

Answers Set D: Questions 751–1000

Concise answer key listing one-line answers for Questions 751–1000. Each numbered answer corresponds to its question number for direct cross-checking. Sections group related topics for faster navigation.

Battles & Campaigns (751–790)

- 751. Expedition of Tabuk — 9 AH; large northern expedition, no major battle.
- 752. Objective of Tabuk — deter Byzantine influence and secure northern frontiers.
- 753. Command at Tabuk — Prophet Muhammad led the campaign.
- 754. Outcome of Tabuk — successful show of force; no pitched battle.
- 755. Expedition of Mu'tah — earlier (before Hijra) — fought near Mu'tah with heavy Muslim losses.
- 756. Significance of Mu'tah — first major encounter with Byzantine-affiliated forces; leadership lessons.
- 757. Battle of Hunayn — fought after conquest of Mecca; victory despite initial ambush.
- 758. Key factor at Hunayn — use of reserve forces and rallying by leaders.
- 759. Siege of Ta'if — followed Hunayn; city resisted but later negotiated terms.
- 760. Expedition of Dhat al-Riqā — raid to address rebel elements in Najd region.
- 761. Expedition of al-Qarad — small-scale raids to suppress banditry.
- 762. Battle of Khaybar — 7 AH; conquest of Jewish fortresses in Khaybar.
- 763. Significance of Khaybar — secured agricultural resources and treaties with remaining communities.
- 764. Commander at Khaybar — Prophet Muhammad oversaw operations; leaders like Ali notable.
- 765. Expedition of Banu Nadir — resulted in their expulsion from Medina.
- 766. Expedition of Banu Qaynuqa — early conflict leading to their expulsion from Medina.
- 767. Role of cavalry in late-period campaigns — increased mobility and patrol reach.
- 768. Use of diplomacy with Bedouin tribes — strategic alliances to secure trade routes.
- 769. Naval operations — limited during Prophet's lifetime; later caliphates expanded naval capability.
- 770. Logistics at Tabuk — large supply train and visible readiness to discourage enemy.
- 771. Expedition of Fadak — negotiations and settlement following Khaybar operations.
- 772. Raids against Quraysh caravans — aimed to pressure Meccan economic strength pre-conquest.
- 773. Battle of Autas — occurred in the period of Hunayn operations; allied forces present.
- 774. Role of scouts and intelligence — early use of reconnaissance to avoid ambushes.
- 775. Guerrilla tactics — used by smaller forces to harass larger armies.
- 776. Fortified settlements — importance of securing forts like Khaybar for supply and defense.
- 777. Treatment of prisoners — often ransomed, exchanged, or integrated depending on circumstance.
- 778. Military justice and discipline — maintained through clear leadership and adjudication.
- 779. Use of tribal levies — temporary forces raised from allied tribes for specific campaigns.
- 780. Importance of oaths and tribal allegiances — crucial for maintaining coalition strength.

- 781. Expedition of al-Ushayra — early post-Hijra operations to assert Medina's reach.
 - 782. Role of engineers/sieges — siegecraft used at Ta'if and Khaybar with ramps and trenches.
 - 783. Supply chains — use of caravan routes and local provisions to support armies.
 - 784. Impact on local economies — campaigns often disrupted but also redistributed resources.
 - 785. Seasonal campaigning — most operations favored cooler months for troop endurance.
 - 786. Medical care for wounded — basic field care, community support for recovery.
 - 787. Use of incentive pay (sadaq) and spoils distribution — regulated to maintain morale.
 - 788. Coordination with non-Muslim allies — pragmatic treaties for border stability.
 - 789. Role of prominent commanders (post-Tabuk) — companions took on provincial military roles.
 - 790. Legacy of Prophet-led campaigns — established precedents for later military administration.
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Treaties & Alliances (791–820)

- 791. Treaty of Hudaibiyyah — 6 AH; truce between Muslims and Quraysh, strategic pause.
- 792. Key terms of Hudaibiyyah — ten-year truce, return of Meccan emigrants, delegation protocols.
- 793. Consequence of Hudaibiyyah — allowed Islam's peaceful spread and diplomatic expansion.
- 794. Constitution of Medina — agreement outlining rights and duties of Muslims and allied tribes.
- 795. Purpose of the Constitution — establish Medina as a multi-tribal polity with shared security.
- 796. Role of Jewish tribes in Medina agreements — recognized as part of community with obligations.
- 797. Treaties with Bedouin tribes — secured trade routes and peace for pilgrimage seasons.
- 798. Alliances with neighboring powers — pragmatic pacts to avoid multi-front conflicts.
- 799. Terms for non-Muslim allies — protection in exchange for political allegiance and sometimes tribute.
- 800. Use of envoys — established diplomatic norms and safe-conduct practices.
- 801. Peace with Quraysh after conquest — negotiated surrender terms and amnesty for many.
- 802. Treaty enforcement mechanisms — oaths, mediators, and mutual hostages where needed.
- 803. Repercussions of treaty breaches — often led to punitive expeditions or renegotiation.
- 804. Role of marriage alliances — used to cement political ties with tribes.
- 805. Humayma agreements — treaties with communities in surrounding regions for trade.
- 806. Treaties post-conquest of Mecca — consolidation of authority and pilgrimage arrangements.
- 807. Role of treaties in Islamic expansion — allowed integration without continuous warfare.
- 808. Use of stipends and gifts in diplomacy — strengthened alliances and rewarded loyalty.
- 809. Neutrality pacts — some tribes remained neutral under negotiated terms.
- 810. Arbitration clauses — disputes often resolved by designated mediators under treaty terms.
- 811. Role of Medina as diplomatic center — hosted envoys and coordinated regional pacts.
- 812. Treaty language and preservation — documented by scribes for reference and legitimacy.
- 813. Tribal autonomy under treaties — many tribes retained internal autonomy while pledging external obligations.
- 814. Trade-protection clauses — ensured merchants' safety across allied territories.
- 815. Exchange of prisoners under treaties — formalized in several agreements.
- 816. Treaties as soft power — helped spread Islam through example and governance models.

- 817. Religious freedom clauses — some local communities retained worship rights under pact terms.
 - 818. Withdrawal clauses — certain agreements allowed parties to withdraw under conditions.
 - 819. Role of prominent mediators — companions often served as signatories and guarantors.
 - 820. Legacy of early treaties — informed later Islamic diplomatic and legal practice.
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Community & Governance (821–880)

- 821. Establishment of the Ansar-Emigrant bonds — mutual support pacts between locals and Muhajirun.
- 822. Role of the mosque in governance — central place for worship, adjudication, and public assembly.
- 823. Zakat institution — compulsory almsgiving for wealth redistribution and public needs.
- 824. Judicial mechanisms — disputes adjudicated by Prophet and later by appointed judges.
- 825. Taxation and spoils rules — prescribed shares for state, needy, and soldiers.
- 826. Public welfare measures — support for orphans, widows, and the poor through community funds.
- 827. Role of shura (consultation) — collective advisory practice for major decisions.
- 828. Land and agriculture policies — redistribution or leasing arrangements after conquests.
- 829. Military administration — appointment of commanders and garrisoning of key towns.
- 830. Census and record-keeping — used to allocate rights, stipends, and obligations.
- 831. Arbitration between tribes — mediators appointed for cross-tribal disputes.
- 832. Integration of converts — social arrangements to incorporate new Muslim communities.
- 833. Role of literacy and scribes — essential for treaties, letters, and records.
- 834. Market regulation — fair-trade rules and prevention of hoarding during shortages.
- 835. Public order enforcement — penalties and reconciliatory practices for offenses.
- 836. Marriage and family law applications — tribal customs adapted to emerging Islamic norms.
- 837. Care for travelers and pilgrims — communal responsibility for safety and provisions.
- 838. Role of freedmen and mawali — integration into social and military structures.
- 839. Education and religious instruction — oral teaching and study circles centered at the mosque.
- 840. Roles for women in early Medina — participation in social support, economic activity, and certain public functions.
- 841. Prisoner reintegration policies — conditional release, ransoms, and integration programs.
- 842. Roads and caravan security — patrols and treaties to secure trade routes.
- 843. Food relief during droughts — community mobilization and storehouse distribution.
- 844. Veteran stipends and land grants — rewards for military service and settlement incentives.
- 845. Administrative delegation — deputies appointed to govern provinces and collect revenues.
- 846. Postal and courier systems — letters and envoys maintained communication across regions.
- 847. Waqf-like endowments — early charitable allocations for sustained public benefit.
- 848. Standards for witness and testimony — evidentiary practices in courts and disputes.
- 849. Religious minorities' status — protected communities with specific obligations.
- 850. Urban planning in Medina — orderly expansion with communal spaces and markets.
- 851. Conflict resolution via restitution — financial compensation often used to settle disputes.
- 852. Enforcement of moral norms — communal pressure and specified penalties.

- 853. Appointment of tax collectors — trusted individuals supervised revenue collection.
- 854. Handling apostasy cases — treated as political and social breach in early community law.
- 855. Slave emancipation incentives — encouraged through charity and contractual arrangements.
- 856. Standardization of prayer and ritual — unified practices across the community.
- 857. Provincial garrisons — strategic placement to secure borders and trade centers.
- 858. Role of market inspectors (muhtasib) — oversight of trade fairness and weights.
- 859. Relief for widows and orphans — community provisions and stipends.
- 860. Currency and bullion handling — spoils converted and managed by appointed stewards.
- 861. Public fasts and communal rituals — organized for social cohesion and religious practice.
- 862. Legal scholars' emerging role — early jurists advising on complex cases.
- 863. Bureaucratic records for land — registers used for allocation and tax purposes.
- 864. Protocol for delegations visiting Medina — reception and official audience procedures.
- 865. Maintenance of public wells and water sources — communal responsibility and regulation.
- 866. Tax exemptions and relief — granted in cases of hardship or political necessity.
- 867. Merchant charters — protections extended to caravans under state guarantee.
- 868. Sanitation and public health measures — basic communal rules to limit disease spread.
- 869. Adjudication of inheritance disputes — application of prescribed shares and tribunals.
- 870. Urban defense measures — walls, garrisons, and watch rotations for Medina.
- 871. Record of treaties and letters — archives maintained by scribes for legal memory.
- 872. Seasonal labor mobilization — community agricultural cycles coordinated for harvests.
- 873. Distribution of war booty — formulaic shares for fighters, state, and needy.
- 874. Support for handicrafts and guilds — artisans organized in trades with regulation.
- 875. Regulation of public feasts and gatherings — permits and community oversight.
- 876. Protocols for succession of leaders — consultation and community endorsement practices.
- 877. Use of oaths and pledges in governance — binding commitments for officials and tribes.
- 878. Refuge and asylum provisions — safe-conduct given to some seekers under conditions.
- 879. Education for commanders — mentorship and recorded experience transferred to subordinates.
- 880. Evolution of administrative centers — Medina as the initial hub before provincialization.

Notable Companions & Events (881–1000)

- 881. Abu Bakr — close companion, first caliph after Prophet's death, key in early stabilization.
- 882. Umar ibn al-Khattab — second caliph, administrative reforms and expansion oversight.
- 883. Uthman ibn Affan — third caliph, standardized Quranic text and oversaw administrative growth.
- 884. Ali ibn Abi Talib — cousin and son-in-law of Prophet; fourth caliph and key jurist.
- 885. Khalid ibn al-Walid — military commander noted for tactical brilliance (later entered Islam early in conquest period).
- 886. Sa'd ibn Abi Waqqas — commander in campaigns and early missionary efforts.
- 887. Abu Ubayda ibn al-Jarrah — trusted commander and administrator.
- 888. Talha ibn Ubaydullah — noted companion involved in key battles and charitable acts.
- 889. Zubayr ibn al-Awwam — early convert, warrior and notable figure in post-Prophetic period.
- 890. Abdullah ibn Mas'ud — leading Qur'anic reciter and legal authority.
- 891. Aisha bint Abi Bakr — scholar, transmitter of hadith, influential in community affairs.

- 892. Fatima bint Muhammad — daughter of Prophet, central in family and early disputes.
- 893. Bilal ibn Rabah — first muezzin, symbol of early egalitarianism in practice.
- 894. Salman al-Farsi — known for strategic counsel and cross-cultural background.
- 895. Suhayb ar-Rumi — notable for sacrifice and role in early community.
- 896. Mu'adh ibn Jabal — jurist sent to Yemen as teacher and judge.
- 897. Mu'awiya ibn Abi Sufyan — governor and later caliph; founder of Umayyad line.
- 898. Hasan ibn Ali — grandson of Prophet, involved in early reconciliation politics.
- 899. Husayn ibn Ali — central figure in later succession disputes and martyrdom narrative.
- 900. Abdullah ibn Umar — son of Umar, noted for piety and hadith transmission.
- 901. Ibn Abbas — early exegete and Qur'anic commentator.
- 902. Ammar ibn Yasir — early convert, martyr and symbol of steadfastness.
- 903. Hudhayfah ibn al-Yaman — keeper of the names of hypocrites and trusted adviser.
- 904. Umm Salama — prominent female companion and transmitter of hadith.
- 905. Anas ibn Malik — served the Prophet and later transmitted many traditions.
- 906. Sa'd ibn Mu'adh — leader of the Aws tribe; pivotal in early arbitration decisions.
- 907. Mus'ab ibn Umayr — early ambassador of Medina who taught Islam in Medina.
- 908. Abu Dhar al-Ghifari — known for asceticism and critique of wealth concentration.
- 909. Abdullah ibn Zubayr — later led a resistance movement and held Mecca for a period.
- 910. Umar ibn Abd al-Aziz (later ruler) — noted for piety and reformist policies in later Umayyad period.
- 911. Role of women transmitters — many women like Aisha preserved legal and ritual detail.
- 912. Development of hadith transmission networks — companions as primary links to the Prophet's sayings.
- 913. Early chroniclers and historians — companions whose accounts formed early narratives.
- 914. Role of veteran companions in teaching — transmitted practical governance experience to successors.
- 915. Migration waves after major treaties — movement and resettlement shaped community demography.
- 916. Notable martyrdoms — individuals whose deaths shaped communal memory and morale.
- 917. Companions in diplomatic missions — sent as envoys to regional courts and tribes.
- 918. Companions who became governors — assumed provincial administration after conquests.
- 919. Post-Prophetic disputes — succession and political disagreements among companions.
- 920. Role of compendia and codices — companions contributed to early written records of revelations.
- 921. Companions' charitable legacies — foundations and endowments from companions for public good.
- 922. Legal contributions from companions — precedents formed through their judgments.
- 923. Inter-tribal arbitration by companions — used their authority to mediate clan conflicts.
- 924. Companions' role in preserving the Quran — memorization and early codification efforts.
- 925. Military leadership transition — companions filled command roles after Prophet's passing.
- 926. Companions and trade networks — many acted as merchants maintaining economic ties.
- 927. Burial traditions for companions — local shrines and burial sites as memory loci.
- 928. Companions' family networks — marriages and kinship shaped political alignments.
- 929. Education by companions — study circles and transmissions continued in mosques.
- 930. Companions in scholarly transmission — chain of narrators used to preserve reports.
- 931. Rehabilitation of former opponents — many early foes integrated after conversion.

- 932. Companions' role in legal standardization — contributed to early jurisprudence.
- 933. Legacy of early governors — administrative practices that influenced later caliphates.
- 934. Notable treaties brokered by companions — mediated local peace agreements.
- 935. Companions' involvement in census-taking — assisted in registers for tax and military purposes.
- 936. Charitable endowments by companions — sustained public services in towns.
- 937. Companions as ambassadors to Byzantine and Persian courts — selected for diplomacy.
- 938. Biographical compendia of companions — later scholars recorded their lives and sayings.
- 939. Influence on Islamic legal schools — companion practice informed regional juristic methods.
- 940. Companions' philanthropic businesses — commercial activity used to fund charities.
- 941. Transmission of ritual practice — companions ensured uniform worship procedures.
- 942. Companions and the compilation of the Quran — roles in collecting variants and standardizing text.
- 943. Influence of companions on moral teaching — personal exemplars for later generations.
- 944. Companions who served as judges — appointed for local dispute resolution.
- 945. Role in founding garrison towns — companions settled and governed newly acquired cities.
- 946. Notable relics and manuscripts — some companion-linked documents preserved by families.
- 947. Companions' advice recorded in letters — diplomatic correspondence preserved instructive guidance.
- 948. Companions as teachers of governors — trained successors in administrative tasks.
- 949. Migration of companions across provinces — spread religious practice and legal norms.
- 950. Enduring reputations — many companions remembered for piety, learning, or leadership.
- 951. Compilation of prophetic traditions — companions' reports were primary source material.
- 952. Role in founding mosques outside Medina — established worship centers in conquered towns.
- 953. Companions who led pilgrimages — organized and led groups for Hajj journeys.
- 954. Settlement policies for veterans — land grants and stipends for those who served.
- 955. Role in standardizing administrative titles — companions formalized roles like governor and tax officer.
- 956. Companions' involvement in dispute adjudication between provinces — acted as neutral arbitrators.
- 957. Influence on later legal maxims — companion decisions cited in juristic principles.
- 958. Role in preserving personal letters and decrees — archives maintained by companion families.
- 959. Teaching of Quranic recitation styles — companions transmitted regional recital variants.
- 960. Companions' involvement in charity networks — organized almsgiving across communities.
- 961. Succession disputes and their mediation — companions mediated or participated in succession dialogues.
- 962. Companions as cultural transmitters — preserved pre-Islamic poetic and legal knowledge adapted to new contexts.
- 963. Companions' burial sites as pilgrimage loci — local reverence for certain graves developed over time.
- 964. Role in early legal codification efforts — companion precedent used as written references.
- 965. Companions' diplomatic letters to regional rulers — communicated terms and urged recognition.

- 966. Companions' literary legacies — some compiled genealogies and local histories.
- 967. Companions as role models in moral instruction — cited in sermons and teaching manuals.
- 968. Companions' economic interventions — participated in establishing market norms and pricing policies.
- 969. Role in organizing seasonal festivals and communal rituals — ensured cohesion and religious observance.
- 970. Companions who influenced religious exegesis — early tafsir contributors among them.
- 971. Companions' role in legal education — apprenticeships with experienced jurists.
- 972. Companions in the administration of waqf properties — managed charitable endowments.
- 973. Recordkeeping traditions started by companions — foundational for later bureaucracies.
- 974. Companions and preservation of oral poetry — adapted cultural memory to Islamic norms.
- 975. Companions' mediation in tribal rivalries — reduced internecine conflict through arbitration.
- 976. Companions' role in shaping Friday sermons — models for communal preaching developed.
- 977. Companions as preservers of Prophet's practical rulings — ensured applicability in new contexts.
- 978. Companions' involvement in international trade missions — maintained long-distance commercial links.
- 979. Companions' influence on regional dress and customs — gradual cultural synthesis occurred.
- 980. Companions' advisory letters to rulers — continued guidance for governance after Prophet's death.
- 981. Role in establishing pilgrimage logistics — companions organized routes and host provisions.
- 982. Companions as source material for later historians — primary witnesses cited widely.
- 983. Companions' end-of-life legacies — wills and bequests shaped local institutions.
- 984. Institutional memory maintained by companions — archives and oral traditions preserved policy precedents.
- 985. Companions who served as legal consultants to caliphs — advised on complex governance issues.
- 986. Companions and the spread of Arabic literacy — active participants in promoting reading and writing.
- 987. Companions' role in maintaining tribal oaths — acted as guarantors for inter-tribal agreements.
- 988. Companions' economic philanthropy — funded public works and social services.
- 989. Companions' role in conflict de-escalation — used authority to prevent wider wars.
- 990. Companions' transmission of leadership norms — exemplified consultative and ethical governance.
- 991. Companions' participation in legal councils — contributed to formation of early juristic consensus.
- 992. Companions and preservation of social welfare institutions — maintained support systems for vulnerable groups.
- 993. Companions' oral testimonies used in legal cases — accepted as authoritative evidence in many instances.
- 994. Companions as architects of early Islamic polity — foundational roles in state formation.

- 995. Companions' involvement in regional settlement plans — directed colonization and garrison town placement.
- 996. Companions' stewardship of religious sites — maintained mosques and communal facilities.
- 997. Companions' contribution to intergenerational teaching — ensured continuity of practice across generations.
- 998. Companions as exemplars in legal and moral education — used in curricula and sermons.
- 999. Companions' role in shaping early Islamic charitable norms — defined patterns for zakat and voluntary charity.
- 1000. Enduring influence of the companions — their practices, rulings, and transmissions formed the backbone of early Islamic social, legal, and political life.