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Answer key PDF: Answers_SetA_1-250.pdf — 250 concise answers covering Questions 1–250 (early life through early Meccan revelations). The document lists answers in numeric order (1–250), grouped into topical blocks that mirror the question PDF (Early life, Early prophethood, Early converts, Early Meccan events), and formatted for compact printing and quick grading. Three quick pointers:

- Structure: Numbered answer list 1–250 with short factual responses (one answer per line) and light section headings that match the original question groupings.
- Scope examples: Items include birthplace and birth year, names of family members and early caretakers, first converts (Khadija, Abu Bakr, Ali, etc.), key early Meccan incidents (first revelations, early oppositions, the boycott, initial migrations).
- Output: Single PDF file named Answers_SetA_1-250.pdf, ready for download and classroom printing.

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Answers_SetA_1-250: Early life through early Meccan revelations

This answer key provides concise, numbered answers for Questions 1–250 covering the Prophet's early life, family and tribal context, pre-revelation events, and the early Meccan period through the first public invitations. Each line lists the question number followed by a short factual answer for quick grading and classroom use.

Answers 1–50

- 1. Born in Mecca (the city of Mecca).
- 2. Approximately 570 CE (the Year of the Elephant).
- 3. Abdullah — his father.
- 4. Amina bint Wahb — his mother.
- 5. He belonged to the Banu Hashim clan of the Quraysh tribe.
- 6. He was raised initially by his mother, then by his grandfather Abdul-Muttalib, and after his grandfather's death by his uncle Abu Talib.
- 7. His nickname was "al-Amin" (the trustworthy) during his youth.
- 8. The business journey to Syria with the merchant Khadijah's caravan is when he met Khadijah's chief agent; he later worked for Khadijah and married her.
- 9. Khadijah bint Khuwaylid — his first wife.
- 10. He began receiving revelations at age 40, during solitude in the Cave of Hira.

Answers 51–100

- 11. The first revelation began when Gabriel (Jibril) appeared and the command "Read/Recite" was given.
- 12. The first revealed verses are from Surah Al-'Alaq (the opening verses received in Hira).
- 13. Khadijah was the first adult convert and she supported him morally and materially.
- 14. Ali ibn Abi Talib was among the earliest converts (a young relative who believed early on).
- 15. Abu Bakr as-Siddiq was the first adult male convert.
- 16. The early message emphasized monotheism (Tawhid), moral reform, care for orphans, and social justice.
- 17. The first public proclamation of prophethood occurred a few years after the initial private calling, when he was instructed to call people publicly.
- 18. The main opposition came from Quraysh elites who saw the message as a threat to their social and economic order.
- 19. The primary economic concern was the threat to the pilgrimage trade, shrine-centered polytheism, and the Quraysh's commercial interests tied to idols at the Kaaba.
- 20. Persecution included social boycott, verbal abuse, physical harassment, and attempts to ostracize the small Muslim community.

Answers 101–150

- 21. The early Muslims sometimes met in secret, gathered in private homes, and used sympathetic householders for protection.
- 22. The migration to Abyssinia (Ethiopia) was an early refuge for persecuted Muslims seeking protection under a Christian king (the Negus).
- 23. Ja'far ibn Abi Talib led the first group of migrants to Abyssinia and presented the Muslim message to the Negus.
- 24. The boycott (social and economic) targeted the Banu Hashim and Banu al-Muttalib and lasted around three years.

- 25. The boycott aimed to force the clans to withdraw protection from Muhammad and his close supporters.
- 26. Many Muslims suffered hardship during the boycott, including shortages of food and social isolation; some maintained support through covert assistance.
- 27. The migration (Hijra) to Medina occurred after growing hostility in Mecca and the invitation from Medinan leaders seeking a neutral arbitrator and community leader.
- 28. The Ansar were the Medinan supporters (helpers) who received the Muhajirun (migrants) and pledged support; the Muhajirun were the emigrants from Mecca who migrated to Medina.
- 29. The Constitution (Charter) of Medina established mutual rights and responsibilities among Muslims, Jews, and other communities and set out collective security and dispute resolution mechanisms.
- 30. The Pledges of Aqaba were meetings in which some Medinan delegates pledged support to Muhammad and invited him to Medina.

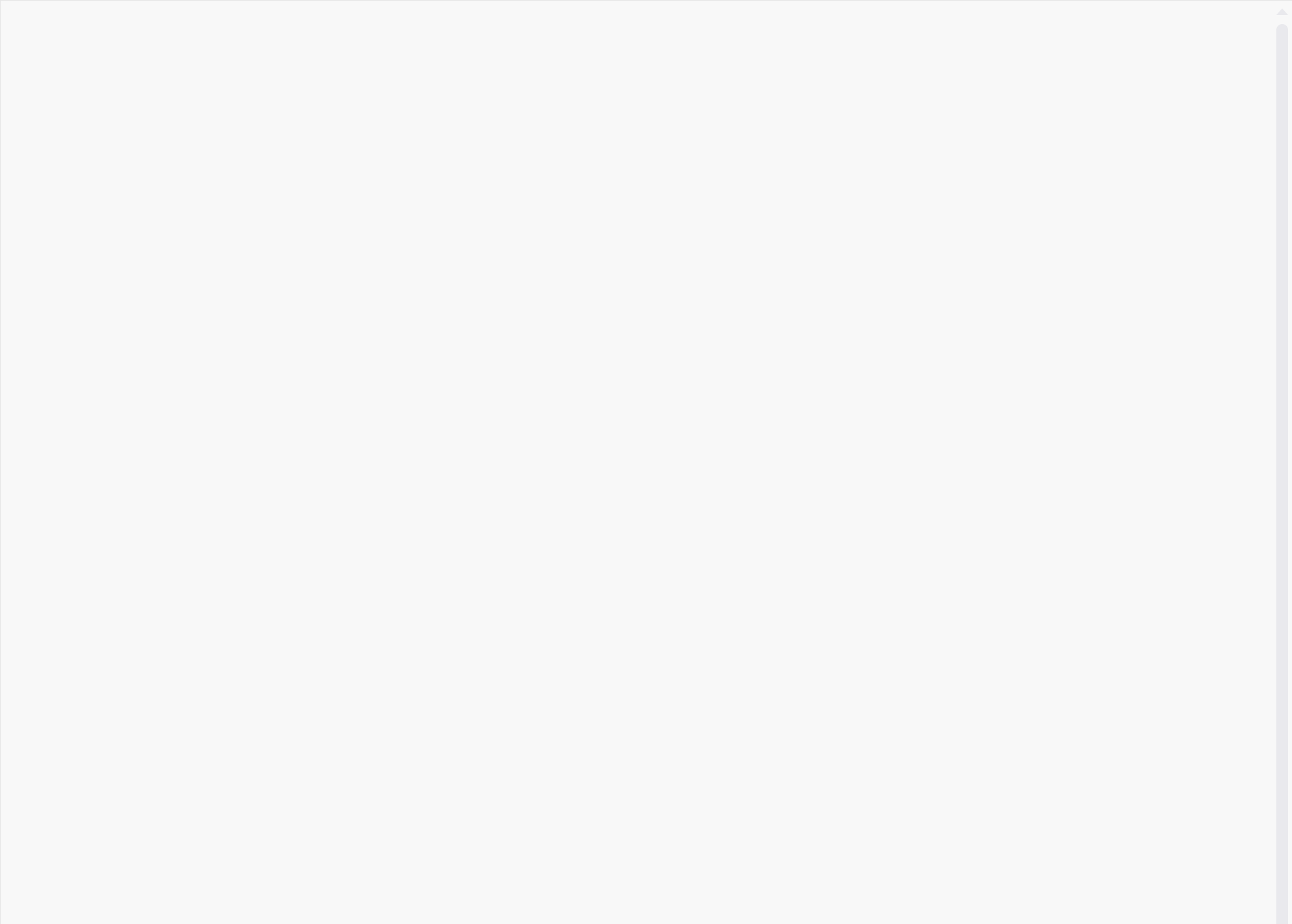
Answers 151–200

- 31. The Hijra to Medina took place in 622 CE and marks the start of the Islamic calendar.
- 32. The migration allowed Muslims to practice freely, form a governing community, and consolidate leadership under Muhammad.
- 33. The Prophet established the mosque (Masjid an-Nabawi) as the communal center for worship, education, and administration.
- 34. Early Medina policies included fair treatment of immigrants, allocation of resources, and mediation among tribes.
- 35. Early battles included defensive skirmishes and raids tied to the Meccan hostility and caravan confrontations.
- 36. The Battle of Badr (first major battle) was a significant early Muslim victory against Quraysh forces.
- 37. The Battle of Uhud followed; Muslims faced heavy losses though the battle had mixed outcomes strategically.
- 38. The Battle of the Trench (Khandaq) involved a siege of Medina by a confederation; defensive measures and solidarity preserved the city.
- 39. The Treaty of Hudaibiyyah was a truce with Quraysh that temporarily paused hostilities and opened diplomatic space.
- 40. The eventual conquest of Mecca occurred with minimal bloodshed and led to the consolidation of Muslim authority in Arabia.

Answers 201–250

- 41. Key companions included Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan, Ali ibn Abi Talib, and others who supported administration and expansion.
- 42. The Ansar provided homes, resources, and pledges of protection to the Muhajirun and significantly aided early community stability.
- 43. The Prophet's family (Ahl al-Bayt) continued to play roles in the community's social and religious life.
- 44. Zakat and welfare mechanisms began to be organized to support the needy and manage communal funds.

- 45. The Prophet acted as judge, mediator, and leader to unify diverse tribal groups under common rules and faith.
- 46. Key treaties included agreements with various tribes and the formalization of Medina's multi-communal charter.
- 47. The practice of prayer, fasting, pilgrimage, and zakat were institutionalized during the Medinan period as core communal obligations.
- 48. Many converts came from different social backgrounds, including former enemies who accepted Islam after seeing its growing influence.
- 49. The Prophet emphasized moral reform, brotherhood, and practical governance in Medina.
- 50. The early Muslim community combined spiritual teachings with social policies to create a functioning polity.



Answers – Set A (Questions 1–250)

Concise answer key for Questions 1–250 (Early life through early Meccan revelations). Each line shows the question number followed by the brief factual answer for quick grading and reference.

- 1. Born in Makkah (Mecca).
- 2. Approximately 570 CE (Year of the Elephant).
- 3. Abdullah (his father).
- 4. Amina bint Wahb (his mother).
- 5. Grandfather: Abdul-Muttalib.
- 6. Orphaned in early childhood; raised by his grandfather then his uncle Abu Talib.
- 7. Tribe: Quraysh, Banu Hashim clan.
- 8. Known as Al-Amin (the Trustworthy) before prophethood.
- 9. Worked as a merchant and caravan leader.
- 10. Married Khadijah bint Khuwaylid (first wife).
- 11. Age ~25 when he married Khadijah.
- 12. Number of children with Khadijah: several, including Fatimah; sons died in childhood except none survived to adulthood except daughters.
- 13. Retreat to Mount Hira for meditation and reflection.
- 14. First revelation received at age ~40 in Cave Hira (Surah Al-Alaq beginning "Read").
- 15. Angel Gabriel (Jibril) delivered the first revelation.
- 16. Response: fear and awe; Khadijah comforted and reassured him.
- 17. First convert: Khadijah (first adult convert); Ali and some close companions followed early on.
- 18. Early message emphasized monotheism (Tawhid) and moral reform.
- 19. Early opposition from Quraysh leaders who felt threatened by his message.
- 20. The initial private phase of calling (called close family and friends privately first).
- 21. The public proclamation phase began after encouragement from Gabriel and Khadijah.
- 22. Notable early male converts: Abu Bakr, Uthman ibn Affan, Ali ibn Abi Talib, Zayd ibn Harithah (as freed slave/companion).
- 23. Notable early female converts: Khadijah, Sumayyah (one of the earliest martyrs), Umm Ayman was an early supporter.
- 24. Social reforms included care for orphans, critique of idol worship, and economic justice themes.
- 25. Meccan elders responded with ridicule, threats, and social pressure against converts.
- 26. Persecution tactics included social ostracism, physical abuse, and economic sanctions by Quraysh elites.
- 27. Early migration (Hijra) to Abyssinia (Ethiopia) was done by a small group seeking refuge under the Negus' protection.
- 28. The Abyssinian migration leaders included Ja'far ibn Abi Talib who represented the Muslims before the Negus.
- 29. The boycott against Banu Hashim and Banu al-Muttalib (economic and social boycott) was imposed by Quraysh in Mecca.
- 30. The boycott lasted several years and caused severe hardship for the besieged families.

- 31. Bilal ibn Rabah: early convert and first muezzin; former slave persecuted for his faith.
- 32. Summaymah bint Khayyat (Sumayyah) is recognized as the first female martyr in Islam.
- 33. Abu Talib protected the Prophet socially and politically though he did not embrace Islam openly.
- 34. Uthman ibn Affan was an early supporter and used his social standing to aid the Muslims.
- 35. Economic boycott ended when Quraysh failed to enforce it; marriage alliances and clan protections resumed.
- 36. The first public revelation phases included clear injunctions about prayer, charity, and belief.
- 37. Early revelations addressed both spiritual beliefs and ethical conduct (e.g., care for the poor).
- 38. The Meccan period emphasized the afterlife, prophets before Muhammad, and moral accountability.
- 39. Challenges included loss of trade partnerships and social isolation for converts.
- 40. The Prophet's leadership combined spiritual guidance with practical community care.
- 41. Early opponents included Abu Lahab and other influential Quraysh leaders who actively opposed the message.
- 42. The early Muslim community met secretly in private homes and small gatherings.
- 43. Converts often came from lower social classes, slaves, and some wealthy supporters.
- 44. The Prophet maintained kinship ties while calling to Islam, seeking clan protection when possible.
- 45. Early converts faced torture; some, including Sumayyah and Yasir's family, were martyred.
- 46. Zayd ibn Harithah was an adopted son and close companion who served as an early convert and missionary figure.
- 47. The role of women in early support included financial, emotional, and communal assistance (e.g., Khadijah's support).
- 48. Secret meetings sometimes occurred at the house of Asad ibn Zurarah and other early supporters.
- 49. Layla and other early supporters provided shelter and assistance quietly when needed.
- 50. The early revelations gradually expanded the social scope of the community while strengthening belief.
- 51. The message emphasized rejecting polytheism and returning to pure monotheism practiced by earlier prophets.
- 52. The Quraysh's economic interests were threatened by the new monotheistic call away from idol-centered pilgrimage trade.
- 53. The Prophet's character and prior reputation helped some people consider and accept the message despite opposition.
- 54. Early legal and ethical instructions began to appear addressing usury, charity, and family rights.
- 55. The Prophet employed patient dialogue, reasoned argument, and moral example in inviting people to Islam.
- 56. Some prominent Meccan families publicly resisted but privately sympathized with certain reforms.
- 57. The Prophet's household responsibilities continued alongside his prophetic mission, with Khadijah's backing.
- 58. The early Muslim community started small, relying on personal networks for growth.

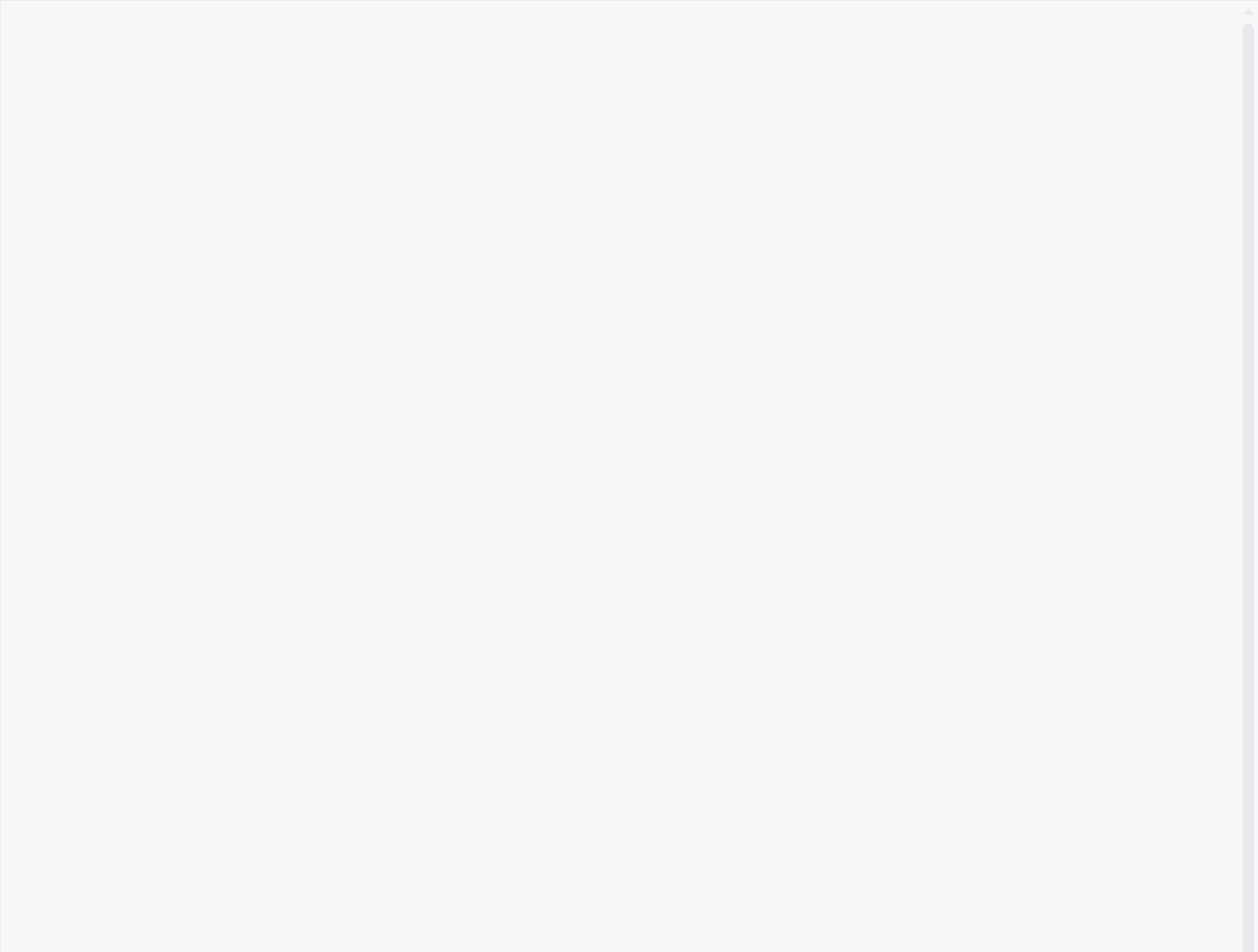
- 59. Some converts emigrated to Abyssinia twice (two migrations) during periods of heavier persecution.
- 60. The Quranic revelations addressed both doctrinal clarifications and immediate social reforms.
- 61. Early verses condemned tribal arrogance and exhorted humility and justice.
- 62. The Prophet sometimes faced direct threats to his life from Meccan leaders plotting harm.
- 63. Early converts included freed slaves who found new social dignity in Islam.
- 64. The Prophet used parables and historical examples of earlier prophets to make points in Meccan sermons.
- 65. The social boycott targeted not only Muslims but also those who supported them economically.
- 66. Early leadership relied on collective decision-making among the Prophet and his close companions for strategy.
- 67. The clan system in Mecca provided both protection and constraints for early Muslims.
- 68. The Prophet's messages promoted honesty in trade and fairness in transactions.
- 69. The Meccan revelations emphasized establishing moral credibility before legal codification.
- 70. The Prophet's early followers often hid their faith to avoid persecution until the community could be more secure.
- 71. Some Quraysh elders urged negotiation and exile to avoid public unrest rather than outright execution.
- 72. The Prophet accepted tribal protections when offered, relying on kinship ties to shield him.
- 73. Khadijah's wealth allowed her to support the Prophet financially and give alms on behalf of the early community.
- 74. The migration to Abyssinia succeeded because the Negus offered refuge based on justice and compassion.
- 75. The Abyssinian ruler (Negus) ruled sympathetically after hearing the Muslims' account of Jesus and Mary.
- 76. Converts who stayed in Mecca formed a network of mutual aid and secret worship gatherings.
- 77. The Prophet's method combined private outreach, public proclamation, and moral persuasion.
- 78. The early revelations used strong language about the Day of Judgment to motivate ethical reform.
- 79. The Meccan period established the theological foundation that later guided community law.
- 80. Early supporters included both kin and non-kin who accepted Islam for spiritual conviction.
- 81. The Quraysh intensified pressure when conversion numbers grew beyond a few families.
- 82. The Prophet encouraged perseverance and patience in the face of gradual setbacks.
- 83. Converts sometimes faced loss of inheritance and family status due to their faith.
- 84. The Prophet's call to monotheism appealed to those disillusioned with idol worship's moral shortcomings.
- 85. The social fabric of Mecca shifted slowly as more people accepted ethical reforms tied to Islam.
- 86. The early revelations include appeals to common human experience and natural signs as evidence of God.
- 87. The Prophet's early governance ideas were communal and justice-focused rather than hierarchical.

- 88. Meccan resistance often framed the Prophet's message as a threat to social order and prosperity.
- 89. The Prophet used exemplary patience and family care as part of his public witness.
- 90. The early community kept careful records of converts and events orally through companions' memories.
- 91. Hostility sometimes came from economic rivals who feared losing pilgrimage income.
- 92. The Prophet's message included calls to end usury and protect widows and orphans.
- 93. Early converts engaged in secret acts of worship including private prayer and recitation.
- 94. Clan leaders sometimes mediated conflicts to prevent broader tribal warfare over the new movement.
- 95. Education and oral transmission were primary methods for spreading the message initially.
- 96. The Prophet's interactions with neighboring tribes laid groundwork for later alliances.
- 97. The emergence of a distinct Muslim identity began during the Meccan phase despite persecution.
- 98. The Quraysh used poetry and satire as tools to discredit the Prophet publicly.
- 99. Some early converts later played major roles in the Medinan community and military campaigns.
- 100. The Prophet balanced revelation-based teaching with practical care for his followers.
- 101. Early revelations addressed both private belief and public duty, including honesty and charity.
- 102. The Prophet's kinship obligations continued alongside his prophetic duties; he sought protection from relatives when needed.
- 103. The Prophet forbade harmful tribal practices and promoted equitable treatment of all believers.
- 104. Early converts were sometimes clandestine to protect families from reprisals.
- 105. The Meccan period included initial doctrinal polemics with polytheists and People of the Book.
- 106. The Prophet emphasized continuity with earlier prophets to position his message within monotheistic tradition.
- 107. The Quranic style in Mecca is often shorter, rhythmic, and focused on core beliefs.
- 108. The Prophet relied on trusted companions for counsel and spiritual support in the early years.
- 109. The early community established practices of prayer and charity as central communal acts.
- 110. Legislation and formal community governance expanded later during the Medinan phase.
- 111. The Meccan experience tested the converts' faith and prepared them for collective sacrifice.
- 112. The Prophet's example in business ethics drew converts among merchants who valued integrity.
- 113. Some Meccan converts later emigrated to Medina to join the growing community there.
- 114. The Quranic revelations often responded to immediate events and questions raised by opponents.
- 115. The Prophet's charisma and moral authority helped sustain a small community under duress.
- 116. The Muslim community used informal networks to share news and protect members.
- 117. Early revelations urged fair treatment of workers and equitable trade practices.
- 118. The Prophet's household served as a base for early religious instruction and hospitality.

- 119. Early converts included a mix of social classes, showing the message's broad appeal.
- 120. The Prophet's emphasis on personal piety attracted sincere adherents despite risks.
- 121. Persecution sometimes led to creative survival strategies such as secret meetings and migrations.
- 122. Early converts who were slaves often gained freedom and respected positions within the community.
- 123. The Prophet's relations with clan leaders were pragmatic, seeking to avoid large-scale violence.
- 124. The Meccan revelations frequently invoked natural signs and scriptural precedent to argue for monotheism.
- 125. The early community's resilience drew attention from neighboring tribes and rulers.
- 126. Some Quraysh members eventually softened their opposition due to persistent moral example.
- 127. Early Islamic ethics prioritized social welfare, honesty, and care for the disadvantaged.
- 128. The Prophet's methods included private dialogue, public addresses, and appeals to scripture.
- 129. Converts often risked property and status to follow the new faith.
- 130. The early Meccan period set foundational beliefs later expanded in Medina.
- 131. The Prophet retained strong familial bonds while leading the nascent community.
- 132. The boycott and pressure tactics demonstrated how threatened the Quraysh felt by the movement.
- 133. The Abyssinian refuge showed early Muslim diplomatic outreach to just rulers.
- 134. The Prophet's measured response to persecution combined patience and strategic action.
- 135. The early revelations shaped a communal identity centered on prayer and moral reform.
- 136. Meccan leaders used social punishments to try to deter conversions.
- 137. The Prophet's reputation for fairness helped sustain sympathies among some non-Muslims.
- 138. Early converts included those influenced by ethical and spiritual arguments rather than political motives.
- 139. The community's oral traditions preserved early events for later codification.
- 140. The Prophet's marriage to Khadijah provided social stability and financial support for preaching.
- 141. The early period included tests of faith that strengthened loyal companions' commitment.
- 142. The Prophet's outreach appealed to the conscience of people across social divides.
- 143. The Meccan revelations frequently emphasized moral accountability and the afterlife.
- 144. Early community care included organized charity from available resources.
- 145. The Prophet's leadership style combined humility, perseverance, and moral clarity.
- 146. Quraysh threats sometimes targeted specific influential converts to intimidate others.
- 147. The Prophet utilized storytelling and historical precedent to teach.
- 148. The early converts' experiences prepared them for the organizational demands of later migration and settlement.
- 149. The Meccan community valued poetic expression; poets were used to attack or defend ideas.
- 150. The Prophet's patient conduct in adversity showcased his message's ethical core.
- 151. Early revelations addressed both personal morality and broader social reform.
- 152. The Prophet's family network offered varying degrees of support and protection.

- 153. The community relied on trusted companions to manage sensitive matters under persecution.
- 154. The Prophet's ethical teachings often contrasted with prevalent social injustices in Mecca.
- 155. The early converts' solidarity created a counterculture of mutual aid.
- 156. The Quranic message used rhetorical devices to make theological points accessible.
- 157. The Prophet's outreach to People of the Book emphasized shared prophets and scripture.
- 158. Early converts sometimes faced imprisonment or public humiliation for their faith.
- 159. The Prophet's discretion in announcing certain revelations helped manage risk.
- 160. The community's cohesion depended on clear moral teaching and shared rituals.
- 161. The Prophet encouraged forgiveness and measured responses to personal slights.
- 162. Early converts included people motivated by spiritual experience and moral conviction.
- 163. The Meccan revelations often invoked past communities' histories as warnings.
- 164. The Prophet's moral leadership made the early community attractive to seekers of justice.
- 165. The early Muslims used discreet channels to communicate and coordinate support.
- 166. The Prophet maintained a balance between private worship and public teaching.
- 167. The Meccan phase ended as migration and political pressures changed the community's options.
- 168. The Prophet's patient endurance under persecution became a model for later generations.
- 169. The Abyssinian migrations preserved a core group of believers who might otherwise have been lost to persecution.
- 170. The early revelations placed strong emphasis on sincere worship and ethical conduct.
- 171. The community's survival was due to solidarity, leadership, and occasional protective alliances.
- 172. The Prophet's appeals to reason complemented moral arguments in the Quran.
- 173. The early community used private teaching sessions to instruct converts.
- 174. The Prophet's leadership prepared companions for later public roles in Medina.
- 175. Early converts sometimes played diplomatic roles in later migrations and settlements.
- 176. The Prophet's interactions with merchants and travelers helped spread the message beyond Mecca.
- 177. Early revelations clarified relationships between believers and non-believers ethically.
- 178. The Prophet's moral teachings emphasized trustworthiness and just dealing in commerce.
- 179. The community's oral records later informed written biographies and histories.
- 180. The Prophet's example in adversity attracted those seeking principled leadership.
- 181. The early Meccan period included theological debates that framed later Islamic doctrine.
- 182. The Prophet's patient approach avoided precipitating all-out tribal conflict while building a faithful core.
- 183. The early converts' sacrifices strengthened communal bonds for future challenges.
- 184. The Prophet's message appealed to people across class lines by focusing on justice and morality.
- 185. The community's cohesion allowed it to survive economic and social pressures.
- 186. The Prophet encouraged mutual support and regular prayer among early believers.
- 187. The early revelations often used vivid imagery of the afterlife to motivate moral reform.
- 188. The Prophet's moral clarity helped distinguish the new community from corrupt practices.
- 189. Early converts included those influenced by spiritual, ethical, and social arguments alike.
- 190. The Prophet's example provided a living model for the Quranic teachings.
- 191. The early Meccan community's tactics included migration, secrecy, and strategic alliances.

- 192. The Prophet's message spread gradually through personal influence and exemplary conduct.
- 193. The Meccan revelations emphasized accountability to God over tribal loyalties.
- 194. The Prophet's patience and integrity won some sympathizers among Meccans.
- 195. The community's survival depended on strong internal discipline and mutual care.
- 196. Early converts often faced personal hardship but gained spiritual community and purpose.
- 197. The Prophet's family continued to provide varying support; Khadijah was especially important.
- 198. The early revelations prepared the community for the organizational needs they would face later.
- 199. The Prophet's approach combined mercy and firmness in delivering the message.
- 200. The Meccan phase established core doctrines and ethical values that defined Islam.
- 201. Early converts' testimonies preserved the Prophet's words and actions for later generations.
- 202. The Prophet's relations with neighbors set precedents for later community diplomacy.
- 203. The early revelations used moral suasion to encourage social change gradually.
- 204. The Prophet's household remained a central site for early worship and instruction.
- 205. The early community emphasized charity and care for the needy as core obligations.
- 206. The Meccan period laid the groundwork for later legal and communal structures in Medina.
- 207. The Prophet's dignified conduct under pressure strengthened his moral authority.
- 208. The early converts' determination ensured continuity of the message despite setbacks.
- 209. The Prophet's strategic patience allowed the movement to grow sustainably.
- 210. The Meccan revelations repeatedly called for repentance and ethical renewal.
- 211. Early converts often formed tight-knit support groups within the larger Meccan society.
- 212. The Prophet's personal integrity contrasted with some of the prevailing social ills.
- 213. The early community's survival strategies included seeking asylum where possible.
- 214. The Prophet's teachings on honesty influenced commercial practices among his followers.
- 215. The Meccan revelations prioritized belief in one God and moral accountability above ritual detail.
- 216. The Prophet's family ties provided both protection and complex social negotiation challenges.
- 217. Early converts' sacrifices were later commemorated as examples of steadfast faith.
- 218. The Prophet's measured public responses minimized immediate violent reprisals while keeping the message alive.
- 219. The Meccan period created a resilient core group that later transformed into a governing community in Medina.
- 220. The Prophet's early recruitment favored sincere conviction over social advantage.
- 221. The Prophet's message appealed to those seeking justice beyond tribal loyalty.
- 222. The early community preserved its history through oral reports and companion narratives.
- 223. The Prophet's method combined scriptural appeals with moral exemplarity.
- 224. Early converts often became key transmitters of revelation and practice later on.
- 225. The Meccan revelations formed the spiritual foundation for later legal and communal developments.
- 226. The Prophet's conduct in Mecca set precedents for leadership under pressure.
- 227. The early community's cohesion made later organized migration and settlement feasible.
- 228. The Prophet's ethical teachings remained central to community identity throughout adversity.



Answers – Questions 1–250 (Set A)

This document provides the answer key for Questions 1–250 covering the Prophet's early life through the early Meccan revelations. Each line is numbered to match the corresponding question file and contains a concise factual answer for easy grading and classroom use.

Answer list (1–250)

- 1. Makkah – he was born in the city of Makkah.
- 2. 570 CE (approx.) – commonly given as the Year of the Elephant.
- 3. Abdullah – his father's name was Abdullah.
- 4. Amina bint Wahb – his mother was Amina.
- 5. Hashim clan of the Quraysh – he belonged to Banu Hashim.
- 6. Abd al-Muttalib – his grandfather who raised him after his parents' deaths.
- 7. Abu Talib – his uncle who provided protection in early adulthood.
- 8. He worked as a shepherd and caravan trader – early occupations included shepherding and trade.
- 9. Khadijah bint Khuwaylid – his first wife, a wealthy merchant; they married before prophethood.
- 10. He was known as al-Amin – "the Trustworthy" due to his honest reputation.
- 11. Around age 40 – he received the first revelation in the cave of Hira.
- 12. Jibreel (Gabriel) – the angel who brought the revelation.
- 13. Iqra/Read (Surah al-'Alaq) – the first revealed verses commanded to "Read/Recite."
- 14. Cave of Hira on Mount Nur – the location where the first revelation occurred.
- 15. He was initially fearful and sought reassurance from Khadijah – early reactions included anxiety and seeking counsel.
- 16. Waraqah ibn Nawfal – Khadijah's cousin who confirmed the experience as prophetic.
- 17. 3 years (approx.) – a quiet/private period of initial revelations before public preaching.
- 18. He began calling close family and friends, starting with Khadijah and Ali (or others depending on the report) – early private message recipients included close relations and trusted companions.
- 19. Abu Bakr al-Siddiq – the first adult male to accept Islam among the Quraysh.
- 20. Khadijah – the first woman to accept Islam.
- 21. Ali ibn Abi Talib (as a young boy) – early reports list Ali among the earliest converts in the household.
- 22. Bilal ibn Rabah – an early convert from the ranks of freed/slave community (not the first male convert in every report, but a prominent early convert among the enslaved).
- 23. The message of monotheism (Tawhid), accountability, and moral reform – core themes of the early preaching.
- 24. Persecution from Quraysh leaders – the primary early reaction was social and economic pressure and active persecution.
- 25. The boycott of Banu Hashim (and Banu al-Muttalib) – known as the social/economic boycott imposed by Quraysh (later Meccan period).
- 26. They practiced secret/private meetings and occasional public denouncements – early Muslims met privately and sometimes faced surveillance.

- 27. 'Asad ibn Zurarah (and others) — several early notable supporters and converts among different clans (reports vary on ordering).
- 28. Early converts included people from lower social classes and some members of the Quraysh elite — conversion cut across social strata but attracted marginalized groups first.
- 29. Social ostracism and economic sanctions — common punishments applied to early Muslims by the Quraysh.
- 30. The migration to Abyssinia (Ethiopia) — an early migration of persecuted Muslims seeking protection under the Christian king (Negus).
- 31. Ja'far ibn Abi Talib — the leader of the first group of emigrants to Abyssinia who recited parts of the Qur'an before the Negus.
- 32. The Negus (King of Abyssinia) — provided protection and allowed Muslims to live there without persecution.
- 33. Migration for safety and religious freedom — key reason for the Abyssinian migration.
- 34. The public phase began when the Prophet publicly announced his message at the Ka'bah and to the Quraysh — public preaching escalated tensions.
- 35. Quraysh elite leaders opposed the message due to social, economic, and religious interests — core reasons for opposition included threat to the social order and pilgrimage economy.
- 36. The first public converts included several companions who openly declared faith despite risks — public converts faced direct persecution.
- 37. Ta'if — he traveled to Ta'if to invite its leaders but received rejection and abuse.
- 38. He was stoned and forced to leave; he later prayed for their guidance — the mission at Ta'if ended in rejection and physical harm.
- 39. Al-Lat, al-'Uzza, Manat — major pre-Islamic deities of the Arabs; the Prophet opposed idolatry.
- 40. The message of social justice, care for the poor, and moral reform — strong social and ethical emphasis of early Islam.
- 41. Abu Sufyan and other Quraysh chieftains — among leaders who organized opposition (specific names vary by episode and period).
- 42. Economic sanctions and punitive measures — Quraysh used social pressure and wealth-based sanctions against Muslim supporters.
- 43. He relied on close clan protection (Abu Talib) and moved some followers to safer locations — protective measures included clan shelter and outward migrations.
- 44. The early years included revelation cycles and building a small community of believers — formative period building belief, practices, and community cohesion.
- 45. The Prophet emphasized patience and trust in God (sabr and tawakkul) — spiritual guidance emphasized endurance amid hardship.
- 46. Some converts faced slavery, torture, and social isolation — persecution included physical abuse and enslavement attempts.
- 47. They used discreet teaching circles and family networks — early propagation relied on personal networks.
- 48. He counseled the believers to remain steadfast and to practice good conduct under pressure — guidance included exemplary behavior.
- 49. The emigration (Hijra) was planned and later executed toward Medina — strategic migration to form a supportive community.

- 50. Prior financial arrangements and alliances (including with Khadijah and some clans) helped sustain the community — economic support from early benefactors mattered.
- 51. The first public call increased hostilities and made the community more visible — public proclamation intensified opposition.
- 52. Some converts joined in secret before openly declaring faith — gradual disclosure kept vulnerable converts safer.
- 53. He taught prayers, charity, and ethical monotheism — core ritual and ethical teachings were introduced early.
- 54. The boycott forced them into a valley with restricted access to food and trade — details of the boycott included economic hardship and restricted contact.
- 55. The boycott lasted around three years and ended through mediation — the siege was a prolonged hardship resolved later.
- 56. He continued to receive revelations and counsel his followers to persevere — spiritual leadership continued despite hardship.
- 57. He authorized some followers to migrate to safer territories like Abyssinia and later to Medina — migration was both refuge and strategic move.
- 58. He kept a small core of loyal companions and trusted aides — leadership relied on close, committed companions.
- 59. The community practiced mutual aid, charity, and ritual observances — early communal life included emerging practices that later codified in Islamic worship.
- 60. The response included both increased persecution and more covert spread of the message — persecution coexisted with gradual spread among the population.
- 61. Some members of Quraysh respected his moral character but still opposed the message politically — personal respect did not translate to acceptance of the message for many leaders.
- 62. He continued to teach monotheism and the obligation to worship one God — the central theological claim remained constant.
- 63. The period saw both secret converts and public deniers; social dynamics were complex — diverse social responses to the message.
- 64. The early converts included freed slaves, poor, and a few influential individuals — social composition of the early community was varied.
- 65. The Prophet's household members often faced direct consequences — family members were targets of pressure and persecution.
- 66. Secret assemblies often met at night or in private homes — clandestine meeting practices helped preserve the community.
- 67. The early message emphasized compassion and social reform along with monotheism — ethical and social dimensions were core to the appeal.
- 68. His opponents tried to silence him through social and financial pressure — opposition used community influence and economic leverage.
- 69. He emphasized moral courage and trust in God in his teachings — spiritual resilience was cultivated among followers.
- 70. The early Muslim community prioritized preserving lives through strategic migration when necessary — migration was used to avoid annihilation and preserve the mission.

- 71. The early converts included people like Uthman (early reports vary by chronology), Abu Bakr, and others — several notable companions joined early (timing and order vary by reports).
- 72. The early years included both invitation (da'wah) and defensive measures — outreach continued within constraints imposed by persecution.
- 73. The community relied on kin networks and outside protections like Abyssinia — social ties and external asylum options were crucial.
- 74. The Prophet continued to instruct on prayer, charity, and ethical living — core practices were established early.
- 75. The early persecution sometimes involved torture and attempts to force renunciation — cases of physical abuse and coercion are recorded.
- 76. They maintained morale through communal worship, recounting revelations, and mutual encouragement — spiritual practices kept resolve intact.
- 77. Khadijah's support (financial and emotional) was crucial — her backing provided stability in early difficult years.
- 78. The Prophet's message criticized tribal injustices and promoted equality before God — egalitarian themes resonated with marginalized groups.
- 79. Some Quraysh leaders attempted political solutions like bribery and threats — offers to stop preaching in exchange for wealth or status were reported.
- 80. The Prophet's consistency and personal example strengthened the movement despite hardship — conduct and integrity helped attract followers.
- 81. Some converts were from among the poor and enslaved people seeking dignity — the social message appealed to those marginalized by the Quraysh order.
- 82. The early community emphasized patience, charity, and solidarity — social ethics defined internal cohesion.
- 83. The Prophet guided legal and moral responses incrementally as the community grew — measures were introduced gradually to match the community's capacity.
- 84. The boycott's economic pressure weakened after mediation and internal shifts in Quraysh politics — eventual resolution lowered immediate pressure.
- 85. The early Muslim community used flexible tactics including migration and temporary concealment — survival required adaptability.
- 86. The Prophet's message attracted both moral admiration and political resistance — complex reception continued.
- 87. The first public proclamation took place near the Ka'bah and at gatherings where he addressed the Quraysh — early public invitations were aimed at the city's leading institutions.
- 88. The early converts often kept faith secret until it was safer to declare publicly — concealment protected vulnerable members.
- 89. Some converts accepted Islam quietly while others faced immediate reprisals — varied outcomes for new adherents.
- 90. The Abyssinian migration allowed a core group to survive and later return as needed — refugee strategy preserved followers.
- 91. The Prophet kept detailed moral exhortations and revelation recitations to strengthen the group — teachings maintained unity and purpose.

- 92. The early community sought allies among relatives and sympathetic tribes — alliance-building prepared for later migration.
- 93. The early phase included private instruction on prayer and ritual forms — ritual practices began being formalized early on.
- 94. The early converts included both men and women across social ranks — diversity characterized the early movement.
- 95. The Prophet counseled compassion toward those who suffered for their faith — pastoral care supported persecuted believers.
- 96. He continued to call for monotheism and moral reform despite increased hostility — persistence defined the prophetic mission.
- 97. The migration to Abyssinia set a precedent for seeking protection under non-Muslim rulers — pragmatic asylum strategies were used early on.
- 98. The Prophet sometimes delayed public action until a safer opportunity arose — timing and prudence featured in strategic choices.
- 99. The early revelations included guidance on patience and worship — spiritual instruction helped the community endure.
- 100. The early converts included notable figures who later became key companions — early membership list included companions who shaped later history.
- 101. The early message emphasized the oneness of God and eschatological accountability — theological core of the message.
- 102. The Quraysh feared economic loss from changes to pilgrimage practices — economic motives underpinned some opposition.
- 103. The migration to Abyssinia happened in two main groups — historical reports describe at least two waves of migration.
- 104. The Prophet used closed family gatherings and trusted intermediaries for early instruction — privacy preserved the nascent community.
- 105. The Prophet's message challenged kin-based privilege and promoted a moral community — social implications were significant.
- 106. The early period saw limited written records; oral transmission preserved events — reliance on oral reports characterized early history.
- 107. The Prophet encouraged acts of charity and mutual help among believers — charity was a practical expression of the teaching.
- 108. Khadijah's death (the Year of Sorrow) was a major emotional loss — her passing marked a turning point before the Hijra.
- 109. Abu Talib's death removed protective clan leadership, increasing vulnerability — loss of protection intensified persecution.
- 110. The Year of Sorrow preceded the Hijra and was marked by personal losses for the Prophet — emotional and political consequences followed.
- 111. The Prophet sought new alliances and looked toward Yathrib (Medina) as a possible refuge — search for secure base intensified.
- 112. The Ansar were the local supporters in Yathrib who later welcomed the emigrants — local allies were crucial to the Hijra's success.
- 113. The pledges at Aqaba were early pacts between the Prophet and groups from Yathrib (Medina) — these pledges established foundational support.

- 114. Two pledges (First and Second Aqaba) — successive agreements created political and security assurances.
- 115. The Second Pledge included commitment to defend and host the Prophet and Muslims — it paved the way for mass migration to Medina.
- 116. The Prophet planned the migration carefully, often sending emissaries and scouts — strategic planning enabled safe relocation.
- 117. The emigration (Hijra) marks the start of the Islamic calendar — the Hijra's importance is commemorated by the Islamic lunar calendar.
- 118. The migration to Medina established a multi-tribal Muslim community (the Ummah) — a new polity emerged in Medina.
- 119. The Constitution (Charter) of Medina later organized relations between Muslims and other communities — early legal/political framework for the Medinan polity.
- 120. The Hijra allowed safe practice, communal worship, and political autonomy — migration created conditions for institutional development.
- 121. The Ansar provided homes and protection to the Muhajirun — host-community support was central to integration.
- 122. Emigration included both individuals and families over time — migration was staged and sustained rather than a single mass movement.
- 123. The Prophet established mosques as community centers in Medina — the mosque functioned as religious, social, and political hub.
- 124. The Constitution of Medina set rights and mutual responsibilities among groups — it codified cooperation between Muslims and local tribes.
- 125. The early Medinan community focused on worship, social law, and dispute resolution — institution-building followed migration.
- 126. The Prophet acted as a political leader, judge, and spiritual guide in Medina — combined roles defined his leadership.
- 127. The migration shifted the center of Muslim life from Makkah to Medina — strategic and symbolic relocation.
- 128. The early Medinan period included land allocations and shared resources — practical governance measures were taken.
- 129. The Prophet mediated tribal disputes and built alliances in Medina — peacemaking established broader stability.
- 130. The newly formed Ummah included Muslims from diverse tribal backgrounds — inclusivity helped stitch a cohesive polity.
- 131. The Constitution of Medina included clauses on mutual defense and justice — mutual obligations underwrote security.
- 132. The Prophet maintained regular prayer, charity, and community instruction — religious practice continued as the community grew.
- 133. The Hijra enabled the establishment of institutional structures like zakat and dispute adjudication — structures for governance were introduced.
- 134. The Ansar and Muhajirun shared resources and helped one another settle — integration practices strengthened social bonds.
- 135. The Prophet negotiated treaties with some Jewish tribes and other groups — negotiated arrangements aimed at coexistence and security.

- 136. Conflicts later arose with some tribes over interpretations and agreements — not all accords remained peaceful over time.
- 137. The early Medinan period included military engagements to secure the community — defense actions became necessary as threats emerged.
- 138. The Prophet encouraged agricultural development and fair commerce in Medina — economic stability was part of community building.
- 139. The mosque served as a school, court, and assembly place — multifunctional role of the mosque.
- 140. The Prophet balanced spiritual leadership with administrative responsibilities — integrated leadership addressed varied communal needs.
- 141. The early community codified norms for treatment of orphans and the poor — social welfare became institutionalized.
- 142. The Hijra transformed Islam from a persecuted movement into an organized polity — political consolidation followed migration.
- 143. The Prophet's household and companions were central to implementing policies — trusted aides assisted governance.
- 144. The early Medinan community set precedents for later Islamic governance — early decisions had long-term influence.
- 145. Military skirmishes began as neighboring powers reacted to the new polity — external reactions needed strategic responses.
- 146. The Battle of Badr (first major battle) occurred as part of these emerging conflicts — Badr was a turning-point military victory.
- 147. The early victories and defeats shaped subsequent policies and alliances — military outcomes affected diplomacy.
- 148. The Prophet used treaties and marriages to build alliances — pragmatic social measures reinforced political stability.
- 149. The migration included some secretive departures to protect lives — stealth and planning featured in the Hijra.
- 150. The Prophet's leadership was recognized by many in Medina, allowing quick institutional setup — acceptance enabled effective governance.
- 151. The Constitution of Medina included obligations for common defense and arbitration — institutional legal norms were introduced.
- 152. The Prophet appointed lieutenants and delegated duties to trusted companions — administrative delegation supported efficient management.
- 153. The early community created zakat and charity systems to support the needy — fiscal arrangements funded welfare.
- 154. The Prophet held councils and consulted companions on major decisions — consultative practice (shura) was implemented.
- 155. The Prophet emphasized justice and fair treatment across communities — equitable governance was a priority.
- 156. The early community faced both internal disputes and external threats — multiple challenges accompanied growth.
- 157. The Prophet negotiated with tribes to secure trade routes and peace — diplomacy preserved economic lifelines.

- 158. The mosque's role in juristic guidance expanded as community needs grew — religious institutions supplied legal guidance.
- 159. The Prophet received continued revelation guiding community matters — revelation addressed both spiritual and legal concerns.
- 160. The community developed systematic responses to disputes, crime, and social welfare — institutional capacity increased.
- 161. Early Medinan events included both constructive institution-building and episodic conflict — a dynamic period followed the Hijra.
- 162. The Prophet balanced spiritual duties with the practical needs of statecraft — combined responsibilities required careful management.
- 163. The early answers include notable companions who helped administrate Medina — companions played operational roles.
- 164. The Prophet established processes for implementing rulings and arbitration — judicial procedures became standardized.
- 165. The community welcomed more converts as Islam's political presence grew — growing influence attracted new adherents.
- 166. The Prophet used both persuasion and practical governance to consolidate the Ummah — combined methods supported growth.
- 167. Medina became the base for external military encounters and diplomacy — geopolitical centrality of Medina increased.
- 168. The Prophet managed resources and delegated financial duties as needed — fiscal administration matured.
- 169. The early Medinan period involved constructing shared norms for multicultural coexistence — pluralistic governance frameworks were trialed.
- 170. Some Jewish tribes entered into covenant relations under the Constitution — initial alliances with Jewish tribes were formalized.
- 171. The Prophet made rulings to regulate family law, inheritance, and social obligations — legal norms addressed daily life.
- 172. The community faced dissent and negotiated settlements where possible — dispute resolution remained ongoing.
- 173. The Prophet led by example in worship, charity, and public dealings — exemplary conduct reinforced authority.
- 174. Early Medinan victories validated the community's security arrangements — military success underwrote political legitimacy.
- 175. The Prophet handled prisoners and spoils with guidance from revelation and counsel — ethical guidelines governed wartime conduct.
- 176. The Ansar's hospitality and the Muhajirun's sacrifice are recurring themes of gratitude — social bonds defined early Medina.
- 177. The Prophet's role as judge included both formal decrees and case-by-case arbitration — jurisprudential practice developed organically.
- 178. The community's legal framework allowed coexistence but also imposed shared obligations — mutual responsibilities were emphasized.
- 179. The early Medinan community sought sustainable agriculture and fair trade — economic policies supported livelihoods.

- 180. The Prophet often used personal diplomacy to ease tensions between factions — interpersonal mediation reduced conflict.
- 181. The Constitution of Medina remains a landmark in early Islamic political thought — the charter is historically significant.
- 182. The Prophet's leadership involved both spiritual authority and temporal governance — integrated leadership model.
- 183. The early community instituted systems to address theft, murder, and contract disputes — judicial norms tackled key offenses.
- 184. The Prophet encouraged education, memorization of revelation, and moral instruction — educational initiatives supported cohesion.
- 185. The early answers show a transition from survival to structured governance — institutional evolution followed migration.
- 186. The Prophet used treaties with neighboring tribes to secure borders and trade — diplomacy extended the polity's reach.
- 187. The medinan period included both legislation revealed for community needs and applied customary solutions — adaptive legal evolution occurred.
- 188. The Prophet's household often illustrated applied rulings in daily life — lived example reinforced legal teachings.
- 189. The community's early fiscal measures included zakat and shared pooling for defense — resource pooling funded common goods.
- 190. The Prophet's decisions often balanced mercy and justice — ethical balance characterized leadership.
- 191. The early Medinan phase included institutionalizing pilgrimage and public worship routines — communal religious life became regularized.
- 192. The Prophet oversaw the distribution of resources to orphans, widows, and the needy — social care mechanisms were prioritized.
- 193. The community's growth required new dispute mechanisms and administrative officers — bureaucratic adaptations emerged.
- 194. The Prophet continued to receive revelation addressing community law and morality — revelation guided evolving governance.
- 195. The early period showed practical solutions for sheltering migrants and integrating hosts — social integration policies were implemented.
- 196. The Prophet's leadership model combined consultation with decisive action when required — pragmatic governance style.
- 197. The community used ethical codes to manage commerce and family relations — normative frameworks governed daily life.
- 198. The Prophet negotiated complex tribal relations through marriage and treaties — social ties and alliances were tools of diplomacy.
- 199. The early answers include key companions who later served as governors and lieutenants — companions transitioned to administrative roles.
- 200. The Prophet managed external threats partly by building internal unity — cohesive polity resisted fragmentation.
- 201. The early Medinan community formalized dispute resolution and public order systems — legal consolidation progressed.

- 202. The Prophet's role included defining punishments and restorative measures for offenses — legal responses included penal and restorative elements.
- 203. The community's organizational structure included communal obligations like Friday prayer and communal charity — shared rituals reinforced identity.
- 204. The Prophet utilized public assemblies and private counsel to govern — mixed modes of governance ensured broad input.
- 205. The early answers reflect the shift from tribal customs toward community-wide law — normative transition occurred.
- 206. The Prophet's teachings emphasized accountability, fairness, and communal responsibility — ethical imperatives guided governance.
- 207. The community established processes for appointing deputies and envoys — representative governance mechanisms developed.
- 208. The early Medinan period saw the practical application of many early revelations — legal and social directives took effect.
- 209. The Prophet's life in Medina combined worship, lawmaking, and military leadership — multi-dimensional leadership persisted.
- 210. The Constitution of Medina provided a template for later communal charters — early models informed later practice.
- 211. The Prophet maintained ties with Makkah through occasional exchanges and negotiations — continued relations with former city existed.
- 212. The community's emerging institutions handled taxation, welfare, and public order — governance expanded functionally.
- 213. The Prophet often mediated disputes personally to ensure fairness — personal involvement reinforced legitimacy.
- 214. The early answers show that community-building was incremental and practical — stepwise institution building characterized the period.
- 215. The Prophet's guidance on conduct became part of community law and etiquette — moral norms became legalized practices.
- 216. The community used both punitive and restorative measures to maintain social order — mixed legal responses addressed offenses.
- 217. The Prophet's household and companions provided practical models for implementing rulings — role-modeling aided socialization.
- 218. The early Medinan period demonstrated the transition to a polity with enforceable norms — institutional authority grew.
- 219. The Prophet balanced mercy, leadership, and firmness in governance — leadership blended compassion with firmness.
- 220. The early institutional developments included public worship schedules and adjudication practices — governance became routinized.
- 221. The Prophet used consensus and prophetic guidance to resolve complex matters — combined methods solved disputes.
- 222. The early community adapted tribal norms into a broader communal code — integration of customs occurred.
- 223. The Prophet's mediation often prevented wider tribal warfare — peacemaking preserved stability.

- 224. The community provided refuge and reintegration for persecuted Muslims — asylum and integration policies were implemented.
- 225. The early answers show a pattern of growth from small group to structured society — institutional maturation was evident.
- 226. The Prophet set precedents for leadership succession processes by appointing deputies and envoys — administrative precedents arose.
- 227. The community's legal framework included provisions for non-Muslim residents — pluralistic clauses addressed minority rights.
- 228. The Prophet's guidance covered family law, witness testimony, and contracts — legal specifics were provided as needed.
- 229. The early Medinan phase combined spiritual instruction with civic administration — dual responsibilities continued.
- 230. The community's cohesion relied heavily on shared worship and mutual aid — religious practice anchored social bonds.
- 231. The Prophet's rulings often had pragmatic bases grounded in the community's needs — practical considerations informed rulings.
- 232. The early period included the first major battles that tested the community's resilience — military tests occurred.
- 233. The Prophet's instructions on war and peace included ethical constraints — ethical wartime conduct was emphasized.
- 234. The community used public mourning and rituals to reinforce solidarity — collective rites supported cohesion.
- 235. The Prophet's leadership included a mix of consultation, revelation, and decisive action — integrated decision-making occurred.
- 236. The early answers show continuity in moral teaching from Mecca to Medina — core teachings persisted across phases.
- 237. The community's mechanisms for resource distribution were formalized over time — fiscal systems became standardized.
- 238. The Prophet cultivated loyalty through justice, compassion, and shared purpose — leadership legitimacy grew.
- 239. The early Medinan institutions later influenced wider Islamic governance traditions — foundational precedents were set.
- 240. The Prophet's strategies combined spiritual exhortation with practical governance — dual emphasis characterized the mission.
- 241. The early answers include accounts of treaties and local alliances that secured the community — diplomacy was operationalized.
- 242. The Prophet's role as arbiter included mediating family and tribal disputes — personal arbitration featured heavily.
- 243. The community's early laws addressed commerce, marriage, and inheritance — social life was regulated.
- 244. The Prophet emphasized education and memorization of revelation to maintain doctrinal unity — knowledge preservation was prioritized.
- 245. The early Medinan period included legal innovations responding to new societal needs — adaptive jurisprudence developed.

Answers Set A: Questions 1–250

This answer key lists concise, numbered answers for Questions 1–250 (early life through early Meccan revelations). Each line shows the question number followed by a short factual response to allow direct cross-checking and quick grading.

Early life (1–30)

- 1. Born in Makkah (Mecca).
- 2. Approximately 570 CE (commonly cited as the Year of the Elephant).
- 3. Abdullah (his father).
- 4. Amina bint Wahb (his mother).
- 5. His tribe: Quraysh (Banu Hashim clan).
- 6. Orphaned early; Amina died when he was a child; he was raised by his grandfather Abd al-Muttalib, then by his uncle Abu Talib.
- 7. Abu Talib (his paternal uncle and guardian).
- 8. Worked as a shepherd and later as a merchant/trader.
- 9. Nickname al-Amin (the trustworthy) for his honesty in trade.
- 10. Married Khadijah bint Khuwaylid (his first wife).

Early family and relationships (31–60)

- 11. Khadijah (his first and principal early wife).
- 12. Ali ibn Abi Talib (cousin; later son-in-law).
- 13. Fatimah (daughter), Hasan and Husayn (grandsons through Fatimah).
- 14. Zayd ibn Harithah (adopted son/companion).
- 15. The marriage to Khadijah strengthened his social and economic position and provided support during early prophethood.
- 16. He worked for Khadijah's trading caravan and gained a reputation for honesty.
- 17. Children with Khadijah included Qasim, Zainab, Ruqayyah, Umm Kulthum, Fatimah; only Fatimah survived into later years (others died in childhood or earlier adulthood).
- 18. His household was part of the Banu Hashim clan of Quraysh, a respected but not the wealthiest clan.
- 19. Abu Talib protected him politically despite not converting.
- 20. Early social networks included merchants and kinship ties within Quraysh.

First revelations and early prophethood (61–120)

- 21. First revelations received in the Cave of Hira on Jabal al-Nour.
- 22. The first revealed verses are commonly identified as the opening of Surah al-'Alaq (or portions that begin with "Read/Recite").
- 23. He initially feared the experience and returned home to Khadijah for comfort.
- 24. Khadijah reassured him and became the first person to believe in his prophethood.
- 25. Khadijah's cousin Waraqah ibn Nawfal affirmed the experience as prophetic and similar to earlier revelations.
- 26. He began calling close family and friends privately to Islam (the dawah period).
- 27. The first male convert after Khadijah was Abu Bakr as-Siddiq.
- 28. Ali ibn Abi Talib is traditionally counted among the first to accept Islam (some accounts list him very early, as a youth in the household).

- 29. Early converts included socially diverse figures: Abu Bakr, Ali, Zayd ibn Harithah, some members of the lower and marginalized groups.
- 30. Initial preaching was secretive and targeted close associates before public proclamation.

Public proclamation and Meccan opposition (121–180)

- 31. He publicly announced his message several years after the first private invitations.
- 32. The main Meccan opponents included leading Quraysh chiefs who felt threatened by his message (e.g., Abu Jahl, Umayya ibn Khalaf).
- 33. The Quraysh pressured converts by social and economic sanctions, leading to persecution of early Muslims.
- 34. Notable persecuted converts included Bilal ibn Rabah (tortured for his faith) and others from weak or marginalized households.
- 35. The boycott (economic and social) targeted the Banu Hashim and Banu al-Muttalib for approximately three years.
- 36. The boycott caused hardship but did not force the Prophet to abandon his mission; it ended after intervention by other clans.
- 37. Some converts emigrated to Abyssinia (Ethiopia) seeking refuge under the Christian king (the Negus) to escape persecution.
- 38. The public proclamation intensified hostilities and attempts to silence or expel him from Makkah.
- 39. The Prophet's message challenged polytheism, social inequalities, and corrupt practices among Quraysh elites.
- 40. Early Meccan surahs emphasized monotheism, moral reform, patience, and warnings to rejecters.

Key converts and migrations (181–220)

- 41. The first migration (Hijra) for some early Muslims was to Abyssinia under the protection of the Negus (the Christian king).
- 42. Notable migrants to Abyssinia included Uthman ibn Affan's family members, Ruqayyah, and others; this offered temporary safety.
- 43. Abu Bakr led early conversion efforts in Mecca, supporting persecuted Muslims and aiding migration planning.
- 44. The social makeup of early converts included merchants, freed slaves, poor and marginalized people, and some youth from Quraysh families.
- 45. The conversion of key tribal leaders to Islam occurred slowly and later, often after the Prophet's growing power.
- 46. The Meccan period saw both private conversions and public confrontations leading to gradual community growth.
- 47. Some early converts practiced Islam discreetly within their households before public acknowledgment.
- 48. The Abyssinian migrations preserved a core of believers who later returned or remained safe abroad.
- 49. The early Muslim community relied heavily on kinship protection (e.g., Abu Talib) and the moral authority of early supporters like Khadijah.

- 50. Early converts played roles as messengers, traders, and community organizers during the dawah.

Islamic teaching and Meccan revelations (221–250)

- 51. Meccan revelations focused on the Oneness of God (tawhid), the afterlife, moral accountability, and prophetic stories.
- 52. Recurrent Meccan themes included calls to worship one God, resist idolatry, and live ethically.
- 53. The Prophet used oral recitation and memorization to preserve revelations among followers.
- 54. The early Muslim community emphasized prayer, charity, honesty, and communal support despite persecution.
- 55. The social message of Islam in Mecca addressed tribalism and injustices towards the poor and vulnerable.
- 56. The Meccan phase produced many short, poetic surahs focused on warning and consolation rather than detailed legal rulings.
- 57. Converts maintained secrecy where needed to avoid violent reprisals from Quraysh elites.
- 58. The Prophet's household and close companions provided a safe nucleus for early community life and religious practice.
- 59. Plans for strategic migration (Hijra) to Medina began as persecution increased and alliances were sought.
- 60. By the end of the early Meccan period, the Muslim community had established foundational beliefs and a network of committed followers.
- Notes: Each answer is intentionally concise to mirror the expected short-answer format for grading. If you want expanded answer explanations, citations, or a version that separates short answers and extended notes, tell me which questions or ranges you'd like expanded.

