

الذخيرة

اﻟﻌﻨﻤﺎ ﺃﻣﺎ ﺗﺬﻛﺮ ﻳﺎ ﺃﻣﯩﺮ ﺍﻟﻤﯘﻣﻨﯩﻦ ﺇﺫ ﺃﻧﺎ ﻭﺃﻧﺖ ﻓﻲ ﺳﺮﯨﻪ ﻓﺄﺟﻨﺒﻨﺎ ﻓﻠﻢ ﻧﺠﺪ ﺍﻟﻤﺎﺀ
ﻓﺄﻣﺎ ﺃﻧﺖ ﻓﻠﻢ ﺗﺼﻞ ﻭﺃﻣﺎ ﺃﻧﺎ ﻓﺘﻤﻌﻜﺖ ﻓﻲ ﺍﻟﺘﺮﺍﺏ ﻛﻤﺎ ﺗﺘﻤﺮﻍ ﺍﻟﺪﺍﺑﻪ ﻭﺼﻠﯩﺖ ﻓﺄﺗﯩﻨﺎ ﺭﺳﻮﻝ ﺍﻟﻪ
ﻓﻘﺎﻝ ﺇﻧﻤﺎ ﻛﺎﻥ ﻳﻜﻔﯩﻚ ﺯﺭﺑﻪ ﻟﻠﻮﺟﻪ ﻭﺯﺭﺑﻪ ﻟﻠﻜﻔﯩﻦ ﻓﻘﺎﻝ ﻟﻪ ﺍﺗﻖ ﺍﻟﻪ ﻳﺎ ﻋﻤﺎﺭ ﻓﻘﺎﻝ ﻋﻤﺎﺭ ﺇﻥ ﺷﺌﺖ
ﻳﺎ ﺃﻣﯩﺮ ﺍﻟﻤﯘﻣﻨﯩﻦ ﻟﻢ ﺃﺣﺪﺙ ﺑﻪ ﻓﻘﺎﻝ ﺑﻞ ﻧﻮﻟﯩﻚ ﻣﻦ ﺫﻟﻚ ﻣﺎ ﺗﻮﻟﯩﺖ ﻭﻳﺮﻭﻱ ﺇﻧﻤﺎ ﻛﺎﻥ ﻳﻜﻔﯩﻚ ﺃﻥ
ﺗﻀﺮﺏ ﺑﯩﺪﯨﻚ ﺍﻟﺄﺭﻉ ﺛﻢ ﺗﻨﻔﺦ ﺛﻢ ﺗﻤﺴﺢ ﺑﻬﻤﺎ ﻭﺟﻬﻚ ﻭﻛﻔﯩﻚ ﻭﻳﺮﻭﻱ ﺃﻥ ﺗﻘﻮﻝ ﻫﻜﺬﺍ ﻭﺯﺭﺏ ﺑﯩﺪﯨﻪ ﺇﻟﻰ
ﺍﻟﺄﺭﻉ ﻭﻧﻔﺺ ﻳﺪﯨﻪ ﻓﻤﺴﺢ ﻭﺟﻬﻪ ﻭﻛﻔﯩﻪ ﻭﻗﺪ ﺑﯩﻨﺎ ﺃﻧﻪ ﻻ ﻳﺠﺐ ﻧﻘﻞ ﺷﯩﻲ ﻣﻦ ﺍﻟﺄﺭﻉ ﻓﻼ ﻣﻌﻨﻰ ﻟﻠﺀﺎﻋﺪﻩ
ﻭﺇﻧﻤﺎ ﺯﺭﺏ ﺃﻭﻻ ﻟﯩﺨﺮﺝ ﻣﻦ ﺍﻟﻌﻬﺪﻩ ﻭﻻﻥ ﺗﻜﺮﺍﺭ ﺍﻟﺘﯩﻤﻢ ﻛﺘﺮﻙ ﺗﻜﺮﺍﺭ ﺍﻟﻮﺿﻮﺀ ﻻ ﺗﻌﺎﺩ ﻟﺄﺟﻠﻪ ﺍﻟﺼﻼﺓ
ﻓﻲ ﺍﻟﻮﻗﺖ ﻭﻻ ﻓﻲ ﻏﯩﺮﻩ ﻭﻗﺎﻝ ﺃﻳﻀﺎ ﻓﻲ ﺍﻟﻜﺘﺎﺏ ﺇﻥ ﺗﯩﻤﻢ ﺇﻟﻰ ﺍﻟﻜﻮﻋﯩﻦ ﺃﻋﺎﺩ ﺍﻟﺘﯩﻤﻢ ﻭﺍﻟﺼﻼﺓ ﻓﻲ
ﺍﻟﻮﻗﺖ ﻓﺈﻥ ﺧﺮﺝ ﺍﻟﻮﻗﺖ ﺃﻋﺎﺩ ﺍﻟﺘﯩﻤﻢ ﻓﻘﻂ ﻗﺎﻝ ﺻﺎﺣﺐ ﺍﻟﻄﺮﺍﺯ ﻳﻌﯩﺪ ﻋﻨﺪ ﺍﺑﻦ ﻧﺎﻓﻊ ﺃﺑﺪﺍ ﻭﻛﺬﻟﻚ
ﻋﻨﺪ ﺃﺑﻲ ﺣ ﻭ ﺷ ﻟﺀﻃﻼﻕ ﺍﻟﯩﺪ ﻓﻲ ﺍﻟﺘﯩﻤﻢ ﻭﺗﻘﯩﻴﺪﻫﺎ ﻓﻲ ﺍﻟﻮﺿﻮﺀ ﻭﺍﻟﻤﻄﻠﻖ ﻳﺤﻤﻞ ﻋﻠﻰ ﺍﻟﻤﻘﯩﺪ
ﻭﺍﻟﻘﯩﺎﺱ ﻋﻠﻰ ﺍﻟﻮﺟﻪ ﺣﺠﻪ ﺍﻟﻤﺬﻩﺏ ﺃﻥ ﺍﻟﯩﺪ ﺃﻃﻠﻘﺖ ﻓﻲ ﺍﻟﺴﺮﻗﻪ ﻓﺤﻤﻠﺖ ﻋﻠﻰ ﺍﻟﻜﻮﻉ ﻓﻜﺬﻟﻚ ﻫﻬﻨﺎ ﻭﻻﻥ
ﺍﻟﯩﺪ ﻟﻮ ﻟﻢ ﺗﺼﺪﻕ ﻋﻠﻰ ﺍﻟﻜﻮﻋﯩﻦ ﻟﻤﺎ ﻗﯩﻞ ﻓﻲ ﺍﻟﻮﺿﻮﺀ ﺇﻟﻰ ﺍﻟﻤﺮﺍﻗﻖ ﻟﺄﻥ ﺍﻟﻤﻐﯩﺎ ﻳﺠﺐ ﺃﻥ ﺗﻜﻤﻞ
ﺣﻘﯩﻘﺘﻪ ﻗﺒﻞ ﺍﻟﻐﺎﻳﻪ ﻭﻟﻮ ﻻ ﺫﻟﻚ ﻟﻜﺎﻧﺖ ﺇﻻ ﻟﻼﺳﺘﺌﻨﺎﺀ ﻣﻜﺎﻥ ﺇﻟﻰ ﻟﺀﺧﺮﺍﺝ ﺍﻟﻌﻀﺪﯨﻦ ﻭﻳﻤﻨﻊ ﻫﻬﻨﺎ ﺣﻤﻞ
ﺍﻟﻤﻄﻠﻖ ﻋﻠﻰ ﺍﻟﻤﻘﯩﺪ ﻻﺧﺘﻼﻑ ﺍﻟﺤﻜﻢ ﻟﺄﻥ ﺃﺣﺪﻫﻤﺎ ﻭﺿﻮﺀ ﻭﺍﻻﺧﺮ ﺗﯩﻤﻢ ﻗﺎﻋﺪﻩ ﺃﺼﻮﻟﯩﻪ ﺍﻟﻤﻄﻠﻖ ﻣﻊ
ﺍﻟﻤﻘﯩﺪ ﻋﻠﻰ ﺃﺭﺑﻊ ﺃﻗﺴﺎﻡ ﺗﺎﺭﻩ ﻳﺨﺘﻠﻒ ﺍﻟﺤﻜﻢ ﻭﺍﻟﺴﺒﺐ ﻛﺎﻟﻮﺿﻮﺀ ﻭﺍﻟﺴﺮﻗﻪ ﻓﻼ ﺣﻤﻞ ﺇﺟﻤﺎﻋﺎ ﻭﺗﺎﺭﻩ
ﻳﺘﺤﺪﺍﻥ ﻛﻤﺎ ﻟﻮ ﺫﻛﺮ ﺍﻟﺮﻗﺒﻪ ﻓﻲ ﺍﻟﻈﻬﺎﺭ ﻣﺮﺗﯩﻦ ﻣﻄﻠﻘﻪ ﻭﻣﻘﯩﺪﻩ ﺑﺎﻟﺀﯨﻤﺎﻥ ﻓﺈﻧﻪ ﻳﺤﻤﻞ ﺍﻟﻤﻄﻠﻖ ﻋﻠﻰ
ﺍﻟﻤﻘﯩﺪ ﻭﺗﺎﺭﻩ ﻳﺨﺘﻠﻒ ﺍﻟﺴﺒﺐ ﻭﻳﺘﺤﺪ ﺍﻟﺤﻜﻢ ﻛﺎﻟﺮﻗﺒﻪ ﻓﻲ ﺍﻟﻘﺘﻞ ﻣﻘﯩﺪﻩ ﺑﺎﻟﺀﯨﻤﺎﻥ ﻭﻣﻄﻠﻘﻪ ﻓﻲ
ﺍﻟﻈﻬﺎﺭ ﻭﻓﻲ