

## Answers 251–500: Later Meccan period, Hijra, and early Medina

This answer key provides concise, numbered answers for Questions 251–500 covering the later Meccan period, the migrations to Abyssinia, the Meccan boycott, the Hijra to Medina, and the early events after arrival in Medina. Each line lists the question number followed by a short factual answer for quick grading and classroom use.

### Answers 251–270

- 251. Bilal ibn Rabah — an early convert and the first muezzin in Islam; formerly an Abyssinian slave known for his steadfastness under persecution.
- 252. Rumaysa (Umm Sulaym) is commonly cited among early female migrants to Abyssinia; other accounts list varied early female migrants.
- 253. The Meccan boycott of Banu Hashim and Banu al-Muttalib — an economic and social embargo imposed by Quraysh allies to pressure the Prophet's clan.
- 254. It was led and enforced by the Quraysh coalition; key negotiators included several leading Qurayshi chiefs.
- 255. The boycott lasted approximately three years and caused severe hardship to those inside the valley of Abu Talib.
- 256. The first migration to Abyssinia (Ethiopia) was motivated by seeking refuge from persecution under a Christian king willing to offer protection.
- 257. Ja'far ibn Abi Talib led a group of migrants to Abyssinia and presented Islam's message to the Negus (the Christian king).
- 258. The Abyssinian king (the Negus) granted protection after hearing the migrants' case and distinguishing Islam from political rebellion.
- 259. Bilal's significance: he symbolized early black converts, endured persecution, and later became the Prophet's muezzin in Medina.
- 260. Key reason for the Abyssinian migration: escape severe persecution and obtain safe asylum under a sympathetic Christian ruler.

### Answers 271–300

- 271. The boycott's breaking point included internal hardship, eventual violations of the pact, and mediation by sympathetic Quraysh members.
- 272. The Treaty of Hudaibiyyah context: a truce between Muslims and Quraysh that allowed a pause in hostilities and opened political space.
- 273. Trigger for the Hijra: escalating persecution in Mecca and an invitation/offering of protection from the leaders of Yathrib (Medina).
- 274. The term Hijra refers to the Prophet's migration from Mecca to Medina in 622 CE and the establishment of the first Muslim polity there.
- 275. Key early convert who migrated with the Prophet: Abu Bakr accompanied the Prophet during the Hijra; other companions migrated in waves.
- 276. The cave of Thawr — where the Prophet and Abu Bakr hid briefly during the Hijra to evade Quraysh trackers.
- 277. The date commonly given for the Hijra is 622 CE; it marks the start of the Islamic calendar (AH 1).
- 278. Ansar — the Medinan 'helpers,' i.e., the residents of Yathrib (Aws and Khazraj) who supported the migrants from Mecca.

- 279. The Constitution (Charter) of Medina established rights and duties among Muslims, Jews, and other groups in Medina, forming a multi-tribal polity.
- 280. The Prophet's mosque in Medina — served as the community center, court, prayer house, and administrative headquarters.

### Answers 301–330

- 301. Key early Ansar figures: Sa'd ibn Mu'adh, Sa'd ibn 'Ubadah, and others who led their tribes and allied with the Prophet.
- 302. The Muhajirun — migrants from Mecca who left their homes to settle in Medina alongside the Ansar.
- 303. The mu'akhāt (brotherhood) — the pairing of Muhajirun and Ansar into support relationships to share resources and families.
- 304. Early Medina disputes were often mediated by the Prophet who applied Qur'anic principles and customary tribal arbitration where suitable.
- 305. Early Medina economy measures included zakat collection, distribution mechanisms, and community-sharing practices.
- 306. Banu Qaynuqa, Banu Nadir, Banu Qurayza — Jewish tribes in and around Medina with complex relations and eventual conflicts with the Muslim community.
- 307. The Battle of Badr context: the first major military engagement between Muslims and Quraysh, fought in 624 CE near wells at Badr.
- 308. The Battle of Uhud: a 625 CE battle near Mount Uhud where initial Muslim advantage turned due to tactical disobedience by some archers.
- 309. The Battle of the Trench (Khandaq/Al-Ahzab): a siege of Medina by a confederation of tribes where the trench defense repelled the attackers.
- 310. The strategic importance of alliances and treaties: they secured Medina's position and limited multi-front threats.

### Answers 331–360

- 331. The Treaty of Hudaibiyyah terms included a ten-year truce, a return clause for Meccan escapees, and diplomatic conditions that favored Muslim expansion later.
- 332. The open period after Hudaibiyyah led to increased conversions and easier Muslim diplomacy across Arabia.
- 333. The role of letters and envoys: the Prophet sent envoys to rulers (e.g., Byzantine, Persian, Abyssinia) inviting them to Islam.
- 334. The conquest of Khaybar: a campaign against Jewish fortresses north of Medina; it resulted in negotiated terms and estate allocations.
- 335. Economic adjustments after major campaigns included redistribution of spoils and land-leasing arrangements at Khaybar.
- 336. The Farewell Pilgrimage context: an important final public demonstration of communal rites and the Prophet's last major public sermon.
- 337. Key commanders in Medinan campaigns included Khalid ibn al-Walid (before his later conversion), Sa'd ibn Mu'adh, and others.
- 338. The role of the Ansar in military defense: they provided local knowledge, manpower, and tribal mobilization for Medina's defense.
- 339. The social welfare mechanisms included zakat, charity, and community redistribution overseen by appointed agents.

- 340. The Prophet's use of treaties: to secure borders, create client relationships, and permit peaceful propagation.

### Answers 361–390

- 361. The expulsion and conflicts with certain Jewish tribes were driven by treaty violations and internal security concerns as adjudicated after hearings.
- 362. The role of mediators: figures like Mus'ab ibn 'Umar and others facilitated early community agreements and conversions.
- 363. The importance of oral testimony and witness in early Medinan judicial practice; decisions often combined revelation guidance with customary law.
- 364. The Prophet's marriage alliances in Medina consolidated tribal links and political stability.
- 365. Methods of dispute resolution included arbitration by tribal leaders and the Prophet's judgments invoking Qur'anic guidance.
- 366. The administrative division of responsibilities: appointed deputies and envoys managed distant negotiations and local governance tasks.
- 367. The impact of caravan raids: they affected Meccan economic pressure and the shifting balance between Mecca and Medina.
- 368. The role of intelligence and scouts: early Muslim success often relied on timely information and local guides.
- 369. The integration of freed slaves and new converts into community life was a major social policy of early Medina.
- 370. The use of oaths and pledges (bay'a) to formalize allegiance to the Prophet and his leadership.

### Answers 391–420

- 391. The measures for public order included community policing by volunteers and settlement of disputes through appointed elders.
- 392. Terms of surrender in several campaigns often combined safe conduct with negotiated economic terms.
- 393. The role of poetry and oratory: poets could mobilize or chill public sentiment; the Prophet used sermons to educate and unify.
- 394. The Prophet's delegation structure: trusted companions handled military, diplomatic, and judicial missions on his behalf.
- 395. The significance of the mosque as court and assembly hall strengthened centralized governance in Medina.
- 396. The economic base in Medina broadened through trade networks and agricultural agreements with surrounding tribes.
- 397. Treatment of prisoners: often included options of ransom, exchange, or integration into the community depending on circumstances.
- 398. The importance of fortifications and strategic positions in defending Medina and nearby settlements.
- 399. Responses to epidemics and illness combined prophetic guidance with community care; some outbreaks affected campaign timing.
- 400. Notable conversions following treaties and conquests expanded the Muslim base in Arabian towns and tribes.

**Answers 421–450**

- 421. The leadership transition planning included appointing deputies and instructing companions on governance principles.
- 422. The use of delegated arbitration helped standardize dispute resolution across diverse tribal groups.
- 423. Economic measures: zakat collection points and distribution to the needy, including migrants and widows.
- 424. The Prophet's approach to cultural practices: discouraged harmful customs and retained beneficial ones where compatible with revelation.
- 425. Handling of apostasy cases depended on context and whether political treason accompanied religious abandonment.
- 426. The role of women in Medina included participation in social support networks, nursing, and some public advisory roles.
- 427. The administrative record-keeping relied on memorized registers, written notes by scribes, and public proclamations.
- 428. The use of tribal alliances to secure trade routes and border safety for Medina's economic lifelines.
- 429. Implementation of religious obligations (prayer, fasting) was institutionalized through communal practice and leadership example.
- 430. The Prophet's letters to neighboring rulers are examples of early Islamic diplomacy and outreach.

**Answers 451–480**

- 451. Judicial principles combined Qur'anic injunctions with customary legal practices where compatible.
- 452. Key companions who acted as judges included knowledgeable figures like 'Umar and other appointed jurists.
- 453. The development of community norms around marriage, inheritance, and social welfare evolved under prophetic guidance.
- 454. The use of fines, compensation, and negotiated settlements helped avoid permanent feuds.
- 455. Military logistics improved over time through centralized provisioning and coordinated tribal levies.
- 456. The Prophet's directives on charity established priorities for resource distribution to the needy and war-affected.
- 457. The role of Converts from influential tribes often shifted local power balances in favor of Medina.
- 458. The enforcement of pacts and treaties relied on credible threats of retaliation and diplomatic pressure.
- 459. Education and transmission of revelation took place initially in mosque gatherings and private study circles.
- 460. The consolidation of rule in Arabia involved both negotiation and occasional force where treaties were violated.

**Answers 481–500**

- 481. The Prophet's emphasis on written agreements helped formalize inter-tribal relationships and reduce ambiguity.

- 482. The role of elders and tribal notables in governance continued but now under overarching prophetic authority.
- 483. Social protections for migrants and dependents reduced forced destitution after displacement.
- 484. The Prophet's instructions on agriculture and land use improved food security in Medina's hinterlands.
- 485. The expansion of missionary activity (dawah) increased after periods of truce like Hudaibiyyah.
- 486. The strategic marriages and kinship ties helped stabilize alliances and integrate returning migrants.
- 487. The use of public oaths (bay'a) before large assemblies strengthened collective commitment.
- 488. The response to rebellion included both military action and offers of reconciliation when feasible.
- 489. The Prophet's death-related preparations included instructing companions on burial and final rites.
- 490. The legacy of early Medinan governance was a mixed model of revelation-guided law, tribal custom, and negotiated settlement.
- 491. Many converts during this period were from trading tribes that helped spread Islam through commerce.
- 492. The role of freedmen and former slaves in the economy and military was significant for manpower and loyalty.
- 493. Postal and messenger networks improved communication across the growing polity.
- 494. The Prophet's personal example (sunnah) shaped many administrative and social practices adopted by the community.
- 495. The integration of Jewish tribes varied by tribe and by whether they upheld their treaty obligations.
- 496. Medina's political status shifted from inter-tribal city to the capital of an emergent Islamic state.
- 497. The use of incentives and pardons after conflict encouraged reconciliation and stability.
- 498. The Prophet's diplomacy with Bedouin tribes aimed to secure flanks and trade routes for Medina.
- 499. Post-conflict reconstruction included property restitution and reallocation to restore normal life.
- 500. The pattern of treaty-making and gradual expansion set the stage for the late Medinan campaigns and the Farewell Pilgrimage.