

Urwa added: "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Banu'kinana said: "Allow me to go to him." They allowed him, and when he approached The Prophet "Allah's blessing and peace be upon him" and his companions, Allah's Apostle "Allah's blessing and peace be upon him" said: "He is so-and-so who belongs to the tribe that respects the camels of sacrifice. So, bring the sacrificing camels in front of him." So, the Sacrificing camels were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said: "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said: "I saw the Sacrificing camels garlanded and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba." Another person called Mikraz Ibn Hafs got up and asked them to permit him to go to Mohammad, and they allowed him. When he approached the Muslims, The Prophet "Allah's blessing and peace be upon him" said: "Here is Mikraz and he is a vicious man." Mikraz started talking to The Prophet "Allah's blessing and peace be upon him" and as he was talking, Suhail Ibn Amr came.

When Suhail Ibn Amr came, The Prophet "Allah's blessing and peace be upon him" (according to Ikrima) said: "Now the matter has become easy." Suhail (according to Az'zuhri) said to The Prophet "Allah's blessing and peace be upon him": "Please conclude a peace treaty with us." So, The Prophet "Allah's blessing and peace be upon him" called the clerk and said to him: "Write: In the Name of Allah, the most gracious, the Most Merciful." Suhail said: "As for The Most Gracious, by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said: "By Allah, we will not write except: In the Name of Allah, the most gracious, the Most Merciful." The Prophet "Allah's blessing and peace be upon him" said: "Write: By Your Name O Allah." Then he dictated: "This is the peace treaty which Mohammad, Allah's Apostle has concluded." Suhail said: "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Ka'ba, and would not fight with you. So, write: Mohammad Ibn Abdullah." The Prophet "Allah's blessing and peace be upon him" said: "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Mohammad Ibn Abdullah."

The Prophet "Allah's blessing and peace be upon him" said to Suhail: "On the condition that you allow us to visit the House (Ka'ba) so as to circumambulate it." Suhail said: "By Allah, we will not (allow you) this year so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So, The Prophet "Allah's blessing and peace be upon him" got that written.

Then Suhail said: "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said: "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim?" While they were in this state Abu'jandal Ibn Suhail Ibn Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said: "O Mohammad! This is the very first term with which we make peace with you. You shall return Abu'jandal to me." The Prophet "Allah's blessing and peace be upon him" said: "The peace treaty has not been written yet." Suhail said: "By Allah, then, I will never make peace with you for anything." The Prophet "Allah's blessing and peace be upon him" said: "Allow me to keep him." Suhail said: "I will never allow you to keep him." The Prophet "Allah's blessing and peace be upon him" said: "You might do." He said: "I won't do." Mikraz said: "We allow you." Abu'jandal said: "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abu'jandal had been tortured severely for the Cause of Allah.

Omar Ibn Al'khattab said: "I went to The Prophet "Allah's blessing and peace be upon him" and said: 'Aren't you truly the Apostle of Allah?' The Prophet "Allah's blessing and peace be upon him" said: "Yes, indeed." I said: "Isn't our Cause true and the cause of the enemy false?" He said: "Yes." I said: "Then why should we be humble in our religion?" He said: "I am Allah's Apostle and I do not disobey Him, and He will make me victorious." I said: "Didn't you tell us that we would go to the Ka'ba and circumambulate it?"

من بني  
: هذا  
ما رأى  
: وقال  
: فمكرز  
مكرز  
: فمكرز  
كلم من  
بني بني  
: قال  
: فقال  
اسمك  
لم أنك  
: النبي  
وذلك  
: النبي  
أخذنا  
: فإن  
قد جاء  
رجل من  
اضحك  
الضحك  
فعل  
رد إلى  
: قال  
قلت  
: قال  
البيت  
طوف  
يد الماء

وَمَا يُجِدُونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ، وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةٌ رُشِدٌ فَأَقْبِلُوهَا، فَقَالَ رَجُلٌ مِنْ بَنِي كِنَانَةَ: دَعُونِي آتِيهِ، فَقَالُوا إِنَّهُ، فَلَمَّا أَشْرَفَ عَلَى النَّبِيِّ ﷺ وَأَصْحَابِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا فَلَانٌ، وَهُوَ مِنْ قَوْمٍ يُعْظَمُونَ الْبُذْنَ، فَابْعَثُوهَا لَهُ». فَبِعِثَتْ لَهُ، وَاسْتَقْبَلَهُ النَّاسُ يُلَبُّونَ، فَلَمَّا رَأَى ذَلِكَ قَالَ: سُبْحَانَ اللَّهِ، مَا يَنْبَغِي لِهَؤُلَاءِ أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ: رَأَيْتُ الْبُذْنَ قَدْ قُلِدَتْ وَأُشْعِرَتْ، فَمَا أَرَى أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ مَكْرُزُ ابْنِ حَفْصٍ، فَقَالَ: دَعُونِي آتِيهِ، فَقَالُوا إِنَّهُ، فَلَمَّا أَشْرَفَ عَلَيْهِمْ، قَالَ النَّبِيُّ ﷺ: «هَذَا مَكْرُزٌ وَهُوَ رَجُلٌ فَاجِرٌ». فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَيَسْتَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو، قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ، عَنْ عِكْرَمَةَ: أَنَّهُ لَمَّا جَاءَ سُهَيْلُ بْنُ عَمْرٍو: قَالَ النَّبِيُّ ﷺ: «لَقَدْ سَهِّلَ لَكُمْ مِنْ أَمْرِكُمْ». قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ: فَجَاءَ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ: هَاتِ أَكْتُبْ بَيْنَنَا وَبَيْنَكُمْ كِتَابًا، فَدَعَا النَّبِيُّ ﷺ الْكَاتِبَ، فَقَالَ النَّبِيُّ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»، قَالَ سُهَيْلٌ: أَمَّا الرَّحْمَنُ فَوَاللَّهِ مَا أَذْرِي مَا هُوَ، وَلَكِنْ أَكْتُبْ بِاسْمِكَ اللَّهُمَّ كَمَا كُنْتَ تُكْتُبُ، فَقَالَ الْمُسْلِمُونَ: وَاللَّهِ لَا نَكْتُبُهَا إِلَّا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَقَالَ النَّبِيُّ ﷺ: «أَكْتُبْ بِاسْمِكَ اللَّهُمَّ». ثُمَّ قَالَ: «هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ». فَقَالَ سُهَيْلٌ: وَاللَّهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلَا قَاتَلْنَاكَ، وَلَكِنْ أَكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبْتُمُونِي، أَكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ». قَالَ الزُّهْرِيُّ: وَذَلِكَ لِقَوْلِهِ: «لَا يَسْأَلُونِي خُطَّةَ يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا». فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَى أَنْ تُخْلُوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَتَطُوفَ بِهِ». فَقَالَ سُهَيْلٌ: وَاللَّهِ لَا تَتَحَدَّثُ الْعَرَبُ أَنَّا أَخَذْنَا ضَغْطَةً، وَلَكِنْ ذَلِكَ مِنَ الْعَامِ الْمُثْبِلِ، فَكُتِبَ، فَقَالَ سُهَيْلٌ: وَعَلَى أَنَّهُ لَا يَأْتِيكَ وَمِنَّا رَجُلٌ، وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا. قَالَ الْمُسْلِمُونَ: سُبْحَانَ اللَّهِ، كَيْفَ يَرُدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِمًا؟ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ دَخَلَ أَبُو جَنْدَلٍ بْنُ سُهَيْلِ بْنِ عَمْرٍو يَرْسُفُ فِي قِيُودِهِ، وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ حَتَّى رَمَى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ، فَقَالَ سُهَيْلٌ: هَذَا يَا مُحَمَّدُ أَوَّلُ مَا أَقَاضِيكَ عَلَيْهِ أَنْ تَرُدَّهُ إِلَيَّ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدَ». قَالَ: قَوْلَ اللَّهِ إِذَا لَمْ أَصَالِحْكَ عَلَى شَيْءٍ أَبَدًا، قَالَ النَّبِيُّ ﷺ: «فَأَجِزْهُ لِي». قَالَ: مَا أَنَا بِمُجِيزِهِ لَكَ، قَالَ: «بَلَى فَاغْفِلْ». قَالَ: مَا أَنَا بِقَاعِلٍ، قَالَ مَكْرُزٌ: بَلْ قَدْ أَجْزَنَاهُ لَكَ، قَالَ أَبُو جَنْدَلٍ: أَيُّ مَعْشَرِ الْمُسْلِمِينَ، أُرِدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِمًا، أَلَا تَرَوْنَ مَا قَدْ لَقِيتُ؟ وَكَأَن قَدْ عَذَّبَ عَذَابًا شَدِيدًا فِي اللَّهِ. قَالَ: فَقَالَ عَمْرُ بْنُ الْخَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَقُلْتُ: أَلَسْتُ نَبِيَّ اللَّهِ حَقًّا؟ قَالَ: «بَلَى». قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدَوْنَا عَلَى الْبَاطِلِ؟ قَالَ: «بَلَى» قُلْتُ: فَلِمَ تُعْطِي الدِّينَةَ فِي دِينِنَا إِذَا؟ قَالَ: «إِنِّي رَسُولُ اللَّهِ، وَلَسْتُ أَغْصِيهِ، وَهُوَ نَاصِرِي». قُلْتُ: أَوَلَيْسَ كُنْتَ تُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ فَتَطُوفُ بِهِ؟ قَالَ: «بَلَى، فَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ؟» قَالَ: قُلْتُ: لَا، قَالَ: «فَإِنَّكَ آتِيهِ وَمَطُوفٌ

.. قوله: (فَنَطُوفُ) بهذا الضبط وفي نسخة فَنَطُوفُ بالرفع على الاستئناف وفي أخرى فَنَطُوفُ بتشديد الطاء والواو وبالتصويب والرفع كما في الشارح.

He said: "Yes, but did I tell you that we would visit the Ka'ba this year?" I said: "No." He said: "So you will visit and circumambulate it."

Omar further said: "I went to Abu'bakr and said: 'O Abu'bakr! Isn't he truly Allah's Prophet?' He replied: 'Yes.' I said: 'Isn't our Cause true and the cause of the enemy false?' He said: 'Yes.' I said: 'Then why should we be humble in our religion?' He said: 'Indeed, he is Allah's Apostle. Allah's blessing and peace be upon him' and he does not disobey his Lord, who will make him victorious. Adhere to him as, by Allah, he is on the right." I said: "Was he not telling us that we would go to the Ka'ba and circumambulate it?" He said: "Yes, but did he tell you that you would go to the Ka'ba this year?" I said: "No." He said: "You will go to Ka'ba and circumambulate it." Omar said: "I performed many good deeds as expiation for the improper questions I asked them."

When the writing of the peace treaty was concluded, Allah's Apostle "Allah's blessing and peace be upon him" said to his companions: "Get up to slaughter your sacrifices and get your head shaved." By Allah none of them got up, and The Prophet "Allah's blessing and peace be upon him" repeated his order thrice. When none of them got up, he left them and went to Ommu'salama and told her of the people's attitudes towards him. Ommu'salama said: "O The Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice; and then call your barber to shave your head." So, The Prophet "Allah's blessing and peace be upon him" went out and did not talk to anyone of them till he did that, i.e. Slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of The Prophet "Allah's blessing and peace be upon him" got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much rush that there was a danger of killing each other.

Then some believing women came (to The Prophet "Allah's blessing and peace be upon him"); and Allah revealed the following Divine Verse: "O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women." (Al'mumtahina 10)

Omar then divorced two wives of his who were infidels. Later on Mo'awiya Ibn Abu'sufyan married one of them, and Safwan Ibn Omaiyya married the other. When The Prophet "Allah's blessing and peace be upon him" returned to Medina, Abu'basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to The Prophet "Allah's blessing and peace be upon him"): "Abide by the promise you gave us." So, The Prophet "Allah's blessing and peace be upon him" handed him over to them. They took him out (of the City) till they reached Dhul'hulaifa where they dismounted to eat some dates they had with them. Abu'basir said to one of them: "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said: "By Allah, it is very fine and I have tried it many times." Abu'basir said: "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle "Allah's blessing and peace be upon him" saw him he said: "This man appears to have been frightened." When he reached The Prophet "Allah's blessing and peace be upon him" he said: "My companion has been murdered and I would have been murdered too." Abu'basir came and said: "O Allah's Apostle, by Allah, Allah has made you fulfil your obligations by your returning me to them (The Infidels), but Allah has saved me from them." The Prophet "Allah's blessing and peace be upon him" said: "Woe to his mother! What excellent war kindler he would be, should he only have supporters!" When Abu'basir heard that, he understood that The Prophet "Allah's blessing and peace be upon him" would return him to them again.

لَكَ: أَلَسْنَا

أَقْدَالُ: أَيُّهَا

اللَّهُ إِنَّهُ عَلَى

أَنَّكَ تَأْتِيهِ

لَكَ أَعْمَالًا،

مَ أَخْلَقُوا.

حَلَّ عَلَى أُمِّ

خُرُجَ ثُمَّ لَا

يُكَلِّمُ أَحَدًا

رُؤَا وَجَعَلَ

فَأَنْزَلَ اللَّهُ

لَهُ بِبَعْضِ

حَ إِسْتَدَاهُمَا

فَبَجَّاعَةُ أَبُو

جَعَلْتُ لَنَا،

لَهُ أَبُو بَصِيرٍ

، وَاللَّهُ إِنَّهُ

ضَرَبَهُ حَتَّى

رَأَى: «لَقَدْ

، فَبَجَّاعَةُ أَبُو

اللَّهُ مِنْهُمْ،

أَنَّهُ سَيَرَدُّهُ

لِلدَّعْبِ عَنِي

لِصَبِّ



به؟ قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ فَقُلْتُ: يَا أَبَا بَكْرٍ، أَلَيْسَ هَذَا نَبِيُّ اللَّهِ حَقًّا، قَالَ: بَلَى، قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَوَعَدُونَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى، قُلْتُ: فَلِمَ تُعْطِي الدُّنْيَةَ فِي دِينِنَا إِذَا؟ قَالَ: أَتَيْهَا الرَّجُلُ، إِنَّهُ لَرَسُولُ اللَّهِ ﷺ، وَلَيْسَ يَعْصِي رَبَّهُ، وَهُوَ نَاصِرُهُ، فَاسْتَمْسِكَ بِعَرْزِهِ، قَوْلَ اللَّهِ إِنَّهُ عَلَى الْحَقِّ، قُلْتُ: أَلَيْسَ كَانَ يُحَدِّثُنَا أَنَا سَنَأْتِي الْبَيْتَ وَتَطُوفُ بِهِ؟ قَالَ: بَلَى، أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ الْعَامَ؟ قُلْتُ: لَا، قَالَ: فَإِنَّكَ آتِيهِ وَمَطُوفٌ بِهِ، قَالَ الزُّهْرِيُّ: قَالَ عُمَرُ: فَعَمِلْتُ لِذَلِكَ أَعْمَالًا، قَالَ: فَلَمَّا قَرَعَ مِنْ قَضِيَّةِ الْكِتَابِ، قَالَ رَسُولُ اللَّهِ ﷺ لِإِصْحَابِهِ: «قُومُوا فَانْحَرُوا ثُمَّ اخْلِفُوا». قَالَ: قَوْلَ اللَّهِ مَا قَامَ مِنْهُمْ رَجُلٌ حَتَّى قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أَحَدٌ دَخَلَ عَلَى أُمِّ سَلَمَةَ، فَذَكَرَ لَهَا مَا لَقِيَ مِنَ النَّاسِ، فَقَالَتْ أُمُّ سَلَمَةَ: يَا نَبِيَّ اللَّهِ، أَتُحِبُّ ذَلِكَ، أَخْرُجْ ثُمَّ لَا تُكَلِّمْ أَحَدًا مِنْهُمْ كَلِمَةً، حَتَّى تَنْحَرَ بِذَلِكَ، وَتَدْعُو خَالِقَكَ فَيَخْلُقَكَ، فَخَرَجَ فَلَمْ يُكَلِّمْ أَحَدًا مِنْهُمْ حَتَّى فَعَلَ ذَلِكَ، نَحَرَ بِدَنِّهِ، وَدَعَا خَالِقَهُ فَخَلَقَهُ، فَلَمَّا رَأَى ذَلِكَ قَامُوا فَانْحَرُوا وَجَعَلَ بَعْضُهُمْ يَخْلِقُ بَعْضًا، حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضًا عَمًا، ثُمَّ جَاءَهُ نِسْوَةٌ مُؤْمِنَاتٌ، فَأَنْزَلَ اللَّهُ تَعَالَى: «لَا يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مَهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ» - حَتَّى بَلَغَ - بِعَصَمِ الْكُوفَةِ [الممتحنة: ١٠]. فَطَلَّقَ عُمَرُ يَوْمَئِذٍ امْرَأَتَيْنِ، كَانَتَا لَهُ فِي الشُّرْكِ، فَتَزَوَّجَ إِحْدَاهُمَا مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَالْأُخْرَى صَفْوَانَ بْنَ أُمَيَّةَ، ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ، رَجُلٌ مِنْ ثَقِيفٍ وَهُوَ مُسْلِمٌ، فَأَرْسَلُوا فِي طَلَبِهِ رَجُلَيْنِ، فَقَالُوا: الْعَهْدُ الَّذِي جَعَلْتَ لَنَا، فَدَفَعَهُ إِلَى الرَّجُلَيْنِ، فَخَرَجَا بِهِ حَتَّى بَلَغَا ذَا الْخَلِيفَةِ، فَتَزَلُّوا يَأْكُلُونَ مِنْ ثَمَرِ لَهْمٍ، فَقَالَ أَبُو بَصِيرٍ لِأَحَدِ الرَّجُلَيْنِ: وَاللَّهِ إِنِّي لَأَرَى سَيْفَكَ هَذَا يَا فَلَانُ جَيْدًا، فَاسْتَلَّهُ الْآخَرُ، فَقَالَ: أَجَلُ، وَاللَّهِ إِنَّهُ لَجَيْدٌ، لَقَدْ جَرَّبْتُ بِهِ، ثُمَّ جَرَّبْتُ، فَقَالَ أَبُو بَصِيرٍ: أَرِنِي أَنْظُرَ إِلَيْهِ، فَأَمْكَنَهُ مِنْهُ، فَضَرَبَهُ حَتَّى بَرَدَ، وَفَرَّ الْآخَرُ حَتَّى أَتَى الْمَدِينَةَ، فَدَخَلَ الْمَسْجِدَ يَغْدُو، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُ: «لَقَدْ رَأَى هَذَا دَغْرًا». فَلَمَّا انْتَهَى إِلَى النَّبِيِّ ﷺ قَالَ: قُتِلَ وَاللَّهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ، فَجَاءَهُ أَبُو بَصِيرٍ: فَقَالَ: يَا نَبِيَّ اللَّهِ، قَدْ وَاللَّهِ أَوْفَى اللَّهِ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ، ثُمَّ أَنْجَانِي اللَّهُ مِنْهُمْ، قَالَ النَّبِيُّ ﷺ: «وَيْلٌ أُمِّهِ، وَسَعَرٌ حَرْبٍ، لَوْ كَانَ لَهُ أَحَدٌ». فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ

- (ضغطة): قهراً.

- قوله: (لم أصالحك) وفي نسخة لا أصالحك قاله الشارح.

- قوله: (بل قد أجزناه) وروى: بل قد أجزناه كما في الشارح يعني في كف الأذى عنه فقط.

- قوله: (فتطوف) بهذا الضبط وفي نسخة فتطوف بتشديد الطاء والواو وأصله تطوف.

- قوله: (فعملت لذلك أفعالاً) أي من أنواع الحسنات مثل الصدقة والصوم والصلاة والعنف لتذهب عني سيئ ما قلته يومئذ.

- قوله: (حتى برد) أي مات (شارح).

- قوله: (قد والله) الخ كان القياس أن يقول والله قد أوفى الله ذمتك.

- قوله: (ويل أمه) بهذا الضبط وذكر الشارح أوجه أخرى فراجعها وقوله: مسعر فيه الرقع والنصب.