

- Jason, Heda. 1978-80. 'Folk literature of the people of Israel: a survey', *Journal of Indian Folkloristics* 2, 1978, 1-14; 3-4, 1979, 27-49; 5-6, 1980, 49-105.
- Jason, Heda. 1979a. 'The story of David and Goliath: a folk epic?', *Biblica*, 60: 36-70.
- Jason, Heda. 1979b. 'The poor man of Nippur: an ethnopoetic analysis', *Journal of Cuneiform Studies*, 31: 189-215.
- Jason, Heda. 1981. 'Ilya of Murom and Tzar Kalin: a model for the narrative structure of an epic struggle', *Slavica Hierosolymitana*, v-vi: 48-55.
- Jason, Heda. 1990a. 'Fluctuation in folk literature: the how and the why?', in *D'un conte ... à l'autre: la variabilité dans la littérature orale*, (ed.) V. Görög-Karady and M. Chiche. Paris: CNRS, 419-37.
- Jason, Heda. 1990b. 'Study of Israelite and Jewish oral and folk literature: problems and issues', *Asian Folklore Studies*, 49: 69-108.
- Jason, Heda. 1992. 'Literature, letters and verbal texts: what is it that we are dealing with?', *Fabula*, 33: 206-244.
- Jason, Heda. 1993. 'A model for the surface level of narration of the theme "Combat" in South Slavic epic songs', *Narodna Umjetnost*, 30: 371-388.
- Jason, Heda. n.d. 1. 'Motif, type and genre. Vol. I: A manual for compilation of indices. Vol. II: Bibliography of indices and indexing.' (In preparation.)
- Jason, Heda. n.d. 2. 'The epic combat: a model for the narrative patterns in epic.' (In preparation.)
- Jason, Heda. n.d. 3. 'Types of South Slavic heroic songs.' (In preparation.)
- Jason, Heda. n.d. 4. 'Indian epic tradition and its relationship to the Euro-Afro-Asian tradition.' Paper prepared for the xith Congress of the International Society for Folk Narrative Research (ISFNR), Mysore, January 1955.
- Jason, Heda and Aharon Kempinski. 1981. 'How old are folktales?', *Fabula*, 22: 1-27.
- Karryev, Bajmuhamed A. 1968. *Epicheskie skazaniya o Kër-Ogly u tyurkoyazychnykh narodov* [Epic stories about Kër-Ogly among Turkic-speaking peoples]. Moscow: Nauka.
- Krohn, Kaarle. 1931. *Übersicht über einige Resultate der Märchenforschung*, FFCcommunications, 96. Helsinki.
- Kuusi, Matti. 1985. *Proverbia Septentrionalia: 900 Balto-Finnic proverb types with Russian, Baltic, German and Scandinavian parallels*, FFCcommunications, 236. Helsinki.
- Liungman, Waldemar. 1941. 'Till folksagoforskningens metodik. Är den s.k. finska skolans geografiskhistoriska metod numera icke hållbar?' [On the method of folk tale research. Is the so called Finnish School of the geographical-historical method no longer good?], *Rig*, 24: 89-108.
- Marzolph, Ulrich. 1991. 'Iran.' *Enzyklopädie des Märchens*, vol. 7.
- Murdock, Georg P. 1972. *Outline of world cultures*. New Haven: Human Relations Area Files [HRAF].
- Pacsolay, Gyula. 1987. *A comparative dictionary of Hungarian-Estonian-German-English-Finnish and Latin proverbs*. Veszprém: MTA Veszprémi Akadémiai Bizottsága.
- Permyakov, Grigorij L. 1968. *Izbrannye posloviitsi i pogovorki Vostoka*. [Selected proverbs and sayings of (the People of) the East]. Moscow: Nauka.
- Radhayrapetian, Juliet. 1990. *Iranian folk narrative: a survey of scholarship*. New York: Garland.
- Röhrich, Lutz. 1977. 'Geographisch-historische Methode', *Enzyklopädie des Märchens*, vol. 5.
- Spies, Otto. 1977. 'Arabisch-islamische Erzählstoffe', *Enzyklopädie des Märchens*, vol. 1.
- Strobach, Hermann (ed.). 1981. *Geschichte der deutschen Volksdichtung*. Berlin: Akademie Verlag.
- Sydow, Carl Wilhelm von. 1934. 'Kategorien der Prosa-Volksdichtung', in: *Volkskundliche Gaben John Meier zum siebzigsten Geburtstag dargebracht*, (ed.) H. Schewe. Berlin-Leipzig: 252-68. Reprinted in *Selected papers on folklore*, (ed.) L. Bødker. Copenhagen, 1948, 60-88.
- Thompson, Stith. 1932-36. *Motif-index of folk literature*, FFCcommunications, 106, 107, 108, 109, 116, 117. Helsinki. Second enlarged ed., 6 vols. Bloomington, Ind.: Indiana University press, 1955-58.
- Wesselski, Albert. 1931. *Versuch einer Theorie des Märchens*. Reichenberg i.Br.: F. Kraus.
- Westermarck, Edward A. 1926. *Ritual and Belief in Morocco*. 2 vols. London: MacMillan.

THE EMIGRATION OF 'UTBA B. ABĪ WAQQĀS FROM MECCA TO MEDINA

This short article deals with the emigration of 'Utba b. Abī Waqqās (or 'Utba b. Mālik), a member of the Quraysh subdivision named Banū Zuhra, from Mecca to Medina, which occurred several years before the Hijra of the Prophet Muḥammad and his Companions.¹ 'Utba's famous brother, Sa'd b.

¹ I briefly discussed this issue in my doctoral thesis. 'On the Prophet Muhammad's activity in Medina', *Jerusalem*, 1982, 33. However, I wrongly identified 'Utba's court in Qubā' (see below) with the court which he may have owned in the Balāt, i.e., in the Sāfila of Medina.

Abī Waqqās, belonged to the inner circle of Companions surrounding the Prophet Muḥammad from early on in his career. 'Utba, by contrast, fought against the Prophet at Uḥud and probably died a pagan.²

Several years before the Hijra, part of the Aws attempted to form an alliance with the Quraysh of Mecca.³ A passage concluding one of the reports on the aftermath of this obscure affair concerns us here:

... then this alliance between the Quraysh and the Aws was severed, but for what existed between 'Utba b. Abī Waqqās al-Zuhrī and 'Utba b. al-Mundhir b. Uḥayḥa b. al-Julāh.⁴ This specific alliance persisted and 'Utba b. Abī Waqqās acquired a court in Qubā in which he often stayed. It is the court built in gypsum behind the Ghars Well to the right (... *thumma nqata'a hādihā 'l-hilf bayna Quraysh wa-'l-Aws illā mā kāna bayna 'Utba b. Abī Waqqās al-Zuhrī wa-bayna 'Utba b. al-Mundhir b. Uḥayḥa b. al-Julāh, fa-innahu thabata dhālika 'l-hilf, fa-ttakhadha 'Utba b. Abī Waqqās dāran bi-Qubā fa-kāna yanziluhā wa-yakūnu fihā, wa-hiya 'l-dāru llatī khalfa Bīr Ghars 'alā 'l-yamīn 'l-mabniyya bi-l-qassa*).⁵

² On 'Utba's role during the Battle of Uḥud see e.g. al-Wāqidi, *Kitāb al-maghāzī*, ed. Marsden Jones (London, 1966), 1, 243-45, 248. See also Ibn al-Kalbī, *Jamharat al-nasab*, ed. Najī Hasan (Beirut, 1407/1986), 77: 'Utba's son, Nāfi', and 'Utba himself, fought at Uḥud with the unbelievers, then Nāfi' converted to Islam. According to Ibn Qudāma, *al-Tabayn fī ansāb al-Qurayshiyīn*, ed. Muḥammad Najīf al-Dulaymī (Beirut, 1408/1988), 291, Nāfi' embraced Islam upon the conquest of Mecca. For the dispute about 'Utba's Companion-status, see al-Fāsī, *al-'Iqd al-thamīn fī ta'rīkh al-balad al-amīn*, ed. Fu'ād Sayyid (Cairo, 1378/1958-1388/1969), vi, 12; Ibn Hajar al-'Asqalānī, *al-Isāba fī tamyiz al-sahāba*, ed. 'Alī Muḥammad al-Bijawī (Cairo, 1392/1972), v, 259-60. Ibn Qudāma, *Tabayn*, 289, quotes from al-Zubayr b. Bakkār an unequivocal statement, probably originating with family circles, that 'Utba converted to Islam: *aslama 'Utba wa-māta fī 'l-islām wa-awṣā ilā akhihi Sa'd*, 'Utba embraced Islam, died in the Islamic era, and appointed his brother, Sa'd, as his trustee', viz., regarding a child born to 'Utba by the slavegirl of another man. In the margin of one of the *Tabayn* manuscripts, a scribe, having compared this phrase with the relevant passage in al-Zubayr b. Bakkār's *Jamharat nasab Quraysh* (see below), implies that Ibn Qudāma altered a neutral statement made by al-Zubayr, i.e., *māta 'Utba fī 'l-islām*, into *aslama 'Utba wa-māta fī 'l-islām*. However, it seems more likely that Ibn Qudāma quoted a statement made by al-Zubayr b. Bakkār elsewhere. For another example of a family claim, see al-Balādhurī, *Ansāb al-ashraf*, MS Süleymanīe Kütüphanesi (Reisülküttap Mustafa Efendi), 597/598, 828: having quoted the claim that 'Utba died shortly after the Battle of Uḥud as a result of the Prophet's curse, al-Balādhurī quotes a counterclaim to the effect that 'Utba converted to Islam upon the conquest of Mecca: *wa-qāla qawm: aslama fī 'l-fath wa-māta ha'da 'l-fath*. Al-Balādhurī, who prefers the former claim, remarks: *wa-mawtuhu qabla 'l-fath athbatu*. (Indeed, the *hadīth* immediately following in al-Balādhurī suggests that 'Utba died prior to the conquest of Mecca.) The existence of the counterclaim, presumably going back to a family tradition, is nevertheless noteworthy. The same family circles may have been behind the listing of 'Utba's daughter, Umm Ḥakīm, among the women who emigrated from Mecca to Medina, the *Muḥajirāt*; Ibn 'Abd al-Barr, *al-Istī'āb fī ma'rīfat al-ashāb*, ed. 'Alī Muḥammad al-Bijawī (Cairo n.d.), iv, 1933.

³ M. J. Kister, 'On strangers and allies in Mecca', *Jerusalem Studies in Arabic and Islam*, 13, 1990, 113-54, at 142-3. Also, J. Wellhausen, *Skizzen und Vorarbeiten*, iv (Berlin, 1889), 32-3.

⁴ I could not find any details on him. Perhaps he was the son of al-Mundhir [b. Muḥammad b. 'Uqba] b. Uḥayḥa b. al-Julāh. The latter fought at Badr; see al-Wāqidi, 1, 160 (the remark which then follows, *wa-laysa lahu 'aqib*, does not mean that he never begot a son, but that 'there was no male offspring remaining to him'; see E. W. Lane, *Arabic-English lexicon* (London, 1863-93), s.v., 'aqib, 2101b); Ibn Sa'd, *al-Tabaqāt al-kubrā* (Beirut 1380/1960-1388/1968), iii, 473; Ibn Qudāma, *al-Istihār fī nasab al-sahāba min al-ansār*, ed. 'Alī Nuwayhid (Beirut, 1392/1972), 315. For an indirect family link between Uḥayḥa b. al-Julāh and the Prophet, see M. Lecker, 'A note on early marriage links between Quraysh and Jewish women', *Jerusalem Studies in Arabic and Islam*, 10, 1987, 17-39, at 28.

⁵ Ibn Ḥabīb, *Kitāb al-munammaq fī akhbār Quraysh*, ed. Khūrshīd Aḥmad Fāriq (Beirut, 1405/1985), 268. On Bī'r Ghars see the geographical dictionaries of Yāqūt (*Mu'jam al-hudūd*, Beirut, 1957) and al-Bakrī (*Mu'jam mā sta'jama*, ed. Mustafā al-Saqāqī, Cairo, 1364/1945-1371/1951), s.v. Ghars: al-Samhūdī, *Wafā' al-wafā' bi-akhbār dār al-mustafā*, ed. Muḥammad Muḥyi al-Dīn 'Abd al-Hamīd, (Cairo, 1374/1955; repr. Beirut), iii, 978-81 and al-Firūzabādī, *al-Maghānīm al-muṭāha fī ma'ālim Ṭāba* (Riyād, 1389/1969), 46-7 (where the well is called Ghurs, al-Aghras and Ghars); also Ibn Shabba, *Tārīkh al-Madīna al-munawwara*, ed. Fahīm Muḥammad Shaltūt [Mecca, 1399/1979], i, 161-2 (al-Aghras, al-Ghars). On the territory of the Banū Jahjabā see M. Lecker, 'On the markets of Medina (Yathrib) in pre-Islamic and early Islamic times', *Jerusalem Studies in Arabic and Islam*, 8, 1986, 133-47, at 134-6; M. Lecker,

286323

V

Michael Lecker

Utba b. Ebu Vakkas

G203015

People, Tribes and Society in Arabia
Around the Time of Muḥammad

01 Temmuz 2021

- V The Emigration of 'Utba b. Abī Waqqāṣ from Mecca to Medina 116-119
Bulletin of the School of Oriental and African Studies 59.
London, 1996

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	286323
Tas. No:	953 LEC-D

THE EMIGRATION OF 'UTBA B. ABĪ WAQQĀṢ FROM
MECCA TO MEDINA

This short article deals with the emigration of 'Utba b. Abī Waqqāṣ (or 'Utba b. Mālik), a member of the Quraysh subdivision named Banū Zuhra, from Mecca to Medina, which occurred several years before the Hijra of the Prophet Muḥammad and his Companions.¹ 'Utba's famous brother, Sa'd b.

¹ I briefly discussed this issue in my doctoral thesis, 'On the Prophet Muḥammad's activity in Medina', Jerusalem, 1982, 33. However, I wrongly identified 'Utba's court in Qubā' (see below) with the court which he may have owned in the Balāt, i.e., in the Sāfila of Medina.

Hampshire 2005
ASHGATE
VARIORUM