

ط. وفي حديثه (عليه السلام) : كُنَّا إِذَا أَحْمَرَ الْبَأْسُ اتَّقَيْنَا بِرَسُولِ اللَّهِ (صلى الله عليه وآله). فَلَمْ يَكُنْ أَحَدٌ مِنَّا أَقْرَبَ إِلَى الْعَدُوِّ مِنْهُ.

IX. A tradition of Amīr al-mu'minīn, peace be upon him, runs: When the crisis became red-hot we sought refuge with the Messenger of Allāh (peace be upon him and his descendants), and none of us was closer to the enemy than he himself.

قال السيد الرضي : ومعني ذلك: أنه إذا عظم الخوف من العدو واشتد عِضاضُ الحربِ فَرَعَ المسلمون إلى قتال رسول الله صلى الله عليه وآله بنفسه، فينزل الله عليهم النصر به، ويأمنون ما كانوا يخافونه بمكانه.

as-Sayyid ar-Raḍī says: This means that when fear of the enemy increased and fighting became serious, the Muslims would begin to think that since the Messenger of Allāh had taken up fighting himself, Allāh must give them victory through him and that therefore they would be safe from all the dangers because of his existence.

وقوله: (إذا احمر البأس): كناية عن اشتداد الأمر، وقد قيل في ذلك أقوال، أحسنها أنه شبه حمي الحرب بالنار التي تجمع الحرارة والحمرة بفعلها ولونها، ومما يقوى ذلك قول الرسول صلى الله عليه وآله وقد رأى مجتلد الناس يوم حنين وهي حرب هوازن: (الآن حمي الوطيس)، فالوطيس: مستوقد النار، فشبه رسول الله صلى الله عليه وآله ما استحر من جلاذ القوم باحتدام النار وشدة التهابها.

And the words “idha’ḥmarra’l ba’su” (when the crisis became red-hot) refers to the seriousness of the matter. For this purpose several expressions have been used out of which this is the best one, since Amīr al-mu'minīn has likened war with fire which combines heat and redness both in action as well as colour. This is confirmed by the words of the Messenger of Allāh (peace be upon him and his descendants) when on the day of Ḥunayn he noticed people of Hawāzin (tribe) fighting he said, “Now waṭīs has heated up” and waṭīs is the place where fire is lighted. In this way, the Messenger of Allāh (peace be upon him and his descendants) likened the seriousness of fighting by men to the seriousness of the fire and its flames.

انقضى هذا الفصل، ورجعنا إلى سنن الغرض الأول في هذا الباب.

This section ends and we return to the original theme of the chapter.