

least one son, Mīrzā ‘Abd al-Rashīd al-Munajjim, survived him.

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ALEXANDRA DUNIETZ

Mecca, 1000–1500

From 390/1000 to 905/1500, Mecca was ruled by three branches of the Banū Ḥasan, whose claim to the title of *sharīf* of Mecca was based on their lineage from al-Ḥasan b. ‘Alī b. Abī Ṭālib (d. 49/669–70). The first of these, the Ja‘farid (or Mūsawīd) branch, was established when Ja‘far b. Muḥammad b. Ḥusayn al-Amīr b. Muḥammad al-Thā‘ir b. Mūsā (d. 370/980–1) seized power in the mid-fourth/tenth century. Historians disagree on his

exact lineage, but he established a clear line of succession, being followed by two sons and a grandson.

In 358/969, upon learning that the Ismā‘īlī Fātimid caliphate had established itself in Egypt, Ja‘far, having taken over as the *sharīf* of Mecca, had the Fātimid caliph’s name announced in the sermon (*khutba*) of congregational worship in the Sacred Mosque (al-Masjid al-Ḥarām), a mark of pre-eminence in the Islamic world and an ideological snub to the Sunnī ‘Abbāsids. This public declaration became a point of competition between the caliphates of Cairo and Baghdad. In subsequent years, the ‘Abbāsids were occasionally so honoured, but more often the Fātimids prevailed, especially from the reign of al-‘Azīz (r. 365–86/975–96), in part a reflection of Mecca’s reliance on external sources for financial support and foodstuffs. A notable exception to this pattern occurred during the caliphate of al-Ḥākīm (r. 386–411/996–1021), during which, in 402/1011, Abū l-Futūḥ Ḥasan (r. 384–430/994–1039), Ja‘far’s second son, declared an independent caliphate, titling himself al-Rashīd bi-llāh, with tribal support in southern Palestine and the northern Ḥijāz. However, Abū l-Futūḥ’s defiance was short-lived—the Fātimid caliph was able to win back the allegiance of the tribes, and Abū l-Futūḥ, realising that his support had dissipated, returned to Mecca as an *amīr* subordinate to Cairo.

When Abū l-Futūḥ’s son, Muḥammad Shukr (r. 430–53/1039–61), died without heirs, control of Mecca passed briefly to Ṭarrād b. Aḥmad, said to be Shukr’s slave. Viewed as an interloper, Ṭarrād was immediately challenged by two other collateral lines within the Banū Ḥasan, the Hawāshim and the Sulaymānids. The

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MUHAMMAD
Islam's First Great General

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THE CONQUEST OF MECCA

January 11, 630

Ever since the Truce of Hudaibiya Muhammad had concentrated on building his alliances among the bedouins of the Arabian countryside. These efforts were successful among the tribes and clans of the Hejaz, while those tribes farther north remained hostile. The tribes to the south of Mecca and in Yemen remained largely unaffected by Muhammad's movement until after his death. In the Hejaz Muhammad's growing power and reputation induced many clan chiefs to seek his support against local rivals, sometimes drawing the Prophet too deeply into local quarrels. Other chiefs, some of whom were once supporters of Mecca, remained neutral out of fear of ending up on the wrong side when the clash between Muhammad and the Meccans finally came. Muhammad's astute sense of politics, his negotiating skills, and his reputation as an honest judge often permitted him to settle local disputes to his advantage with both sides declaring their allegiance to him. Two years after the Truce of Hudaibiya, Muhammad's power had grown to such an extent that the Meccans were no longer a match for him.¹ Over the decade since the Meccans first recognized Muhammad as a threat, they had failed to develop a consistent strategy to oppose him. The internal politics and personal jealousies of the city had made it impossible for anyone to assume effective leadership to oppose Muhammad. Where once Meccan aristocrats were influential throughout the region,

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