the Hajj routes and in return, it ignored the disobedience of the independent governors (Jar Shelley 1424, pp. 60-59).

The Ottoman administration of the Hijaz and its importance With the expansion of the geographical scope of the Ottoman state, administrative and military divisions and numerous provinces and provinces or bastions began, which by the end of the 17th century had reached 32 provinces. The provinces were divided into smaller parts, which were called Sanjak or Liwa, and their ruler was called Sanjak Bey or Amir Liwa. The representative of the Ottoman state in the center of each province was the viceroy of the sultan, or in other words, the governors of the province. He was usually called Pasha. The governor was the head of the administrative organization of the province and responsible to the sultan and was to follow him and also to provide justice and security for the residents (Ahmad Yaqi, 2006:74). The Ottoman state did not leave the Hijaz without complete control. It created the position of Sanjak Pasha or Amir Liwa, and later it created the position of Beglar Begi for the province of Jeddah and Abyssinia and the guardianship of the Meccan shrine. As the Ottoman state pursued this measure, it pursued the goal of preventing the domination of the emirs of Mecca over merchants and residents. However, these restrictions were intended to reduce the powers of the emirs, who often had duties The Jeddah pashas did not stop interfering, it was not enough (Jarshli 1424: 61).

Therefore, it seems that one of the goals of the Ottoman government in creating a new province in the Hijaz was to confront the influence of the Meccan nobility and their dominance over the tribes and trade of the Arabian Peninsula, although this measure was also intended to limit the power of the Meccan nobility and emirs, and this led to a duality in the political management of the Hijaz, and the power of the Meccan nobility eventually reached such a level that on many occasions, especially when the Ottoman government was weak, it had to confront the Wahhabi movement and respond to their invasion. Another reason for creating the provinces of Jeddah and Abyssinia was to confront the influence of the Portuguese government in the Red Sea and threaten the Ottoman maritime trade. The presence of the Ottoman state in the eastern waters was also effective in the developments related to East Africa. The Portuguese, using their alliance with Abyssinia, strengthened their military and commercial position in the Red Sea and ensured the continuity of European trade with the East through the Cape of Good Hope. In 962 AH / 1557 AD, the Ottoman fleet commanded by Sinan Pasha defeated the Portuguese on the coast of Masoud, and the Ottomans occupied the Portuguese positions along the Red Sea. The result of these measures was the Portuguese's eventual withdrawal from the Red Sea region and the continuation of the Ottomans' settlement on the eastern shores of the Red Sea, which led to the establishment of the province of Abyssinia with its center in Jeddah (Ahmad Yaqi, 2006: 66).

After Sharif Barakat, who took over the Emirate of Mecca from Sultan Selim, his son Sharif Noumi took over the Emirate and held this position until his death. After Sharif Noumi, his son Sharif Hassan was the Sharif of Mecca from 961 to 1010 AH. From the time the Emirate of Mecca was handed over to Sharif Barakat in 923 until the death of Sharif Ghalib in 1012, for 89 years, this Emirate and consequently the Hejaz did not have much trouble with the nobles of Mecca. However, from this date onwards, the power struggle over the Emirate of Mecca and the sovereignty over the Hejaz became apparent. In some cases, the Ottoman court was not in a position to control the situation well due to the problems it faced, including the war with the Iranians, the Polish War, and the Jalali purges. However, in some cases, with the intervention of Egyptian governors, including Khalil Pasha in Muharram 1042 and Sari Hussein Pasha in 1082 AH, the affairs of the Hejaz were brought under control (Ozon Char Shili, 1379, vol. 2: 237). It seems that the power of the Meccan nobles, who had a high spiritual position among the tribes of the Arabian Peninsula, was far greater than the Ottoman-appointed governors in Jeddah. The Hijaz and Najd were administered and secured by the governor of Egypt until the end of the rebellion of Muhammad Ali Pasha, and finally with the conclusion of the London Protocol, through the governor of Egypt. With the end of Ottoman rule over the Hijaz, the life of the United Emirates also ended and the status of the emirate began (Jar Shelley, 1424: 10).

The importance of the Hijaz for the Ottoman Empire The Hijaz was of great importance to the Ottoman Empire, and until the last days of its life, it tried in every possible way to preserve it and declare its sovereignty over the holy cities. The fact that the cradle of Islam, Mecca and Medina, were under the rule of this empire was of great importance in both political and religious dimensions because it brought them great spiritual influence and sanctity in the Islamic world. The Ottoman sultans, starting with Sultan Selim Yavuz (I), considered themselves caliphs or representatives of the Holy Prophet (PBUH) and rulers of the Islamic world from a religious perspective (Jarşılı, 1424: 44). By taking the position of caliph from the Abbasid Caliph, Sultan Selim added to his influence in the Islamic world. Taking the position of caliph from the Caliph, who at that time had great sovereignty and significant spiritual influence over the Islamic world, increased the status and prestige of the Ottoman emperors.

The administration of the affairs of Mecca and Medina by the Ottoman Empire and assigning the title of Custodian of the Two Holy Mosques to Selim increased their respect in the world (ibid.: 328). Therefore, the Ottoman rulers, if They could claim to rule over the Islamic world, in return for their control over Mecca and Medina, the centers of Islam, which in turn created a religious legitimacy for them among other Muslim nations. They also considered themselves obligated to protect and preserve the holy centers. The Ottoman sultan was not only the defender of Islamic borders, but also the protector of the holy Islamic sites. Mecca and Medina in the Hijaz, Jerusalem, and Hebron in Palestine were his responsibilities. Another important task of the sultan was to organize the annual Hajj pilgrimage, which was held with elaborate and special ceremonies, and this in itself was a symbol of the power of the Ottoman state in the heart of the Islamic world (Lutsky, 1975: 319).

The Wahhabi Movement Led by Muhammad ibn Abdul Wahhab

In a general view, from the beginning of the emergence of the Wahhabi movement in Najd to the recent period, the emergence and development of this movement can be divided and studied in three periods in political terms. The first period began in 1160 AH / 1744 AD and ended in 1235 AH / 1818 AD. The second period began in 1236 AH / 1820 AD and ended in 1309 AH / 1891 AD. The third period began in 1319 AH / 1902 AD and has continued to this day (Abdul-Maliki, 2016: 22). The beginning of the first period begins after the public beginning of the missionary and religious activities of Muhammad ibn Abdul Wahhab and officially begins after the conclusion of a treaty with Hamad ibn Saud. This period lasted for 75 years, and during this period the Wahhabis were able to dominate Najd and Hejaz through war and sword. This period ended with the suppression of Wahhabism by Muhammad Ali Pasha, the governor of Egypt, and the execution of Wahhabi leaders in Istanbul. The first period of Wahhabism historically coincided with the reign of six Ottoman sultans, including Sultan Mahmud I, Osman III, Mustafa III, Abdul Hamid, Selim I, and Mahmud II. Among the challenges faced by the Ottoman state during this period were the war with the Russians, the French invasion of Egypt, the British occupation of Egypt, the rebellion of Muhammad Ali Pasha, and the problem of the Hejaz. The beginning of the challenge for the Ottoman state in the Arabian Peninsula was the emergence of Muhammad ibn Abdul Wahhab as a religious reformer.

The personality of Muhammad ibn Abdul Wahhab

Muhammad ibn Abdul Wahhab is the official founder of the Wahhabi sect. He was born in 1111 AH and died in 1207. Wahhabis are the followers of Muhammad ibn Abdul Wahhab ibn Sulayman Tamimi of Najdi. He was a follower of the school of Ibn Taymiyyah and his student Ibn Qayyim al-Jawzi, who founded new beliefs in the Arabian Peninsula. The name of this sect is taken from his father Abdul Wahhab, and the title Wahhabi was given to them by the enemies of this sect (Mashkoor, 1375:457). Muhammad ibn Abdul Wahhab initially traveled to several cities and acquired religious lessons, and in 1139 he returned to his father in the city of Harimlah. After the death of his father in 1153 AH / 1740 AD, Sheikh Muhammad declared his call in that city. Then, from Harimlah, he went to the city of Ainiyah, where, with the support of the Amir of Ainiyah, Uthman ibn Hamad ibn Mu'mar, he began to propagate his call (Faqihi, 120-124). From the very beginning of his movement, he sought local support and spread his propaganda under the guise of a political pact, so with his knowledge of the social and political atmosphere of the society, he went to the local power holders, who were the emirs and sheikhs of the tribes. When Muhammad bin Abdul Wahhab learned of the power and support of the Emir of Ainiyah, he openly opposed some of the beliefs of the people of the region and ordered them to

demolish the grave of Zayd bin Khattab and other graves on the grounds that they were innovations. However, this issue caused strong protests throughout Najd and ignited the fire of discord between the tribes. Sulayman bin Muhammad Hamidi, the sheikh of the Bani Khalid tribe and the Emir of Al-Ahsa, an influential figure in the region and a representative of the Ottoman government, was asked to be tried for fear of creating insecurity and disrupting the political composition of the region because Muhammad bin Abdul Wahhab was putting forward ideas that were against what the Arabs believed and would cause chaos. Uthman ibn Mu'mar, seeing the seriousness of the situation, demanded the departure of Muhammad ibn Abdul Wahhab (Qurshun Zakaria, 1425: 35). Muhammad ibn Abdul Wahhab left Ainiyah at night and went to the city of Diriyah, one of the famous cities of Najd, in 1160 AH / 1747 AD). Its emir, Muhammad ibn Saud, considered Ibn Abdul Wahhab's beliefs suitable for strengthening his government. Therefore, he agreed with Muhammad ibn Abdul Wahhab to use his government forces to propagate and spread his religion; On the condition that Muhammad ibn Abdul Wahhab also confirms and strengthens his rule through his religious position (Faqihi, 124-120). Muhammad ibn Saud, the Emir of Diriyah, was from the tribe of Mustalah, which was affiliated with the Anzah tribe. This tribe was in constant conflict with the Banu Khalid. Perhaps this was one of the reasons for Muhammad ibn Abdul Wahhab's arrival in this region and his welcome, because the Banu Khalid played a role in expelling Muhammad ibn Abdul Wahhab from Ainiyah, and this created a natural solidarity between Sheikh Muhammad and Muhammad ibn Saud, the Sheikh of Diriyah, against a common enemy, namely the Banu Khalid. Muhammad ibn Abdul Wahhab convinced Muhammad ibn Saud that if his movement was victorious, he would be the ruler of all of Najd (Qur'an-e-Zakaria, 1425, p. 43). Muhammad bin Abdul Wahhab, knowing the social atmosphere of the region, which relied on the power of tribalism and power, realized that the success of any movement was due to reliance on tribal forces. He filled this gap with the treaty of Muhammad bin Saud and took advantage of the tribal movement to continue his goals. Based on this treaty with Muhammad bin Abdul Wahhab, Muhammad bin Saud was able to quickly expand his power and in a short time brought most of the tribes of Najd with him. Muhammad bin Abdul Wahhab wrote letters to the people of Najd and the tribal leaders to follow him. Some of them responded positively and agreed to cooperate with him. Others did not pay attention to his orders and opposed him. Muhammad bin Saud forced the people of Diriyah to fight against their opponents and fought several times with the people of Najd and Al-Ahsa. Finally, he was able to convert a group of them to his followers and overcame all of Najd and became the absolute ruler of Najd. (Iftikharzadeh, 1394, p. 22) After the Wahhabis gained the necessary power and strength, they attacked Riyadh and used it up. They also sought to seize Al-Ahsa, but they did not succeed in this. Sheikh Muhammad ordered his followers to wage jihad against the people of Najd, and as a result, with the help of Muhammad bin Saud, he conquered Najd and the tribes living in those areas and captured the city of Riyadh and made it the capital of the House of Saud. Sheikh Muhammad left the administration of affairs to Abdul Aziz bin Muhammad bin Saud and he himself devoted himself to worship and teaching until he passed away in 1206 (Mashkoor, 1375, p. 458).

The position of the nobles of Mecca and the Sublime Bab against the movement of Muhammad ibn Abdul Wahhab

After the spread of Wahhabism in Najd and Hejaz, the nobles of Mecca made every effort to eliminate the Wahhabis. Sharif Sarwar bin Musaed realized the danger of this situation and began to correspond with the Supreme Patriarch and demanded the suppression of the Wahhabis.

The Supreme Patriarch investigated the situation and asked the governors of Baghdad, Mosul, Sham and Jeddah to inquire and investigate the matter. The results of the correspondence, especially the correspondence between the governor of Jeddah and the Supreme Patriarch, led to the conclusion that the issue was not so important and that there was no need to pursue it from now on. Muhammad bin Abdul Wahhab, who had received complaints from him, sent one of his men to the governor of Sham to inform him that he had nothing to do except teach and that accordingly there was no possibility of any movement. After the statements quoted from Muhammad bin Abdul Wahhab were included in the letter sent from Sham, it was added that Muhammad bin Abdul Wahhab was not the head of the tribe and was not capable of rebellion, and what the Sharif had informed him was an exaggeration (Qur'an, Zakaria, 47). This issue shows that the administrative workers of the Ottoman government, especially the governors of Jeddah and then the Levant and Baghdad, did not have a clear understanding of the nature of the Wahhabi movement. In a general view, it can be seen that the lack of a correct political understanding of the situation in Najd and Hejaz by the Ottoman governors and administrators provided the Wahhabi emirs with an opportunity for growth and development. In addition to this issue, the increasing weakness of the Ottoman government and the emergence of internal and external conflicts should be considered. Also, Muhammad bin Abdul Wahhab's statement that he was not a tribal sheikh indicates that at that time, in the governors' view, creating opposition to the Ottoman government was the sole responsibility of the tribes in the region, and a person who did not have this characteristic could not lead an uprising or rebellion against the Ottomans. It seems that the Ottoman governors were perhaps not aware of Muhammad bin Abdul Wahhab's agreement with the House of Saud, and this is enough to show their weakness in the nature and depth of the issue. This type of view has shown itself in the future even in consultative councils and has created a lack of correct decision-making. Of course, the nobles of Mecca, perhaps fearing the loss of their spiritual and political position in the holy cities and maintaining their position with the Ottoman sultans, constantly sent the threat of the Wahhabi movement to Istanbul. By ignoring the goals of the nobles of Mecca in the Hejaz, the Ottoman government unfortunately did not attach any special importance to the Wahhabi movement at the beginning, except when this movement jeopardized their spiritual sovereignty and influence in the Hejaz. Mecca and Medina had the most conflicts with the Wahhabis because Muhammad ibn Abdul Wahhab specifically accused the nobles of Mecca, who ruled in the name of the Ottoman government, of infidelity. The nobles of Mecca took measures to prevent the spread of the Wahhabi movement, although overall these measures were not effective against the House of Saud. They always communicated this danger to Istanbul and demanded that necessary measures be taken. For this purpose, Sharif Masoud ibn Saeed summoned the scholars of Mecca and for the first time in 1749 AD, he issued a fatwa that it was permissible to kill Muhammad ibn Abdul Wahhab if he did not change his views. He informed Istanbul about this matter. In Sharif Masoud's letter in response, it is stated that the Sharif should try to convince the Sheikh and free the people from misguidance. Similarly, Osman Pasha, the governor of Abyssinia, the Sheikh of the Meccan Shrine, and the Sanjak Bey of Jeddah were informed of the situation and the Supreme Bab ordered them to cooperate with the Sharif of Mecca and try to solve the problem. In another letter sent from Istanbul to the Sharif of Mecca, they came to provide an army to suppress Muhammad ibn Abdul Wahhab if necessary (Qurshun Zakaria, 1425: 47).

The Ottoman government's actions in combating Wahhabism

After the threat to Mecca by Saud bin Abdulaziz, Sultan Selim III was very saddened upon hearing this news and ordered the formation of his consultative council. This council was formed at the home of the Ottoman Sheikh al-Islam in Jumada al-Thani (1802/1217). The decisions made in this council were: 1- The necessity of maintaining the borders of the Ottoman state 2- Adopting temporary measures and sending a limited military force to Medina 3- Appointing a new governor for the province of Jeddah 4- Taking responsibility for the customs of Jeddah from Sharif Ghalib 5- Sending one of the court scholars to discuss with the Wahhabis. Ottoman State Discussion with the Wahhabis The Ottoman government officially opened the door to dialogue with the Wahhabis for the first time, and for this purpose, Adam Effendi, a famous Istanbul scholar, was sent to Najd to talk to Saud bin Abdul Aziz, and in Muharram 1218/1803, he met Saud bin Abdul Aziz near Taif. This first negotiation with the Wahhabis failed and left them no choice but to resort to a military solution (Qur'an, 1425: 65). During the Emirate of Sharif Ghalib, their territories expanded and they began to turn their attention to the west and the Hejaz. In order to explain the danger of Wahhabism, Sharif Ghalib sent a person named Sheikh Ahmed Turki to Istanbul in 1212, 1796. However, the imbalance of European powers at this time, the threat of the Bazu Nida Oglu rebellion in the borders of the Ottoman government, and ultimately the capture of Egypt by Napoleon, did not allow the government to pay attention to the situation in the Hejaz. For this reason, Sharif Ghalib, who did not receive the support of the Ottoman government, was forced to conclude a peace treaty with the Wahhabi emir. Abdul Aziz bin Muhammad bin Saud died in Jumada al-Awwal 1213 AH, Illul 1798, and the war between them began again due to the incitement of the tribes of Hejaz by Ibn Saud against the Sharif of the World (Jar Shelley, 1424: 97). The political weakness and administrative lack of centralization of the Ottoman government deprived them of the ability to make any correct decisions. (Al-Rahani, 1928: 60). Bab-e-Ali, without any other choice, successively issued orders to the governor of Baghdad to move towards Diriyah from Sal.

However, Ali Pasha, who had become the governor of Baghdad after Suleiman Pasha, announced his opposition on the pretexts of Russia and Iran's greed for presence in Iraq, not leaving Iraq without the necessary defense force, and the insufficient assets of Suleiman Pasha, the former governor of Baghdad, to do this. He finally requested the participation of other provinces in a military attack on Najd and Hejaz from Istanbul (Qorshun Zakaria, 1425: 49).

After realizing that the governors of Baghdad and the Levant were not taking serious action to suppress the Wahhabis, the Ottoman government gave up hope on them and asked Muhammad Ali Pasha, who had become the governor of Egypt, to carry out this important mission. Muhammad Ali seized the main power during the occupation of Egypt by France and succeeded in gaining the support of the people and cities, pushing aside his rivals, and sitting on the throne of power as the Ottoman ruler and expanding his territory to Sudan, Syria, and Arabia (Lutsky, 1354: 367). Sultan Mahmud II, who considered the Wahhabi government a serious threat to his dominance in the Arab countries, was caught up in internal conflicts on the one hand and faced with the Balkan rebellions and the war with Russia on the other, and could not mobilize sufficient forces to fight the Wahhabis. Therefore, the Ottoman court did not place its hopes on the aggressive pashas. (Ibid., p. 112) He himself was focused on Baghdad, Damascus and Hodeidah, so that they might do something, but the pashas only repelled attacks on Sindh. In 1811, Sultan Mahmud II, in order to end the Wahhabi caliphate, was forced to turn to the powerful pasha of Egypt, Muhammad Ali. Because what was happening in the Hijaz had no way to eliminate it except by sending a large army from Egypt.

Muhammad Ali Pasha had pledged that if Egypt granted him authority, he would pay attention to the issues of the Hijaz and save the holy cities from the hands of the Saudis. For this reason, Istanbul asked him to turn his attention to the issue of the Wahhabis and continuously encouraged him to do so (Qur'an Zakariyya, 1425: 87).

In 1226 AH (1811 CE), Muhammad Ali Pasha sent his son Tusun Pasha to the Hijaz with 8,000 men. In 1228 AH (1813 CE), Tusun Pasha entered Mecca without a fight or bloodshed.

Muhammad Ali Pasha also entered Jeddah in Shawwal of the same year and took control of the Hijaz. In Jumada al-Awwal (1814-1229 CE), Ibn Saud died in Najd and Abdullah succeeded him in Taif. (Al-Rihani, 1928: 65) Muhammad Ali Pasha's forces took Medina in November 1812 and the cities of Mecca and Jeddah from the hands of the Wahhabis and the House of Saud. In 1815, Tusun Pasha returned to Egypt after defeating most of the Wahhabis and concluding a peace treaty with Abdullah bin Saud. In 1816, Ibrahim Pasha entered the Hejaz and assumed command of the Egyptian forces. In 1818, Ibrahim Pasha attacked Diriyah and after capturing the city, which was the capital of the Wahhabis, he razed it to the ground (Lutsky 1354: 135). In November 1818, Abdullah bin Saud was arrested and sent to Cairo with 400 people. After sending news of the fall of Diriyah and the suppression of the supporters of the province of Jeddah, the guardianship of the Two Holy Mosques and the province of Abyssinia was entrusted to Ibrahim Pasha.

The role of the Ottoman state's policy of creating a platform for Wahhabism in its formation and strengthening

The first period of the formation of Wahhabism and the rise of power of the House of Saud historically lasted from the reign of Sultan Mahmud I (1143-1168 AH / 1730-1758 AD) to the reign of Sultan Mahmud II (1233 AH / 1808 AD - (1255 AH / 1839 AD). The rise of Wahhabism was subject to the conditions that were created by the weakness of the Ottoman state. The existence of these conditions created a suitable situation for the opponents of the Ottoman state to confront this state. In a general view, considering what was mentioned earlier, some of these conditions are as follows.

1- The absence of a politically capable government in the Arabian Peninsula

As mentioned, the Hejaz came under the control of the Ottoman government after the fall of the Egyptian Mamluk government by Sultan Selim II and with the declaration of obedience of Sharif Barakat. Also, during the Ottoman rule over the Arabian Peninsula, for reasons including confronting the threat of the Portuguese in the Red Sea and limiting the power of the nobles and emirs of Mecca, they established the province of Najd and Abyssinia with Jeddah as its center and appointed a governor there on their behalf. However, the course of events shows that the Ottoman government was satisfied with this measure and did not control the Hejaz and the Arabian Peninsula well. Considering the importance of the Hejaz as the origin of the religion of Islam, it was necessary for the Ottoman government to establish a powerful government in that region so that it could have a strong political influence in addition to its spiritual influence. This weakness is clearly visible in the disagreement between the nobles of Mecca and the governors appointed by the Ottomans. Also, despite the fact that the Ottoman rulers appointed the nobles of Mecca and sent them robes, they never specified or limited the duties of these nobles until the end of their rule. Dominance over mountainous and desert areas was not very important due to the difficult geographical conditions to monitor these areas and also due to the lack of income.

The Ottoman government was content to recognize local tribes and families on the condition of collecting and transferring taxes and getting them to promise that they would not be

considered a threat to the trade routes and the emperor's armies. In this way, the chiefs of the shepherd tribes in the Syrian desert and the tribes that were along the Hajj routes were ceremonially recognized (Hourani, 2005: 325).

2- Lack of attention to the development of the Arabian Peninsula

Since the fall of the Mamluk government in Egypt and the acquisition of the Hejaz region, the Ottoman government did not take significant steps to develop it at the same time as other Arab states. The socio-cultural environment of the Arabian Peninsula remained traditional as before. The only educational institutions were religious schools, which were at the disposal of scholars of sects, including the Hanbalis. Even when the period of reforms and adjustments was later established, this land benefited the least from the social and cultural reforms. The Ottoman government constantly tried to prevent the formation of independent nuclei of power, including schools, Sufi associations, brotherhood associations, and associations of merchants and artisans within its territory. This empire was able to maintain its dominance through force and coercion, to some extent by influencing the thoughts and beliefs of the people. The Ottomans strongly supported Islam and attracted the cooperation of local and religious leaders. However, the Ottomans did not have the necessary ability to fully control the villages. In fact, the Ottoman central government had limited and not very much power. Local nobles were also always seeking to maintain their privileges. Therefore, the sultans of the Ottoman state, even at the height of their power, faced local opposition and independence-seeking tendencies. (Lapidus, 2002: 473). The lack of social and educational development, along with the absence of a powerful government, created a suitable environment for the activities of Muhammad ibn Abdul Wahhab.

3- Lack of true understanding of the Wahhabi movement

The first period of the emergence of the Wahhabi movement and the activities of the Al Saud family spanned more than seventy years. Despite the connections of the Meccan nobility with Istanbul and the reminder of their danger, the Ottoman government viewed this phenomenon as a tribal movement that could be suppressed by the governors of Syria and Baghdad. This is evident from the way the Ottoman court dealt with the issue of Wahhabism.

They held the view that taking action against the government in the Arabian Peninsula could only be done by tribes or tribal sheikhs who had sufficient power and strength. This is clearly seen in the response of the governor of Syria to the Supreme Bab after the court inquired about the issue of Najd and the requests of the Sharif of Mecca. After the Wahhabis took control of the cities of Mecca and Medina, the Ottoman government realized the seriousness of their danger. The Ottoman government convened a series of consultative councils in Istanbul. It is interesting that in one of these sessions, only the religious approach of Hamad bin Abdul Wahhab's activities was considered, and in these sessions it was acknowledged that he was a religious scholar who promoted religious sciences, and that his opposition to the Meccan nobility was due to ideological differences. Perhaps after the conquest of Mecca and Medina, the Supreme Patriarch realized that the activities of the House of Saud and the Wahhabis were not merely religious activities.

4- The growing weakness of the Ottoman state and European colonial policies

One of the main reasons for the lack of attention to the issue of the Hejaz and the increasing weakness of the Ottoman state was the emergence of independence movements, wars with neighbors, including the war with the Russian government in the Balkans, the failure of reforms, and finally the intervention of European countries and their efforts to weaken and

destroy the powerful Ottoman state. These are the reasons for the weakness of this state. In the late 18th century, the Ottoman Empire could no longer protect itself against the increasing military power of Europe or prevent the commercial influence of European powers within its territory. Europeans expanded their influence throughout the countries of that state with the aim of weakening the Ottoman state. In the 18th century, the ancient empire of the Islamic world and the communities under its domination were declining, while the power of Europe was growing (Lutsky, 1354: 357). The presence of European countries in the region and with the aim of the decline of the Ottoman state is one of the factors that caused them to pay attention to the movements formed within the Ottoman lands, including attracting the attention of Wahhabism. After a while, Napoleon became disappointed with Sharif Ghalib and turned to the sheikhs of the region who had pledged allegiance to the Wahhabis. After concluding the Treaty of Tilsit in 1807 with the Russian Tsar, Napoleon sought allies in the Ottoman lands to develop his colonial policy. Therefore, in 1811, he sent La Sécart to establish direct communication with the Wahhabi center in Dar-e-Ayyah, and offered to cooperate and support them in the Levant and Syria against the Ottoman forces on the condition that the French forces support the British in the Persian Gulf against the British attack. At the same time, the British, upon hearing of the French connection with the Wahhabis, went to them and demanded that they not cooperate with France and invade the Levant, and in return, they promised them mediation with the Ottoman government to recognize the Wahhabi government and their independence.

However, the Wahhabis were willing to cooperate with Faraz-e-Sé and spread their call in the Levant. However, the war between Faraz-e-Sé and Russia in 1812 and the annulment of the Treaty of Tilsit caused the breakdown of French relations with the Wahhabis (Qorshun Zakaria, 1425: (83-84)

Conclusion

Wahhabism is one of the sects that, by attributing itself to Islam, was able to gain political dominance over the barrier and create many challenges in the Islamic world. Therefore, understanding the historical and political context of its formation can lead to a better understanding of this sect. This sect emerged in the first half of the 18th century and after a while it became a limited power in the Arabian Peninsula. The time of the followers of this sect gaining power is divided into three periods. The first two periods coincide with the period of decline of the Ottoman state. The first period is more important in terms of importance and events that took place. The Wahhabis were able to expand their power and influence by taking advantage of the capacity available in the Arabian Peninsula. Therefore, the factors affecting the decline of the Ottoman state and the impact of this decline on the Ottoman provinces were effective in the process of forming the Wahhabi sect. In studying the historical and social context of the formation of Wahhabism, we find that the Ottoman state was one of the most powerful Islamic states that was able to rule over Islamic lands, but it declined on its own path. In this path, we witness the formation of the Wahhabi sect. Several factors have strengthened the formation and development of this sect, including the Ottoman government's lack of sufficient attention to the lands of the Arabian Peninsula, the increasing weakness and decline of the Ottoman government, the Ottomans' wars of attrition with their neighbors, including Russia, and the interventions of European states in the Ottoman lands. However, other reasons can be cited, such as the lack of political and social development of the Arabian Peninsula, the use of religion to delegitimize the Ottoman government and oppose it, the lack of accurate and clear knowledge of the Wahhabi sect, and the rise of the House of Saud, which directly contributed to the political

power of the followers of Muhammad bin Abdul Wahhab. Over time, this sect transformed into a local power and created a serious threat to the Ottoman government, so that in later periods it became a turning point for European countries to develop their own metaphorical policies, while the Ottoman government could have easily confronted and eliminated this threat at the beginning and with a correct understanding of the events taking place in the Arabian Peninsula.

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