

الْبَقِيْنَ... وَالظَّنَّ... وَالشُّكَّ... وَالْوَهْمَ...

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مَنْهَجِيًّا؛ إِذَا كَانَتْ أَحَادِيثُ الْأَحَادِ الثَّابِتَةِ
- بِحَسَبِ الْجُمْهُورِ - تُفِيدُ الظَّنَّ وَالاحْتِمَالَ
الغَالِبَ... فَمَاذَا بِالتَّالِي يُفِيدُ غَيْرُ الثَّابِتِ
(الضَّعِيفُ، وَالضَّعِيفُ جِدًّا، وَالْمَوْضُوعُ)
مِنْهَا؟! أَلَيْسَ مَا هُوَ دُونَ ذَلِكَ؛ مِنَ الشُّكِّ
وَالْوَهْمِ؟! فَلِمَاذَا، وَحَالِهَا كَذَلِكَ، يَضِلُّ
فِيهَا الْبَعْضُ... وَيُضِلُّ... وَيُضِلُّ...!!

عزّام محمد زقزوق